



PEDIATRIC REFERENCES IN ASHTANG HRIDAYA UTTARASTHANA.

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Abstract

Acharya Vagbhata is one of the three classic writers of Ayurveda, along with Charaka and Sushruta. It has attracted special attention of medical experts not only India but also of foreign countries. Kaumarbhritya is one of the eight branches of Ayurveda which presently deals with care of infants and children, their diseases and treatment. Though main text of this branch is considered to be Kashyap Samhita which is incompletely available, thus scholars have to look upon other authorised texts of this for knowledge of the subject Ashtanga Hridaya being a comprehensive text and part of Brihatrayi is apart for quenching thirst of knowledge this article aims at reviewing the knowledge about Kaumarbhritya available in Ashtanga Hridaya. After thorough review it was found that the considered text describes all concepts of Kaumarbhritya, diseases of children and infants and also their practical treatment knowledge.

Introduction

The protective rights of a newborn are an important part of neonatal care according to ayurvedic principals. Growth and development of an infant depends upon the care taken at birth and during neonatal stage and if any stress occurs pranpratyagamna followed by general care throughout neonatal period and beyond is specifically mention in Balopcharniya adhyaya. Childrens health depends when milk and solid food are unvitiated, whereas diseases devolve when this are vitiated, We should also focus on treatment, diagnosis of diseases of children and its management mention in "Balamaya pratishedha" adhyaya. In "Balgraha Pratishedha" treatment of diseases due to demons /evil spirits seizing the child and introduction of Graha its type, general feature of seizure and its detailed explanation, treatment and various methods of its management is mentiond in it. Some diseases are peculiar to infants and children said to be due to influence of Graha is a unique aspect characteristically described in Ayurveda. Though it is not well understood even today, the belief still persists.

Aims and objectives

1. For getting knowledge about care of neonate.
2. Information about diseases of children and its manegment.
3. Disease caused by demons and evil spirits and its management.

Material and methods:

Materials and methods regarding neonate care ,disease and their management, and disease caused by demons and evil spirits and its management where collected as prescribed from various from various textbook, published research manuscripts , earlier work done and compilation from references .

Balopacharaniya Adhyaya¹ :-**Jatakarma :-**

जातमात्रं विशोध्योल्बाबालं सैन्धवसर्पिषा प्रसूतिक्लेशितं चानु बलातैलेन सेचयेत् ॥ १ ॥ अशमनोर्वादं चास्य कर्णमूले समाचरेत् । अथास्य दक्षिणे कर्णे मन्त्रमुच्चारयेदिमम् ॥ २ ॥ "अङ्गादङ्गात्सम्भवसि हृदयादभिजायसे । आत्मा वै पुत्रनामासि सञ्जीव शरदां शतम् ॥ ३॥ शतायुः शतवर्षोऽसि दीर्घमायुरवाप्नुहि । नक्षत्राणि दिशो रात्रिरहश्च त्वाऽभिरक्षतु" ॥ ४ ॥

The baby immediately after its birth, should be cleaned/cleared of the ulba (greasy matter on the skin; ver nix caseosa) using saindhava and sarpis (ghee). Next, to relieve the fatigue of birth it should be anointed with Bala taila (vide chapter 2 of Sārīrasthāna); sound should be made by hitting two stones at the root of its ears; then the follow ing sacred hymn should be chanted into its right ear:

"You have been born from every organ of the body and the hrdaya (mind) (of the fa ther); You are myself in the form of a son; you live for a hundred years, may you attain long life, let the stars, the quarters, nights and days protect you".1-4.

स्वस्थीभूतस्य नाभिं च सूत्रेण चतुरङ्गलात् । बद्ध्वोर्ध्वं वर्धयित्वा च ग्रीवायामवसञ्जयेत् ॥ ५ ॥ नाभिं कुष्ठतैलेन सेचयेत्स्नापयेदनु । च क्षीरिवृक्षकषायेण सर्वगन्धोदकेन वा ॥ ६ ॥ क्रोष्णेन तप्सरजततपनीयनिमज्जनैः ।

After the child has become comfortable (calm), the umbilical cord should be tied with a thread at the level of four aṅgula (finger's breadth) above the umbilicus and then cut (with a sharp knife); the thread should fastened to the neck (without causing hurt). The umbilicus should be anointed with Kuṣṭha taila. Next, the child should be given a bath either with the decoction of barks of trees with milky sap or with water boiled with all the fragrant drugs; such bathing water being made warm by immersing heated sheets of silver of gold, (many times into it).

ततो दक्षिणतर्जुन्या तालूनम्यावगुण्ठयेत्॥ ७॥शिरसि स्नेहपिचुना, प्राश्यं चास्य प्रयोजयेत्। हरेणुमात्रं मेधायुर्बलार्थमभिमन्त्रितम् ॥ ८ ॥ एन्द्रब्राह्मीवचाशाङ्खपुष्पीकल्कं घृतं मधु।चामीकरवचाब्राह्मीताप्यपथ्यारजीकृताः ॥९॥ लिह्यान्मधुघृतोपेता हेमधात्रीरजोऽथवा ।

Next, with the index finger of the right hand, the physician should elevate the palate (of the baby) and place a sheet/band of cloth soaked in oil over its head; then the baby should be fed with a praśya (confection) to confer intelligence, long life and good strength in the dose of one harenu in quantity, fortified with sacred hymns.

The confection may be prepared from paste of aiñdri, brahmi, vacā or sankhapuspi and added with ghee and honey, or with cāmīkara (gold), vacā, brāhmi, tāpya, and pathya (haritaki) nicely powdered (and mixed with ghee and honey); or the powder of hema (gold) and dhātri (amalaki) may be given (with ghee and honey).

गर्भाम्भः सैन्धववता सर्पिषा वामयेत्ततः ॥ १० ॥ प्राजापत्येन विधिना जातकर्माणि कारयेत् ।

he baby is made to vomit the garbhambhas (uterine fluid/amniotic fluid) by using ghee mixed with saindhava. Then the jātakarma (religious rite concerned with child birth) should be performed by prājāpatya method (de scribed in texts of Dharmasātra).

सिराणां हृदयस्थानां विवृतत्वात् प्रसूतितः ॥११॥ तृतीयेऽह्नि चतुर्थे वा स्त्रीणां स्तन्यं प्रवर्तते ।

The siras (veins and other channels) located in the heart get dilated after the delivery of the child; so the woman begins to produce breast-milk on the third or fourth day.

प्रथमे दिवसे तस्मात् त्रिकालं मधुसर्पिषी ॥ १२ ॥ अनन्तामिश्रिते मन्त्रपाविते प्राशयेच्छिशुम् ।

Hence on the first day the baby should be made to lick (the juice of) anantā mixed with honey and ghee, fortified with sacred hymns, all the three time of the day.

द्वितीये लक्ष्मणासिद्धं तृतीये च घृतं, ततः ॥ १३ ॥ प्रानिषिद्धस्तनस्यास्य तत्पाणितलसम्मिमतम् । स्तन्यानुपानं द्वौ कालौ नवनीतं प्रयोजयेत् ॥ १४ ॥

On the second and third days, the baby should be given ghee prepared with lakṣmaṇā (at all the three times); after wards, (from the fourth day) the baby which was hither prevented from sucking the breast, should be made to lick one pānitala of navanita (fresh butter) followed by drinking of breast-milk at two times of the day

मातुरेव पिबेत्स्तन्यं तद्ध्यलं देहवृद्धये । स्तन्यधात्र्याबुभे कार्ये तदसम्पदि वत्सले ॥१५ ॥ व्यङ्गे ब्रह्मचारिण्यौ वर्णप्रकृतितः समे। नीरुजे मध्यवयसौ जीवद्वत्से न लोलुपे ॥ १६ ॥ हिताहारविहारेण यत्नादुपचरेच्च ते।

The mother only should feed the baby with her milk; that itself is sufficient for the development of the body (of the child). In the absence of breast milk (of the mother) two dhātrī (women who can feed the baby with their breastmilk) who are affectionate, not crippled/deformed, observing celi bacy (avoiding sexual intercourse) belonging to the same caste and constitution (as of the mother), free of diseases; of middle age, have living children and not greedy, should be appointed; they adhering to healthy food and activities, should feed the child with all the care.

शुक्रोधलङ्घनायासाः स्तन्यनाशस्य हेतवः॥१७॥स्तन्यस्य सोधुवर्ज्यानि मद्यान्यानुपजा रसाः। क्षीरं क्षीरिण्य ओषध्यः शोकादेश्च विपर्ययः ॥ १८ ॥

Grief, anger, fasting and exertion-are the cause for loss of breast-milk; wines other than sidhu (fermented liquor prepared from sugarcane juice) juice of meat of animals of marshy lands, milk (of the cow) and plants which have milky sap and qualities opposite of grief etc. in other words, happiness, love, nutrition and rest) are for the increase of breast-milk).

क्षुधिताया विचेतसः । प्रदुष्टधातुर्गर्भिण्याः स्तन्यं रोगकरं शिशोः ॥ १९ ॥

Breast milk of those who indulge in incompatible foods, who are hungry (due to either fasting or starvation), unconscious, having vitiation of the tissues (suffering from diseases) and who are pregnant, produces diseases in children.

स्तन्याभावे पयश्छागं गव्यं वा तद्गुणं पिबेत् ।

हस्वेन पञ्चमूलेन

स्थिराभ्यां वा सितायुतम् ॥ २० ॥

In case of absence of breast-milk, the child should drink the milk a goat or a cow, possessing similar qualities, boiled with drugs of hrsva pañcamūla or with the two sthira (sāliparnī and priṣṇiparnī).

षष्ठीं निशां विशेषेण कृतरक्षाबलिक्रियाः । जागृयुर्बान्धवास्तस्य दधतः परमां मुदम् ॥ २१ ॥

On the sixth night, protective rites and offering of oblation (to protect the child from evil spirits) should be performed especially and the relatives (of the child) should keep awake that night, keeping (the child) in a pleasant / happy mood.

Sūtikotthāna and Namakarana

दशमे दिवसे पूर्णे विधिभिः स्वकुलोचितैः । कारयेत्सूतिकोत्थानं नाम बालस्य चार्चितम् ॥२२॥ बिभ्रतोऽङ्गैर्मनोह्वालरोचनागुरुचन्दनम् । नक्षत्रदेवतायुक्तं बान्धवं वा समाक्षरम् ॥ २३ ॥

On completion of the tenth day, sutikotthāna ceremony should be performed in accordance with the customs of the family; anointing the baby with manohvā āla, rocanā, aguru and cañdana. The baby should be given a name, related to the gods, the stars or of relatives and having even number of letters.

ततः प्रकृतिभेदोक्तरूपैरायुः परीक्षणम् । प्रागुदक्विसरसः कुर्यात् बालस्य ज्ञानवान् भिषक् ॥२४ ॥

Then the wise physician should examine the baby comencing with the head for deciding its life-span based on such features (of long life) .

Bālopacāra- (care of the baby)

शुचिधौतोपधानानि निर्बलीनि मृदूनि च । शय्यास्तरणवासांसि रक्षोघ्नैर्धूपितानि च ॥ २५ ॥ काको विशस्तः शस्तश्च धूपने त्रिवृतान्वितः ।

The beds, bedsheets, pillows, and coverings of the baby should be made of clean cloth (white cloth), washed well, having no folds (or wrinkles) soft and fumigated with materials (drugs etc.) which ward off evil spirits. A crow killed (for the purpose) and smeared with trivṛt (mixture of any three fats-oil, ghee and muscle fat) is ideal for fumigation.

Karna vedhana-(puncturing the ear-lobe)

षट्सप्ताष्टममासेषुनीरुजस्यशुभेऽहनि ॥ २८ ॥ कर्णौ हिमागमे विध्येद्वात्र्यङ्कस्थस्य सान्त्वयन् । प्रान्दक्षिणं कुमारस्य भिषवामं तु योषितः ॥ २९ ॥ दक्षिणेन दधत्सूर्चीं पालिमन्येन पाणिना । मध्यतः कर्णपीठस्य किञ्चिद्रण्डाश्रयं प्रति ॥ ३० ॥ जरायुमात्रप्रच्छन्ने रविरश्म्यवभासिते । धृतस्य निश्चलं सम्यगलक्तकरसाङ्किते ॥ ३१ ॥ विध्येद्देवकृते छिद्रे सकृदेवर्जुं लाघवात् । नोर्ध्वं न पार्श्वतो नाधः शिरास्तत्र हि संश्रिताः ॥ ३२ ॥ कालिकामर्मरीरक्ताः तद्व्यधाद्रागरुज्वराः । सशोफदाहसंरम्भमन्यास्तम्भापतानकाः ॥ ३३ ॥ तेषां यथामयं कुर्याद्विभज्याशु चिकित्सितम् । स्थाने व्यधान्न रुधिरं न रुग्णादिसम्भवः ॥ ३४ ॥

During the sixth, seventh or eighth month, on an auspicious day, the ears of the healthy baby should be punctured, during winter, keeping the baby in the lap of the dhatri (nursing mother) and cajoling it. The right ear should be punctured first, if the baby is a male and the left ear if it is female. The physician should hold the needle with his right hand and the earlobe with the other, the site of the puncture should be in the centre of the ear lobe slightly,

towards the ganda (cheeks), it should be smeared with thin layer just like the jarayu (foetal covering) with the juice of lakṣā (lac) and exposed to the rays of the sun, and on which a lump of solid ghee stays steady, should be marked out; puncturing should be done at (near) the orifice created by god; only once, straight and lightly; neither high up, to the sides nor too low, because siras (veins) called kālikā, marmarī and raktā are situated there (which are to be avoided) and by cutting them redness, pain, fever associated with mild swelling, burning sensation (of the pinna) rigidity of the neck and apatanaka (tetanus) will be produced; suitable treatment should be done quickly considering the particular disease; puncturing at the correct site does neither lead to bleeding nor appearance of pain, redness etc.

स्नेहाक्तं सूच्यनुस्यूतं सूत्रं चानु निधापयेत् । आमृतैलेन सिञ्चेच्च बहलां तद्वदारया ॥ ३५ ॥ विध्येत्पालीं हितभुजः सञ्चार्याऽथ स्थवीयसी । वर्तिस्त्र्यहात्ततो रूढं वर्धयेत् शनैः शनैः ॥ ३६ ॥

After puncturing, a thread soaked in fat (oil or ghee) should be put into the hole with the help of the needle, (thread is passed into the eye of the needle and the needle pulled out after causing the puncture) and the site bathed with raw (uncooked) oil. In the same manner, the thick earlobe should be punctured with the āra (thick needle), after feeding the baby with good food. After a lapse of three days, a bigger/thicker thread should be inserted into the hole. After the wound heals the hole should be widened slowly, (in due course of time by inserting thicker materials, ear ornaments etc.)

अथैनं जातदशनं क्रमेणापनयेत्स्तनात् । पूर्वोक्तं योजयेत्क्षीरमन्नं च लघु बृहणम् ॥ ३७ ॥

After the eruptions of the teeth, the baby should be taken away from the breast slowly (over long periods). It should then be fed with milk described earlier (in verse no.20) and anna (boiled rice or other solid foods) which is easily digestible and stoutening the body.

रोगांश्चास्य जयेत्सौम्यैर्भेषजैरविषादकैः । अन्यत्रात्ययिकाद्व्याधेर्विरिकं सुतरां त्यजेत् ॥ ४० ॥

Its (of the baby) disease should be cured / treated with drugs/medicines which are mild and not causing discomfort, except in emergencies administration of purgatives should be strictly avoided.

त्रासयेन्नाविधेयं तं त्रस्तं गृह्णन्ति हि ग्रहाः।वस्त्रवातात् परस्पर्शात् पालयेल्लङ्घनाच्च तम् ॥४१॥

It (baby) should not be frightened, (threatened) even though disobedient (irritable, troublesome) because evil spirits will seize (take possession of) the frightened baby.

It should be protected from cloths, (rough and thick coverings which hurt, cause suffocation etc.), breeze, touch by others (than the mother) and fasting (lack of food).

Balamaya Pratisedhaadhyaya² :-

Trividha balaka-(Three kinds of children)

त्रिविधः कथितो बालः क्षीरान्नोभयवर्तनः । स्वस्थं ताभ्यामदुष्टाभ्यां दुष्टाभ्यां रोगसम्भवः॥१॥

Children are said to be of three kinds, viz. kṣīra vartana (drinking milk only), anna vartana (solid food) and ubhaya vartana (consuming both).

Their health depends when these (milk and solid food) are unvitiated, whereas diseases develop when these are vitiated.

Aduṣṭa and duṣṭa stanya laksana-(properties of unvitiated and vitiated breast-milk) -

यदद्विरेकतां याति न च दोषैरधिष्ठितम् । तद्विशुद्धं पयो वाताहुष्टं तु प्लवतेऽम्भसि ॥ २ ॥ कषायं फेनिलं रूक्षं वर्चोमूत्रविबन्धकृत् । पित्तादुष्णाम्लकटुकं पीतराज्यप्सु दाहकृत् ॥ ३ ॥ कफात्सलवणं सान्द्रं जले मज्जति पिच्छिलम्।संसृष्टलिङ्गं संसर्गात्त्रिलिङ्गं सान्निपातिकम्॥४॥ यथास्वल्लिङ्गास्तद्व्याधीन् जनयत्युपयोजितम् ।

That which becomes homogeneous (mixes evenly) with water and which has no signs of presence of the doṣas-is the pure (unvitiated) breast-milk.

That vitiated by vata, floats on water, is astringent, frothy, dry (non-unctuous) and causes obstruction to the faeces and urine. That vitiated by pitta, is hot, sour, pungent produces yellow coloured lines in water and gives rise to burning sensation (in the alimentary tract of the child); that vitiated by kapha is slightly salty, thick sinks in water and slimy. Features of two and three doṣas will be found together when it is vitiated by two and three doṣas simultaneously.

Milk possessing the features of the doṣās, when consumed gives rise to diseases arising from the corresponding doṣa (or doṣas) vitiating the milk.

Ruk nirnaya-(deciding the pain)

शिशोस्तीक्ष्णमभीक्षणं च रोदनाल्लक्षयोद्भुजम् ॥ ५ ॥ स यं स्पृशेद्भृशं देशं यत्र च स्पर्शनाक्षमः । तत्र विद्यागुजं मूर्ध्नि रुजं चाक्षिणीमिलनात् ॥ ६ ॥ हृदि जिह्वौष्ठदशनश्वासमुष्टिनिपीडनैः । कोष्ठे विबन्धवमथुस्तनदशान्त्रकूजनैः ॥ ७ ॥ आध्मानपृष्ठनमनजठरोन्मनैरपि विष्ण्मूत्रसङ्गोत्रासदिगीक्षणैः ॥ ८ ॥

Pain in children should be understood by sudden and repeated crying.

The part of body which the child touches hard (and often) and does not allow to be touched by others (tender ness) is to be understood as having pain.

Pain in the head should be understood by the closing of the eyelids; pain in the area of the heart (chest) by biting of the tongue and lips, dyspnoea and clenching of the fist; pain in the abdomen by constipation,

vomitting, biting of the breast, intestinal gurglings and also by flatulence, bending the back, and elevating the abdomen; pain in the urinary bladder and genitals by obstruction to elimination of the faeces and urine and frightened look.

Dhātri cikitsā (treatment to the mother)

अथ धात्र्याः क्रियां कुर्याद्यथादोषं यथामयम् ।

The mother should then be treated, appropriate to the dosa and the diseases (found in the child).

Kṣīrālasaka

स्तन्ये त्रिदोषमलिते दुर्गन्ध्यामं जलोपमम् । विबद्धमच्छं विच्छिन्नं फेनिलं चोपवेश्यते ॥ २० ॥ शकृन्नानाव्यथार्ण, मूत्रं पीतं सितं घनम् । ज्वररोचकतृच्छर्दिशुष्कोद्गारविजृम्भिकाः ॥ २१ ॥ अङ्गभङ्गोऽङ्गविक्षेपः कूजनं वेपथुर्भ्रमः । घ्राणाक्षिमुखपाकाद्या जायन्तेऽन्येऽपि तं गदम् ॥ २२ ॥ क्षीरालसकमित्याहुरत्ययं चातिदारुणम् । तत्राशु धात्रीं बालं च वमनेनोपपादयेत् ॥ २३ ॥

The breast-milk vitiated by the three doṣas (increasing together) has bad smell, uncooked (not properly processed by the heat of the body) and resembles water; by drinking it, the child eliminates faeces which is hard, thin broken, frothy of many colours, accompanied with many kinds of discomfort/pain; the urine is yellow, white and thick; fever, loss of taste / appetite, thirst, vomiting, dry belchings, too much of yawnings, turning and twisting of the body parts, moaning, shivering, giddiness, ulceration of the nose, eyes and mouth etc. develop. This disease is called as kṣīrālasaka and is very dreadful and difficult to cure. In this disease both the mother and child should be treated with vama (emesis therapy)

Dañtodbheda roga- (diseases due to eruption of teeth) —

दन्तोद्भेदश्च रोगाणां सर्वेषामपि कारणम् ॥ २६ ॥ विशेषाज्ज्वरविड्भेदकासच्छर्दिशिरोरुजाम् । अभिष्यन्दस्य पोथक्या विसर्पस्य च जायते ॥ २७ ॥ पृष्ठभङ्गे विडालानां बर्हिणां चशिखोद्गमे । दन्तोद्भेदे च बालानां न हि किञ्चिन्न द्यूते ॥ २८ ॥ यथादोषं यथारोगं यथोद्रेकं यथाभयम् । विभज्य देशकालादींस्तत्र योज्यं भिषग्जितम् ॥ २९ ॥

Even the eruption of the teeth is also a cause for all the disease (in children) especially so for disease such as fever, diarrhoea, cough, vomiting, headache, abhiṣyañda (conjunctivitis) pothaki (pustule on the eyelid/stye) and visarpa (herpes).

During the period of bending of the back (straightening of the vertebral column) in cats, (kitten), appearance of the crown in (young) pracoeks and eruptions of teeth in the children, no part of the body is without pain. (every part is having some discomfort or disorder).

Treatment for these should be done appropriate to the doṣa (which has increased), roga (primary or secondary, severe or mild etc.), udreka (predominant dosa among the increased dosas or predominant diseases among many diseases present) after determining the nature of the habitat, season etc.

Bāla roga cikitsa-(principles of treatment of diseases of children)

त एव दोषा दूष्याश्च ज्वराद्या व्याधयश्च यत् ।
त्वस्य कनीयसी ॥ ३० ॥

अतस्तदेव भैषज्यं मात्रा
सौकुमार्याल्पकायत्वात् सर्वान्ानुपसेवनात् ।

The dosas, dūṣyas, diseases such as fever etc. and methods of treatment are the same (in both the children and adults) whereas the dose (of medicines and of therapies) are the minimum for children since they are of tender and small (physical) body and not indulging in all kinds of food.

स्निग्धा एव सदा बाला घृतक्षीरनिषेवणात् ॥ ३१ ॥
मृदु ।

सद्यस्तान् वमनं तस्मात् पाययेन्मतिमान्

Children are always unctuous since they consume ghee and milk only. Hence the wise physician can give them mild emetics (drugs producing vomiting) straight away (without giving oleation therapy).

स्तन्यस्य तृप्तं वमयेत् क्षीरक्षीरान्सेविनम् ॥ ३२ ॥ पीतवन्तं तनुं पेयामन्नादं घृतसंयुताम् । बस्ति साध्ये विरेकेण, मर्शनं प्रतिमर्शनम् ॥ ३३ ॥ युञ्ज्याद्विरेचनादींस्तु धात्र्या एव यथोदितान् ।

Child subsisting on milk only that subsisting on milk and solid food should be made to vomit after making them content with breast-milk (feeding them to their satisfaction). The child who is subsisting on solid food, after making him drink thin peyā (gruel) added with ghee (to his satisfaction).

Enema should be given (for children) in diseases which require purgative therapy for their cure; pratimarā (nasal therapy) in diseases which require marā nasal therapies, purgation and others (therapies) indicated should be administered only to the mother.

दन्तोद्भवेषु रोगेषु न बालमतिव्यनयेत् ॥ ४३ ॥ स्वयमप्युपशाम्यन्ति ज्ञातदन्तस्य यद्गदाः ।

In diseases caused by the eruption of teeth the child should not be restrained too much (regarding food and other activities) diseases caused by eruption of teeth subside even by their own accord after the teeth erupt.

Bala sosa

अत्यहः स्वप्नशीताम्बुश्लैष्मिकस्तन्यसेविनः ॥ ४४ ॥ शिशोः कफेन रुद्धेषु स्रोतःसु रसवाहिषु । अरोचकः प्रतिश्यायो ज्वरः कासश्च जायते ॥ ४५ ॥ कुमारः शुष्यति ततःस्निग्धशुक्लमुखेक्षणः।

Sleeping too much during day, drinking cold water, drinking breast-milk vitiated by śleṣma (kapha)-by these the channels of rasa (first fluid tissue) gets blocked by kapha. Then the child develops loss of taste/appetite, nasal catarrh, fever, cough; the child becomes emaciated with its face and eyes being unctuous (greasy) and white.

Sadanta janma

सदन्तो जायते यस्तु दन्ताः प्राग्यस्य चोत्तराः।
तं च द्विजातये ॥ ६२ ॥
पूजयेत् ।

erupted teeth, or the child which develops teeth first in the upper jaw-in both cases a śānti (propitiatory rite) should be performed; the child

should be gifted along with dakṣina (money) to the twice. born (brahmana) and naigamesa (an evil spirit) should be worshipped.

कुर्वीत तस्मिन्नुत्पाते शान्तिं
दद्यात्सदक्षिणं बालं नैगमेषं च

The child which is born with
erupted teeth, or the child which develops teeth first in the upper jaw-in both cases a śānti (propitiatory rite)

Talukantaka

तालुमांसे कफः क्रुद्धः कुरुते तालुकण्टकम् ॥ ६३ ॥ तेन तालुप्रदेशस्य निम्नता मूर्ध्नि जायते । तालुपातः स्तनद्वेषः कृच्छ्रात्पानं शकृद्रवम् ॥ ६४ ॥ तृडास्यकण्ड्वक्षिरुजा ग्रीवादुर्धरता वमिः ।

Kapha getting increased in the muscles of the palate, produces the disease Talukantaka. In this, there is depression on the skull at the region of the palate, aversion to the breast, difficulty in suckling, elimination of watery faeces, thirst, irritation in the mouth, pain in the eyes, inability to hold the neck straight and vomiting.

तत्रोत्क्षिप्य यवक्षारक्षौद्राभ्यां प्रतिसारयेत् ॥ ६५ ॥ तालु तद्वत्कणाशुण्ठीगोशकृद्रससैन्धवैः । शूङ्गबेरनिशाभृङ्गं कल्कितं वटपल्लवैः ॥ ६६ ॥ बध्वा गोशकृता लिप्तं कुकूले स्वेदयेत्ततः । रसेन लिम्पेत्ताल्वास्यं नेत्रे च परिषेचयेत् ॥ ६७ ॥

For that, the palate should be elevated and smeared with yavaksara mixed with honey or powder of kanā sunthi, saindhava mixed with the juice of fresh cowdung.

The bolus of the paste of śrīṅgavera, niṣā and bhṛṅga covered with tender leaves of vata, given a coating of cowdung and subjected to cooking in a burning heap of husk. It is later removed and juice taken out from the paste. It is applied to the palate and poured into the eyes.

Guda vrana

मलोपलेपात्स्वेदाद्वा गुदे रक्तकफोद्भवः।ताम्रो व्रणोऽन्तः कण्डूमान् जायते भूर्युपद्रवः॥६९॥ केचित्तं मातृकादोषं वदन्त्यन्येऽहिपूतनम् ।पृष्टारुर्गुदकुट्टं च केचिच्च तमनामिकम् ॥ ७० ॥

Either due to coating/sticking of the faeces or of sweat, ulcers arising from rakta (blood) and kapha which are copery in colour, itching accompanied with many complications/secondary diseases, develop inside the rectum of the child. Some authorities call this as Mātrka dosa, some others as Ahipūtana yet others as Prstāru, Gudakutt and even as Anāmaka.

तत्र धात्र्याः पयः शोधयं पित्तश्लेष्महरौषधैः ।

In this disease, breastmilk of the mother should be purified by use of drugs which mitigate pitta and śleṣma (Kapha).

Balagraha Pratisedhaadhayaya³ :-**Grahāh - (demons, evil spirits) —**

पुरा गुहस्य रक्षार्थं निर्मिताः शूलपाणिना । मनुष्यविग्रहाः पञ्च सप्त स्त्रीविग्रहा ग्रहाः ॥ १ ॥
स्कन्दो विशाखो मेषाख्यः श्वग्रहः पितृसंज्ञितः । शकुनिःपूतना शीतपूतनाउदृष्टिपूतना ॥ २ ॥
मुखमण्डितिका तद्वद्रेवती शुष्करेवती ।

Grahas were created long back by Sulapāṇi (Lord Śiva) for the protection of Guha (Sanmukha / Kārtikeya), five of masculine form and seven of feminine form.

Skaṇḍa, Viśākhā, mesākhyā, svagraha, pitrgraha, sakuni, putanā, sitapūtanā, adristipūtanā, mukhamanditikā, revati and śuṣkarevati (are the names of the grahās).

Sāmānya lakṣana-(general features of seizure)

तेषां ग्रहीष्यतां रूपं प्रततं रोदनं ज्वरः ॥ ३ ॥ सामान्यं रूपमुत्रासजृम्भाभ्रूक्षेपदीनताः ।
फेनस्त्रावोर्ध्वदृष्ट्योष्ठदन्तदंशप्रजागराः ॥४॥ नखैरकस्मात्परितः स्वधात्र्यङ्गविलेखनम् ॥ ५ ॥

Continuous fever and crying are the which is going to be seized by them.

General signs and symptoms are-fear, too much of yawning, movement of the eyebrows, timidity, discharge of froth from the mouth, upward gaze biting the lips and teeth (grinding), wakefulness (absence of sleep) crying, moaning, aversion of the breast, change of voice, scratching its own body or that of the mother by nails without any reason.

Skandagraha justa śīśu

तत्रैकनयनस्त्रावी शिरो विक्षिपते मुहुः । हतैकपक्षःस्तब्धाङ्गः सस्वेदो नतकन्धरः ॥ ६॥
दन्तरादी स्तनद्वेषो त्रस्यन् रोदिति विस्वरम्।वक्रवक्रो वमन् लालां भृशमूर्ध्वं निरीक्षते॥ ७ ॥
वसासृग्गन्धिरुद्विग्नो बद्धमुष्टिशकृच्छिशुः । चलितैकाक्षिगण्डभ्रूः संरक्तोभयलोचनः ॥ ८ ॥
स्कन्दार्तस्तेन वैकल्यं मरणं वा भवेद् ध्रुवम् ।

Flow of tears from one eye only, shaking of the head often, loss of control over half the body, stiffness (rigidity or loss of movement) of the body parts, weating, shoulders drooping down, grinding of the teeth, aversion to the breast, fearful, cries in abnormal voice, face is irregular (asymmetrical), vomiting, profuse salivation, gaze fixed upward, body emits the smell or muscle-fat and blood, irritability, clenched fist, non-elimination of faeces; only one eye, one brow and one cheek having movement, both the eyes are red-these are the features of the child seized by Skanda graha-; from this either deformity of the body or death is sure to happen.

Skandāpasmāra juṣṭa śīṣu

संज्ञानाशो	मुहुः	केशलुञ्चनं	कन्धरानतिः	॥	९	॥विनम्य	जृम्भमाणस्य	शकुन्मूत्रप्रवर्तनम्	
फेनोद्वमनमूर्ध्वेक्षा		हस्तभ्रूपादनर्तनम्	॥	१०	॥	स्तनस्वजिह्वासन्दंशसंरम्भज्वरजागरा			
पूयशोणितगन्धश्च		स्कन्दापस्मारलक्षणम्		॥ ११	॥				

Loss of consciousness often; plucking of the hair, drooping of the shoulders, bending of the body, associated with yawnings, and elimination of faeces and urine, vomiting of froth, upward gaze, moving the hands, brows and legs as though dancing, biting the breast of the mother and his own tongue, sudden emotions of anger, etc. fever, loss of sleep, and the body emitting the odour of pus and blood-are the features of the child due seizure by Skandāpasmāra graha. (other name of viśākhā).

Naigameṣa graha justa śisu

आध्मानं	पाणिपादस्य	स्पन्दनं	फेननिर्वमः		तृणमुष्टिबन्धातीसारस्वरदन्यविवर्णताः	॥	१२	॥
कूजनं	स्तनं	छर्दिः	कासहिध्माप्रजागराः		ओष्ठदंशाङ्गसङ्कोचस्तम्भबस्ताभगन्धताः	॥	१३	॥
ऊर्ध्वं निरीक्ष्य	हसनं,	मध्ये विनमनं,	ज्वरः		मूर्च्छकनेत्रशोफश्च	नैगमेषग्रहाकृतिः	॥ १४	॥

Distention of the abdomen, (abnormal) movements of the hands and feet, vomiting of forth, thirst, clenching of the fists, diarrhoea, feeble voice, discolouration, moaning, crying with feeble sound, vomiting, cough, hiccup, loss of sleep, biting the lips, contracting the body, stiffness, emitting the smell of the goat, laughing with eyes fixed up, centre of the body bent ever, fainting (loss of consciousness) and swelling of only one eye-are the features of the child seized by Naigameṣa graha.

Svagraha justa śīṣu-

कम्पो हषितरोमत्वं स्वेदश्चक्षुर्निमीलनम् ।
जिह्वादंशोऽन्तःकण्ठकूजनम् ॥ १५ ॥
क्रोशनं च श्ववच्छुनि

बहिरायामनं
धावनं विट्सगन्धत्वं

Treatment (trembling, shaking) horripilation, sweating, closure of the eyes, body bent outwards, biting of the tongue, low sound from the throat, running, body emitting the smell of faeces and crying making sound like a dog-are features a child seized by Svagraha.

Pitr graha justa śīṣu

रोमहर्षो मुहुःस्त्रासः सहसा रोदनं ज्वरः ॥ १६ ॥ कासातिसारवमथुज्जम्भातृदशवगन्धताः ।
अङ्गोष्वाक्षेपविक्षेपशोषस्तम्भविवर्णताः ॥१७॥ मुष्टिबन्धः स्मृतिश्चाक्षोर्बालस्य स्युः पितृग्रहे

Horripilations, again and again, fear, sudden crying, fever, cough, diarrhoea, vomiting, yawning, thirst, body emit ting smell of a cadaver, convulsions, tremors, emaciation, rigidity, discolouration, clenching of the fist, and tears flow ing out of the eyes-are the features of the child seized by Pitr graha .

Sakuni graha justa śīṣu

स्रस्ताङ्गत्वमतीसारो जिह्वातालुगले त्रणाः ॥१८॥स्फोटाः सदाहरुकपाकाः सन्धिषु स्युः पुनःपुनः।
निशयहि प्रविलीयन्ते पाको वक्त्रे गुदेऽपि वा ॥ १९ ॥ भयं शकुनिगन्धत्वं ज्वरश्च शकुनिग्रहे ।

Weakness of the body, diarrhoea, ulcers in the tongue, palatej and throat, eruption having burning sensation, pain and pus appearing on the joints during nights and disappearing during day, ulceration of the mouth and or rectum, fear, body emitting the smell of a bird and fever-are the symptoms of a child seized by Sakuni graha.

Pūtanā graha just sisu

पूतनायां वमिः कम्पस्तन्द्रा रात्रौ प्रजागरः ॥ २० ॥
हिध्माऽऽध्मानं शकृद्भेदः पिपासा मूत्रनिग्रहः ।
स्रस्तहृष्टाङ्गरोमत्वं काकवत्पूतिगन्धिता ॥ २१ ॥

Vomiting, tremors, stupor, loss of sleep at nights, hiccup, distention of the abdomen, diarrhoea, severe thirst, suppression of urine, weakness, horripilations, body emitting the smell like that of a crow-are the feature of a child seized by Putanā graha,

Sitaputanā graha justa śīśu

शीतपूतनया कम्पो रोदनं तिर्यगीक्षणम् ।
वसावद्विस्त्रगन्धता ॥ २२ ॥
च ।

तृष्णाऽन्त्रकूजोऽतीसारो
पार्श्वस्यैकस्य शीतत्वमुष्णत्वमपरस्य

Child seized by Sitaputanā has tremors, crying, sideward gazing, thirst, intestinal gurglings, diarrhoea, bad smell from the body resembling that of muscle-fat; half of the body being cold and the other half warm.

Andhapūtanā graha justa śīśu

अन्धपूतनया छर्दिज्वरः कासोऽल्पनिद्रता ॥ २३ ॥ वर्चसो भेदवैवर्ण्यदौर्गन्धान्यङ्गशोषणम् ।
दृष्टेः सादातिरुक्कण्डूपोथकीजन्मशूनताः ॥ २४ ॥ हिमोद्वेगस्तनद्वेषवैवर्ण्यस्वरतीक्ष्णता ।
वेपथुर्मत्स्यगन्धत्वमथवा साम्लगन्धता ॥ २५ ॥

Seized by Andhaputanā, the child has vomitings, fever cough, little of sleep, diarrhoea, discolouration, bad smell, emaciation, weakness of vision, severe pain, itching, occurrence of pothaki, (eye disease-small multiple eruptions inside the eyelids) and swelling of the eyes, hiccup, emotions, aversion for the breast, discolouration, increased pitch of the voice, shivering, body emitting the odour of fish or sour odour.

Mukhamandita just śīśu

मुखमण्डितयापाणिपादास्यरमणीयता ।
॥ २६ ॥

सिराभिरसिताभाभिराचितोदरता ज्वरः
अरोचकोऽङ्गलपनं गोमूत्रसमगन्धता ।

Seized by Mukhamandita graha child has gracious appearance of the hands, feet and face (which is abnormal), black coloured veins prominently appearing on the abdomen, fever, loss of taste / appetite, exhaustion, tiredness and the body emitting the smell of cow'urine.

Revati graha justa śīśu

रेवत्यां श्यावनीलत्वं कर्णनासाक्षिमर्दनम् ॥ २७ ॥
बस्तगन्धो ज्वरः शोषः पुरीषं हरितं द्रवम् ॥ २८ ॥

कासहिष्माक्षिविक्षेपवक्रवक्रत्वरक्तताः

Seized by Revatigraha-the child has blackish-blue colour of the skin, rubbing its ears, nose and eyes, cough, hiccup, abnormal movements of the eyeballs, face uneven (asymmetrical) and reddish; body emitting the smell of a goat; fever, emaciation and the faeces is green and watery.

Suskarevati justa sisu

जायते शुष्करेवत्यां क्रमात्सर्वाङ्गसङ्क्षयः ।

In seizure by Suska revati, the child becomes emaciated in all its body parts gradually.

Asādhyā lakshana (signs of incurability) -

केशशातोऽन्नविद्वेषःस्वरदन्यविवर्णता ॥ २९ ॥
रोदनं गृध्रगन्धत्वं दीर्घकालानुवर्तनम् ।
उदरे ग्रन्थयो वृत्ता यस्य नानाविधं शकृत् ॥ ३० ॥
जिह्वाया निम्नता मध्ये श्यावं तालु च तं त्यजेता

Falling of the hair, hatredness of food, feeble voice, discolouration, crying, smell of vulture coming out from the body, round nodules appearing on the abdomen, faeces of many kinds being eliminated, depression

in the middle of the tongue and the palate becoming black-the child having these should be refused treatment.

भुञ्जानोऽन्नं बहुविधं यो बालः परिहीयते ॥ ३१ ॥ तृष्णागृहीतः क्षामाक्षो हन्ति तं शुष्करेवती ।

That child which becomes emaciated even though consuming food of many kinds, suffers from severe thirst and shrivelled eyes-gets killed by Suṣkarevati.

Grahana karana-(reasons for seizure)-

हिंसारत्यर्चनाकाङ्क्षा प्रहग्रहणकारणम् ॥ ३२ ॥

Desire of himsā (causing pain), rati (seeking sexual gratification) and archana (seeking worship) are the reasons for seizure by the grahas.

तत्र हिंसात्मके बालो महान् वा सुतनासिकः ।
क्षतजिह्वः क्वणेद्वाढमसुखी साश्रुलोचनः ॥ ३३ ॥
दुर्वर्णो हीनवचनः पूतिगन्धिश्च जायते ।
क्षामो मूत्रपुरीषं स्वं मृगाति न जुगुप्सते ॥ ३४ ॥
हस्तौ चोद्यम्य संरब्धो हन्त्यात्मानं तथा परम् ।
दीप्तमाविशेत् ॥ ३५ ॥
मज्जेत्पतेत्कूपे कुर्यादन्यच्चतद्विधम् ।
पूयस्य छर्दनं च प्रवर्तयेत् ॥ ३६ ॥
रक्तं च सर्वमार्गैर्भ्यो रिष्टोत्पत्तिं च तं त्यजेत् ।

तद्वच्च शस्त्रकाष्ठाद्यैरग्निं वा
अप्सु
तृदाहमोहान्

When the seizure is for himsa (causing trouble), the child or the adult will have running in the nose, biting of the tongue, cries greatly, is miserable, tears flowing, has bad colour (of the skin), little of speech, foetid smell of the body, emaciation, plays with his own urine and faeces without any disgust; raises his hands to beat himself and others in great anger, similarly with the weapons, baton or fire; enters into burning fire, drowns in water, falls into the well and does other similar acts; suffers from thirst, burning sensation, delusion, vomiting of pus, discharge of blood from all the channels and develops fatal signs. Such a child/person should be rejected.

रहः स्त्रीरतिसंलापगन्धस्त्रभूषणप्रियः ॥३७॥हृष्टः शान्तश्च दुःसाध्यो रतिकामेन पीडितः ।

The child/adult seized by the graha for the sake of sexual gratification,-desires solitude, copulation and conversation with women, is fond of pleasant smell, garlands and ornaments, always joyful (mischievous) and calm (wait ing for an opportunity) this condition is difficult to cure.

दीनः परिमृशन् वक्त्रं शुष्कौष्ठगलतालुकः ॥ ३८ ॥
शङ्कितं बीक्षते रौति ध्यायत्यायाति दीनताम् ।
अन्नमन्नाभिलाषेऽपि दत्तं नाति बुभुक्षते ॥ ३९ ॥
गृहीतं बलिकामेन तं विद्यात्सुखसाधनम् ।

bas The child/adult who is timid, desires to look at his own face (in mirror etc.) ; his lips, throat and palate are dry; sees others with suspicion; cries, worries and becomes timid; does not consume the given food though desirous of food should be understood as seized by grahas which desires oblations/worship; this is easily curable.

Chikitsā-(treatment) -

हन्तुकामं जयेद्धोमैः सिद्धमन्त्रप्रवर्तितैः ॥ ४० ॥
रतिबल्यादिदानतः ।

"इतरी तु यथाकामं

The graha which desires to kill the child/adult should be won over by resorting to homa (fire sacrifices) initiated by (accompanied with) chanting of the effective hymns. The other grahās by fulfilling their desires such as sexual gratification, offering of oblations etc.

अथ साध्यग्रहं बालं विविक्ते शरणे स्थितम् ॥ ४१ ॥
 विकीर्णभूतिकुसुमपत्रबीजान्नसर्षपे ॥ ४२ ॥
 रक्षोघ्नतैलज्वलितप्रदीपहतपाप्मनि ।
 व्यवायमद्यपिशितनिवृत्तपरिचारके ॥ ४३ ॥
 पुराणसर्पिषाऽभ्यक्तं परिषिक्तं सुखाम्बुना ।

Further, the child seized by graha which is easy to ward off, should be kept for three days in a separate house, in solitude; body smeared with oil, purified (with bath) and placed very near to the fire alter, the area around spread with auspicious things, flowers, leaves, seeds, prepared foods, sarsapa (mustard), lamps burning by the help of oil which wards off eyeil spirits and sin; the child taken care of by attendants (female) who are not indulging in copulation, wine and meat. The baby should be anointed with old ghee and bathed in comfortably warm water.

सर्षपा निम्बपत्राणि मूलमश्वखुरा वचा ॥४८ ॥
 भूर्जपत्रं घृतं धूपः सर्वग्रहनिवारणः ।

Fumigation with sarsapa, leaves of nimba, roots of aśvakhura, vacā and bhūrja patra, mixed with ghee wards off, all the grahās (evil spirits).

घृतानि भूतविद्यायां वक्ष्यन्ते यानि तानि च ।
 युन्यात्तथा बलिं होमं स्नपनं मन्त्रतन्त्रवित् ॥ ५८ ॥

The physician conversant with hymns and procedures (of sorcery) should make use of the medicated ghee recipes, described in Bhūta vidyā and also perform rites such as bali (offering oblations), homa (fire sacrifices) and snapana (religious bath / sacrificial bath).

अनुबन्धान् यथाकुच्छं ग्रहापायेऽप्युपद्रवान् ॥ ६० ॥
 बालामयनिषेधोक्तभेषजैः समुपाचरेत् ॥ ६० 1/2 ॥

The secondary disease arising from seizure by evil spirits, which persist for long time should be treated with medicines (and other remedial measures) described in Balamaya niṣedha (chapter 2).

There are also some references in uttratantra related about :-

Children and infants, are mention as follows.

Kukunaka⁴:

कुक्कूकः शिशोरेव दन्तोत्पत्तिनिमित्तजः ॥ १९ ॥
 स्यासेन शिशुरुच्छ्रनताम्राक्षो वीक्षणाक्षमः ।
 सवर्त्मशूल पैच्छिल्यःकर्णनासाक्षिमर्दनः ॥ २० ॥

Kukūṇaka occurs in children only, due to eruption of teeth, the child has swelling of eyes, coppery red colour, inability to see, lids having pain and sliminess, the child rubbing its ears, nose and eyes (often).

शिशोस्तु लिखितं वर्त्म सुतासृग्वाऽम्बुजन्मभिः ॥ २७ ॥
 सेचयेत् ।

धात्र्यशमन्तकजम्बूत्थपत्रकाथेन

The eye lid of the child should be scraped or blood taken out by applying the leech; after that it should be bathed with the decoction of dhātri, aśmafītaka, and leaves of jambu.

प्रायः क्षीरघृताशित्वाद्बालानां श्लेष्मजा गदाः ॥ २८ ॥
 तस्माद्भ्रममेवाग्रे सर्वव्याधिषु पूजितम् ।
 जाज्यस्तन्यमाक्षिकम् ॥ २९ ॥
 मदनं मधुकान्चितम् ।
 क्रमतः शिशोः।
 विशेषेण कुक्कूके ।
 सप्तलारससिद्धाज्यं योज्यं चोभयशोधनम् ॥ ३१ ॥

सिन्धूत्थकृष्णापामार्गबी
 चूर्णो बचायाः सक्षौद्रो
 क्षीरे क्षीरानमन्त्रं च भजतः
 वमनं सर्वरो □□ ॥ : गेषु

Because children are consuming milk and ghee (as food) they generally get affected by diseases caused by kapha, hence in all diseases emesis therapy should be administered first.

(Powder of) saindhava, krapa and seeds of apamārga mixed with ghee, breast-milk and honey, powder of vaca mixed with honey; or madana and madhuka (mixed with honey) are best emetic recipe for children who consume breast-milk and those consume both milk and solid food and those consuming only solid food, respectively, in all the diseases, especially in kukūnaka.

Medicated ghee prepared from the decoction of saptalā should be made use of to produce both the purifications (emesis and purgation).

Badhirya⁵-

बाधिर्यं वर्जयेद्बालवृद्धयोश्चिरजं च यत् ॥ ३१ ॥

Deafness found in children and the aged and that persisting for a long time should be rejected.

Upasirṣaka⁶ :

कपाले पवने दुष्टे गर्भस्थस्यापि जायते ।
शोफस्तं विद्यादुपशीर्षकम् ॥ २१ ॥

सवर्णो नीरजः

The scalp, when it is still in the womb, gets vitiated by pavana (vāta) develops a swelling of the same colour (of the skin) and devoid of pain; this is known as Upasirṣaka.

Upasirṣaka cikitsa⁷ :

नवे जन्मोत्तरं जाते योजयेदुपशीर्षके ॥ १९ ॥
विद्रधिचोदितम् ।

वातव्याधिक्रियां, पक्वे कर्म

In upasirṣaka which is new and developed after birth, treatments prescribed for vātavyadhi should be administered, after ripening, the treatments prescribed for vidradhi should be done.

आमपक्वे यथायोग्यं विद्रधीपिटिकावुदे ॥ २० ॥

In vidradhi, pitaka and arbuda appropriate treatments should be done determining their ama (unripe) or pakva (ripe) stages.

गर्भिणीबालवृद्धेषु मृदुं, विध्येत्सिरां न च⁸

In case the persons bitten are the pregnant lady, children and old men, only mild treatments should be given, venesection should not be done.

Conclusion -

Ashtanga hridaya is a beautiful composition of Acharya vagbhata with sequential arrangement of topics in form of versus.

Thus it is mightfully enjoys places in “Brihatray” the three great treatise of Ayurveda.

It describes important concepts of kaumarbritya, Care of the newborn baby, disease of children and their practice treatment, Treatment of evil spirits/demons.

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