



Contributions of Harita Samhita to Kaumarbhritya: A Review of the classical text's insights on Infant and Child Care

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Kaumarbhritya, a branch of Ashtang Ayurveda, focuses on the care of infants and children, including their diseases and management. Although Kashyap Samhita is considered the primary text on Kaumarbhritya, it is not entirely available. Therefore, scholars and physicians need to get information related to Kaumarbhritya on other texts, such as Harita Samhita, to gain knowledge and clarify their doubts. Written between the 6th and 7th centuries AD, Harita Samhita is a classical Ayurvedic text presented in a conversational format between Maharshi Atreya and Acharya Harita. Acharya Harita's contributions to Kaumarbhritya are extensive, covering topics like: Duties and responsibilities in Kaumarbhritya, Age classification (Vayo Bheda), Breastfeeding concepts, Management of recurrent miscarriages, Antenatal and postnatal care, Childhood rituals and sacraments, Common diseases and disorders in infants and children, Pediatric formulations and treatments, Fetal development sequence. This article aims to review and highlight Acharya Harita contributions to Kaumarbhritya, as presented in Harita Samhita, providing valuable insights into this ancient text.

Keywords: Harita Samhita, Kaumarbhritya, Child Care

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Introduction

Kaumarbhritya, a branch of *Ashtang Ayurveda*, specializes in the care and management of newborns, children and adolescents, including the diagnosis, treatment and prevention of pediatric disorders with a focus on promoting healthy growth and development. *Kashyap Samhita* (Authored by *Vridhajeevaka*) is among the oldest textbooks of *Kaumarbhritya*, a branch of *Ayurveda* dedicated to maternal and child healthcare but it is not available completely. Therefore, there is a need to get information related to *Kaumarbhritya* from other *Ayurvedic* books. Among them *Harit Samhita* is an *Ayurvedic* text book in which some topics related to *Kaumarbhritya* have been described. *Harita Samhita* is the conversation between the *Maharshi Atreya* and *Acharya Harita*. The *Harita Samhita* text is divided into six parts: *Pratham Sthana*, *Dwitiya Sthana*, *Chikitsasthana*, *Sutrasthana*, *Kalpasthan*, and *Sharirasthana*. A complete view of the *Samhita* reveals the concept and important contributions of this *Samhita* in held of *Kaumarbhritya*. The following is a short review of *Kaumarbhritya* in *Harita Samhita*.

Aims and Objective

To review the contribution of *Harita Sahmita* in *Kaumarhritya*

Material and Method

The material was collected from classical *Ayurvedic Samhita* and research journals. In *Harita Samhita*, *Harita* has placed *Kaumarbhritya* at the 4th place in *Ashtang Ayurveda* and has referred to *Kaumarbhritya* by the name of *BalaChikitsam*.^[1]

**Garbhoupkrama Viganam Shuitika
Upkarmastatha Balana Rogashamni Kriya
Balachikitism**^[2]

That means the process from conception to delivery and for the prevention of childhood diseases is called paediatrics.

Vayogyana (Classification of age)

According to *Avshtha Bheda*

- *Uttama*^[3]
- *Adhama*
- *Madhyama*

- *Heena*

Similarly, there are 4 *Bheda*

- *Bala* - up to 16 years^[4]
- *Yuva* - 16 -25 years
- *Madhyama* - 25-70
- *Vridha* - above 70

According to *Chikitsa Shastra* five types of *Madhyam Avshtha*

- *Pathi Shran* ^[5]
- *Shrama Sheena*
- *Bala*
- *Stri*
- *Sukumar*

In *Harita Samhita*, the terminologies related to female age are:

- *Bala*^[6] - up to 5 years of age / upto 12 years of age
- *Mugdha* - 6 to 11 years / 12 to 19 years
- *Prodaa* - 19 to 28 years
- *Parglabha* - 28 to 41 years

Concept of milk (*Stnya*) production according to *Acharya Harita*-

Breast milk (*Stnya*) is produced from the *Ahara Rasa*^[7] that is formed after digestion of food. Hence *Stnya* is termed as the *Updhatu* of *Rasa*.

Acharya Harita explains that the intense effort during childbirth causes the mother's channels (*Srotases*) to open, leading to a sudden release of milk. The initial milk, colostrum, is rich in essential nutrients vital for the newborn's health.

Therefore, it is recommended that the mother initiates breastfeeding as soon as possible after delivery. According to *Acharya Harita*, this initial milk is considered *Guru*^[8] due to dominance of *Kapha*.

Harita has explained properties of milk (*Stanya*)^[9] according to the complexion of the mother

- *Krishna Varna* - *Pustikara*, *Vatashamaka*
- *Sweta Varna* - *Khaphakrita*
- *Rakta Varna* - *Vatakaraka*
- *Pitta Varna* - *Pittashamaka*

Garbhini Paricharya (Antenatal care)

Acharya Harita has given great importance on antenatal care, providing detailed guidance on Garbhini Paricharya[10] (antenatal care) and outlining specific dietary and behavioural recommendations to support the healthy growth and development of the foetus during pregnancy and Dietary management month wise in pregnancy.

Month	Recommended diet
1st month	Yshtimadhu, Parushka, Madhupuspa with Navaneet, Paya and Sarkara
2nd month	Kakoli with Madhu
3rd month	Krishara
4th month	Kritaoddan
5th month	Payas
6th month	Madhur Dadhi
7th month	Ghrita Khanden
8th month	Ghrita Purakam
9th month	Vividh Anna
10th month	As Desired

Acharya Harita recommended diet pattern reveals a thoughtful and sequential approach, progressing from liquid to solid foods to prevent complications during pregnancy. This carefully planned regimen includes Yastimadhu (*Glycyrrhiza glabra Linn.*) as a galactagogue to support lactation, and Parusaka (*Grewia asiatica Roxb.*) to supplement essential nutrients like iron and calcium, catering to the woman's needs at each stage.

This diet pattern creates a conducive environment for both the mother's and baby's bodies to adapt to the changing physiological processes, ensuring a healthy pregnancy. Similarly, modern science also advises pregnant women to take iron, folic acid and calcium as nutritional supplement during anti-natal care, whereas in ancient Ayurveda text, all these nutritional elements were already prescribed in a dietary management to be taken in the form of food.

In this way, Acharya Harit told about the diet along with the pregnancy in the antenatal care (Garbhini Parichaya). He said that the pregnant woman should not do Vyayama[11] (exercise), Methun (sexual intercourse), Krodha (anger), Shoka (stress) and Chakraman (excessive wandering) during pregnancy. Similarly, modern science also advises to avoid pregnancy because all these things have a bad effect on the foetus.

Acharya Harita mentioned common complications that pregnant women may experience during pregnancy, including

- Sosha[12](Dehydration)
- Hrilasa (Nausea)
- Chardi (Vomiting)
- Jwara (Fever)
- Aruchi (Anorexia)
- Atishara (Diarrhoea)
- Sopha (oedema)

Table 1

SN	Complication	Treatment
1.	Sosha	Pippali, Khasa, Nagar Motha, Vataproh in Gutika Preparation
2.	Hrilasa	Kutaj, Pippali, Shunthi, Amalki, with Dadhi and Sharkara
3.	Chardi	Chiryata Kalka with Sambhag Sarkara
4.	Aruchi	Gandush with Ushna Jala
5.	Atisara	Jamun and Aamra Pallav with Dahdi and Sarkara
6.	Sopha	Swedan with Ushna Jala

And advising against Virechana[13] (purging) in pregnant women to ensure safe and gentle management of these complications. In modern science complication of pregnancy are: morning sickness, vomiting, pre -eclampsia and eclampsia etc. and allopathy doctor advise in morning sickness intake glucose, ginger tab and digestive enzyme etc. This is similar to concept of Harita Samhita talk about treatment of complication of pregnancy.

Mudha Garbha[14]

Complications During Pregnancy

Causes are Mother's diet (Ahara) and lifestyle (Vihara). Acharya Harita explains that certain foods or regimens during pregnancy can influence labour.

Clinical features of Mudha Garbha include:

1. Vatik Mudhagarbha

- Basti Shula (Lower back pain)
 - Yonidwara Nirudhayti (obstructed urine flow)
 - Adhmana
 - Anidra (disrupted sleep)
 - Angbhang (body aches)

2. Paitik Mudhagarbha

- Tridosahj Jwara
- Trishna (thirst)

- *Bhrama* (dizziness) *Mutrakriccha* (difficult urination)
- *Shirovytha* (headache)

3. *Slaishika Mudhagarbha*

- *Aalashya* (Laziness)
- *Tandra* (drowsiness)
- *Nidra* (excessive sleep)
- *Jadyta*
- *Aphra*(bloating)
- *Vepathu*
- *Kasa* (cough)
- *Virasata* (facial distortion)

4. *Dwandaja Mudhagarbha*:

- Clinical features of two *Doshas* (*Vata*, *Pitta*, or *Kapha*) are prominent.

5. *Sannipatik Mudhagarbha*:

- Clinical features of all three doshas (*Vata*, *Pitta*, and *Kapha*) are evident, indicating a more complex imbalance.

Shutika Paricharya (Postnatal Care)

Acharya Harita has stressed the importance of *Sutika Paricharya*,^[15] which involves specific dietary and lifestyle practices during the postpartum period.

The recommended diet includes

- Day 2: *Ushna Kulattha* (*Dolichos biflorus*) soup
- Day 3: *Panchkola* (a blend of five spices) *Yavagu* (a type of gruel)
- Day 4: *Chaturjataka* (a blend of four spices) mixed *Yavagu*
- Day 5: Cooked rice of *Shali* or *Shashtika*

The recommended lifestyle practices include:

- Vaginal filling with oil and massage followed by sudation with hot water

The recommended medicines include

- Decoction of various herbs such as *Lodhra*, *Arjuna*, *Kadamba*, *Devadaru*, *Bijaka*, and *Karkandhu*
- *Nagara* (*Zingiber officinale*) and *Haritaki* (*Terminalia chebula*) *Churna* with jaggery on the second day morning.

This regimen aims to promote recovery, nourishment and overall well-being during the postpartum period.

Resuscitation In an Asphyxiated New-Born

Acharya Harita technique for reviving an asphyxiated new born involves altering the air to benefit the infant. He describes five types of fanning materials that modify the air as it passes through, such as banana leaves or palm tree leaves. The air becomes moist and humid due to the cooling property of these leaves, relieving fatigue and reducing heat and agitation ultimately inducing sleep. This innovative approach utilizes the unique properties of various materials to create a therapeutic air modification, promoting the child recovery.^[16]

Childhood Sacraments *Samskara*

Acharya Harita discusses the importance of childhood sacraments, known as *Samskaras*, which are significant rituals performed at various stages of a child's life. These *Samskaras* include:

1. *Jatkarma Samskara* (birth ceremony)
2. *Namkaran Samskara* (naming ceremony)
3. *Karnavedhan Samskara* (ear piercing ceremony)
4. *Vastrabandhan Samskara* (clothing ceremony)
5. *Upanayan Samskara* (initiation into education)
6. *Vivahadi Samskara* (marriage ceremony)

These sacraments are performed at specific times in a child's life to mark important milestones and transitions, and are considered essential for a child's spiritual and social development.^[17] *Acharya Harita* defines *Mruduksira*^[18] as pure milk, which not only provides nutrition but also enhances *Satwa* (mental clarity & calmness) and beauty in infants & children.

In other words, pure milk is considered essential for overall growth and development, including physical, mental, and spiritual well-being, during infancy and childhood. *Acharya Harita* identified five types of impure breast milk that can be harmful to infants, including

1. *Ghanaksira*: Consuming this milk can lead to abdominal distension, breathing difficulties, and coughing in infants.
2. *Ushanaksira*: This milk can cause fever and diarrhea in infants.
3. *Amlaksira*: Consuming this milk can result in diarrhea in infants.

4. *Alpaksira*: This milk can cause weakness, weight loss, and diarrhea in infants.

5. *Ksharaksira*: Consuming this milk can lead to eye diseases and itching in infant[19]

Acharya Harita described treatments for common childhood disease including[20]

1. *Utphulika* (perhaps a skin condition)
2. *Asthma*
3. Cough
4. Urinary obstruction
5. Diarrhea
6. Eye diseases

Formulations

1. Growth Enhancing Powder

- *Vacha*
- *Bramhi*
- *Manduki*
- *Ghana*
- *Kushtha*
- *Nagara*[21]

Take with ghee.

2. Memory Boosting Powder

- *Guduchi*
- *Apamarga*
- *Vidanga*
- *Shankhapushpi*
- *Vishnukranta*
- *Vacha*
- *Pathya*
- *Shatavari*[22]

Mix with equal parts ghee.

3. Voice Sweetening Powder

- *Trikatu*
- *Triphala*
- *Dhanya*
- *Yavani*
- *Salamulika*
- *Vacha*
- *Bramhi*

- *Bharangi*[23]

Mix with honey.

Acharya Harita described the treatment of epilepsy in children as follows:

- *Nasya*[24] therapy (nasal administration of medication)
- *Agnikarma*[25] therapy (cauterization or thermal stimulation)

These treatments aim to manage and alleviate epilepsy symptoms in paediatric patients.

Nasya therapy involves administering medication through the nasal passage, while *Agnikarma* therapy utilizes thermal stimulation or cauterization to specific points on the body.

Acharya Harita explained the day-wise occurrences of *Pootana Dosha*[26] as follows:

- Day 1: *Lohita* (blood poisoning)
- Day 2: *Revati* (fever and vomiting)
- Day 3: *Vayasi* (digestive issues and diarrhea)
- Day 4: *Kumari* (fever and rash)
- Day 5: *Shakuni* (cough and respiratory issues)
- Day 6: *Shiva* (fever and headache)
- Day 7: *Urdhvakeshi* (eye and ear problems)
- Day 8: *Sena* (infections and fever)

Pootana Dosha is a concept in *Ayurvedic* paediatrics that refers to the manifestation of certain symptoms or diseases in infants and children, believed to be caused by the influence of planetary forces.

Garha

In the *Harita Samhita*, Chapter 55 of the *Tritiya Sthana*, *Graha Rogas*[27] are discussed in detail.

According to the text, demonic possession (*Grahavesha*) can occur in isolated locations such as deserted temples, burial grounds, and abandoned roads, particularly in individuals who have experienced fear in these places. The text describes ten *Grahas* (malevolent entities) and their corresponding clinical features, including

1. *Aindra*
2. *Agneya*
3. *Yama*
4. *Nairruta*
5. *Varuna*

- 6. Maaruta/Vaayu
- 7. Kubera/Yaksha
- 8. Sira
- 9. Grahaka
- 10. Pishacha

The management of *Graha Rogas* involves various methods, including

- *Dhoopas*[28] (fumigations)
- Medications
- *Mantras* (hymns)
- *Pooja* (prayers)
- Spiritual practices

Kalpastana

- Utilize *Vijaya*, a type of *Haritaki* (*Terminalia chebula*), in the treatment of childhood diseases.[29]
- Avoid using formulations containing *Rasona* (*Allium sativum*, or garlic) in paediatric patients. [30]

In other words, *Kalpastana* recommends the use of *Vijaya Haritaki* for various childhood ailments, while advising against the use of *Rasona* containing formulations in children.

Development of Foetus

Table 2: The sequence of foetal development

Days/Month	Development
1 day	Budbud (Bubbles like)
10 days	Sonita (Resemblance of blood)
15 days	Ghana (Solidified/compact)
20 days	Mamsapinda (Fleshy mass)
25 days	Panchatwa prabhava (Five elemental things)
1 month	Panchabhuta
50 days	Ankura
3 months	Hasta, pada (Parts and organs)
3.5 months	Sira (Head)
4 months	Loma (Lanugo hair)
5 months	Sujiva (Lively)
6 months	Sphurana (Quivering)
8 months	Jatharagni (Digestive fire)
9 months	Chesta (Organ systems able to function/activity)
10 months	Prasava kala (Onset of delivery)

The sequential development of the foetus, known as *Garbhavikasa*[31], has been extensively described in both *Ayurvedic* and modern medical literature. *Ayurvedic* classics have elaborated on this process,

With *Acharya Harita* providing more detailed & accurate account of developmental changes occurring every few days or weeks. Acco. to *Harita*, embryo/foetus undergoes following transformations:

- Day 1: *Budbud* (bubble-like)
- Day 10: *Sonita* (resembles blood)
- Day 15: *Ghana* (solidified/compact)
- Day 20: *Mamsapinda* (fleshy mass)

This description highlights the chronological progression of foetal development with distinct changes observable at each stage.

Discussion

Harita Samhita, a classical *Ayurvedic* text, has made significant contributions to the field of *Kaumarbhritya*, which is a branch of *Ashtang Ayurveda* that focuses on the care of infants and children. *Acharya Harita's* extensive contributions to *Kaumarbhritya* have provided valuable insights into various aspects of paediatric care, including duties and responsibilities, age classification, breastfeeding concepts, management of recurrent miscarriages, antenatal and postnatal care, childhood rituals and sacraments, common diseases and disorders in infants and children, paediatric formulations and treatments, and foetal development sequence. The significance of *Harita Samhita's* contributions to *Kaumarbhritya* cannot be overstated, particularly in the absence of a complete version of *Kashyap Samhita*, the primary text on *Kaumarbhritya*. *Harita Samhita* has filled this knowledge gap, providing scholars and physicians with a comprehensive understanding of paediatric care from an *Ayurvedic* perspective. *Acharya Harita's* work has also highlighted the importance of breastfeeding, antenatal and postnatal care, and childhood rituals and sacraments, which are essential for the healthy growth and development of infants and children. Moreover, his contributions to the management of recurrent miscarriages and common diseases and disorders in infants and children have provided valuable guidance for physicians and scholars.

Conclusion

A comprehensive review of the *Harita Samhita*, it has been determined that this ancient text thoroughly covers all the essential concepts and aspects of *Kaumarbhritya*,

Including: Duties and responsibilities in the field of *Kaumarbhritya*, Classification and stages of childhood development, The importance and concept of breastfeeding, Treatment and management of recurrent miscarriages, Antenatal and postnatal care, Childhood rituals and sacraments, Common diseases and disorders affecting infants and children, Formulations and treatments used in paediatric care, The sequence of foetal development. This text provides a solid foundation for understanding the principles and practices of *Kaumarbhritya*, making it a valuable resource for students, scholars and physicians seeking knowledge in this field.

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