



## Contribution of Sushruta Samhita in the field of Kaumarbhritya - An Insight View

Gurjar NK<sup>1\*</sup>, Kumar R<sup>2</sup>, Guar A<sup>3</sup>

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<sup>1\*</sup> Naval Kishor Gurjar, Post Graduate Scholar, PG Department of Kaumarbhritya, Madan Mohan Malviya Govt Ayurved College, Udaipur, Rajasthan, India.

<sup>2</sup> Ram Kumar, Professor and HOD, PG Department of Kaumarbhritya, Madan Mohan Malviya Govt Ayurved College, Udaipur, Rajasthan, India.

<sup>3</sup> Anukriti Guar, Lecturer, PG Department of Kaumarbhritya, Madan Mohan Malviya Govt Ayurved College, Udaipur, Rajasthan, India.

Sushruta Samhita is one of the three primary Brihata Trayi. Ayurvedic compositions are a form of traditional Indian medicine. It's a well-known among surgeons and regarded as a turning point in the science of surgery but Acharya Sushruta's contributions is not many people are familiar with as other areas of medicine. He used to say that one cannot become effective in their own field unless they have sufficient understanding of related fields. One branch of Ashtanga Ayurveda that focuses on treating infants and children as well as managing their illnesses is called Kaumarbhritya. Even though Kashyapa Samhita is regarded as Kaumarbhritya's primary literature, it is not entirely accessible. Thus, the doctors and students must leave through different literature to learn the information and find the answers to their questions. The list of Acharya Sushruta's accomplishments is endless and in this we've tried to emphasise his contributions and the information that Kaumarbhritya left behind in Sushruta Samhita.

**Keywords:** Sushruta Samhita, Children, Kaumarbhritya, Poshana

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Naval Kishor Gurjar, Post Graduate Scholar, PG Department of Kaumarbhritya, Madan Mohan Malviya Govt Ayurved College, Udaipur, Rajasthan, India. Email: <a href="mailto:clnaval1997@gmail.com">clnaval1997@gmail.com</a>	Gurjar NK, Kumar R, Guar A, Contribution of Sushruta Samhita in the field of Kaumarbhritya - An Insight View. J Ayu Int Med Sci. 2025;10(1):164-173. Available From <a href="https://jaims.in/jaims/article/view/3814">https://jaims.in/jaims/article/view/3814</a>	

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## Introduction

One of the branches of *Ashtang Ayurveda* that focuses on managing and caring for children's illnesses is *Kaumarbhritya*. Even if the *Kashyap Samhita* is regarded as the primary text of *Kaumarbhritya*, however it isn't entirely accessible. Therefore, in order to learn anything, there is to know, we must travel to *Brihat Trayi*. One of the components of the *Brihat Trayi*, composed by *Acharya*, is the *Sushruta Samhita*. *Sushruta* provides an in-depth explanation of *Ashtanga Ayurveda*. In *Ashtanga Ayurveda*, *Kaumarbhritya* was ranked fifth by *Acharya Sushruta*. He brought it up as a branch that discusses childrearing techniques. Cleansing of the mother's breast milk, illnesses brought on by consuming tainted breast milk and how to treat them. *Acharya Sushruta* describes *Kaumarbhritya* in *Sharirsthana*, 12 chapters of *Uttartantra* (chapters 27 through 38) and a few similar themes are dispersed among other *Samhita Sthanas*. *Acharya Sushruta* has covered all of the key ideas of *Kaumarbhritya*, including nourishing new-borns, nursing, safeguarding children, managing illnesses and so forth. It is sufficient to understand the fundamentals of the topic. Along with *Dhatri Yojana*, he has also discussed *Stanyaguna*, *Stanyapanavidhi* (breast feeding), *Takshana*, *Shishu Poshana* and *Stanya Nasha*. As to the teachings of *Acharya*, every attempt should be done to shield the infant from *Graha* and *Sanskara*, such as *Rakshkarma* (6 or 7 months), *Annaprashana* (6 months) and *Namkarana* (10th day). Additionally, he has discussed complications that arise from puncturing the wrong location or the *Sira* of the ear, such as in the cases of *Kalika*, *Marmarika* and *Lohitika*.

### Embryology

*Sushruta* has not only explained the anatomical conditions of different structures, but he has also provided a thorough explanation that starts with the intrauterine and continues through the development of numerous tissues and organs, including the way of conception.

*Teja* (energy) is released during sexual activity and when combined with *Vayu*, it encourages *Shukra* (spermatozoa) to enter the vagina where it meets *Artava* (ovum), according to *Sushruta*. In his view, *Artava* (ovum) is *Agneya* (warm) while *Shukra* (sperm) is *Somya* (cold).

The origin and creation of the foetus result from this *Agni's* combination with *Soma* in the uterus, or *Garbhashaya*.<sup>[1]</sup> From the moment of conception, the steady increase in size and shape has been used to characterise the development of the foetus. After a month, it resembles a *Budbuda* (bubble), turns into a *Pinda* (small ball form) and solidifies at the end of the second month.

As the third month of development is when the embryo differentiates and forms the five buds that make up the head, neck, two lower extremities and two upper limbs. At the end of the fourth month, all of them have well-differentiated and a heartbeat. In the fifth month, the brain (*Manas*) develops, followed by the intellect (*Buddhi*) in the sixth, the body's entire development in the seventh and the activation of *Ojas* in the eighth month. The delivery of the child occurs at the end of ninth or tenth month.<sup>[2]</sup>

### Neonatal care after delivery<sup>[3]</sup>

A) *Acharya Sushruta* has said that once a baby is born, his *Ulva* (vernix caseosa) and mouth should be cleaned with a mixture of rock salt and *Ghrita* (*Ghrita*) and a cotton swab covered with *Ghrita* should be maintained on his head.

B) After that, the umbilical cord is pulled to a length of eight *Angula* or finger breadth and is severed after being tied with thread. This process is known as *Nabhinadi Kartana*.

C) The new born is then given a cold bath and forced to *Ghrita*, powdered *Ananta* (gold), and *Madhu* (honey) on its ring finger during the birth ceremony, known as *Jaatkarma*.

D) The new born is then bathed in a warm herbal concoction suitable for the season, *Dosha*, power and anointed with *Bala Taila*.

### Balopachara (Care of the new-born)

The new born should be wrapped in soft linen and placed on the bed cover with sheets of soft linen and is fanned with twigs of *Pilu*, *Badari*, *Nimba* or *Parushaka*, cotton pad soaked in oil should be kept on his head often; he should be exposed to fumes of *Rakshoghna* (antiseptic drugs) drugs and also these drugs should be tied to his hands, feet, head and neck; powder of *Tila*, *Atasi*, *Sarshapa* should be sprinkled all around in the room; fire should be lit in the dwelling chamber etc.

### **Shishu Aahara (Feeding of new-born)[4]**

A mixture of *Madhu* (honey), *Ghrita* and *Ananta* (gold) is given to the Child on their first day, along with three sacrifices of sacred hymns. *Ghrita* and *Lakshamana* were heated together on the second and third day. After that, twice a day a child is given breast milk that has been combined with *Ghrita* and honey in the amount of their own palm. According to *Sushruta*, the *Dhamnis* (channels, arteries, veins, etc.) in the heart region open up after three to four days, which is when breast milk is generated upwards. For this reason, he recommended starting breastfeeding on day four.

### **Classification of Vaya (age)**

*Vaya* is of three kinds - *Balya* (childhood), *Madhya* (middle age) and *Vridhdha* (old age).

*Balya* - Those less than 16 years of age are called *Baala* (children). They are further divided into 3 subgroups[5]

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

### **Dhatri Yojana (engaging a wet nurse)**

*Acharya Sushruta* has mentioned that a wet nurse should be appointed for ensuring the health and increase in strength of the child and has given her qualities e.g., she should be of same caste, moderate built, middle age, free from disease etc. He also indicated that if not selected properly this may also cause harm to the child. According to *Sushruta*, the following properties are essential for engaging a wet nurse:[6]

- Age: Between 20 and 30 years old
- Health: Good physical and mental health
- Character: Virtuous and affectionate
- Milk: Abundant and wholesome milk supply
- Hygiene: Cleanliness and purity in her daily habits
- Diet: Wholesome and nutritious food intake
- Temperament: Calm and even-tempered
- Experience: Previous experience in childcare

### **Stanya (breast milk)**

#### **A) Stanyapana (breast feeding)**

The *Acharya* has discussed the best way to breastfeed a child. He said that the Child should be bathed and dressed on an auspicious day; the wet nurse should sit with her back to the east and the child facing north on her lap; after that, her right breast should be gently massaged. She should be instructed to feed the Child after sanctifying the milk with a hymn once a small amount of milk has been pumped out. *Acharya* stated that many diseases may develop as a result of habitual feeding if this procedure is not followed. For example, if the milk is not expressed out, the breast will become *Stabdha* (hard), *Stanya Purana* (full of milk) and the breast's channels, the *Stanyapana Strotas* will push up causing coughing and dyspnea.[7]

#### **B) Stanya Nasha (lack of breast milk)**

*Krodha* (anger), *Shoka* (grief), *Avatsalya* (lack of affection) etc. lead to loss (non-production) of breast milk. So, *Dhatri* is advised to stay calm and composed and is given healthy diet and some drugs e.g. *Mamsa* (meat), *Matsya* (fish), *Lahsuna* (*Allium sativum* Linn.) *Shatavari* (*Asparagus racemosus* Wild) etc.[8]

#### **C) Stanya Pariksha (examination of breast milk)**

*Acharya* has mentioned the examination of *Shudha Stanya* (pure breast milk). Breast milk which is cold, clear, thin, resembles conch shell in color, gets mixed with water evenly, not having threads or froth, neither float or sink in water is understood as pure/non vitiated by *Dosha*. This milk provides health, growth of the body and increases the strength of the child. The milk of hungry, grief stricken, pregnant, having fever etc. woman should not be given to the child.[9] In case the breast milk is insufficient as per the need of the child, then he may be given the milk of goat or cow, after considering child's condition and deciding the quantity required.[10]

#### **Shishu Poshana (nourishing the child)**

*Acharya Sushruta* has mentioned *Ghrita* boiled with some drugs to be given in every stage of *Balyavastha* for improving the health, increasing the strength-intelligence and lifespan of the child. *Shishu* Poshan or nourishing the child, is a vital aspect of childcare in Hindu culture.

It encompasses the care and nourishment of the child from birth to adolescence, focusing on physical, mental, and spiritual development. It is a comprehensive approach to childcare that aims to raise a healthy, happy, and well-rounded individual with a strong foundation for life. It's a beautiful way to nurture the next generation.[11]

### **Shishu Rakshana (care of the child)**

*Acharya* has mentioned that the child should not be awakened suddenly from sleep, should be held comfortably, should not be frightened, should not be lifted up nor let down etc. for the fear of vitiation of *Dosha*. He should be protected from *Vata* (breeze), *Aatapa* (sunlight), *Vidhyuta* (lightening), *Nimnna Sthana* (deep pits) etc. thereby letting him grow free from diseases, *Prasanna Mann* (happy) and *Satva Sampanna* (excellence of mind).[12]

### **Raksha Karma (protective rites)**

According to *Acharya*, every effort should be made to protect the child from *Graha* (possession by evil spirits) so as to prevent him from the ill effects or the diseases arising due to *Graha*.[13]

### **Sanskaras**

#### **A) Namkarana Sanskara (naming ceremony)**

*Namakarana Sanskara*, also known as the naming ceremony, is a significant ritual in Hindu culture. It is performed to formally name a child and is considered an important milestone in their life. Here are some key aspects of *Namakarana Sanskara*

1. Purpose: To give the child a name that reflects their identity, destiny, and purpose.
2. Timing: Typically performed on the 10th day after birth, but can vary depending on cultural traditions.
3. Rituals: The ceremony involves the following steps:
  - a. Priest performs a puja (worship) to invoke the gods.
  - b. The child's horoscope is prepared, and an auspicious name is chosen based on their birth stars.
  - c. The name is whispered in the child's ear by the priest or family elder.
  - d. The child is blessed with sacred water, flowers, and other offerings.
4. Significance: Naming ceremony is believed to:

- a. Bestow a child's identity and purpose.
  - b. Influence their future and destiny.
  - c. Provide a sense of belonging and connection to their family and culture.
5. Names: Hindu names often have a deep meaning and are chosen based on their significance, such as:
- a. Names of gods or goddesses.
  - b. Virtues or qualities (e.g., courage, wisdom).
  - c. Astrological influences (e.g., names based on the child's nakshatra or star).

*Namakaran Sanskar* is a beautiful and meaningful ceremony that celebrates the arrival of a new life and sets the stage for their journey ahead.[14]

#### **B) Anna Prashana (giving solid food)**

*Anna Prashana*, also known as *Annaprashana* or *Anna Prasana*, is a significant milestone in a child's life, marking their transition from a liquid diet to solid foods. This ceremony is typically performed around 6 months of age, though the exact timing may vary depending on cultural and personal preferences. Here are some key aspects of *Anna Prashana*.

1. Purpose: To introduce solid foods to the child's diet and celebrate this important milestone.
2. Preparation: The child's digestive system is prepared by offering small amounts of rice porridge or other easily digestible foods in the days leading up to the ceremony.
3. Rituals:
  - a. A *Puja* (worship) is performed to invoke the gods' blessings.
  - b. The child is offered a small amount of solid food, usually a sweet dish like rice pudding or fruit puree.
  - c. The food is fed to the child using a golden or silver spoon, symbolizing the introduction of solid foods.
4. Significance:
  - a. Marks the beginning of the child's journey towards independence and self-sustenance.
  - b. Believed to influence the child's future health, strength, and vitality.
5. Foods offered: Traditional foods vary by region and culture but often include

- a. Rice porridge or pudding (*Payasam*).
- b. Fruit purees or mashed fruits like bananas or mangoes.
- c. Soft, easily digestible foods like dal (lentil soup) or vegetables.

*Anna Prashana* is a joyous celebration that marks an important milestone in a child's growth and development. It's a special moment for families to come together and bless the child with good health, happiness, and a lifelong love for nutritious food. [15]

### C) Karna Vyadha Sanskara (piercing the ear lobe)

Importance The ears of *Baala* (children) are pierced for *Raksha* (protection from evil) and *Aabhushan* (wearing ornaments) [16]

## Method

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

### Complications

**A)** Piercing the wrong area too much bleeding and pain means the piercing has been done at another place. [18]

**B)** Puncturing the veins, the complications result if *Vedhana* (puncturing) is done on *Sira* (veins) - *Kalika*, *Marmarika* and *Lohitika*.

1. Puncturing of *Kalika* It leads to *Jwara* (fever), *Daah* (burning sensation), *Shvaythu* (swelling), *Vedana* (pain).

2. Puncturing of *Marmarika*, it leads to *Vedana* (pain), *Jwara* (fever), *Granthi* (tumors).

3. Puncturing of *Lohitika* It leads to *Manyastambha* (neck stiffness / torticollis), *Aptanaka* (convulsions), *Shirogreha* (headache?), *Karna Shoola* (pain in ears). [19]

### C) Karna Chedana (ear may get severed/cut through)

It occurs in two ways either by *Dosha* or *Abhighata* (injury). [20]

### Management

- If punctured wrongly or swelling and pain result then the *Varti* (thread) is pulled out and local medicated paste is applied till it heals and is pierced again properly. [21]
- 15 types of *Karna Bandhana* (otoplasty) are there for *Karna Chedana*. [22]

### Vidyarjana (initiation of study)

Studies should be initiated appropriate to the caste after knowing that the child has attained *Shakti* (strength to pursue studies). [23]

### Shishu Chikitsa (Treatment of children)

*Shleshma* increases greatly during *Balyavastha* (young age), *Pitta* increases greatly during *Madhyavastha* (middle age) and *Vata* increases greatly during *Vridhdhavastha* (old age) so treatments should be planned accordingly use of *Agni* (thermal cautery), *Kshara* (alkali cautery) and *Virechana* (purgation) therapies should be avoided during young and old age in diseases curable by these treatments or (if very necessary) these should be done mildly and slowly. [24] *Jalauka Avacharana* (leech therapy) is considered the most easy and convenient therapy to remove vitiated blood from the body especially in king, wealthy people, children, old age, frightful, debilitated, women and person of tender constitution. [25]

**A) Kshirapa** - Medicine needs to be *Achedaniya* (not forcing the *Dosha* out with force), *Mridu* (gentle) and medications should be given to the wet nurse individually and in the appropriate dosage with milk or *Ghrita*. [26]

**B) Kshirannada** - Medicine is given to both child and wet nurse as above.

**C) Annada** - Medicine should be given to the child only.

Whatever medication is prescribed, its paste needs to be applied to the breasts of the mother or wet nurse, causing the Child to suck.[27]

Use *Ghrita* for one, two or three days, depending on the severity of the fever (*Jwara*) in a child who is only on milk and is caused by *Vata*, *Pitta* or *Kapha*. For other fevers, use it as needed. By doing this, extreme thirst won't emerge.

*Ghrita* can be used, but not with enema, purgatives or emetic medications; they should be applied to the breasts, where the Child is forced to suck. This keeps any from emerging.[28]

### **Aushadha Matra (Dose of medicines)[29]**

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

**1. Kshirapa** - After 1 month age the dose of medicine should equal *Anguliparvadvaya* (which adheres to two digits of finger dipped into liquid containing medicine, honey or *Ghrita* and then taken out).

**2. Kshirannada** - The dose of medicine should be equal to the size of *Kola-Asthi*.

**3. Annada** - The dose of medicine should be equal to the size of *Kola*.

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

*Dosha* is vitiated if *Dhatri*, the wet nurse, consumes unhealthy food or other items. In her body, causing the infant to develop several illnesses and vitiate *Stanya* (breast milk).[30] According to *Acharya*, the area that a child repeatedly touches or screams when someone else touches should be assumed to be the site of the illness.

Children with head diseases close their eyes and cannot hold their heads up; children with bladder diseases experience *Mutrasanghata* (urination obstruction), *Ruja* (pain), *Trisha* (thirst) and *Murcha* (fainting); children with *Koshtha* (abdomen) diseases experience *Vinamutrasangha* (urination and faeces obstruction), *Vaivarnya* (discoloration), *Chardi* (vomiting), *Aadhmana* (flatulence), and *Antrakujana* (intestinal gurgling); and in case of whole-body disease the child cries.[31]

## **Diseases**

In the *Sushruta Samhita*, *Kaumarbhritya* (the branch of paediatrics) addresses several diseases and conditions that affect children. Some of the common paediatric diseases and conditions discussed in this text.

- **Genetic disorders** - *Acharya Sushruta* was aware of diseases by genetic inheritance, developmental and heredity concepts. He has mentioned many congenital defects acquired from parents and those resulting from indulgences of the mother during pregnancy. Therefore, he advises her to avoid exertion for the perfect development of the foetus.[32]
- **Tundi (eversion of umbilicus)** - Umbilicus inflated by *Vata*, having pain is called *Tundi* which is treated by *Snehana* (oleation), *Svedana* (fomentation) and *Upnahana* (poultice) prepared with drugs.[33]
- **Gudapaka (proctitis)** - *Pittaghna Chikitsa* (treatment to decrease *Pitta*) should be done, especially *Rasanjana* for *Paan* and *Alepana* (licking and local application).[34]
- **Mastulunga Kshaya (depletion of brain matter)** - *Mastulunga Kshaya* leads to aggravation of *Vata* producing depression of the bone of palate and the child develops thirst and peevishness. The child should be administered *Ghrita* boiled with *Madhura* (sweet) drugs for licking and oleation and the child is stimulated by splashing cold water.[35]
- **Sannirudha Guda (anal stricture)** - The disease arises from repressing the urge to urinate, which aggravates *Vata*, obstructs the *Mahastrotas* (alimentary canal), and narrows the *Dvara* (orifice/anus), making it difficult to urinate.[36] As in *Nirudhprakash* (phimosis), progressive dilatation has been recommended for its therapy.[37]
- **Guda Bhramsha (rectal prolapse)** - Prolapse of the rectum (rectum coming out) is caused by either *Atisara* (diarrhoea) or *Pravahana* (straying during defecation) in *Ruksha Durbala Deh* (dry and feeble body).[38] *Samhita* mentions *Vata* - mitigating medications for both internal and exterior use in addition to digital repositioning for therapy.

- To allow *Vaayu* (flatus) to flow, the prolapsed portion of the rectum should be greased with *Sneha*, provided fomentation, and gently forced back. *Gophana Bandha* with a hole in the middle is then tied.[39]
- **Niruddha Prakash (phimosis)** - *Vata* gets vitiated, becomes localised in *Mani Charma* (the skin over glans penis), makes it thick and blocks the urethra. Then the glans is concealed, stream of urine is slow, painless or painful and the glans is not ulcerated. This disease is called *Niruddha Prakash*. [40] Treatment - A tube with opening at both ends (*Nadi Yantra*) made from either wood or iron smeared with *Ghrita* is introduced into urethra. The tube thicker in size is inserted after every 3 days thereby widening the urethral passage. If it fails then *Shastra Karma* is done in which *Sevani* (raphe) is cut open and treated like a wound which resembles dorsal slit.[41]
- **Parivartika (paraphimosis)** - It occurs by too much kneading, squeezing or injury to the skin of penis. *Vata* gets aggravated, becomes localised, makes the skin rolled over, exposing the *Mani* (glans penis), assumes the shape of a sac and hangs below the glans. It has pain, burning sensation and even pus is formed in some. If *Kapha* is aggravated then there is *Kandu* (itching) and *Kathinaya* (hardness).[42] Treatment - *Sushruta* has given manual replacement of foreskin slowly after lubricating it with *Ghrita*. Prepuce is slowly pulled forward and *Mani* (glans penis) is pushed in, after *Mani* has gone into the prepuce warm poultice is tied for 3-5 days.[43]
- **Vrishana Kacchu** - Due to aggravation of *Kapha* and *Rakta* in those who do not take *Snana* (Bath) and *Utsaadana* (massage) daily, *Mala* (waste) on *Vrishana* (scrotum) gets soaked with *Sweda* (sweat) resulting in *Kandu* (itching) and on scratching *Sphota* (vesicles) are formed which exude fluid. It is to be treated as *Ahiputana*. [44]
- **Jatamani (birth mark)** - Painless, small, slightly raised, congenital, slightly red, smooth *Mandala* (skin patch) which is produced by *Kapha* and *Rakta*. [45] It should be excised and the area is burnt with caustic, alkali or fire.
- **Masurika (small pox)** - It includes *Taamra* (coppery) and *Sapeeta* (slightly yellow) *Sphota* (vesicles) accompanied by *Daah*, *Jwara*, *Ruja* and appear on body, face and oral cavity.[46] It should be treated by *Lepa* (medicinal skin paste) used in *Kushtha* (skin diseases) or as *Shleshmapitta Visarpa* (erisypelas).[47]
- **Pashanagardabh (parotitis)** - It is *Shopha* (swelling) at the root of lower jaw caused by *Kapha* and *Vata*, accompanied by *Alparuja* (slight pain), *Sthira* (immobile).[48]
- **Ahiputana (napkin rash)** - In children who are not given bath or wash after passing stool and urine or rectum/ anus remain in contact with urine or faeces for long; *Rakta* and *Kapha* together produce *Kandu* (itching) in anus, after scratching *Sphota* (vesicle) develops which exudes fluid, ultimately resulting in an ulcer.[49] Treatment - It should be treated by purifying *Stanya* (breast milk). It is difficult to cure but can be treated by consumption of medicated *Ghrita*. Sprinkling of *Tutha Churna* (purified copper sulphate powder) over *Vrana* (inflamed area) and medicated decoctions also help in healing of the wound.[50]
- **Ajgallika (scrofuloderma)** - It is a *Granthi* (tumor) produced by *Kapha* and *Vata*, especially seen in children. It is *Snigdha* (unctuous), *Savarna* (of same color as skin), *Grathita* (hard), *Niruja* (painless), of size of *Mudga* (green gram).[51] When unripe it is treated with *Jalauka* (leech therapy) and when ripe, it is treated as *Vrana* (wound).[52]
- **Bhagna (fractures)** - While describing fractures he has mentioned *Bhagna* that occur in children and also mentioned that *Bhagna* of *Bala* (children) heal quickly (within one month) as compared to adults (two months) and elderly (three months).[53]

#### Graha Rogas

Acharya *Sushruta* has given detailed description of *Balagrahas* (evil spirits seizing children), their genesis, clinical features and treatment in 11 chapters of *Uttartantra* from chapter 27 to 37. He has mentioned *Navagraha* - *Skanda*, *Skandapasmar*, *Shakuni*, *Revati*, *Putana*, *Andhputana*, *Shitaputana*, *Mukhmandika* and *Naigamesha*. [54]



## Discussion

The *Sushruta Samhita* is an ancient Indian text on medicine and surgery, attributed to the physician *Sushruta*. It is considered one of the foundational texts in *Ayurveda*. *Kaumarbhritya*, the branch of *Ayurveda* dealing with pediatric care, is one of the specialized areas covered in the *Sushruta Samhita*. This section focuses on the medical treatment and care of children.

Here are some key aspects of *Kaumarbhritya* as discussed in the *Sushruta Samhita*: as different contexts like embryology, neonatal care after delivery, *Balopachara*, *Shishu Aahar*, classification of *Vaya*, *Dhatri Yojana*, *Stanya*, *Shishu Poshan*, *Shishu Rakshana*, *Raksha Karma*, *Sanskaras*, *Shushu Chikitsa*, *Aushadha Matra*, *Shishu Roga Gyanopaya* etc.

The *Sushruta Samhita*, through its *Kaumarbhritya* section reflects a comprehensive approach to pediatric care, highlighting the importance of early medical attention and preventive strategies for maintaining children's health.

## Conclusion

*Sushruta Samhita*, a part of three great treatise of *Ayurveda Brihat Trayi*, is a beautiful creation by *Acharya Sushruta* with sequential arrangement and detailed description of the topics in form of verses. Because of his deep rooted knowledge and wonderful contribution towards the field of surgery, he is respectfully known as "Father of Indian surgery" and "Father of Plastic surgery".

However, he has given more emphasis on surgery, he has not ignored the other branches of medicine and covered almost every branch of medical science. After thorough review of *Samhita*, it was found that the considered text has mentioned all the important concepts/aspects of *Kaumarbhritya* like care of new born, breast feeding, protection of the child, diseases and their management etc.

Which is enough for the basic knowledge of the subject and to satisfy the students, scholars and physicians. Instead of research work done till date, there are many hidden facts in the text which can be explored further. We are proud to have such a genius as the pioneer of our ancient heritage.

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