

A REVIEW OF CONTRIBUTION OF CHARAK SAMHITA IN KAUMARBHRITYA PARICHARYA AND BALROGA

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ABSTRACT

Kaumarbhritya is one among the *Ashtang Ayurveda*. It deals with subjects ranging from prenatal care till the child completes 16 years of age. *Kashyap Samhita* is taken into account as main text of *Kaumarbhritya*, but it is not available completely. Though *Acharya Charak* has made contribution in the field of *Kayachikitsa* but his contribution in the field of *Kaumarbhritya* is splendid. This article aims at reviewing the knowledge about *Kaumarbhritya* in *Charak Samhita* like Principles of treatment of *Bala Roga*, *Garbha Vigyaan* (Embryology), *Garbhopoghatkara Bhava* (factors harmful to foetus) *Navajata Shishu Paricharya* (care of newborn), *Shishu Aahar* (Nutrition), *Sansakaras* (childhood sacraments), *Samanya Aaushadi Matra* (drug doses), Selection of *Dhatri* (wet nurse), Duties of *Dhatri*, *Kumaragara* (nursery), *Kumara Shayana Asanadi* (bed etc. of child),

Kridanak (toys for children). *Acharya charak* has also described *Dhirghayu Balaak Lakshan* (criteria to examine a child to ascertain his longevity). Emphasis has also been laid on *Stana Sampat*, *Stanya Sampat*, *Kshirjanana Dravyas*, *Ksheera Dosha Chikitsa* etc. The information about *Kaumarbhritya* is scattered in all *Stanans* of *Charak Samhita* from *Sutra Sthana* to *Siddhi Sthana*, efforts are going to be made to collect all the information for easy understanding.

KEYWORDS: *Charak Samhita, Kaumarbhritya, Balrog.*

INTRODUCTION

Kaumarbhritya as a branch of *Ashtang Ayurveda* has been described in all *Samhita*'s namely *Charak Samhita*, *Sushrut Samhita*, *Kashyap Samhita*, *Ashtang Sangraha*. *Charak Samhita* is divided into eight parts – *Sutra Sthan*, *Nidana Sthan*, *Vimana Sthan*, *Sharir Sthan*, *Indriya Sthan*, *Chikitsa Sthan*, *Kalpa Sthan* and *Siddhi Sthan*. *Acharya Charak* placed *Kaumarbhritya* at 6th position in *Ashtang Ayurved*. *Acharya Charak* has not given direct definition of *Kaumarbhritya*, but *Acharya Chakrapani* one of the commentor of *Charak Samhita* defined *Kaumarbhritya* as a science dealing with the *Bharan* and *Poshan* of the child. He described concepts related to *Kaumarbhritya* in *Sharir Sthan* chapter 4 and 8, *Viman Sthan* chapter 8, *chikitsa Sthan* chapter 30. Some related topics are also available in other *Sthan* of the *Samhita*. The following is a confined review of *Kaumarbhritya* in *Charak Samhita*.

Garbh Vigyaan (Embryology)

Acharya Charak has mentioned *Garbha Vigyaan* in an incisive manner. During first month embryo gets mixed up with all *Dhatus*. In the second month the embryo takes a compact form in the shape of knot or a tendon or an egg. Knot shaped embryo leads to production of male fetus, tendon shaped leads to female fetus. In third month, all the sense organ and all the limbs emerge together. In fourth month, fetus obtains stability and pregnant women feels heavier. In fifth month, there is growth and more nourishment of *Mamsa* and *Rakta*. In sixth month, there is excessive increase in strength and complexion of fetus. In seventh month, fetus gets nourishment from all aspects. In eight month due to incomplete development of fetus, the *Ojus* of the body of mother and fetus moves repeatedly. So, eight month of pregnancy should be avoided for delivery. After exceeding even one day from first day of ninth month up to whole tenth month is said to be period of delivery.

Garbhopoghatkara Bhava (Factors harmful to foetus)

- *Utkata Vishama Kathina Asana Sevana*- who sits on difficult, uneven and hard seat.
- *Vata Mutra Purisha Vega Dharana*- Suppresses urges of passing urine, faeces.
- *Daruna Anuchita Matra Sevana*- Does strenuous and unsuitable physical exercise.
- *Tikshna Ushna Matra Sevana*- Takes very hot or little food.

The factors which lead to death of the fetus, or abortion are-

- *Abhigahata* (injury)
- *Prapidana* (compression)
- *Shvabhruka Kupa* (peeping in deep pit or well)

- *Prapata Desha Avalokana* (travelling on jerking vehicles)
- *Apriya Matra Shravana* (listening to unpleasant words)
- *Uttana Shayana* (excessive sleeping in supine position)
- *Nabhyashraya Nadi Kanthamanuveshatati* (umbilical cord of fetus encircles his neck)
- *Vivruta shayini* (women sleeping in open area)
- *Nakta Charini Chonmata Janyati* (wondering in night gives birth to psychotic child)
- *Shoka Nitya Bhrita Apachitama Alpayusha* (always seized with grief produces fearful and short-lived progeny)

Vaya Vibhajan (Age Classification)

- Consistent with Acharya Charak age is of 3 types when differentiated broadly i.e., *Bala*, *Madhyaam*, *Jirana*.
- *Balayawastha*(0-30yr)-
- *Bala Avastha (0-16yr)- Aparipakva dhatu, Ajaat Vyanjan, Sukumar, Akleshaha, Asampurna Bala, Shleshma Dhatu Prayaha.*
- *Vivardhamaan Dhatu Avastha(16-30yr)- Dhatu Vardhamaan Avastha and Anaavasthith Satva.*
- *Madhyaam Avastha(30-60yr)- Satwa, Bala, Virya, Paurush, Parakram, Grahan, Dharan, Smarana, Vachan, Vidnyaan Sarva Dhatu Guna Balasthith, Avasthith Satwa, Aashina Dhatu, Pitta Dhatu Pradhanta.*
- *Jirana(60-100yr)- Dhatwaagni, Indriya, Bala, Virya, Paurush, Parakram, Grahan, Dharan, Smaran, Vachan, Vidnyaan Sheenata. Vaayu Dhatu Prayaha.*

Navjat Shishu Paricharya (Care and Examination of neonate)

Jatamatra Paricharya-Striking of two stone pieces near ear.

Sprinkling of Luke warm and cold water alternately over the face. If the fetus is devoid of movements, he should be fanned with a winnowing basket having black flaps till the baby recovers. When the baby is properly resuscitated and attains proper vitals he should be cleaned with water. There after his lips, palate, throat and tongue should be cleaned with the help of fingers whose tip is covered with thick *Karpasa Picchu* (cotton swab). After cleaning the mouth, the anterior fontanel (*shirtalu*), should be covered with a cotton swab soaked with *Sneha*.

Nadikalpan (Umbilical cord clamping and cutting)

Afterwards the umbilical cord is to be cut, the procedure is eight fingers away from the attachment of umbilical cord to naval, the cutting point should be tightly held from both the sides and gently holding umbilical cord, it should be cut with sharp *Aadhadhara/Tiryagadhara* instrument made with any one out of gold, silver or iron. The end of the attached umbilical cord should be tied with thread and loosely hanged to the neck of the child.

If the cord suppurates it should be massaged with the oil prepared with paste of *Lodhra*, *Madhuka*, *Priyangu*, *Devdaru*, *Haridra*. The powder of those drugs could also be sprinkled over the part.

Nadikalpan Vikaar And Upchaar

- *Ayamotunddita* (vertical swelling)
- *Vyayamotundica* (horizontal swelling)
- *Pindalika* (circular hardness)
- *Vinamika* (marginal swelling)
- *Virjumbika* (umbilical hernia)

These complications must be treated according to the severity, by massaging, bathing, with ghee formulated with different drugs which stabilizes all the *doshas*.

Jatakarma Vidhi – Under the *Jatakarma Vidhi* the kid should tend combination of honey and ghrita having consecrated with mantras as prescribed in scriptures. Afterwards with an equivalent method after consecrating with mantras the proper breast should be offered for sucking. The water filled earthen vessel consecrated with mantras should be kept near head side of the bed.

Raksha Vidhi-After this, the ritual of protection of kid should be performed. The branches of *Khadir*, *Adani*, *Karkandhu*, *Pilu*, *Parushak* should be hanged over the maternity home. The seeds of mustard, linseed, rice and Kankanika should be scattered over the maternity home. Tandula bali homa (offering rice to fire) should be performed till the naming ceremony. Keep a slant wooden pastle on the door, A Cloth packet containing *Kushta*, *Choraka*, *Hingu*, mustard, linseed and other drugs which repel evil spirits should be kept at the door and tied round the neck of both mother and child.

Dhirghayu Balak Lakshan (Examination of child to determine his longevity)

The features of the child blessed with good longevity are following-

- **Hair-** The hair which are *Ekaikaja*(discrete), *Mrudavo* Alpa(soft), *Snigdha*, *Subhaddhamula* (firmly rooted) and *Krishna Keshha*(black).
- **Skin-***Sthira* (firm) and *Bahala* (thick) skin.
- **Head-** *Atisampanna Pramana Ativrutta* (excellent type and larger in size) yet proportionate to the body.
- **Forehead-** The forehead is *Vyutha* (Broad), *Drudha*(firm), *Sama*(even), well united with *Sankha* (temporal bone), *Sampanna*(corpulent), *Vali* (having wrinkles) and *Ardha Chandra* (shape of half-moon).
- **Ears-** *Bahala* (Thick), *Vipula* (Large), *Sama Pitha* (even pinna), *Sama Nicha Vruddha* (equal in size), *Prusthato Avanata* (elongated downwards, bend backwards).
- **Eyes-** *Sama* (Both equal), *Samhita Darshana* (having similar vision), *Vyakta Bhaga Vibhaga* (major and minor parts should be clear), *Teja* (strong lustrous).
- **Nose-** *Rujvi Mahoshwasa* (Straight with large nostrils), *Vamsha Sampanna* (well ridged and slightly bend at tip).
- **Mouth-** *Mahata*(big), *Ruju Nivistha Danta Asya* (straight with well-set teeth).
- **Tongue-** *Ayama Vistara* (Having good length and breadth), *Shlakshana*(smooth), *Tanvi*(thin), *Prakrut Varna yukta*.
- **Palate-** *Shlakshana* (Smooth), *Yukto* (well developed), *Ushana*(hot) and *Rakta Varni*(red).
- **Voice-***Mahana* (Proudly resonant), *Snighda*, *Gambhira*.
- **Jaws-** *Mahata*(large)
- **Neck-** *Vyutha* (round), *Nati Mahati* (not big)
- **Lips-** *Na Aati Sthula Na Krusha*, having appropriate *Vistara Upapanna*
- **Arms, Thighs and Fingers-** *Vrutta Paripurna* (should be round and developed).
- **Hands and legs-** *Mahata* (Big) and *Uppachita*(developed).
- **Nails-** *Sthira* (Stable), *Vrutta*(round), *Snighda*, *Tamra*, *Atunga*(elevated) and *Kurmakara*(tortoise)shaped.
- **Navel-** *Pradakshina* (Whirred clockwise), and deep.
- **Hips-** *Vrutta*(round), with *Sthira*(firm), *Unnata Upachita Mamsa Atyavanata* (developed muscles neither elevated nor depressed).
- **Thigh-** *Anupurva Vrutta* (tapering downwards and round) and *Upachaya* (well developed).

- **Feet-** Tortoise shaped.

Bala Sanskara (Childhood Sacraments)

Punsavan Sanskar- The procedure followed to vary the sex of male or female fetus, prescribed in *Vedas*, to be used properly before manifestation of sex denoting specific characters is described. The action performed with excellence of place and time definitely gives desired results. The sex determination features are observed during 2nd month of pregnancy or during 3rd month. In 2nd month *garbha* is *ghana* form, so its *Anga Pratyanga* isn't clearly visible thus *Punsavana karma* started during 2nd month of pregnancy.

Jatakarma Sanskar (Birth Ceremony)- With the *mantras* chanting the neonate has given honey and *ghrita* to lick followed by right breast feed, then child has given bath with the water made holy by enchanting *mantras*.

Namkaran Sanskar (Naming Ceremony)- *Namkaran Sanskar* is completed on 10th day. Two sorts of names are given.

- *Nakshatrika*-The *Nakshatrika* name should be similar to the deity of constellation and consisting of two or four letters.
- *Abhiprayika*- The *Abhiprayika* name should begin with *gosha* letter, in middle should be *Anatahstha* letter and at the end of name the letter should be of *Ushmana*.

The name shouldn't be very long and also the name should not be newly established.

Shishu Aahar (Lehan) / Nutrition-*Acharya Charak* prescribed on the primary day combination of honey and *Ghrita* rhymed with *mantras* followed by exclusive nursing.

Kumaragara (Nursery)

The nursery should be spacious, beautiful, with absence of darkness and direct entry of wind but ventilated from one side, strong, inaccessible to *Swapada* (animals having legs like dogs), other animals like *Damstri* (fanged creature), rats and *Patanga* (bird or grasshopper). It should be equipped with cot, chair and beddings according to the season. Besides this all-other protective measures, sacrifices, auspicious rites, should be done before entry of the child in *Kumaragara*.

Kumara Shayana Asanadi (Bed etc. of child)

The *Shayana* (bed), *Asana* (chair), *Tarana* (beddings) and *Pravarana* (sheets) etc. coverings of the child should be *Mruda* (soft), *Laghu* (light), *Shuchi* (clean) and *Sugandhi* (fragrant). Those sheets, cloths are spoiled with *Sveda* (Sweat), *Mala* (Diet), and *Jantu* (insects), also soaked with *Mutra* (urine), *Mala* (faeces) should be discarded, however in absence of extra sheets or clothing the same spoiled one should be *Suprakshalita* (cleansed), *Shudha Shushka* (dried) and *Sudhupita* (well fumigated) than be reused.

Vastra Dhupan (Fumigation of Clothes)

Fumigation of cloths, bedding, sheets etc. should be done with *Yava*, *Sarshapa*, *Atasi*, *Hingu*, *Guggulu*, *Vacha*, *Vayastha* (*Brahmi*), *Ashoka* and *Rohini* and slough of snake all together and added with *Ghrita*.

Kumar Dharniya (Usable Amulets)

The amulet to be worn by the child should be made from the tip of right horn of alive *Khanga*, *Ruru*, *Gawaya* and *Vrishabha* etc. drugs as well as *Jivaka* and *Rushabhaka* are also advised.

Kridanak (Toys for children)

The toys for the child should be

- *Vichitra* (variegated)
- *Ghoshava* (sound producing),
- *Atyabhirama* (Delightful),
- *Aguru* (not heavy),
- *Atikshna* (not sharp ends)
- *Na Asya Pravesha* (Those which cannot enter the mouth),
- *Apranaharani* (should neither injure or kill the child),
- *Avitrasana* (nor Frightening).

Stanya Uttapati (Breast Milk Formation)

The fetus is free from thirst and hunger, it is dependent upon the mother for its nourishment, in the stage of being and not being status, various major and minor body parts get nourishment through *Upasneha*/exudation and *Upasweda* (physical heat); afterwards by *Upasneha* through hair follicles and some through *Nabhisyukta Nadi/Nabhi Nadi* (Umbilical cord). With its navel the umbilical cord is attached and with umbilical cord the *Apara*

(placenta) The *Apara* is attached to mother's heart. Mother's heart floods the *Apara*(placenta) through pulsating *Siras* (vessels). If the fetus receives this *Rasa*(nutrition) which increases its strength and complexion this as consists of all the essence of *Rasa*. The *Rasa* (nutrient fluid) of the women after achievement of conception is divided in three purposes.

- Nourishment of her own body
- Formation of breast milk.
- Growth and development of fetus.

Stana Sampat (Excellence of breasts)

The stana sampata (excellence of breast) is that of the breasts which are

- *Na Ati Urdhwa* (not too high),
- *Na Ati Lamba* (not very long or dangling),
- *Na Ati Krushna* (not very emaciated) and
- *Na Atipinau* (not very corpulent have proper at place) and
- *Yukta Pippalaka* (size nipple very comfortable for suckling).

Stanya Sampat (Excellence of breast milk)

The excellence of breast milk is that its

- *Prakrut varna* (color),
- *Gandha*(smell),
- *Rasa* (taste),
- *Sparsha*(touch), is normal if milking is done in a pot containing water, the milk gets mixed evenly with water due to its watery character.
- Excellent milk is *Pushtikara*(nourishing) and *Arogyakara* (health giving).

Nari Stanya Guna

- *Jivaniya, Bruhaniya and Satmya*. It is used for *Nasya* in *Raktapitta vyadhi* and for *Netra tarpan* in *Netra shool*.

Aashtavidh Stanya Dosha

- Due to vitiated *vata*- The stanya becomes *Virasa (rasa vikruti)*, *Phensanghata* and *Ruksha*.
- Due to vitiated *Pitta*- The stanya becomes *Vivarna (Varna vikruti)*, *Durghandayukta*.
- Due to vitiated *Kapha*- The stanya becomes *Snighda, Picchil, Gaurav*.

Aashtavidh Stanya Dosha Chikitsa

Various *Lepa* to be applied on *Stanya* for *Chikitsa* are mentioned in *Charak Samhita* as follows;

- *Virasa Stanya- Panchakoladi Lepa*
- *Phensanghata Stanya- Anjanadi Lepa and Yavadi Lepa.*
- *Ruksha Kshira- Jivakadya Pralepa*
- *Vivarna Kshira-Drakshadi Lepa*
- *Durgandhyukta Kshira- Sarivadi Lepa*
- *Ati Snighdha Khira- Musta, Patha, Devdaru, Sendhav, Yukta Koshna Jal paan.*
- *Picchil Kshira- Vidaryadi Lepa*
- *Guru Kshira-Baladi Lepa*

Stanya Dosha Samanya Chikitsa

For *Stanya Shuddhi*, the mother is given *snehan*, *swedan* followed by *Vamana*. The drugs used for *vamana* are *Madan phal*, *jeshthamadh*, *priyangu* and *vacha*. All the above drugs are taken in *churna* form with *nimba kalka* and *sendhav* for *Vamana*. After *Vamana* the *dosha pradhanya*, *kaal* and *rugna bala* is taken into consideration and *Snehan* and *virechan* are given.

Stanya Dushti

- *Vata Dosha Dushti*- The milk is *Shyava Aruna Varna* (blackish or pinkish color), *Kashaya Anurasa*, *Vishada*, *Anala Lakshan Gandha* (having imperceptible smell), *Ruksha*, *Drava*(liquid), *Phenila*(frothy), *Laghava Pruptikara*(non-satiating), *Karshna* (producing emaciation) and other ailments of *vata* should be known as breast milk vitiated with *vata*.
- *Pitta Dosha Dushti*- The milk is *Krishna*(blackish), *Nila*(bluish), *Pita*(yellowish), *Tamra* (coppery in color), *Tikta* (bitter), *Amla* (Sour), *Katu*(pungent) as subsidiary tastes, has smell of *Kunapa Rudhira* (putrefied flesh or blood), is *Ushna*(hot), and produces diseases of *pitta*.
- *Kapha Dosha Dushti*- The milk is excessively *Shukla*(white), *Madhura*(sweet), has *Lavana Rasa*, smell like *Ghrita*, *Taila*(oil), *Vasa*(fat), *Majja*(marrow), is *Picchita*(slimy), has *Tantu*(thread) streaks like appearance, if put in a water pot it settles down at the bottom and produces ailments of *Sleshma*.

Stanya Dushti Chikitsa

- According to specific features of breast milk, the specific vitiated doshas should be identified, and the use of *Vamana*(emesis), *Virechana* (Purgation), *Asthapana* and *Anuvsana basti* should be used.
- The mother having vitiation of her milk should be given diet consisting of *Yava*(barley), *Godhuma*(wheat), *Shali*, *Shastika*, *Mudga*, *Harenu*, *Kulattha*, as well as *Karajna*.
- Decoction of *Patha*, *Madhusuda*, *Suradaru*, *Musta*, *Guduchi*, *Vatsakaphala*, *Sariva* should be given for drinking.
- Other *Tikta*(bitter), *Kashaya*(astringent), *Katu*(pungent) and *Madhura* drugs should be used keeping in view specific disorders.

Kshirjanana Dravya

Kshirjanana dravyas are except *Sidhu* all other *Madya* (fermented drinks), *Shaka* (Vegetables), *Dhanya*(cereals) and *Mamsa* (meat of domestic), *Drava Madhura Amla Lavana Bhuyistha Ahara* (marshy and aquatic places; predominantly liquid, sweet, sour and saline food articles), *Kshiranidrugs* (herbs having latex such as *Dughdika*, *Kalambika* etc. *Kshira* (intake of milk), *Anayasa*(rest), and use of decoction of the roots of *Virana*, *Shastika*, *Shali*, *Dharbha*, *Kusha*, *Kasa*, *Gundra*. These are *Kshirjanana Dravyas*.

Selection of *Dhatri* (Wet Nurse)

If the mother doesn't have enough breast milk or if she is sick or her milk is grossly vitiated, therein case wet nurse or *dhatri* would be required. It is better to employ a *dhatri* as no other milk can be compared with mothers' milk for proper growth and development of the child.

Examination of wet nurse as follows-

- *Saman Varna*- wet nurse should be of same caste.
- *Younstha*- youthful
- *Nibhrut Manaturaha*- Submissive
- *Avyangan Vyasnam Virupam Ajugupsita*- Free from deformity, addiction and ugliness, should not be mean minded nor indulging in mean acts.
- *Desha Jatiyam Shrudram Shrudra Karmini Kule Jaa tam*- born in good or high family, should be- living child free from disease, having alive child especially male child.

- Processing good quality of breast milk, very careful or attentive, not married to a man of lower caste, skillful in management or in care of child, possessing excellence of breasts and breast milk.

Dhatri Karma (Duties of wet nurse)

When milk of the wet nurse has *Madhura*(sweet), *Bahula*(plenty) and *Shuddha Dugdha* (pure milk), applying ointments and wearing white cloth should wear, one of the herbs out of *Aindri*, *Brahmi*, *Amogha*, *Shiva*, *Arishta*, *Kanta*. Then holding the child keeping his face towards east should first give *Dakshin Stanya* for suckling.

Samanya Chikitsa Siddhant (General Principles of Management of Diseases of child)

- If any disease inflicts the child, the *Prakruti*(constitution), *Nimitta* (Causative factors), *Purvarupa* (premonitory features), *Linga* (clinical features), *Upashay* (therapeutic suitability) and also other factors like *Atura* (specificity of patient), *Aushadha*(drugs), *Desha*(place), *Kala*(time)and *Ashraya*(location) should be taken into consideration before treating children.
- A child's body possesses same sort of *dosha*, *dushya*, *mala* and *roga* as that of adult but in small quantity hence the treatment must be same, but mild than that of adult. *Mruda Aaushadi Upchaar* is *Shreshta* in children.
- *Dugdha Siddha*, *Madhur*, *Mrudu medicines* are given in children.
- *Tyajya dravyas*- Extremely *snigadha*(oleaginous), *ruksha* (dry), *ushna*(hot), *amala*(acidic), *katu vipaka* (bitter), *guru* (heavy to digested) is strictly prohibited to the children.
- Most of the disease in children are *Kruchasaddhya*.
- In *Hikka Shwas* in children *Vatanashak Aaushadi Nirmit Sneha*, *Yusha*, *Mansarasa Yukta Tarpan Pathya* should be given.
- In *Rakta Pitta Sanshaman Chikitsa*, should be used in Children.
- *Agni Karma* is *Varjya* in children.
- *Charak* has described *Garbha Shosha* and its treatment. Treatment includes *Ksheerpaka* made from *Sita*, *Kashmarya* and *Madhuk* to be given to *Garbhini*
- *Vata Udar Chikitsa* in Children- As *Virechan* cannot be given in Children use of *Dosh Prakop Shamak Ghrita*, *Mudga Yusha*, *Mamsa Rasa*, should be done.
- In *Doshaj* and *Aaganguj Bala Udar Roga Pushyanug Churna* is indicated.

- *Chavanprash* and *Mahapishachik Ghrita* are used for *Balaak Aanga Vardhan* and *Sanvardhan*.
- *Mahagndha Hasti* is used in *Bala Graha*.
- Use of *Lajamanda* is Indicated in children for *Agni Deepan* and in *Daha* and *Murcha*.
- *Divaswaap* is Indicated in Children.
- **Principles Regarding Panchakarma in Children**
 - *Rhasva Matra* is used for *Snehana*.
 - *Sarpi* is considered *Uttama* for *Snehana*.
 - *Virechana* is Contraindicated in Children because they have *Aparipurna Dhatu* and *Bala*.
 - *Aasthan Basti* can be used as it is *Snighda* and *Mrudu* and increases *Bala* and *Varna*.
 - *Niruha Basti* can be used in children as it increases *JatharAgni*, *Bala*, *Dharanshakti*, and also helps in removing *Mala*, *Kapha*, *Pitta*, *Vayu* and *Mutra*.
 - In Children *Mrudhu Niruha Basti* is indicated.
 - In one year, Child *Niruha Matra* is half *Prasrut*. As age advances increase half *Prasrut* every year up to 12 years.

CONCLUSION

Charak Samhita is a part of '*Bruhatrayi*' has contributed primarily in the field of *Kayachikitsa*. He has mentioned detailed study of diseases and medicinal treatment of adults. *Acharya Charak* has mentioned that adult medicines can be used in pediatric but in smaller quantity. *Acharya Charak* has contributed to all topics from *Kayachikitsa*, *Stri roga* and *Kaumarbhritya*. *Acharya Charak* has given detailed description of *Shishu Paricharya*, *Sansakaras*, *Stanya Dushti*, *Stanya Dushti Chikitsa*, *Stanya Sampat*, *Kshirjanana dravyas*, *Dhirghayu Balak Lakshana*, *Samanya Chikitsa Siddhanta of Balrog*. *Charak* has mentioned Concepts of *Bala roga* in every *Stana* like in *Sutrasthana* disease in *Balrog* are *Kruchasaddhya*, for *Snehan* use of *Rhasva Matra*, *Mrudu Aushadi Upchaar Shreshthata*, *Use of Lajamanda in Children*. In *Nidansthana* *Bala Dwesha* has been mentioned as a *Purvaroop* of *Jwara*. In *Chikitsa Sthana* has also mentioned the *lakshanas* of consuming *Dushta Kshira* like *Vata Dushit Kshira* would lead to *Krushata* in *Balaak*, consuming *Kapha Dushit Kshira* leads to *Hrudayrog* in *Balaak*, consuming *Pitta Dushit Kshira* leads to *Vivarnata*, has mentioned *Hikka Shwas*, *Udar*, *Baalshosha*, *Raktapitta*, *Mrudhabhakshan janya Pandu Chikitsa*. In *Vimaansthana* has mentioned Age Classification. In *Sharirsthana* *Shishu Paricharya*, *Stanya Dushti*, *Stanya Sampat*, *Kshirjanana Dravyas*, *Dhirghayu Balaak*

Lakshaan, Kridanak, Shishu Aahar, Kumaragar etc. In *Kalpasthan* use of *Chaturangula* has been mentioned for *Daha* and *Udavarta* in Children. In *Siddhisthana Charak* has mentioned *Niruha Basti Matra*, its uses, importance of *Niruha Basti, Virechana* etc. As all the concepts related to *Kaumarbhritya* are present in all *Stan*as of *Charak Samhita*, so an attempt is made to highlight them.

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