



Review Article

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PEDIATRIC CARE THROUGH *LEHANA YOGA*: A REVIEW OF AYURVEDIC PERSPECTIVES

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Abstract:

Lehana yoga (Licking of medicine) is a treatment procedure and a traditional birth ritual described by Ayurveda for enhancing children's nutrition, immunity, and cognition. It is advised during infancy and childhood. The objective of this study is to review *Lehana Karma*, mentioned in Ayurveda. The study was carried out as a review study and data was collected from Ayurveda authentic texts, previously published research papers, and journal articles. As per the findings, Infants are defenseless against several contaminants and the rate of growth and development is very high. In this manner, Ayurveda depicts *Lehana* to enhance growth and development as well as to provide non-specific immunity against infections. Acharya Susrutha has described four *Lehana* recipes which contain *Swarna* (gold) and a few other herbal recipes. Acharya Kashyapa has given a comprehensive description of *Lehana Karma* including indications, contraindications, and *Lehana yoga*. Most importantly Acharya Kashyapa praised *Swarnaprashana* a *Lehana* recipe that has been made up of *Swarna* (gold), *Madhu* (bee honey), and *Ghrita* (ghee). Acharya Susrutha also prescribed this recipe during the *Jata karma* (birth ritual). Moreover, Acharya Charaka, Acharya Vagbhata, and Acharya Haritha have also described a few recipes. Ayurveda provides details on *Lehana* which can help in the prevention of recurrent infections and also provide nutritional supplements. Both medical systems described it as a birth ritual and a therapeutic measure.

Keywords: - Ayurveda, Pediatrics care, *Lehana yoga*

Introduction

Based on ancient writings that emphasize a "natural" and comprehensive approach to physical and mental health, the traditional Indian medical system known as Ayurveda was developed. Ayurvedic medicine, one of the world's oldest medical systems, is still utilized in India's traditional healthcare system. Products (mainly manufactured from plants, but occasionally from animals, metals, and minerals), nutrition, exercise, and lifestyle are all part of Ayurvedic medicine.

Children significantly impact a country's present and future, with specific health problems that differ from adults. The World Health Organization reports that around 6,400 newborns die daily, accounting for 47% of all child fatalities under five. Survival improvements have slowed since 2010, with 54 countries missing SDG targets for under-5 mortality and newborn mortality. Immediate action is needed to improve health services and care for infants and children under five, as congenital malformations, pre-term birth problems, birth asphyxia, trauma, acute respiratory infections, diarrhea, and malaria are the top causes of death.^[1] These issues can be successfully resolved by conventional medical practices like Ayurveda because they offer numerous essential strategies to boost a child's immunity, such as *Jatha karama* (birth rituals).

Ayurveda has in-depth knowledge of wellness indicators and measures that should be practiced to live a healthy life. One of the birth rituals or preventative measures listed in Ayurveda is *Lehana Karma* (Licking therapy).

Lehana karma is a holistic childcare method that prioritizes the well-being of the child. Ayurveda uses *Lehana* to maximize a child's health and development by providing substances with therapeutic and dietary benefits. These substances, including edible natural substances like herbs and spices, strengthen the child's immune, metabolism, and digestion. *Lehana karma* also emphasizes mental health, promoting stability, emotional serenity, and intellectual growth. It aids in the holistic development of children by focusing on both physical and mental aspects of their upbringing.

Aims and Objectives

The objective of this study had been aimed to review *Lehana karama* mentioned in Ayurveda.

Methodology

The study was carried out as a review study and data was collected from Ayurveda authentic texts, previously published research papers, and journal articles.

Results

The birth ritual known as *Jatakarma* aids in the baby's transition to extrauterine existence.^[2] Because they have a high caloric content and provide the baby with energy and nourishment, honey and ghee serve as food for the infant. Gold powder offers defense and improves a baby's cognitive development. The first meal starts with the gastrointestinal system and the intestines moving. *Jatakarma* allows us to evaluate the roots and sucking reactions of neonates. Mother receives psychological support through *Jatakarma* and *Mantra* (religious chanting). Acharya Charaka recommended nursing mothers to begin as soon as possible after giving birth. At birth, there has been a protective immunoglobulin present as well as for nourishment and colostrum. One of the *Jata karmas* is *Lehana karma*.^[3]

Lehana Karma

Licking or lapping up with the tongue is referred to as *Lehana*.^[4] Children are extremely vulnerable to infections. To counteract it and shield yourself from the hostile environment where drugs are administered with *Madhu* (bee honey) or *Ghrita* (ghee), there are a variety of conventional methods at your disposal. *Lehana* is the name of the procedure. Because it makes the drug taken along with it more palatable and is simple to take up, it is the ideal method of drug administration in children. This is the method of giving drugs to children that is most widely recognized.

Nirukti of Lehana Karma ^[5]

'*Leha*' word framed from '*lih*' *dhatu* and '*ghaj*' *pratyaya*.

The term *Lehana* implies licking or passing the tongue over something.

Objectives of *Lehana Karma* ^[6]

1. To promote development and growth by providing adequate nutrients.

2. Strengthen (immunity), health, and beauty.
3. Improve intelligence and speech while defending against numerous illnesses (delayed milestone).

Various *Lehana* formulations (*Balawardhana yoga* or strength-promoting formulations) for use in strength enhancement (or during the childhood period) were also detailed by various Acharyas in both Ayurveda.

Indications of *Lehana Karma* [7]

As per the Kashyapa Samhitha Sutrastana *Lehana karma* is indicated in the following conditions such as,

1. If the infant is not receiving enough breast milk:

Breast milk is the greatest milk for babies, and nothing can replace it. However, under some circumstances, a kid will rely on an alternate source of sustenance, such as when a mother experiences complications after childbirth, when she has a major illness herself, or when she produces little or no breast milk. *Lehana yoga* (licking formulas) may be an adjunct source of nourishment under these circumstances, which may eventually have a positive impact on normal growth and development.

2. *Vata* and *Pitta* predominance:

Lehana Yoga is appropriate for *Vata* and *Pitta* conditions, however, *Kapha* conditions should be avoided. This is for a small illness that affects kids. For instance, *Manjistha* (*Rubia cordifolia*) can be employed as a *Lehana* purpose if a slight *Pitta* sickness exists. Here, the exclusion of *Kapha* conditions, which affect children more frequently may be justified by the fact that *Kapha* ailments which are greater in children since childhood and are considered to be *Kapha Pradhana* (*Kapha* predominant) need more specialized care. *Lehana yoga* should thus not be used as a general remedy for *Kapha* illnesses.

3. Excessive crying in kids:

Some newborns scream excessively even after nursing, and many kids cry a lot at night without a good cause. *Lehana yoga* can be employed here after thoroughly

ruling out any potential pathological disorders. *Shatapushpa* (*Foeniculum vulgare*) can be utilized as *Lehana yoga*, for instance, if a baby is sobbing at night and it is assumed that they are experiencing evening colic.

Mahashana and Deeptagni:

A youngster who needs frequent meals often is not satiated by the food they eat. In this situation, it is important to continue eating healthfully, and *Shita* and *Guru Aushadha* (medicines having heavy and cold properties.), such as *Shatavari* (*Asparagus racemosus*), can be introduced as part of *Lehana yoga*. It will serve as both *Rasayana* (rejuvenate) and *Brumhana* (nourished), calming the hungry infant.

4. *Alpa Mutra-Purisha:*

Insufficient food and water intake, a major problem, especially in infants and toddlers, is indicated by children's scanty urine and stools. Depending on the state of the kid, one might choose *Chitraka* (*Plumbago zeylanica*), *Shatpushpa* (*Foeniculum vulgare*), or *Shatavari* (*Asparagus racemosus*) *Lehana Yoga* in addition to diet and lifestyle *Niramaya* (not having the diseases) but *Krusha* (thin): A child that is disease-free but is nevertheless very underweight for their age. This is the situation that practitioners run across the most frequently. Malnutrition may ensue if the condition is not addressed. As with *Chitraka* (*Plumbago zeylanica*), *Shatpushpa* (*Foeniculum vulgare*), *Shatavari* (*Asparagus racemosus*), and *Bala* (*Sida cordifolia*), among other combinations, *Deepana*, *Pachana* (improve digestive fire) and *Balya*, *Brimhana* (improve the strength of the body) combo must be taken into account. *Lehana yoga* may be a useful recommendation for parents.

5. Babies who don't pass stool after three days:

This is common for breastfed children, but frequently, it's due to poor eating habits when the kid passes a hard stool after three days or longer. Constipation is evident if a youngster consumes fewer *Sneha dravya* (uncouthness materials) (such as Ghee and curd) and veggies. Due to the rising use of processed and packaged foods, this is a widespread problem nowadays. Dietary changes are necessary in this situation, however, *Triphala* (combination of *Emblica officinalis*, *Terminalia belleric*, and

Terminalia chebula) or *Trivrit* (*Operculina turpethum*) can also be used as *Lehana yoga* to ease persistent hard stools.

Contraindications of *Lehana karma* [8]

Additionally, *Lehaniya Adhyaya* (the chapter that gives details on licking therapy) in Kashyapa Samhitha gives a comprehensive knowledge about the contraindications of using *Lehana karma*.

1. **Mother's Condition:** Three mother's conditions are listed here. If the mother consumes *Sarva rasa yukta ahara* (foods that contain all six rasas), the meal itself provides the mother with the necessary nutrition. *Lehana yoga* is not necessary in this situation because the infant is getting enough breast milk. When a baby is nursing, this situation applies to *Kshirapa* (children up to 1 year of age, main diet milk) and *Kshirannada* (children up to 2 years of age and on both milk and semisolid foods) children. But in the present day's routine, it is uncommon to see mothers take *Sarva rasayukta aahara*. This word's connotations in this context might vary. If one takes care of themselves in every area of their lives, no adjuvant is necessary. This kind of *Stanya dushti* (unhealthy breast milk) is caused by *Kapha dosha* if the mother has *Guru stanya* (unhealthy breast milk having excessively heavy properties). Here, *Kapha dushti* (deviation from the normal range of *Kapha dosha* in the body) also occurs in the infant, and *Kaphavarjita* (restrict the things which have *Kapha* qualities) condition is required for *Lehana*. *Guru stanya* Sevan falls in the category of contraindications.
2. **Condition of *Agni-Mandagni*** (having weak digestive fire) is a condition in which a typical diet's recommended serving size is also not digested. Despite eating, the child is not gaining weight. *Aahara rasa* (the essence of food) is produced in small amounts as a result of *Mandagni*, whereas *Malamutra/ Bahuvidmutra* (production of excessive waste product) is produced in large amounts. In the end, this is an undigested food form that is *Ama* (outcome of improper digestion). If this sort of malnutrition persists, the youngster will lose interest in eating (*Arochaka*- loss of appetite). Malnutrition then leads to recurring infections including *Jvara* (fever), *Atisara* (diarrhea), *Chardi*

(vomiting), *Shvasa* (asthma), *Kasa* (cough), and *Udara roga* (abdominal discomfort), all of which are contraindicated. Here, the primary illness should be treated first, and when a kid enters a *Niramaya* (relief from diseases) state following therapy, *Lehana yoga* may be performed.

3. **Systemic Diseases:** All systemic disorders in children require specialized care and treatment, thus they are not recommended. The following *Rogas* (diseases) are contraindicated: *Hridroga* (heart disease), *Pandu* (anemia), *Kamla* (jaundice), *Shotha* (edema), *Basti roga* (diseases in the bladder), *Guda roga* (anal diseases), *Urdhvajatrugata roga* (upper clavicular diseases), and *Graha roga* (disease caused by micro-organisms). The idea of avoiding offering *Lehana yoga* in certain systemic disorders and focusing on the treatment of specific diseases is extremely evident, even if these verses are not entirely included in the original text.
4. ***Na Ahnyahni:*** Not regularly. *Lehana yoga* is unquestionably intended to boost immunity and the mind, and it requires long-term administration. implying that if your mother passes away as a result of any illness. However, based on the evidence we have studied, it appears that *Lehana yoga* should be provided to a kid if breast milk is unavailable. Another interpretation is whether the mother is a *Kalyanmatruka* (mother satisfies the needs of the kid). Clinically, this is more significant. As in the case when the mother appropriately nursed the infant during *Kshirapa* and *Kshirannada avastha*.
5. ***Na ashitam:*** *Lehana Yoga* and meal administration must be separated by a certain amount of time. In general, it is suggested to administer *Medhya Rasyana* (rejuvenate) in the morning as this will promote healthy digestion and rapid results that will persist throughout the day. For other illnesses, one might choose a period based on a variety of circumstances.
6. ***Na Durdin Purovate:*** *Lehana yoga* should be avoided unless it is prescribed for a specific condition since it is difficult to digest meals when the atmosphere is unfavorable.

7. *Na Asatmya: Lehana yoga* should be stopped if any specific adverse reactions are noticed after dosage.
8. *Na Atimatra: Lehana* is intended to improve immunity and cognition, but this does not indicate that a large dosage of *Lehana yoga* would instantly improve these qualities. When the right dosage of *Lehana yoga* is administered to a child, a lengthy process of immune system development and cerebral enhancement takes place.

Numerous *Lehana* formulations for *Lehana karama* were extensively discussed in several Ayurveda textbooks and classical texts on Sri Lankan traditional medicine. Some recipes have simply herbal components, while others include metals and herbal components, like *Swarna* (gold). When gold is an element, *Lehana karma* refers to it as *Swarna Prashana*. *Ran Kiri Katagama* is the name by which it is known in Sinhala. Acharya Kashyapa a great sage who wrote *Kashyapa Samhitha* has been explained that this special recipe for *Lehana* made up of gold. Gold should be triturated with water, honey, and ghee on a clean stone facing east, and the *Shishu* (infant) should then lick the mixture. *Swarnaprashana* (licking of gold-containing formulas) is said to have the following special advantages.^[9]

- *Medha Agni Bala Vardhanam* (improvement of intellect, digestion, metabolism, immunity, and physical strength)
- *Ayushyam* (promoting lifespan)
- *Mangalam* (auspicious)
- *Punyam* (righteous)
- *Vrushyam* (aphrodisiac)
- *Varnyam* (enhancement of color and complexion)
- *Grahapaham* (protection from evil spirits and microorganisms).

The specific advantages of *Swarnaprashana* have been listed according to the length of administration, including:

- If administered for 1 month, the infant will develop into *Parama Medhavi* (very intelligent) and *Vyadhibhir Na Cha Drusyate* (will not be afflicted by any diseases).

- If given for six months, the baby will develop into a *Srutadhara* (be able to recall what was just heard).^[10]

Swarna is administered along with honey and ghee in one of the *Jatakarma Samskara* processes, which is the process of newborn care, according to Acharya Sushruta. To support the newborn in terms of preventive and nutritional elements, such actions are essential, according to the justification he gave for the practice, which is that there won't be an adequate secretion of breast milk for the first four days following delivery. To boost *Medha* (intellect), Acharya Vagbhata recommends giving a combination of herbal medicines to the infant in a spoon with a special shape, like the leaf of a sacred banana tree made of gold. Acharya Vagbhata also mentions administering *Swarna* along with other herbal ingredients in birth rituals.^[11]

Administration

Swarna should be given immediately after birth as one of the newborn care procedures, according to *Jatakarma Samskara* and this *Lehana yoga* can be given up to one year old.^[12]

Dosage

The dosage for *Lehana* has not been specifically defined by Acharya Kashyapa. He has, however, administered children's general dosages based on age in the same context since birth. Normally, can give 1/4th–1/8th Ratti (15–30 mg) *Swarna Bhasma* without any toxicity effect per day.^[13]

Lehana formulations described in Ayurveda authentic texts

1. Kashyapa Samhitha

An important treatise on Ayurveda medicine was composed in ancient India by the sage Kashyapa and is known as the Kashyapa Samhita or Braddha Jivakiya Tantra. According to legend, Brahma was the source of this Samhita and gave it to Daksha Prajapati.

In-depth information on child health care is covered in the Kashyapa Samhita, including breastfeeding, alternative feeding, nutritional foods, the idea of supplemental foods, specific

medications or recipes, particularly gold or medicated *Ghrita*, detailed descriptions of sudation, emesis, and enema for children, dentition, wet nurses, and pediatric disease.^[14]

The following table illustrates the several Lehana formulations mentioned in Kashyapa Samhitha.

Table 01: Lehana Yoga mentioned in Kashyapa Samhitha ^{[15],[16]}

Gritha / Lehana yoga	Ingredients	Importance of the <i>Lehana yoga</i>
<i>Swarnapashana</i>	<i>Swarna</i> (gold) little water <i>Sarpi</i> (ghee)	Enhancement of intellect, digestive fire, the strength of the body, complexion, and power.
<i>Brahmi gritha</i>	<i>Brahmi- Bacopa monnieri</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
	<i>Mandukaparni- Centella asiatica</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
<i>Triphala gritha</i>	<i>Amalaki-Emblica Officinalis</i> <i>Vibhithaki- Terminalia bellerica</i> <i>Harithaki- Terminalia chebula</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
<i>Chitraka gritha</i>	<i>Chitraka-Plumbago zeylanica</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
	<i>Vacha- Acorus calamus</i> Linn. <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
	<i>Shatapushpa- Anethum graveolens</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
	<i>Shatavari- Asparagus racemosus</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
	<i>Danti- Baliospermum montanum</i> (Willd.) Muell. <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement

	<i>Nagabala- Sida veronicaefolia</i> Lam. <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
	<i>Trivrut- Operculina turpethum</i> (Linn.) <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
<i>Manjishta gritha</i>	<i>Manjishta- Rubia cordifolia</i> <i>Triphala-</i> (<i>Amalaki-Emblica Officinalis</i> <i>Vibhithaki-Terminalia bellerica</i> <i>Harithaki-Terminalia chebula</i>) <i>Brahmi- Bacopa monnieri</i> <i>Bala- Sida cordifolia</i> <i>Atibala- Abutilon indicum</i> <i>Chitaraka- Plumbago zeylanica</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
<i>Kusthadi Gritha</i>	<i>Kustha- Saussurea Lappa</i> <i>Vatankura- Ficus benghalensis</i> Linn. <i>Pita sarshapa- Brassica campestris</i> L. <i>Pippali-Piper longum</i> <i>Triphala-</i> (<i>Amalaki-Emblica Officinalis</i> <i>Vibhithaki-Terminalia bellerica</i> <i>Harithaki-Terminalia chebula</i>) <i>Vacha- Acorus calamus</i> Linn. <i>Saindhava lavana-</i> (rock salt) <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement
<i>Abhaya Ghrita</i>	<i>Brahmi- Bacopa monnieri</i> <i>Sarshapa- Brassica campestris</i> L. <i>Kustha- Saussurea Lappa</i> <i>Sandhava-</i> (rock salt) <i>Sariva- Hemidesmus indicus</i> R.BR. <i>Vacha- Acorus calamus</i> Linn. <i>Pippali- Piper longum</i> <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Memory enhancement, protection from infestations of <i>Graha</i> (microorganisms)

<i>Samvardhana Ghrita</i>	<i>Khadira- Senegalia catechu</i> <i>Prushniparni- Uraria picta</i> <i>Syandana- Ougeinia oojeinensis</i> Hochr <i>Saindhava- rock salt</i> <i>Bala-Sida cordifolia</i> <i>Atibala- Abutilon indicum</i> <i>Kebuk- Abutilon indicum</i> <i>Kshira- Ipomoea paniculata</i> R. Br. Burm. <i>Madhu</i> (bee honey) <i>Ghrita</i> (ghee)	Preventive purpose, enhancement of growth and development, In cases of developmental delay
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Apart from the above formulas, another few *Gritha* preparations are also mentioned in Kashyapa Samhitha such as *Kalyanaka ghrita* and *Panchgavya ghrita* for *Lehana* to improve intellect. The composition of these *Grithas* are not mentioned by Acharya Kashyapa, but it is available in Charaka Samhitha.^{[17],[18]}

2. Charaka Samhitha

The ancient medicinal discipline of India known as Ayurveda is described in the Charaka Samhita, which is the oldest and most reliable book on the subject. It provides useful information about the geographical, social, and economic situations of India in addition to information on medical disorders and how they are treated.¹⁹ According to Charaka Samhitha Sharirastana, a *Gritha*, and *Madhu* combination should be administered before offering the newborn infant its first breastmilk. Additionally, Charaka listed a few other *Gritha* preparations, such as *Panchgavya ghrita* and *Brahmi ghrita*, for boosting a newborn's immunity and memory.^{[20]-[23]}

3. Susrutha Samhitha

The Sushruta Samhita, as it is now preserved, is broken down into 186 chapters and lists 1,120 ailments, 700 medicinal plants, 64 preparations made from minerals, and 57 preparations derived from animal sources. Symptoms, pathology, etiology, and prognosis of illnesses of the nervous system.^[24]

In the 10th Adhyaya (10th chapter) of the Sharirsthana, Garbhiniyakaranashariram, Acharya Susruta elucidated the infant's *Jatakarma Vidhi* or the birth rituals.^[25] *Swarnaprashana* was also mentioned by Acharya Sushruta. Take, for instance, *Madhu* and *Sarpi* (ghee) with *Ananta Churna* (*Hemidesmus indicus* root powder). The baby should be administered *Swarna Bhasma* (powder of gold) using the little finger. Acharya Sushruta had outlined four strategies (including *Swarna bhasma*) that provide all-around immunity, physical resistance, support for growth and advancement, as well as improving insight. These are, ^[26]

- 1) *Swarna bhasma* with *Ghrita*, *Vacha* (*Acorus calamus*), *Madhu* (bee honey), and *Kustha* (*Saussurea lappa*).
- 2) *Swarna bhasma* with *Ghrita* and *Madhu*, together with *Brahmi* (*Bacopa monnieri*) and *Shankhapushpi* (*Convolvulus pluricaulis*) adhesive.
- 3) *Swarna bhasma*, *Arkapushpi* (*Leptadenia reticulata*), *Vacha* (*Acorus calamus*), *Madhu*, and *Ghrita*.
- 4) *Swarna Bhasma*, *Khaidarya* (*Murraya Koenigii*), *Shweta Durva* (*Cynodon dactylon*)

4. Ashtaga Hridaya Samhitha

One of the most important ancient root books of Ayurveda is the Ashtanga Hridaya, often known as the "Heart or Essence of all the Eight Branches of Ayurveda." The Ashtanga Hridaya still serves as the foundation for Ayurvedic philosophy and procedure today, offering precise instructions for all facets of health.^[27] Acharya Vagbhata has referenced the accompanying plans for babies and kids for the upgrade of *Medha* (intelligence), *Ayu* (happy and solid life), and *Bala* (power).^{[28]-[29]}

- *Kalka* (fine glue) of *Endri* (*Bacopa monnieri*), *Brahmi* (*Centella asiatica*), *Vacha* (*Acorus calamus*), *Shankhapushpi* (*Convolvulus pluricaulis*), alongside *Madhu* and *Ghrita*.

- Fine powder of *Chamikara* (*Swarna bhasma*), *Vacha* (*Acorus calamus*), *Brahmi* (*Centella asiatica*), *Tapis* (*Suvarnamakshika* or copper pyrite), and *Haritaki* (*Terminalia chebula*) alongside *Madhu* and *Ghrita*.
- Fine powder of *Amalaki* (*Embilica officinalis*) with *Swarna bhasma*.
- *Brahmi Gritha*- *Brahmi* (*Bacopa monnieri*), *Sarsapa* (*Brassica juncea* (Linn.) Czern. & Coss), *Vacha* (*Acorus calamus*), *Shariva* (*Hemidesmus indicus* (L.) R. Br.), *Saindhava* (rock salt), *Pippali* (*Piper longum*)

It is effective for physical as well as intellectual development.

- *Sarasvata Gritha*- *Aja kshira* (goat milk), *Haritaki* (*Terminalia chebula*), *Trikatu* (*Piper longum* Linn, *Zingiber officinale*, *Piper nigrum* Linn), *Pata* (*Cissampelos pareira*), *Sigru* (*Moringa oleifera*), *Sahindhava* (rock salt), *Vacha* (*Acorus calamus*)

Useful for digestive power, intelligence, memory, and speech.

As per Acharya Vagbhata, after work the *Hridayastha siras* are shut about milk discharge is seen after some time but not immediately. Therefore, for the initial two days, the newborn child ought to be given formulations as follows.

- Right from the start, *Madhu* and *Sarpi* alongside *Swarna bhasma* ought to be given.
- On the second and third day, *Lakshmana Siddha Ghrita* (ghee made with *Ipomoea sepiaria*) ought to be given three times each day.
- Followed by *Navneeta* (butter) with bosom milk.
- Combination of *Vacha* (*Acorus calamus*) and *Swarna bhasma* with *Madhu* and *Ghrita* and so on.

Another special *Lehana Vidhi* (method of licking therapy) is mentioned in the Ashtanga Hridaya Samhitha as *Hemaprasadana*. Four groups of *Lehana* formulations consumed with ghee and bee honey, for one year, bestows good body growth, intelligence, strength, complexion, and goodness to newborn baby.

- *Hema* (*Marsdenia volubilis*), *Swetavacha* (*Acorus calamus*), and *Kushta* (*Saussurea Lappa*)
- *Arkapushpi* (*Holostemma adakodien*) and *Kanchana* (*Bauhinia variegata*)

- *Hema* (*Marsdenia volubilis*), *Matsyaakshaka* (*Bacopa monnieri*) and *Sankha* (*Turbinella pyrum*)
- *Kaidarya* (*Murraya koenigii* Linn.), *Kanaka* (gold) and *Vacha* (*Acorus calamus*)

Sisukalyanaka gritha mentioned by Acharya Vagbhata is similar to Abhaya gritha as described by Acharya Kashyapa. Vagbhata has also included four recipes (containing gold) in his text, which are mentioned earlier by Acharya Susruta.

5. Ashtanga Samgrahaya ^{[30]-[32]}

The Ashtanga Samgraha is a systematized work on human disease and treatment that is divided into six divisions. It includes the eight branches of medicine, internal medicine, pediatrics, psychiatry, E.N.T., toxicology, basic surgery, geriatrics, and the science of aphrodisiacs—that are known as Ashtanga in Sanskrit. There are 150 chapters total in this compendium, which is broken down into 6 divisions (Sutrasthana-40, Nidnasthana-16, Sharirasthana-12, Chikitsasthana-24, Kalpasthana-8, and Uttarasthana - 50 chapters). In the Sutrasthana, Ashtanga Samgraha explains the core concepts of Ayurveda and how to use them to sustain healthy living and treat disease. *Vacha* (*Acorus calamus*) and *Swarna* mixed with *Madhu* and *Ghrita* for one year, *Saraswata ghrita* is the *Lehana yoga* mentioned in Ashtanga Samgrahaya.

In addition, Ashtanga Samgrahaya also described different *Lehana yoga* according to different seasons.

- *Ghrita* medicated with the decoction of *Aragvadhadi gana* (drug group include *Aargwadha* (*Cassia fistula* Linn.), *Madanphala* (*Randia spinosa* Poir.), *Gopghanta* (*Zizyphus oenoplia* Mill.), *Kantaki* (*Caesalpinia bonducella* Linn.) Flam., *Kutaj/Indrayava* (*Holarrhynia antidysentrica* Wall.), *Patha* (*Cissampleos pareira* L.), *Patla* (*Stereospermum suaveolens* DC), *Murva* (*Sansevieria roxburghiana* Schult.), *Saptaparna* (*Alstonia scholaris* (L.) R.Br.), *Nimba* (*Azadiracta indica* A. Juss.), *Kurantak* (*Barleria prionitis* Linn.), *Dasi-kurantak* (*Barleria cristata* Linn.), *Guduchi* (*Tinospora cordifolia* (Thunb.) Miers.), *Chitrak* (*Plumbago zeylanica* Linn.), *Shangestra* (*Dregia volbulis* Linn.), *Karanja* (*Pongamia pinnata* (L.) PIERRE.), *Puti karanja* (*Holoptelia*

integrifolia Roxb.), *Patala* (*Trichosanthes dioica* Linn.), *Kirattikta* (*Swertia chirata* Ham.), and *Sushvi* (*Momordia charantia* Linn.) and paste of *Vatsakadi gana* (drug group include *Kutaja* (*Holorrhena antidysenterica*), *Morvel* (*Marsdenia tenacissima*), *Bharangmoola* (*Clerodendrum serratum*), *Katuki* (*Picrorhiza Kurroa* Benth), *Maricha* (*Piper Nigrum*), *Ativisha* (*Aconitum heterophyllum*), *Nivdunga* (*Euphorbia nerifolia* Linn), *Ela* (*Elettaria cardamomum*), *Jeeraka* (*Cuminum Cyminum*), *Tendu* (*Diospyros melanoxylon*), *Madanphala* (*Randia dumetorum*), *Ajmoda* (*Carum roxburghianum*), *Shiras* (*Albizia lebeck*), *Vekhanda* (*Acorus Calamus* Linn), *Shahjeere* (*Centratherum anthelminticum*), *Hingu* (*Ferula narthex*), *Vidanga* (*Embelia ribes*), *Rantulas* (*Ocimum album*) , *Panchakola* (*Pippali* (*Piper Longum*), *Pipplimoola* (*Piper Longum*), *Chavya* (*Piper retrofractum*), *Chitraka* (*Plumbago Zeylancia*), and *Nagara* (*Zingiber officinale*) in the winter and spring seasons.

- Milk treated with the decoction of *Jeevaniya gana* (drug group include *Jeevaka* (*Malaxis acuminata* D. Don Syn), *Rishabhaka* (*Microstylis muscifera* Ridley), *Meda* (*Polygonatum verticillatum* L.), *Mahameda* (*Polygonatum cirrhifolium* (Wall) Rolye), *Kakoli* (*Roscoeia procera* Smith), *Ksheerakakoli* (*Lilium polyphyllum* D. Don.), *Mudgaparni* (*Phaseolus trilobus* Ait.), *Mashaparni* (*Teramnus labialis* Spreng.), *Jeevanti* (*Leptadenia reticulate* W&A), and *Madhuka* (*Glycyrrhiza glabra* Linn.)) or *Sattu* (roasted chickpeas flour) mixed with *Ghrita* and sugar in the summer season.
- *Ghrita* medicated with the decoction of *Vidaryadi gana* (drug group include *Vidari* (*Ipomea paniculata*), *Panchangula* (*Ricinus communis*), *Vrischikali* (*Helitropium indicum*), *Punarnava* (*Boerhaavia diffusa*), *Devahvaya* (*Cedrus deodara*), *Mudgaparni* (*Vigna pilosa*), *Mashaparni* (*Vigna radiata*), *Kandukari* (*Mucuna puriens*), *Abhiru* (*Asparagus racemosus*), *Vira* (*Coccinea grandis*), *Jivanti* (*holostemma ada kodien*), *Jivaka* (*Microstylis wallichii*), *Risabhaka* (*Microstylis muscifera*), *Brihati* (*Solanaumanguivi*), *Kandakari* (*Solanum xanthocarpum*), *Goksura* (*Tribulus terrestris*), *Prishniparni* (*Desmodium gangeticum*), *Salaparni* (*Pseudarthria viscida*), *Gopasuta* (*Hemidesmus indicus*), *Tripadi* (*Desmodium triflorum*)) and paste of *Rasna*, *Sarala*, *Varshabhu*, *Hingu*, *Saindhav*, and *Devdaru* in the Rainy season.

- *Gritha* processed with herbs like *Madhuka* (*Glycyrrhiza glabra*), *Priyala* (*Buchanania cochinchinensis*), *Vidari* (*Pueraria tuberosa* Roxb. ex Willd.) *Jeevaka* (*Malaxis acuminata* D. Don Syn), etc. in autumn.

Discussion

Lehana karma uses ingredients that are generally relatively comparable to those found in Ayurvedic medicine and Sri Lankan traditional medicine. Both medicinal systems typically use *Brahmi*, *Swarna Bhashma*, *Gritha*, and *Madhu* as their constituents. Additionally, as part of the delivery ritual, the *Lehana* therapy was initiated as soon as the infant was delivered by both medical systems. Additionally, *Lehana yoga* is practiced for the same benefits.

Infanthood is primarily the period of development spurts that endure till the age of 16, according to Ayurvedic literature. According to Acharya Charaka, there is a period known as "*Vivardhamana Dhatu Avastha*" between the ages of 16 and 30 during which growth and advancement are discernible. He asserts that this period belongs to *Balyavastha*, or childhood. For newborn care (*Jatakarma Samskara*), children under the age of one, and *Kumara*, *Lehana yoga* treatment is prescribed.

Given the wide range of ages that are recommended for the administration of gold, ghee, and bee honey, there are always questions concerning the alleged benefits of *Lehana karma* in children. It may be claimed that the benefits of *Lehana karma* can be attained from infancy to adulthood because numerous deeds have an influence on a child's growth and development. The age at which it can be administered should be based on the expected effects on the body. Taking into account all the aforementioned scientifically proven studies, the action of this noble metal may be at several levels, such as a general health promoter or specific to the increase of intelligence, metabolism, immunity, physical strength, complexion, etc. Anyone of any age can use it as a general tonic.

Children weakened immune systems these days make them more susceptible to infectious infections. Communicable diseases are the main cause of death in children worldwide. Future national prosperity depends on children's healthy growth. bad diet, bad eating habits,

a lack of nutrition, lifestyle changes, and environmental pollution all contribute to the worsening health of both parents and their children.

Lehana yoga can be administered to newborns as early as six months old as an immunomodulator since the immune system is still growing during this period when infections are most prone to occur. It can also be given to those with immunodeficiency disorders provided there isn't a concurrent serious illness. The following research findings can be utilized to back up how gold impacts the immune system. Both specific and nonspecific immune responses were favorably affected in mice treated with *Swarna Bhasma*, ghee, bee honey, and other herbal ingredients, according to pharmacological studies. In some forms of *Lehana yoga*, in addition to *Swarna bhashma*, ghee, and honey, herbal components are also used. These medicinal herbs have unique qualities that give significant nutritional benefits to infants as well as pharmacological actions that strengthen the immune system.

Furthermore, it induced peritoneal macrophages, which might be helpful in the fight against infections. As their immunity has not yet developed, children are more vulnerable to infections and contaminations. Our focus should be on improving the physical and mental development of children throughout this stage of life and anticipating infections. By using Ayurvedic concepts like *Lehana*, this ought to be doable. Additionally, it promotes growth and improvement in children and aids in the eradication of contaminations. The *Lehana* medications can produce greater results if they are used in appropriate dosages in conjunction with National Nutritional Programs and other national programs. Better intellectual and physical growth as well as societal wealth are all possible.

Additionally, it aids in eradicating many illnesses. Because it is palatable and simple to administer, *Lehana yoga* is frequently utilized in pediatric treatment. Certain *Lehana yoga* poses have clear implications. This may be accomplished by thinking back to the specific pharmacological properties and activities of the medication *Lehana*. We may think of a few instances when *Lehana Yoga* has been used, such as Aacharya Kashyapa (mentioned in Table 01) provided both general and particular examples of *Lehana Yoga*. For instance, if we use *Triphala Lehana* or *Trivrit Lehana*, it is *Medhya* (improves memory) and it will also soften

the stool. The use of *Shatpushpa Lehana* or *Chitraka Lehana*, which is *Medhya* and has a *Deepana Pachana* (help in proper digestion) effect, can benefit children with colic by providing relief. *Manjistha Lehana* is a *Medhya* that will treat a child's *Paitika* (Pitta predominance diseases) illness if used as a *Lehana*. Additionally, King Ravana emphasized the use of *Lehana* yoga for a number of childhood disorders, including cough, hiccups, excessive crying, fever, etc.

Conclusion

Ayurveda provides priceless insight into *Lehana*. *Lehana* plays a significant role in the birth ritual and medical care. *Lehana* is claimed to strengthen the body's immune system, reducing the recurrence of unpleasant ailments. *Lehana* continues to be a desirable alternative for people looking for practical methods to maintain their physical well-being while preventing illnesses, despite the acknowledgment of the insightful and thorough concepts behind many treatments. By integrating contemporary techniques with age-old traditions, Ayurveda leads one towards a more harmonized and fulfilled existence.

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