ROLE OF LEHANA (A SPECIAL PEDIATRIC PREPARATION) IN VYADHIKSHAMATVA W.S.R. TO CHILDHOOD IMMUNITY

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ABSTRACT

Pediatric age group is the foundation of adulthood. Proper care of children in this phase results in excellent growth and wellbeing of offspring which in turn is reflected as healthy adulthood. Today’s life style and increased use of unhealthy food causes low immunity and hamper growth and development of children. Low immunity is the major cause of different diseases in children. Especially in developing countries like India children have increased ratio of malnutrition and poor immunity status. Therefore, there is a need of time to provide supplementary diet or medicine to children to enhance their immunity and improve their growth and development. There is a special pediatric preparation called as Lehana mentioned in Ayurveda which is highly palatable and good nutritional supplement for children. Lehana contains medicated Ghee and honey as main ingredients. This medicated Ghee contains the herbs which are useful to enhance the immunity or Vyadhikshamatva and growth and development of children. As all these Lehana preparation are effective, palatable, easily available and cost effective, this article is a key message for society to highlight the role of Lehana and Ayurveda in health of children.

KeyWords: Immunity, Lehana, Vyadhikshamatva.

INTRODUCTION: The Prime aim of human life as per the ancient Indian sciences is to attain Dharma (Righteousness, moral values), Artha (prosperity, economic values), Kama (Pleasure) & Moksha (liberation). Ayurveda, ancient system of traditional Indian medicines defines the life in all above four domains and for achievement of above four paradigm of life, healthy life is essential. Hence health is to be maintained and recovered when someone gets ill. The same has been said by Acharya Charaka “Swathasya Swastha Rakshanam Aturasya Vikaraprashamancha” (Maintenance of health of the healthy person and cure of diseases of the diseased). The dictum ‘prevention is better than cure’ is not a new concept for Ayurveda. According to Ayurveda, prevention of disease is achieved with Dinacharya (Daily regime), Ritucharya (seasonal regime), Achara Rasayana (social ethicates) and Rasayana Sevana (Rejuvenation therapy). As the above regimes improve the quality of Dhatu and maintain the equilibrium of Dosha in harmonized manner. Among all above Rasayana is very unique and potent medicinal protocol to improve the health, longevity and resistance to diseases. This resistance of body to fight against all different diseases is called as Vyadhikshamatva in Ayurveda classics and same is defined as Bala by different Ayurveda scholars. In Ayurveda the term bala has been described in two contexts i.e. Vyadhikshamatva and Oja. Generally, both of which have been considered to have same meaning. Oja has been considered as the factor responsible for Vyadhikshamatva in Ayurveda and bala
signifies both oja and Vyadhikshamatva. Charaka Samhita Tikakara Chakrapanidatta describes Vyadhikshamatva as ‘Vyadhi Bala virodhitvam’ and ‘vyadhi utpadaka pratibandhatatva miti yava’t. The one who can resist the Bala of Vyadhi and the one who can stop the formation of Vyadhi is called as “Vyadhikshamatva Vyadhi utpadaka pratibandhatatmava miti” can also be defined here as – not letting the Vyadhi Utpatti (Occurrence of disease) in the body of the individual or protecting the body against formation of disease. Therefore, there is concept of Lehana as a tool for enhancement of immunity and healthy growth and development of children.

Lehana

Lehana is a special paediatric preparation made up of medicated ghee and honey as main ingredients. Kashyapa Samhita, classical text on Ayurveda paediatrics defines different medicated Ghee or Ghrita for Lehana purpose. Though different Ghee is in use for different purpose, most of them focus on growth, development and immunity of child. Acharya Kashyapa has mentioned different Ghee with different medicinal herbs and with different diseased as well as for healthy children with due indication and contraindication.

The detailed discussion on the role of Lehana in immunity, growth and development of children is furnished in succeeding session of article.

AIM AND OBJECTIVES

1. To discuss the role of Lehana in improvement of childhood immunity

2. To discuss the concept of Lehana in details in the light of Ayurveda and recent modern sciences

3. To discuss and describe the concept of immunity from Ayurveda and modern perspective

MATERIAL AND METHODS: The detailed review of Ayurveda and classical paediatric modern texts, research articles, publications related with childhood growth, development and immunity were thoroughly screened. In addition, different e-books, website references and concerned internet data were screened analysed and discussed in the article.

As per Ayurveda immunity can be described as Vyadhikshamatva in broad sense. There are multiple dimensions and facets for development and concepts of immunity. Ayurveda narrates the immunity enhancing measures as Vyadhikshamatva Vardhana Upaya. There are many different measures mentioned in Ayurveda for the same like the Karnavedhana Samskara, Swarnaprashana, Lehana, etc. Vyadhikshamatva is dependent on the Bala of individual. In general, Bala is the ability to perform the physical as well as mental tasks and remain healthy without fatigue, tiredness or illness. Bala is dependent on the Sarata or nourishment status of all Dhatu or body tissues. As per Ayurveda there is concept of Oja. According to concept of Oja, Dhatu transform and terminate at the end into Oja – essence of all Dhatu.

CONCEPT OF OJA: The substance which provides Contentment and life to all beings and in whose absence, there is no life. This Oja is present at the time of conception and formation of Hridaya in Balaka and a resides in the form of Sara Dhatu or Garbha rasa in the Hridaya. Chakrapanidatta elaborates the concept of Oja as follows, During conception when life enters, a sara is formed which is called
as Oja:“Garbha Rasad rasah”4 after conception the Kalala Swarupa Garbha which is formed of which the Rasa Sarabhuta Oja is originated, and this resides in the Hridaya and gives life to beings and destruction of which leads to end of life. Therefore, Oja can be considered as follows, formed at the time of conception. After conception it is present as the Rasa Sara in Kalala Avastha. And when the formation of Anga Pratyanga occurs it is present as Oja Rupa and manifests the symptoms similarly. The life of the individual is dependent on the Hridaya Ashrita Oja and this Oja is called as the Sneha of the Sharira Rasa i.e. it is the Pranayatana. Ayurveda considers Prasadabhuta Rasa as oja; i.e Prakruta Shleshma is considered as the oja. Oja is considered as the sara of all the dhatu of the body i.e. rasadi – form the RasaDhatu takes the Utpatti of Uttarottara dhatus of the body. Rasa dhatu is Somatmaka and in which most of the Gunas of Somatmaka Oja reside. Therefore, the presence of Oja in other dhatus ultimately depends on rasa dhatu. Now, on Prashasta rasa dhatu depended the balabal of sharir and mana and this Rasa Dhatu does the karya of bala of the body. Oja vrikriti has been mentioned to be of 3 types by Acharya Sushruta – ojo vishrams, ojo vyapat, oja kshaya which will ultimately lead to mrutyu or vyadhi. Sarabhuta Dhatu and optimal level of oja imparts the strength and immunity in an individual, same is narrated by Acharya Charaka-“Sammamsa Pramanastu samsahano narah, drudindriya vikaranam.”The person in whom Oja is present in adequate and appropriate measurement and Rupa, in them the Mamsa Upachaya occurs properly leading to formation of good body structure and there is Drudha of Indriyas and they can Resist Diseases to optimum level i.e. having good vyadhikshamatva in them.

Different Aspect Of Bala From Clinical Perspective5: Bala from clinical perspective can be said to be of different types like the vyadhibala, rugnabala, doshabala, dhatu bala, satvabala, sahajabala, kalaja, yuktikruta, rakshaka, vishabala6.

Table no 1: Rakshaka bala- Oja bala- vyadhikshamatva virudh visha bala- Vyadhi bala7

<table>
<thead>
<tr>
<th>Rakshaka bala oja guna</th>
<th>Visha bala-Aakramak bala</th>
<th>Rakshaka bala Visha bala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guru - Rakshaka bala</td>
<td>01.Laghu- Visha bala</td>
<td>01.Guru- Laghu</td>
</tr>
<tr>
<td>Sheeta- Rakshaka bala</td>
<td>02.Ushna- Visha bala</td>
<td>02.Sheeta- Ushna</td>
</tr>
<tr>
<td>Madhura- Rakshaka bala</td>
<td>03.Amla- Visha bala</td>
<td>03.Madhura- Amla</td>
</tr>
<tr>
<td>Mrudu- Rakshaka bala</td>
<td>04.Tikshana- Visha bala</td>
<td>04.Mrudu- Tikshana</td>
</tr>
<tr>
<td>Prasad- Rakshaka bala</td>
<td>05.Ashu- Visha bala</td>
<td>05.Prasad- Ashu</td>
</tr>
<tr>
<td>Snigdha- Rakshaka bala</td>
<td>06.Ruksha- Visha bala</td>
<td>06.Snigdha- Ruksha</td>
</tr>
<tr>
<td>Sthira- Rakshaka bala</td>
<td>07.Vyavayi- Visha bala</td>
<td>07.Sthira- Vyavayi</td>
</tr>
<tr>
<td>Slakshana- Rakshaka bala</td>
<td>08.Vikasi - Visha bala</td>
<td>08. Vyavayi- Vikasi</td>
</tr>
<tr>
<td>Pichila- Rakshaka bala</td>
<td>09.vishada- Visha bala</td>
<td>09.Pichila- vishada</td>
</tr>
</tbody>
</table>
Table no: 2 Rakshaka bala - oja bala- mansik vyadhi kshamatva-virudh visha bala-mansik vyadhi bala[^8]

<table>
<thead>
<tr>
<th>Mana indriya karma</th>
<th>Niyanta</th>
<th>Niyanta and its controlling guna</th>
<th>Anya niyamak bhav</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanya-uplabdhi and anuplabdhi</td>
<td>Vayu</td>
<td>Ruksha- Snigdha</td>
<td>Sharirstha kapha evam ojasya samatvam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Laghuu- Guru</td>
<td>Vayuniyamana aniyamana</td>
</tr>
<tr>
<td>vishada- Pichila</td>
<td></td>
<td>Shukra evam oja kshya</td>
<td>Vayu vridhi</td>
</tr>
<tr>
<td>khara-Slakshana</td>
<td></td>
<td>Mana niyamana vikruti</td>
<td></td>
</tr>
<tr>
<td>Ashu- Prasad</td>
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</tbody>
</table>

Acharya Charaka has mentioned 3 types of bala and different techniques to improve the Bala or Vyadhikshhatva of an individual Sahaja, Kalaja, Yuktikruta - This Type of Bala is improved with different regimes and rasayana.

**Balavridhikara bhavas**[^9]: The balavridhikara bhavas are a group of factors that determine or affect the immunity of an individual. These include the different factors like the desha (Jangala and Sadharana Desha born people have good immunity and strength),

**Balavata purusha deshejanme** (Genetic influence on immunity), **Kala** (Visarga Kala - Autumn and Winter) offers good physical strength and immunity while Aadana Kala (Spring and Summer) reduces the strength and immunity,

**Sukhascha kalayoga** (combination of different factors enhancing immunity and strength is also essential. As a single factor is not sufficient to increase immunity).

**Beeja shetra guna sampan**- The Sampanta of Beeja and Kshetra during the time of conception also leads to formation of Uttama Bala in the newborn baby. **aahar** – Hitakara Aahara is the one which maintains the stability of all the dhatus of the body and the one which improves the Kshinata of the Dhatu of the body. **Sharir** – Samavastha of Sharira or physical is very essential for strength. **Satmya** - Satmya of Uttama Dravya like ghee, oil, Sneha dravyas to the body in turn leads to Bala Vridhdi in that particular Sharira. **Satva**- Satvasampat- here the term satva basically refers to the state of mind of the person where if the manas has more of satvik gunas then ultimately the bala of the body is said to be increased.

**Swabhav**- is the natural increase in the bala of the person. **Yauvan awastha**- in yuvaavastha there is presence of more bala as the person remains in sharir sampat awastha along with stable and effective working of mind. **Karma** - Karma here refers to the various physical activities done by the person for example Vyayama i.e regular indulgence in exercise will lead to increase in the bala of the body.

**Yuktikruta balavridhikara bhava**[^10]:

These include a special list of substances which help in bala vridhi in the body, such substances include the ksheera, ghrita, dadhi, aachar rasyana, mansa rasa, satmyaaahar, falani and madya.
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Includes a list of drugs that help in vyadhikshamatva in Ayurveda that is shatavari, atibala, endri, shaliparni, brahmi, ashwagandha, jatamamsi, bala.

**LEHANA**

Literally Lehana means to lick. ‘Lihyate Anen Iti Lehyam’ the substance which licked easily by young infants is called as Lehana. Acharya Kashyapa mentioned Lehana in details with due indications and contraindications in kahyap Samhita lehana adhyaya. Lehana is special pediatric preparation designed to increase Palatability as well as Nutritional Value of purely medicinal preparation. It mainly involves electuaries to enhance Body Growth, Intellect and immunity. Kashyapa had described Lehana with due indications and contraindications. As ghrta and madhu are core ingredients in all types of Lehana preparations, it serves as Dietary Supplements for different vitamins and proteins; simultaneously. Madhu is well known for its nutritional value and supplements. Madhu and Ghrita enhance the bioavailability of different medicinal drugs used in Lehana and help to reach the Target Sites in Short Interval of time. Therefore, use of Madhu and Ghrita in Lehana is very useful for the building of the immunity of child along with the use of different medicines including suvarnaprashan as it is well known for immunomodulatory property.

**LEHANA – PROCEDURE**

The procedure to swarnalehana is described in kashyapa samhita as follows: Metallic gold rubbed on a clean rubbing stone with water, these fine gold particles mixed with fine powder of medhya rasayana herbs, ghee and madhu is given to the neonates. In lehanaadhyay -kashyap samhita the first mentioned formulation is Swarnaprashana. The role of gold as a physiologically important element might have been understood by Acharya Kashyapa, and include gold as an important metal to be used in childhood therapeutics. The various benefits of suvarnaprasahan include the medha agni balavardhanam (improvement of intellect, digestion, metabolism, immunity, and physical strength), aayushyum (longevity), Mangalam (auspicious), punyam (righteous), vrushyam (aphrodisiac), varnya (Improvement in complexion), grahapaham (protection from evil spirits & microorganisms). One can provide Lehana without gold with the help of Ghee and Honey only. Also, along with suvarnaprashan acharya Kashyap mentioned various other lehana kalpanas for the welfare and health of the children like the kalyanak ghrita panchagavya ghrita, brahmi ghrita for increasing intellect in children, samangadi ghrita for intellect, longevity and providing strength to children. samvardhana ghrita mentioned in Kashyap Samhita is also another preparation for the benefit of children. By the use of this ghrita regularly the child grows rapidly and remains free from diseases. Crawls and walks early. Lame, dumb, deaf, idiot child shows marked improvements, starts with locomotor activities gradually and subsequently the child attains milestones of development normally. The ghrita prepared with brahmi, siddarthaka, kustha, saindhava, sariva, vacha and pippali named as Abhaya ghrita is another ghrita preparation mentioned in kashyap samhita. Also, ashtang ghrita and saraswata ghrita are other ghrita preparations mentioned by ashtang sangraha.

**SWARNA – SPECIAL PROPERTIES AND EB-RESEARCH**

- In a study, trace elements including gold were measured in human placenta and
Newborn Liver at Birth\textsuperscript{17}. A trace element like zinc, copper and gold were measured in the Hair of Newborn infants.\textsuperscript{18}

- In a pharmaco-clinical study on neonates \textit{madhu-ghrita-svarna-Vacha} combination showed a significant effect of humoral anti-body formation and it acted on immunological system, which was evident by triggering the response of immunological system by a rise in the total proteins and Serum IgG levels.\textsuperscript{19}
- Pharmacological studies on mice treated with gold showed specific as well as nonspecific immune responses and had a stimulatory effect on peritoneal macrophages, which may be helpful to fight against infections.\textsuperscript{20}
- Different study reported average size of 56–57 nm in \textit{Swarna Bhasma} while, crystallite size 28–35 nm and was 90\% pure gold in Blood Compatibility\textsuperscript{21}. Colloidal gold uptake in gastrointestinal tract is dependent on particle size that is, Smaller Particles Cross the Gastrointestinal Tract More Readily\textsuperscript{22}.
- Study of clinical trial reported significant results in symptoms of \textit{Kasa} in children treated with \textit{Swarna Binda}\textsuperscript{23} \textit{Swarna Prashana} acts as equivalent immune-modulators as evidenced by triggering the response of immunological system by a rise in Serum IgG Levels\textsuperscript{24}.
- \textit{Swarnaprasha} causes improvement in immunity and intelligence of the children.\textsuperscript{25} Significant increase in the phagocytic activity was noted in albino rats treated with \textit{swarna}.\textsuperscript{26}

\section*{Traditional Classical Rituals to Improve Immunity:}

Some of the other traditional classical measures to improve immunity are Breast feeding, earpiercing, \textit{nishkramana sanskara}.

\textbf{DISCUSSION:} Immunization in Ayurveda coined under the term \textit{Vyadhikshamatva} is a broad concept which deals with not only preventive aspect but also curative. \textit{Acharyas} have not only described immunity in multidimensional aspect but also in details mentioned different methods and materials to increase and improve the same. \textit{Lehana} mentioned as one of the tools for \textit{Vyadhi khasamtva Vardhana Upaya}. \textit{Lehana} can be started immediate after birth which will help in building the immunity of the child and also help in development of the \textit{Dhatus} of the body to optimum level of their strength. Among the \textit{Lehana Ghrita Madhu} and \textit{Suvarna} have been given prime importance by \textit{Acharya Kashyap} whereby he highlights the importance of \textit{Suvarnaprashana} in children. \textit{Suvarnaprashana} has various benefits over modern immunization like it is \textit{Medha Agni Bala Vardhanam} (improvement of intellect, digestion, metabolism, immunity, and physical strength), \textit{Ayushyam} (Promoting Lifespan), \textit{Mangalam} (Auspicious), \textit{Punyam} (Righteous), \textit{Vrushyam} (Aphrodisiac), \textit{Varnyam} (improvement in Complexion) and \textit{Grahapaham} (protection from evil spirits and microorganisms). Also, along with \textit{Suvarnaprashana} other methods like \textit{Karnavedana}, \textit{Nishkramana}, \textit{Annaprashana} at proper time, \textit{Stanya Pana} have also been highlighted by the texts which ultimately helps to increase the immunity in the children. Clinical and Preclinical trial along with the Pharmaceutical study suggest the safety (No Cytotoxic Effects) and efficacy of \textit{Swarna} in children right from neonatal age. In addition, assessment of \textit{Bala} or \textit{Vyadhikshamatva} in children with \textit{Dashavidha Pariksha} thoroughly
explained in Ayurveda. Rasayana administration through different Lehana including Swarna is very classical and visionary innovation of Ayurveda Acharyas which particularly focuses on immunity and cognition. Though abundant of classical literature data as well as some evidence-based research data is available on Swarnaprashana still research on its dose fixation and different functional aspects in different child group can be explored. In addition, the researches on the action of Swarna at different ages in child can also be explored.

CONCLUSION: Ayurveda Vyadhikshamatv a aspect is very Scientific, Time Tested Safe and Effective and practically highly Acceptable as well as Rational even in today’s scientific era. Swarnaprashana explained in Kashyapa Samhita is speciality of Ayurveda Paediatric Practice covering all the aspect of child health like Immunity, Strength, Cognition, Growth and Development and should be Administered with YuktI. Other measures like rasayana, lehana, stanyapana, karna vedhana and nishkramana are also special features of Ayurveda Vyadhikshamatva Vardhanopaya.

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