

CLINICAL APPLICATION OF THE CONCEPT OF BALAGRAHA IN MODERN**Dr. Vaishnavi Anil Sarangdhar*¹ and Dr. Vijay S. Suryawanshi²**¹PG Student Department of Kaumarbritya, SMBT Ayurveda College and Hospital Dhamangaon Igatpuri Nashik.²Guide and HOD, Department of Kaumarbritya, SMBT Ayurveda College and Hospital Dhamangaon Igatpuri Nashik.

Article Received on: 30/09/2023

Article Revised on: 21/10/2023

Article Accepted on: 10/11/2023



*Corresponding Author

Dr. Vaishnavi Anil SarangdharPG Student Department of
Kaumarbritya, SMBT Ayurveda
College and Hospital
Dhamangaon Igatpuri Nashik.**ABSTRACT**

The majority of Kaumarbhritya is devoted to the unique theme of Graharogas. Ayurvedic principles hold that "Disease cannot exist without a cause," but frequently this cause is invisible since invisible entities have a greater impact than visible ones. Diseases with invisible causes are referred to as Graharoga, Jatharini. When symptoms do not line up, even diseases cannot be attributed to Bhootadi causes. As a result, Graharogas are considered one of the disease's hidden causes. Goal: Conduct a scientific study of the Graharoga and the management principles it employs, as outlined in Ayurvedic texts. One of Ayurveda's eight branches, Graha Chikitsa, is explained along with the other seven. Numerous Grahas have been documented in this branch, and when they are attacked, the patient experiences a variety of psychological and behavioural changes before beginning to act like the real Graha.

KEYWORDS: *Kaumarbhritya, Balagraha, Graharoga, Epidemiology, Infectious diseases.***INTRODUCTION**

Balagraha definition One that seizes and captures. shows the sickness that is concealed. The use of both mental and physical treatment^[1] According to mythology, grahas are some sort of unseen living being that can only be seen by divine beings. They alter their size and shape.^[2] Ayurveda describes three different categories of infectious disorders.

First, Janpadodwasnsa rogas^[3]2. Jwara kustha netrabhishandya (contagious diseases): Sankramaka rogas^[4]**Three. Graha Rogas^[5]**

The primary cause of grahavesh, according to the aetiology of balagraha, is a failure to practise good hygiene. When benedictory rites are not conducted, the mother's unhygienic behaviour may scare the infant or Graha may assault the child.^[6,7]

ETIOLOGY OF BALAGRAHAS

Vagbhatta has made it clear that there are countless graha colonies that travel the globe in different forms and target humans for three different reasons.

1. Himsa's first function shows how harmful it is and causes an illness, such as bleeding problems.
2. Ratio-second purpose: To show how bacteria can live out their whole life cycle within the body and cause diseases like malaria.
3. The third objective of Bali is to explain how non-pathogenic microorganisms, like worms, use hosts to

obtain sustenance and to contribute to anabolism. As a result, the reach of grahas extends to tiny viruses, bacteria, fungus, parasites, and mites, among other things. In order to prevent and treat graha rogas, cleanliness in the form of shuhci and shuddhi (asepsis and antisepsis) is crucial.

MATERIALS AND METHODS**DISCUSSION**

One of the most significant parts of Ayurvedic writings is the Bala Grahas; its influence on children's overall health and relevance from a therapeutic standpoint require sufficient justification. Although ancient people provided a detailed and accurate description of numerous syndromes and groups of diseases with a multisystemic origin, there was no modern diagnostic technology, therapeutic equipment, or hospital configuration for hospitals with various specialties in those times. The terms used today are more precise and identify the disease-causing organism.

Modern lab techniques are more useful to visualize microbes and nomenclate that microbes (virus, bacteria) etc.

Graha and its modern correlation

1. Skandagraha- Polio, facial palsy, hemiplegia;
2. Skandapasmara/Vishakha-convulsion, epilepsy;
3. Meshagraha-meningitis;
4. Shwagraha-Hydrphobia/Rabies;
5. Pitrigraha- Diarrhea with dehydration;

6. Shakuni-Impetigo, Stomatitis;
7. Putana -Diarrhea with Hypokalemia and paralytic ileus;
8. Shitaputana- diarrhea with hypocalcemia with hypomagnesemia;
9. Andhaputana- diarrhea with vit A deficiency with secondary infection;
10. Revati-Diarrhea with anemia;
11. Mukhamandika-Childhood cirrhosis, Nephrotic syndrome;
12. Shushkarevati-marasmus, Abd TB

Management of Bala grahas

As was previously discussed, it is important to always keep in mind the concept of grahas and graha rogas when developing a management approach for such conditions. The overall line of care, which prioritises complete hygiene and immunity in addition to symptomatic management, is valid for all graha rogas. Different herbal blends and other distinctions made in the old texts on Pradeha, Parisecana, Abhyanga, Bali, Snana, Dhupana, and Dharana are now obsolete, and differentiating medications according to different graha rogas is essentially no longer done. Even some doctors who carry out such actions employ their own methods based on generic medications. Only oral and topical medications are the focus of this article. Whether the stage is acute, sub acute or chronic shall be the main consideration for proper management and selection of medicines. Keeping these factors in view, some essential medicines are mentioned here under for various graha rogas.

By considering all the above facts, Bala Grahas are living entities with microscopic nature. Graha could be invisible living entity, which can pass through different phases in its growth and is pathological or antigenic to the body. This points towards understanding of microorganisms with respect to Graha. So, Graha can be microscopic microorganism like virus, bacteria, fungus, yeast, amoeba or larva of different worms which is invisible to naked eyes. Nature of Graha is that which can frequently change their size and shape. This is also witnessed in microorganisms like virus- bacteria's. Micro organism's causes generalized pathological changes in the body with multisystem involvement. The cause of disease according to Ayurveda is Adharma and it refers to faulty methods of living in terms of hygiene, food, regimen, lifestyle, conduct, thinking make human body more vulnerable to invasion to microorganisms. Balagraha rogas are different to other disorders because of they are separate entity from other general disorders with respect to different etiological factors, symptoms and management. Certain undefined, uncommon factors are responsible for such disorders. Total manifestation of symptoms, complications, pathology is very fast and severe with difficulties in diagnosis and treatment. These all the elements are freely moving in universe and are invisible due to their microscopic nature. Grahas are produced for protective purpose; microorganism serve the function of Raksha in the form of developing lifelong

immunity to the body acquired after infection. Grahas turns pathological due to human errors (pradnyaparadh), unhygienic lifestyle, food and regimen.^[8]

CONCLUSION

Graha rogas couldn't be exactly related to any disease.

Actually it's not disease, these are syndromes.

The concept of micro organism do well support to relating to all graha with viral etiology.

These are pediatric viruses primarily affecting children only and not to parents.

Graha rogas have extreme severity so they could be considered as acute viral infections. Grahas were being made to safeguard the kartikeya; it could be considered as once a child had an infection with a specific enterovirus, the child is typically immune to that particular virus.

On the basis of above description it is clear that Bala graha are now compared with various microbial infections which can be treated with a combined approach of therapeutic and psychiatric management. Thus, this arises the importance of cleanliness and hygienic measures to adopt in routine practice. Hence hygiene in terms of Shuchi and Shuddhi (asepsis and Antisepsis) plays a major role to prevent and cure Graharogas.

REFERENCE

1. Dr. Shivaprasad Sharma, Ashtanga sangraha, with Shashilekha Sanskrita commentary by Indu, Published by Chaukhamba Sanskrita Sansthana Varanasi 2006, Uttartantra 2/98.
2. Sushruta Samhita edited by Kaviraja Dr Ambika Dutta Shastri with Hindi Commentary Ayurved Tatva Sandipika 16th edition, Volume -II Uttara tantra, Verse no. 27/4-5, Chaukhamba Sanskrit Sansthan. Varanasi, India, 2003; 142.
3. Vd. Y. G. Joshi, Editor, Charaka samhita, Vimansthana, adhyaya 3, Reprint 2003 Vaidyamitra publication Pune, 2003; 515-530.
4. Vd. Y. G. Joshi, Editor, Charaka samhita, Nidansthana, adhyaya 1, Reprint 2003 Vaidyamitra publication Pune, 2003; 425.
5. Vd. Y. G. Joshi, Editor, Charaka samhita, Nidansthana, adhyaya 7, Reprint 2003 Vaidyamitra publication Pune, 2003; 480-487.
6. Kaviraj Ambikadatta Shastri, Editor, Sushruta Samhita, Hindi commentary, Uttartantra 27, 6-7. Reprint 2013, Chaukhamba Sanskrita Sansthana Varanasi, 2013; 66.
7. Dr. Shivaprasad Sharma, Ashtanga sangraha, with Shashilekha Sanskrita commentary by Indu, Published by Chaukhamba Sanskrita Sansthana Varanasi 2006, Uttartantra 2/1-10.
8. Rekha V. Shinde, Ranjit Ambad, Sunanda C. Patil, Parag Aradhey. A Prospective Observational Case Series of Liver Injury in Paediatric Patients

Secondary to Consumption of Ayurvedic Herbomineral Formulations. Indian Journal of Forensic Medicine & Toxicology, October-December, 2020; 14(4): 7121-7125.