

**BALAGRAHA: A COMPREHENSIVE AYURVEDIC PERSPECTIVE
ON PEDIATRIC DISORDERS OF GRAHA ORIGIN****Dr. Ankit Sunil Patil^{*1}, Dr. Sachin Bhagwat², Dr. Sunil Changle³**

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ABSTRACT

Balagraha is a unique concept mentioned in Kaumarbhritya Tantra, referring to specific disorders in infants and children believed to arise due to the affliction by invisible entities or Grahas. Though the descriptions seem spiritual or supernatural in nature, the clinical presentations are highly relatable to various pediatric conditions seen today. This article explores the etiology (Nidana), symptomatology (Rupa), pathogenesis (Samprapti), types, and Ayurvedic Chikitsa of Balagraha, using classical references while correlating with modern pediatric understanding wherever appropriate.

KEYWORDS: Balagraha, Graha Roga, Kaumarbhritya.**1. INTRODUCTION (PRASTAVANA)**

In Ayurveda, the term “Graha” means ‘to seize or capture’. The Balagrahas are said to affect primarily newborns and children

up to 5 years, attacking their Prana, Manas, Indriyas and creating systemic and behavioral disorders. They are classified among Daivika Roga, considered as being caused by unseen forces due to previous karma, maternal behavior, or inappropriate conduct during pregnancy or lactation. Classical texts like Kasyapa Samhita, Susruta Samhita, and Bhavaprakasa offer elaborate descriptions on the types, causes, and management of these disorders.

2. AIMS AND OBJECTIVES

- To study and analyze the classical Ayurvedic perspective on Balagraha.
- To understand the types, clinical features, and Samprapti of various Grahas.
- To explore the therapeutic modalities used in Ayurveda including Daivavyapasraya, Yuktivyapasraya, and Sattvavajaya Chikitsa.
- To correlate Balagrahas with probable modern pediatric disorders.

3. TYPES OF BALAGRAHA (BHEDA)

According to Kasyapa Samhita (Khilasthana) and Bhavaprakasa, Balagrahas are of various types, each with distinct manifestations and sometimes gender-specific targeting (e.g., Kumarika Graha).

Graha Name	Age Group	Key Symptoms (Lakṣaṇa)	Possible Modern Correlation
Skandha Graha	0–6 months	Stiffness, cry with cyanosis, tremor, convulsions	Neonatal meningitis, seizures
Putana Graha	0–1 year	Refusal to suckle, vomiting, breast-related issues	Breastfeeding disorders, thrush
Andhaputana	0–6 months	Eye discharge, swelling, discomfort	Conjunctivitis, nasolacrimal duct blockage
Śitala	6 months–2 yrs	Fever with pustular eruptions, itching, restlessness	Chickenpox, viral exanthema
Śakuni Graha	2–5 years	Aggression, biting, screaming, erratic behavior	ADHD, behavioral disorders
Jvaragraha	Any age	Sudden high fever, unconsciousness, tremor	Febrile seizures, encephalitis
Kumarika Graha	Female infants	Behavioral issues, skin discoloration, screaming, altered mood	Childhood hysteria, psychotic disorders

4. ETIOLOGICAL FACTORS (NIDANA)

a) Daivika Hetu (Divine/Supernatural causes)

- Influence of Piṭṛdoṣa, Kala doṣa, Bhuta, Preta, and planetary afflictions.
- Entry of Graha due to improper rituals or karmic reasons.

b) Matṛdoṣa (Maternal causes)

- Improper conduct during pregnancy or lactation.
- Rajasvala Sambandha, duṣṭa Stanya (vitiated breast milk).
- Stress, grief, or unwholesome diet of the mother.

c) Adhibhautika Hetu (Environmental causes)

- Poor hygiene, polluted air, infected objects.
- Improper bedding, excessive light or sound.

5. Prodromal and Manifest Symptoms (Purvarupa & Rupa)**Purvarupa (Premonitory signs)**

- Unusual crying, lack of smile, drowsiness, restlessness.
- Sudden aversion to feeding.
- Twitching, eye movement disturbances.

Rupa (Manifest symptoms)

- Seizures, convulsions, frothing from mouth.
- Fever (*jvara*), vomiting (*chardi*), diarrhea.
- Behavioral changes – shrieking, fearfulness, aggressive behavior.
- Eye discharge, skin lesions, abnormal breathing.

6. Pathogenesis (Samprapti)

Causative factors (Hetu) → Excitation of Manas, Indriyas, and Praṇa → Aggravation of Vāta Doṣa → Obstruction in Praṇa Vaha Srotas → Lakṣaṇotpatti (onset of symptoms)

Vata plays a dominant role in the Samprapti, leading to disturbances in Manas and Indriya due to Graha involvement.

7. Chikitsa (Management of Balagraha)

Ayurveda prescribes Trividha Chikitsa for Graha Roga:

A) Daivavyapasraya Chikitsa (Spiritual Therapy)

- Chanting of specific mantras – “ॐ नमो भगवते रुद्राय”
- Performing Homa, Bali, Japa, Tarpana
- Use of protective amulets with Kusa, Tulasi, Haridra.

B) Yuktivyapasraya Chikitsa (Rational Therapy)

Therapy	Details
Abhyanga	With Bala Taila, Lakṣadi Taila – calms Vata and induces sleep
Swedana	Mild fomentation for relieving stiffness and pain
Ghṛta Preparations	<i>Brahmi Ghṛta</i> , <i>Śaṅkhaṇṇa Ghṛta</i> for intellect and speech enhancement
Oral Medications	<i>Daḍimadi Ghṛta</i> , <i>Aśvagandha Churna</i> , <i>Shatavari Kalpa</i> ,

	<i>Pippalyasava</i>
Stanyasodhana	Purification of breast milk by giving <i>Haritaki</i> , <i>Triphala</i> , <i>Daśamula Kaṣaya</i> to the mother

C) Sattvavajaya Chikitsa (Psychological Therapy)

- Maternal counseling – promoting emotional health and bonding
- Spiritual education, positive environmental exposure
- Ensuring proper rituals like Jatakarma, Namakaraṇa, Annaprasana

8. Preventive Measures (Nidana Parivarjana and Rakṣa Karma)

- Observance of Sanskaras during prenatal and postnatal periods
- Maintenance of maternal mental balance and dietary discipline
- Use of Rakṣakavach, protective herbal threads, and fumigation
- Keeping the living environment pure and sattvic
- Timely feeding, vaccinations, and hygiene for infants

9. Modern Correlation (Tulanatmak Avalokana)

Ayurvedic Graha	Probable Modern Diagnosis
Putana	Lactational failure, colic, oral candidiasis
Sakuni	ADHD, conduct disorder
Skandha Graha	Infantile seizures, epilepsy
Śitala	Chickenpox, measles
Andhaputana	Conjunctivitis, nasolacrimal duct obstruction

10. DISCUSSION

Though Graha Roga appears mythological or esoteric, its detailed symptomatology, classification, and management are profoundly clinical. Most Grahas reflect a Vata-dominant pathology affecting Praṇa, Manas, Indriya, and Sarira. Ayurveda's holistic approach of combining Daivavyapasraya, Yuktivyapasraya, and Sattvavajaya therapies offers a comprehensive pediatric care model that balances the body, mind, and soul.

11. CONCLUSION

Balagraha forms an integral part of Kaumarbhṛitya, showcasing Ayurveda's multidimensional view on pediatric diseases. While spiritual aspects dominate its etiological understanding, the clinical features and therapeutics remain highly practical. Integrating classical wisdom with modern understanding can open new avenues for pediatric Ayurvedic care.

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