

**CONCEPTUAL STUDY OF ROLE OF SHODAS SANSKARS IN
AYURVEDA W.S.R. MILESTONES OF CHILD.**

Dorle K.A.¹, Khanorkar T.^{2,3}, Bhalmey B.³

1. Associate Professor, Bhausaheb Mulak Ayurved Mahavidyalaya, Nandanwan, Nagpur.
2. Assistant Professor, Bhausaheb Mulak Ayurved Mahavidyalaya, Nandanwan, Nagpur.
3. Professor, Bhausaheb Mulak Ayurved Mahavidyalaya, Nanadanwan, Nagpur.

ABSTRACT:

INTRODUCTION: Sanskara (sacraments) are religious customs (rites), rituals sacrifices, a religious ceremony, The word Sanskara is introduced in Ayurveda as “Gunantaradhanam” means the qualitative improvement is carried out by incorporating the specific qualities. Any process which brings continuous positive change in given material(dravya), physical body(sharir), intellectual capacity(mana)and the personality (atma) is called Sanskara. Religiously we find description of 40 Sanskaras out of which 16 are very important. Sanskara in Kaumarbhritya, suggest concept of growth and development and examination of developmental milestone of growing child and hence provide a rational guidance towards his case from very conception to adolescent. **MATERIALS & METHODS:**

The literary method and conceptual study is collected from various classical Ayurvedic texts and Paediatrics texts, Magazines and research journals and Internet Wikipedia.

RESULT AND CONCLUSION: In the present paper I can conclude that Shodas Sanskars are the series of sacrament sacrifices and rituals that serve as rites of passage and mark the various stages of human life. The knowledge of developmental milestone was clearly described in Ayurveda classics under the heading of Sanskaras.

KEYWORDS: Sanskara, milestone, Gunantardhanam, Sacraments, growth and development.

Corresponding Author:

Dr.Dorle Kshama

Associate Professor, Dept. of Sanskrit Samhita Siddhanta,
Bhausaheb Mulak Ayurved Mahavidyalaya, Nandanwan, Nagpur.

Email: drkshamadorle@gmail.com

Contact No.: 9371459742

How to cite article: Dorle K.A., Khanorkar T., Bhalmey B. “Conceptual study of role of shodas sanskars in ayurveda w.s.r. milestones of child.”AYUSCRIPT 2023;2(2):35-40

INTRODUCTION:

Sanskara (Sacraments) are religious ceremony (rite), rituals, sacrifices, a religious ceremony. The word Sanskara is derived from Kri dhatu with Sam Upasarga, In Ayurveda the word Sanskara also introduced "Gurantaverdhanam" means the qualitative Improvement Is carried out by incorporating the specific qualities .Any process which brings Continuous positive change is given material dravya and physical body (Sharera) intellectual capacity (Mana) and personality (atma) is called sanskarara. Ayurvedic Paediatrics has given more importance to Sanskara and Indian culture has been also significant influenced by various Sanskara. Religiously we find description of 40 Sanskara out of which 16 are very important. In Paediatrics, we have two words with respect to maturation of the body that is growth and development. Growth is objective phenomenon, with increase in the size of the body due to cell growth and easily measured by different parameters like height weight etc.

MATERIALS & METHODS: The literary method and conceptual study is collected from various classical Ayurvedic texts and Paediatrics texts, Magazines and research journals and Internet Wikipedia.

THE NUMBER OF SANSKARAS-

The number of sanskaras varies in different Hindu religion texts it is about 16 to 40. In Griya sutra there is mentioning of 18- 21 sanskaras.

At present the applicable sanskara are 16 (shodash) in number Sanskar. Religiously we find description of 40 Sanskaras out of which 16 are very important –

- 1) Garbhadan (Sacrament of Impregnation or Conception)
- 2) Punsavana (Engendering a male issue)

- 3) Simantonayana (Hair-parting)
 - 4) Jatakarma (Birth rituals e.g., at the time when the child is being born)
 - 5) Namakarana (Naming ceremony)
 - 6) Nishkrama (First outing or outing ceremony)
 - 7) Annaprashana (feeding ceremony)
 - 8) Chudakarma or Mundan (Shaving of head)
 - 9) Karnavedhan (Piercing the earlobes)
 - 10) Upanayana (Sacred thread initiation)
 - 11) Vedarambha (Beginning of vedic study)
 - 12) Samavartan (End of studentship)
 - 13) Vivaha (Marriage Ceremony)
 - 14) Vanprastha (Renouncing the householder's life)
 - 15) Sanyas(Leading the life of a monk)
 - 16) Anteyeshti (Death cremation).
- Here this article was concerned with Garba Sanskar which are Garbhadha Punsavana and simmantonayana and Bal sanskara which are Jata Karma (birth rites), Namakarna (naming ceremony) Nishkraman (taken out of bay out of home) Annaprashan (starting solid food) Chaudakarma (head shaving) Karnavedhana (piercing of the ears) upanayana (thread ceremony) and Vedarambha (start of formal education).

Garbhadan sanskar - This sanskar is related to conception. This sanskar is done for the high quality of progeny. In this sanskar Shodan procedure of both partners are done. Charak and Kashyap have described the detail method of "Putreshi Yagna."

Significance- this ceremony purifies the reproductive system of women and men. Thus, born child will possess high qualities

Punsavana Sanskar- The meaning of Punsavana is male procreation so the process which is adopted for achieving progeny of desired sex is known as Punsavana karma. This is performed in second month before vyakti bhava.

According to Charaka healthy sunga [leaf buds] of banyan tree; Dhanya masha and Gaurasansapa should be taken with curd during Pusyanakshatra. Similarly, according to Sushruta, Jivaka, Rishbhaka, Aparmarga and Sabhachara taken with milk.

Significance of Punsavan Sanskara – This samskara are mainly performed to invoke celestial and excellent qualities of child and will strengthen the relation of partners and bound them together by a common desire for offspring.

Simantonayan Sanskar – Simantonayan is derived from “Seemna” this vernacular and literally means brain while “Uthnayan” literally means development. It is usually performed in 4th or 5th or 6th or 7th or 8th month. In ayurvedic text during period of pregnancy, pregnant lady should follow the month wise regime.

Significance- the religious significance of this Sanskara is to bring prosperity to the mother and long life to unborn child.

Sanskara during neonatal period

Jatkarma Sansakra- This is very special procedure mentioned in Kaumarbhrtya which is done immediately after birth. Madhu and ghrita are mixed with gold and other drugs are given for licking. Sucking, rooting, swallowing reflexes are checked by making the baby the madhu and gritha to stimulate GIT. One condition is favourable feeding and if it fulfils all the criteria require to initiate feeding is initiated breast feeding is initiated from right breast first. To maintain check the temp and humidity level inside room. After receiving baby, it should be stabilized first and the cold water sprinkled to prevent the panic attacks to get rid of stress. Acharya Sushrut says on the first day after performing Nalachedan honey with gritha mixed with Ananta powder in

minute quantity concerned with mantras offered to the new born thrice a day. On second and third gritha medicated with Lakshamana. On fourth day honey and gritha which feels the palm of neonate (savapanithalsamita) given two times and after that breast feeding should be started. According to the Vagbhata, Jatkarama (birth ceremony) should be performed should be performed by Prajapatya method.

Significance of Jatkarma sankara -Procedure is of Jatkarma looks like testing different guidelines for initiation of feeding Madhu Grihta helps to check and initiate sucking/rooting/swallowing reflexes which should exist in co-ordination. The word Ananta carries many meanings. this can take as a gold which is immune booster or Durva which is best homeostatic or Sariva which is best Dahe Prashamatra and proven blood purifier (prevent septicaemia)

Namkaran Sanskara - This is special procedure, practised in paediatrics practice in which a new born child is given with name. this looks like simple procedure, but has a great significance in a child's future life. Namkaran Sanskara has been also found in ayurveda which is also a part of Indian culture and should by analysed under medical perception.

Significance - Name provides identification as well as social and personal recognition to baby. It is opportunity for examination of baby.

Nishkramana Sanskara- This Samskara is performed when the child is taken out of the home for the first time. According to Kashyapa and Astanga Samgraha, in fourth month, baby who having been given bath, adorned, wearing new clean clothes, possessing mustard, honey and Ghrita or Gorechana, alongwith Dhatri should

be taken out of the house and ready to enter the temple

Significance of Niskramana Sanskara- By 4-month child develops head holding capacity, turns his head towards a sound i.e., ringing bell of a temple, this provides the opportunity to examine its hearing capacity. By expose to the sunlight at morning, the synthesis of vitamin D accelerates. By seeing moon or sun, the macular fixation and pupillary adjustment/reaction of the child can be observed. In external environment, infant develops resistance power to adjust in different atmosphere.

Upaveshana Sanskara- According to Kashyap, it should be done on 6 months. As per Kashyapa, baby should not be allowed to sit for a longer time. If it not observed properly then it develops kyphosis, weakness of lumber region, exhaustion, fever, constipation, retention of urine, and tympanites. As per developmental milestone, by 5 to 6th month child is able to sit with support, tries to hold things and put it to the mouth. It gives opportunity for initiation of sitting and assesses physical, neurological and psychological growth of child.

Karnavedhana Sanskara -There are different views about performing this ceremony in Ayurvedic texts. According to Sushruta, this Sanskara should be performed at 6th or 7th month. According to Vagbhata, during 6, 7 or 8th month on an auspicious day in winter season, keeping child on a lap of mother than after ear should be pierced. The right ear pierced first in case of male while left ear in case of female.

Significance of Kamavedhana Sanskara- The purpose of this Sanskara is to protect the child from many diseases and to wear ornament (Raksha-Bhushana Nimittam). To

initiate antigen-antibody reaction, providing active immunity to the child.

Phalaprashana/Armaprashana

Sanskara- According to Kashyapa, Phalaprashana (fruit juices) should be advised at the age of 6 month while in 10th month or after eruption of teeth, Annaprashana (feeding of cereals) should be indicated." According to Sushruta, the child at the age of six months, should be given food light and Hitkar (appropriate wholesome food). According to Vagbhat on the 6-month, solid food should be given to the child gradually as much as he required as he goes on and breast feeding should be gradually discontinued

Significance of Annaprashana

Sanskara - Fruit juices provide adequate amount of Vitamin C which is deficient breast in milk of mother, cow or any other milk. At age of 6-month, breast milk now not enough to fulfill the requirement of growing child. So, it is the accurate time to introduce light and digestible supplementary feeding at the beginning as fruit juices i.e., Phalaprashana and gradually it is to be replaced by cereal diet i.e., Annaprashana. It provides essential nutrients like Fe in adequate quantity, which is deficient in mother milk. After eruption of teeth gradual weaning should be done and child should be given substitute fruit juices as well as light and digestible nutrient cereals. It brings out the change of taste in the baby and different type of taste sensation develop properly. It initiates proper enzymatic function of G.LT for the digestion of protein, carbohydrate and fat, etc.

Sanskara during Preschool Period Chudakarana Sanskara-

According to Ghrihya Sutra and Manusmriti Chudakarana Sanskara should be performed at the end of 1 year and before expiry of 3 year. There is a

chapter named "Chudakamiya" in Kashyapa Samhita, but there is no reference available regarding Chudakarma procedure because chapter is incomplete from beginning. Charak has mentioned the utility of Chudakarana as Paustika (nutritive). Vrishya (aphrodisiac), Ayushya (increase longevity), Suchi (Cleanliness) and Rupavirajana (increase personality). Significance of Chudakarana Sanskara Chudakarana Sanskara gives a chance to examine fontanel of the child. Normally in healthy child, anterior fontanel closes by 18 to 24 months Delayed closure due to dehydration, meningitis, can be assessed properly.

Sanskara during School Age Period Upanayana Sanskara-

According to Manusmriti, this ceremony is carried out on 5, 6, and 8th year in Brahmin, Kshatriya and Vaishya respectively. They are provided with a sacred thread girdle made of MUNIA grass. There are no any clear-cut references are available regarding this ceremony in Ayurvedic classics However Shshruta and Vagbhata have given the time of starting the education as soon as child fit for the same. Significance of Upanayana Sanskara Thread around waist may serve the purpose to assess the physical growth to rule out malnutrition.

Vedarambha Sanskara-The child who has gain the capacity to learn should be initiated to the study connected with its cast by the teacher. He should teach right living and politeness always. So that with the commencement of youth he will not easily succumb to the bad sensual activity.

Significance of Vedarambha Sanskara: This sanskara provides religious cult, humanity, self-control and acceptability with the society. by

this time a normal child learns to walk, run, climb stairs, tell his name and gender, play co-operatively in a group, copy simple diagrams, use pencil, say song, poem, story, feed by himself and can go to toilet alone, acquire capacity, strength and capacity to learn spelt is also time for assess the development of child.

DISCUSSION AND

CONCLUSION: In the paper I can conclude that Sanskaras are the series of sacrifices and rituals that seems as rites of passage and mark the various stages of human life the main aim of performing sanskar are to prepare the baby for integrating and extra activity life successfully developed proper feeding habits ensure adequate nutrition prevent disease adopt to environment for further survival give individual india and 25 and adequate nutrition prevent diseases adopt to environment for futher survival give individual identity and educate the child. Thus, we can conclude that the knowledge of development milestone was clearly described in Ayurveda classis under the heading of Sanskars.

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Source of Support: None declared

Conflict of interest: Nil

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An official Publication of ARCA-AYURVEDA RESEARCH & CAREER ACADEMY.