

RELATION BETWEEN SANSKAR AND CHILD DEVELOPMENT ACCORDING TO AYURVEDA

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ABSTRACT

In *Ashtanga Ayurveda*, *Kaumarbhritya* is one of the prime branches of *Ayurveda*. Children are also considered as the most vulnerable class of society as they are unable to express themselves, dependent on caretaker. Thus children need a special attention and nursing as children are in a rapid continuous process of growth and development physically and mentally. In *Ayurvedic*, various *Acharya* describe many type of *Sanskara*, in which 16 *Sanskara* or rites of passage are performed in present era from the birth to the end in a Hindu's nation. According to *Ayurveda* This *Sanskara* means adding a quality in body, mind and intellect of an individual so that he may become a full-fledged member of the community. All these *Sanskara* are performed since Vedic period. Whether we conclude logic behind it or not it has some importance in development of Baby. In Present Era, there is need to have understand its effect on scientific basis and simply its concept to adopt these in society easily and we got the ideal baby for this society. Hence word *Sanskara* suggests concept of growth & development and examination of developmental milestones of a growing child.

KEYWORDS: *Ayurveda*, *Sanskara*, growth & development.

INTRODUCTION:

संस्कारो ही गुणान्तराधानम् (Ch. Vi. 1/24)

Any process which brings continuous positive change in a given material (*Dravya*), physical body (*Shareera*), intellectual capacity (*Mana*) and the personality (*Aatma*) is called *Sanskara*. Different meaning of the word *Sanskara* can be applicable in medical science - Addition of new qualities, skilful activities, bringing fitness, self-productive and impression creating quality etc. *Sanskara* are highly individualistic and got its impact on producing. In Hindu culture it is believe that every aspect of life is sacred, so due to this reason each important stage, from conception to *Anteyeshti* (death cremation) is distinguished as special rituals. The *Sanskaras* are performed for the physical social, and religious development of the individual. A general definition of *Sanskara*, encompassing nearly all of the above is "to improve upon something while removing its undesirable attributes." *Sanskara* give meaning to the teachings of the Vedas and Hindu religion. We need various *Sanskara* from time to time for religious/spiritual motivation during this passage of life. *Sanskara* are rites that are meant to purify and positively influence our lives throughout our growth and development, from conception until death. *Sanskara* are religious rites which help direct our lives towards *Dharma* (righteous living). They help and guide us to higher levels of morality and spirituality.

OBJECTS OF THE SANSKARAS

There are several objects of them, as to pray the god for better things in coming days and to eliminate harmful powers that agitated (or trouble) human life at different stages.

- 1) *Sanskara* aim in the first instance at material gain to the individual. During some ceremonies prayers are offered to gods for health, wealth, children, intellect etc., which contribute to family and social happiness.
- 2) *Sanskaras* also build a wakefulness of the attainment of social status and rights for the individual.
- 3) *Sanskaras* bring about cultural gains. The various ceremonies related to the *Sanskaras* help in the formation and development of personality.
- 4) *Sanskaras* convey a higher sacredness to life. Various Impurities associated with the body are cleared by performing *Sanskara*. The *Sanskaras* are a form of spiritual endeavor (*Sadhana*) – an external discipline for

internal spiritual tutoring. In Ayurveda, the word Samskara also introduced as “*Sanskarao hi Gunaantradhyanum*” means qualitative improvement is carried out by incorporating the specific qualities (in various *Dravyas* or medicines as *rasa Aushadhi*) (*Charaka Samhita Vimansthana* 1/21, p.680)⁽¹⁾

NUMBER OF SAMSKARA

The number of Samskara varies in different Hindu *Dharma Granthas*, it is about 16 to 40

- *Gautama Grahya Sutra* = 40 *Sanskar*.
- *Maharshi Angira* = 25 *Sanskar*.
- *Dayanand Saraswati* = 16 *Sanskar*.
- Ayurveda – 16 *Sanskara*

But the applicable *Sanskara* are 16 (*Shodash*) in number⁽²⁾. Which are classified as below.

CLASSIFICATION OF SAMSKARA

The *Sanskara* can be categorizing given above which range from conception (pre-birth) to funeral (post-death) ceremonies as:-

<i>Avastha</i>	<i>Sanskara</i>
<i>Garbhastha (Pre-natal) Samskaras</i>	1. <i>Garbhadhana Sanskar</i> 2. <i>Punsavana Sanskar</i> 3. <i>Simantonayana Sanskar</i>
<i>Balyavastha (Childhood) Samskaras</i>	4. <i>Jaatkarma Sanskar</i> 5. <i>Namkarana Sanskar</i> 6. <i>Niskramana Sanskar</i> 7. <i>Annaprashana Sanskar</i> 8. <i>Chudakarama Sanskar</i> 9. <i>Karnvedhana Sanskar</i> 10. <i>Upanayana Sanskar</i> 11. <i>Vedarambha Sanskar</i>
<i>Yuva & Vradhdhavastha</i>	12. <i>Samavartana Sanskar</i> 13. <i>Vivah Sanskar</i> 14. <i>Vanprastha Sanskar</i> 15. <i>Sanyasa Sanskar</i> 16. <i>Antyesthi Sanskar</i>

RELATION OF SAMSKAR WITH GROWTH & DEVELOPMENT

In pediatrics, we have two words with respect to maturation of the body that is growth & development. *Sanskar* start from conception and continued till death. Same as development (growth is limited by age).

In child, many *Sanskar* are performed at particular age to assess, recheck the expected level of development to that age and announcement of developmental status of the child to all family members from time to time.

Timing of different *Sanskar* match with certain milestone of development so in this function a physician will be pr. Who check the baby and give essential advices & reminding the parents about the development of the child. When we analyses all qualities it looks that they are factors indicating positive growth & development.

Madhu + Ghrita + Ananta licking helps to check and initiate sucking, rooting and swallowing reflexes which should exist in co-ordination.

SANSKAR DURING BALYAVASTHA FOR CHILD DEVELOPMENT

1. JATKARMA SANSKAR (ceremony performed after birth or Birth rituals)

Rooting and sucking reflex as well as sucking-swallowing-breathing coordination is assessed while offering honey and ghee. The *Jatakarma* can also prove an as an efficient tool of examination to rule out oral anomalies such as cleft palate, natal teeth, fissured tongue, ankyloglossia, tracheo-esophageal fistula etc.

➤ Honey used during this ceremony provide following benefit as:-

- *Madhu* has *Sheet, Guru, Madhur* and *Kashaya* (in *rasa*), *Raktapitta* and *Kapha-Nasaka* as well as *Chhedan* (*Charaka Samhita Sutrasthana* 27/245 p.554⁽¹⁾, *Hridya, Tridoshar* etc (*Sushruta Samhita Sutrasthana* 45/132 p.180⁽³⁾).
- Honey also acts as source of energy because it contains mainly fructose (about 38.5%) and glucose (about 31.0%) as well as vitamins and multiminerals^(4,5).

➤ Ghee have following effect on body:

- According to *Charaka*, *Ghee* is useful to *Rasa, Shukra Dhatu* and *Oja* (immunity), *Pitta-anilahara, Svravarna-Prashadanum* (*Charaka Samhita Su.* 13/14 p.258⁽¹⁾).
- By *Sushruta*, *Ghee* increases *Samriti, Medha* (intellect), *Kaanti*, voice, *Oja*, strength, *Vishahar, Rakshoghan* (*Sushruta Samhita Sutrasthana* 45/96 p.177⁽³⁾).
- *Ghee* also has lubricating property. So, results in lubrication of the G.I. tract mucosa.
- *Ghee* contains fat soluble vitamins such as A, D and E. It contains saturated fatty acids but of short chain fatty acids.

➤ Benefit of use of *Svarna* (Gold):

- Use of gold (*Suvara-Prashan*) increases intellect, digestive and metabolic power, strength, *Aayusha* (provide longevity), increase complexion (*Varnaya*), *Grahamapahum* (*Kashyapa Samhita Lehaadhyaya* p.4-5⁽⁷⁾).
- *Shudha Svarna* also said *Vatashamaka*, *Rasayana*, *Dipana*, *Netrya*, *Medhya* etc. (*Bhaisajyaratnavali* 2/99-100 p.26⁽⁸⁾).
- Gold compounds have Immunomodulatory effects (C.K Hashimoto *et.al.* 1992)⁽⁹⁾.

Jatkarma ceremony is an appropriate opportunity for physicians to encourage maternal confidence through proper guidance and education for better breast feeding practices during infantile period.

2. NAMKARAN SANSKAR :

A Sanskar for imposing of divinity in newly-born human child. Based on the arrangement of the constellations at birth, the child is named on a day fixed by caste tradition. Naming of the baby usually occurs on the completion of 10th day or 11th day, 100th day & 1yr. The name is decided astrologically on the basis of the time and place of birth of the child. Which is indicate social and communicable condition in society has its impact on the person throughout the life by identification. First 10 day are considered as high-risk period of newborn. Baby can die within a week in case of major congenital abnormalities, Rh incompatibility, severe birth asphyxia etc. so after completion of these periods *Naamkaran* Sanskar is advised. This also indicates the end of early neonatal phase. It also important for maintaining medical records and to prevent neonatal exchange in nurseries. Status of the umbilical cord- falls and wound healing will be completed by 10th days. Neonatal jaundice & cephalic hematoma proceed to ending.⁽²⁾

IMPORTANCE OF NAMAKARANA SAMSKARA:

- A person name is foremost and defining aspect of his identity.
- It is an important tool for socialisation.
- The child should be named in a manner that is meaningful and reflects a dignified quality.
- During this ceremony, education is given to parents and other family members that the child should be given the atmosphere where his/her inherent qualities can be awakened.
- Name of a baby promotes the healthy psychology, good physical and mental development.
- *Acharya Charaka* has described *Ayupariksha* after naming ceremony, which is deciding the healthy and diseased condition of the baby (*Charaka Samhita Sharirsthana* 8/51).
- Starting of late neonatal period.
- Disappearance of physiological jaundice⁽¹⁰⁾. Persistence of jaundice after tenth day in neonate should be considered serious.
- Baby regains the birth weight.
- Umbilical cord falls normally after 5 to 10 days but may take longer⁽¹⁰⁾.

3. NISKRAMAN SANSKAR (First outing) :

Till completion of 4th months, baby is suspected to various infections as immune system is functionally immature. So, it's risky to expose the child to an external world. In this time immune system may be upgrade. Baby when taken outside usually gets exposed to strong rays of the sun. Hence, disappearance of physiological photophobia and complete development of eye and vision are the important Criteria for external exposure which will be attend till completion of 4th months, baby is suspected to various infections as immune system is functionally immature. So, it's risky to expose the child to an external world. In this time immune system may be upgrade. Baby when taken outside usually gets exposed to strong rays of the sun. Hence, disappearance of physiological photophobia and complete development of eye and vision are the important Criteria for external exposure which will be attend.

IMPORTANCE OF NISHKRAMANA:

- During bath of baby, it is also good time for check any deformity by *vaidya* as well as clearing any stress or anxiety of parents related to baby.
- At forth month age (during this ceremony), following development changes appear in infant: At forth month, infant able to reaching out for objects with both hand ,able to rolls over the bed, recognizes the mother and responds to her voice, anticipate the feeds, laugh loudly when talked by someone, responds to sound well, starts cooing, curious and shows interest in surrounding environment, Able to fix eyes on external objects and adaptation to external environment begins⁽⁶⁾.
- Disappearance of grasping reflex (3- 4 months), placing reflex (3-4 month), stepping reflex (3-4 months), rooting reflex (3-4 months), tonic neck (2-6 month), Moro's reflex (3-4month)⁽¹²⁾. But persistence of these reflexes indicative of cerebral palsy.

- At 4 month of age, infants are described as “hatching” socially, becoming interested in a wider world⁽¹¹⁾.
- According to *Acharya Kashyapa (Kashyapa Samhita Sutrasthana 20 p.13⁽⁷⁾*, the teeth insemated in fourth month are weak, decay early and are afflicted with many diseases. It should be diseased and weak.

4. ANNAPRASHAN SANSKAR :

Dugdhapana in the 1st month, *phalaprashana* in the 6th month and *Annaprashana* in the 10th month suggests slow weaning from breast milk with an introduction of family food system gradually. As the infancy proceed calorific requirement of the baby increases due to increased activity and rapid growth of baby. So, providing higher calorific supply, along with breast milk is essential but tolerance, digestive capacity, gastric upset, *Satmyata* have been kept in mind throughout the process. Secretion of pepsin- which are main digestive enzyme hems at the time of 6th-7th month, Fruit juice, serials water, rice water are introduced to the child, Allow vitamin C is helpful for absorption of iron (for hemopoitic purpose) and other micro nutrients to bless the child with a good digestive system. it may be helpful to produce urine & stool in a proper way. This time Baby start sitting, scrolling, approaches objects with one hand and transfers rattle from one the other hand and speaks monosyllables like ma, pa, ba and ah-goo sound like milestones.

5. KARNAVEDH SANSKAR :

Piercing the ear lobules in 6th, 7th, 8th or 12th month. Local inflammation, which occurs after *Karnavedhana* created by wound which, may act as a buffering mechanism for stimulation of the body immune system. This looks like a acupuncture method stimulation of adrenal glands intern reduces the respiratory infections. Ornaments worn after *Karnavedhana* exerts continuous pressure Injury can precipitate local lymph gland lymphadenitis stimulating cell mediated immunity prevent *Graha Rogas* (micro-organism). While piercing the ear usually baby cries and vocabulary of the child can be indirectly tested as by 7th, 8th, 9th month infant start verbalization word like ma, pa, da, ba etc. This time start primary dentation.

6. CHUDAKARMA SANSKAR :

Chudakarm Sanskar should be done according to, *Manu Smriti (2/140) = 1st year or max. 3-5 year. Parashkar Grahyastra (2/1/1) = 1st year. Aaswalayan Grahyastra (1/17/1) = 3rd year.* For protection of the child from *Grahass* (infections) ,This is a procedure adopted for examination of the skull, assessment of bone growth of the cranium and to identify the deformities of the skull at the age of the 1 year. In this procedure, does not shaving of the whole scalp hairs, instead a tuft of long hair is left, which is called *Shikha*. It acts as a center point for receiving the energy from the environment. Anatomically this corresponds to the occipital region, where pineal gland is situated. As we know, pineal gland will be highly active in dark and cool atmosphere. Acharya Sushruta says- This procedure removes impurities, strength promoting and brings delightfulness, lightness, prosperity, courage, happiness to the child. Acharya Kashyapa in *Arunshika Chikitsa*, explains *Mundan* as the first line of treatment. That time conform diagnosis of *Fakka Roga* (rickets). In this time that's *Chudakarm / Mundan* Sanskar change conditionally because heavy work load & hectic lifestyle. Some community it has done early & someone is delay. Shaving is good to prevent certain skin problems like cradle cap, which is later converted into seborrheic dermatitis due to collection to sweat in scalp area by obstructing the sweat glands. If untreated, this becomes predisposing factor for psoriasis also.

7. UPANAYAN SANSKAR :

1. *Upnayan*= Up (Near) +*Nayan* (Bringing). This Sanskar performed before initiation of education or 5th year of age.This is interpreted as parents bringing the child near the teacher and knowledge brings the child near to *Brahmatwa* (ultimate truth). Hence, the student is called '*Brahmachari*'.
2. Actual intention of this Sanskar is education for attainment of *Brahmagyana* so child joins as a student under a teacher to attain it.They are provided with a sacred girdle which is made up of Munja grass, Moorva fibres and hempen threads.
3. Individual, who is born in this world will have 3 *Rinas*, 1) *Daiva Rina* 2) *Pitra Rina* 3) *Samaj Rina*. Student will realize regarding his responsibilities in life through this Sanskar. And realized about the aim for which he is born & motivated to render social service with accountability (*Samaj Rina*).
4. He is educated to control his emotions, anger, aggression, grief and advised to behave maturely and responsibly.He is also educated to take care to him-self, parents and society so this Sanskar important for personal and social achievements of future.
5. This *Sanskar*, child will be sent to *Gurukul* where he studies under the guidance of a teacher.

8. ANNAPRASHAN SANSKAR :

This is a special *Sanskar* performed in the 5th year of life. Basically, this indicates closure of preschool age to school age. Initiation to primary education by holding the right hand of the child & the father practices the child to write the letter. The child made to learn alphabets and general numbers & starts the process of learning the Vedas. During his study period, he will be completely away from his home environment, so that he can concentrate totally on his study. “ काकचेस्ता ब्रध्यानं श्वानननद्रा तथोगतःअल्लाहारं ग्रहत्यागं ववद्धाथी नञ्चरणं ॥” In early childhood, child is very active, interested, creative, faithful to teacher, with help of teacher to mould him all required knowledge of one specific field. Like this by 16-18 years, he will be a master of one field with all possible knowledge of other fields. Professional course will be completed by 18th year and he will be available to the society for service or to render his duty.

DISCUSSION

In *Ayurvedic* literature – *Kashyap Samhita* is well known most important text for child development and fulfillment. Acharya *Kashyap* specify 16 type of *Sanskar* particularly from the birth to the end. Out of these describe very important 8 *Sanskar*, which are having scientifically helpful to nourishment of baby physically as well as mind. *Jaatkarm* *Sanskar* is helpful to prevent infectious disorders of baby as well as mother. In 2nd and 3rd *Sanskar* which denotes specialty of date, religion, cast, community as well as 3rd *Sanskar* are helpful for development of physical and mental state. In a 4th *Sanskar*- early teething procedure start that by in this time fever or diarrhea or commonly found, hens to improve immunity of child and upgrade digestive system with the help of component of vitamin C and micronutrients. In a *Karnvedhan* *Sanskar*- act such as acupuncher that's effect to release adrenalin secretion which is support to all organism of inner level. In a *Chudakarm* *Sanskar* – particularly helpful in personal and social hygiene that's preventing again infectious disorders. *Upnayan* and *Vedarambhbha* *Sanskar* are markedly improved actively of child and begins to successful person in future.

CONCLUSION :

These *Sanskar* are step points of life from where life enters in new phase. These *Sanskars* establish baby and atmosphere to accomplish with situations. Each *Sanskar* has its own value, many times we can prove it by observing its effect but also quite difficult to evaluate on subjective parameters. All these *Sanskars* are performed since Vedic period. Weather we conclude logic behind it or not it has some importance in development of Baby. In Present Era, there is need of understand its effect on scientific basis and simply its concept to adopt these in society easily and we got the ideal baby for this society. Hence word *Sanskars* suggests concept of growth & development and examination of developmental milestones of a growing child.

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