

# AYUSCRIPT

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यन्कल्पे दारका समकल्पयत् ॥१॥ विश्वकर्मो एमाहुरपुरीहाटकानि  
 र्नेना ॥ तत्रयोऽशसाहस्रस्तोत्रेण वैचित्राधिकम् ॥११॥ भवतानिमनोज्ञानि  
 र्यो मध्ये चकल्पयन् ॥ परिज्ञानं तं वैवतासा भोगाय कल्पयन् ॥१२॥ या  
 नानां गृहस्तत्रैष्टुपै वाशानकोटयः ॥ चन्द्रपिबहवो लोकसेन विगत  
 राः ॥१३॥ यत्किंचिन्निभुलोके सुसुन्दरं त्वदृश्यते ॥ सवाज्ञिनप्रज्ञेनाख्या पु  
 ननु यस्य विद्युते ॥१४॥ शुभाभिनीरमासाद्य तन्मनस्कतया च स ॥ सवा जि  
 स्नपस्तेपे स्वर्गं मुदिष्य बुद्धिमाच ॥१५॥ अनेनिरयने महत्स्वयं स वदन्ति च  
 नः प्रसन्नो भगवान्मनोजित पुरं स्थितः ॥१६॥ सवा जितोपि नुष्टावदृष्टादेवैद्  
 षाकरश्च ॥ निजाशानमस्तैस्त्वनमस्तैस्त्वनो सुखः ॥१७॥ विश्वव्यापिन्मस्तेक  
 मस्ते निभुर्हृपिणः ॥ कर्षपेयनमस्तेस्तु हरिदम्बनमोस्तते ॥१८॥ गृहसजनम  
 तस्तनुमस्ते चंद्राचिह्ना ॥ वेदत्रयनमस्तेस्तु सर्वे देवनमोस्तते ॥१९॥ प्रसीद  
 ण हि देवा सुदुष्टा मोदिवा करं ॥ स्वयंस्तु यमानो लोके वदेदो दिवा करं ॥२०॥  
 विष्णोर्भोजनं धर्म्मस्यं सति नमसा वदे ॥ अरिं हृदि यस्मिन्निष्कृते मरुतिः ॥





## Scientific Applicability of Shodas Sanskar

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### Abstract:

*Sanskar* i.e., Sacraments which means religious purificatory conducts to sanctify the body, mind, and intellect of an individual so that he/she becomes an accomplished member of society. Any process which brings continuous positive change in a given material (*dravya*), physical body (*shareera*), intellectual capacity (*mana*) & personality (*aatma*) is known as *Sanskar*. These changes may be in the form of the addition of certain new quality, deletion of unwanted quality, or modification or refinement of existing quality. No. of *sanskar* varies from 16-40, but the major practicable *sanskar* are 16 (*shodas*) only, which is from *Garbhadharana* to *Anteyshti Sanskar*. The unique relation between *sanskaras* and cultures shapes over a lifetime by defining moments or goals that nourish, purify, grant dignity, decorum & divine grace. The childhood *sanskar* aim at preparing the baby for extra uterine life successfully, developing proper feeding practice, ensuring adequate nutrition, preventing infections and immunocompromised diseases, adapting to the environment for further survival, early stimulation of immunity, giving the individual identity and education to the child, for the purpose of healthy progeny in society. In the present era, there is a need of the hour to understand its effect on a scientific basis & simplify its concept to adopt this in society as routine practice. While performing the by means of which he can throw light on developmental disorders, and lifestyle changes *Sanskaras* pediatrician can examine the child, and assess the growth and developmental pattern regarding diet.

**KEYWORDS:** *Sanskar*, growth and development, developmental disorders, immunity.

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**INTRODUCTION**

The *Ayurveda* is *Upveda* of *Atharvaveda*,<sup>1</sup> is a “science of life”, describes the holistic approach towards life and a great heritage of India. *Kaumarbhritya* is one of the prime branches of *Ayurveda*<sup>2</sup> and *Samskara* are studied under this branch. The word *Sankara* is derived from root word ‘*kri*’ with ‘*sam*’ *upsarga*<sup>3</sup>, & the word *sanskara* also introduced as “***SanskarohiGunantaradhanam***”<sup>4</sup> which is being used for several meaning for example in sense of education, cultivation & training, a purificatory rite or ceremony to change the qualities or intrinsic worth. The life of the performer receives a higher sacredness after performing them, it is believed. Though primarily considered as a religious rite, they were relevant in context of child health and provided opportunity for routine examination of child at regular intervals. *Sanskara* prepare one for the next stage of growth. Thus, detailed study of the classical description of *sanskara* is mandatory to understand its significance in child health & its aptness in present era.

**AIMS AND OBJECTIVES:**

1. To study in detail regarding factual aspects of *sanskaras*.
2. To study the effects of *Sanskara* in today’s modern era regarding immunity, growth & development.

**MATERIALS & METHODS:**

The materials were collected from the classical Ayurvedic literatures, magazines and research journals.

**NUMBER OF SANSKARA**<sup>5,6</sup>

*GautamGrahya Sutra*=40 *Sanskar*

*MaharshiAngira*=25 *Sanskar*

*DayanandSaraswati*=16 *Sanskara*

*Grahya Sutra*=18-41 *Sanskar*

*ManaSmriti*=13 *Sanskar*

Religiously we find description of 40 *sanskars* out of which 16 are applicable. These are<sup>6</sup>-

1. *Garbhadana* (Sacrament of Impregnation or Conception)
2. *Pumsavana* (Engendering a male issue)
3. *Simantonayana* (Hair-parting)
4. *Jatakarma* (Birth ritual)
5. *Namakarana* (Naming ceremony)
6. *Nishkrama* (First outing or outing ceremony)
7. *Annaprashana* (feeding ceremony)
8. *Chudakarma* or *Mundan* (Shaving of head)
9. *Karnavedhana* (Piercing the earlobes)
10. *Upanayana* (Sacred thread initiation)
11. *Vedarambha* (Beginning of vedic study)
12. *Samavartana* (End of studentship)
13. *Vivaha* (Marriage Ceremony)
14. *Vanprastha* (Renouncing the house holder's life)
15. *Sanyasa* (Leading the life of a monk)
16. *Antyeshti* (Death cremation)

**Table no.1 CLASSIFICATION OF SANSKAR:**<sup>7</sup>

According to different stages of age-

Sl No. (Different stages of age)	VayaVargikarana		Samskaras done
1.	<b>Garbhavastha</b> (in pregnant lady)	Pre-natal period	<b>Garbh Pumsavana Seemantonayana</b>
2.	<b>Balyavastha</b> (in childhood)	Neonatal period	<b>Jatakarma Namakarana</b>

3.	<b>Yuvavastha (in adulthood)</b>	<b>Infantile period</b>  <b>Pre-school/school age</b>	<i>Nishkramana</i> <i>Karnavedhana</i> <i>Annaprashana</i>  <i>Chudakarma</i> <i>Upanayana</i> <i>Vedharambhada</i>  <i>Samavarthana</i> <i>Vivaha</i> <i>Vanaprastha</i> <i>Sanyasa</i> <i>Antyesti</i>
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**1. JATKARMA SANSKAR:**  
(Ceremony performed after birth or birth rituals)<sup>8</sup>

*Jatkarma* is the birth ceremony which helps the baby transcend from intrauterine life to extra uterine life. It should be done for clearing the mouth secretions which clears airway and prevents aspiration. Placing cotton soaked in ghee on head maintains temperature of the baby which prevents heat loss from baby's head, which has the largest surface area, thus preventing hypothermia. Only after the baby is stabilised umbilical cord was cut, emphasizing on resuscitative measures. Tying the cord to baby's neck by thread prevents bleeding from cord and minimizes chances of infection. *Swarnaprashan* a type of *Lehang* given to baby by *SuvarnaBhasma*, honey and ghee serves the purpose of both nutrition and immunization. This *Lehana* (licking of medicine preparations) also gives an opportunity to physician to assess the rooting and sucking reflex of neonate. Honey and ghee have a rich caloric value, provide energy to baby whose previous source of nutrition from placenta has stopped. This first feed initiates gastrointestinal

movements and activates the gut. *SwarnaBhasma* gives physical protection to baby, enhances brain development and is in micro particles easily absorbable by baby's intestine. Use of *Mantra* in *Jata Karma* gives psychological support to parents especially mother. Breast feeding is to be given on the first day so to ensure proper nutrition and protective immunoglobulin present in colostrum. Early initiation of breast feed also stimulates prolactin reflex. When the baby sucks, the nerve ending in the nipple carry message to the anterior pituitary which in turn release prolactin and that acts on the alveolar glands in the breast to stimulate milk secretion. The water filled earthen jar may serve cooling purpose or maintenance of humidity in baby's ward room.

**2. NAMKARAN SANSKAR:**  
(Naming ceremony of baby)<sup>9</sup>

Name of baby has a significant role in his/her identity. *NamakaranaSamskara* is a special procedure practiced in pediatrics, in which a newborn child is given with name. This looks like a simple procedure but name gives personal identity to a child which has got its own

significance in future life. It is an important tool for socialization and promotes the healthy psychology, good physical and mental development of the child. This is the time when child has successfully passed the vulnerable early neonatal period (birth to seven days) which bears maximum risk of infections, sepsis, neonatal jaundice, etc. Neonatal physiological jaundice appears on second day of birth reaches peak on 4th or 5<sup>th</sup> day and disappears by 10-14 days. Bathing of mother and baby with medicated water also ensures hygiene and disinfection. *Lodhra* used has *Shothanashaka* (reduces inflammation) and *Vranaropaka* (wound healing). Keeping the baby's head towards north or east where maximum illumination of sunlight is present makes any inflammation on head like un-subsidied cephalohematoma visible. Importance of name in cases like blood transfusion, maintenance of medical records and medico-legal purpose is quite obvious.

### **3. NISHAKRAMA SANSKAR:**

*Nishkramana Samskara* is taking out the baby in fourth month which is appropriate as by this time baby develops enough immunity and tolerance to external environment. *Kashyapa* clearly mentioned that child should be taken to a temple. The presence of a *Vaidya* (paediatrician) on this occasion provides an opportunity for routine check up and following factors in and around the temple helps to assess the developmental milestones at 4th month of age,<sup>10</sup>

- Presence of neck holding
- Response to sounds
- Head control
- Range of movement of neck
- Hand eye coordination
- Bidextrous grasp approach to a dangling ring
- Laughing loud
- Social smile and
- Recognition of mother

During this *Samskara* the baby gets in an unfamiliar environment when his reaction in form of social smile, anxiety, fear, laugh or reaction to sound of bell can be observed. This provides an opportunity to examine the developmental status of the baby to give necessary suggestions and treatment plan to the parents. Eg. Persistence of primitive reflexes indicative of cerebral palsy.

### **4. ANNAPRASHAN SANSKAR & PHALPRASHAN SANSKAR**

Modern day paediatricians recommend exclusive breast feed till six months, supplemental food should be started only after that. This is exactly the same as recommended by our authors. The food is properly mashed to avoid difficulty in deglutition. Cleaning by *JalAcamana* (water) indicates the highly developed sense of oral hygiene. Specific food which is beneficial in respective diseases is also prescribed. Starting the intake of fruits offers energy as well as vital vitamins and minerals to baby. This ceremony can also be useful for assessment of developmental milestones like rolling over, Sitting with own support in tripod fashion, unidextrous reach, stranger anxiety and monosyllabic speech at sixth month. Teeth eruption in children also begins around this age. Hence proper dentition is also to be looked for. Similarly *annaprashan* at tenth month offers assessment of bisyllabic speech, waving bye-bye, immature pincer grasp and standing with support. Weight of child can also be assessed.

### **5. CHUDAKARMA SAMSKARA**

*Acharya Sushruta* opines that *Shikha* (special arrangement of hair on top on scalp which is left during *Chudakarmasamskara*) is the site of *sira* (vessels) and *Sandhi* (sutures) and hair acts as a protective layer. Cutting of hair gives lightness and prosperity. This *samskara* gives a chance for examination of skull and growth of hair. Detection of abnormalities like

craniocynostosis, wide sutures, microcephaly, macrocephaly, elevated or depressed fontanelle etc. palpation of scalp carefully may also reveal cranial defects or craniotabes.

#### **6. KARNAVEDHAN SANSKAR:**

Main intention is to provide protection against *GrahaRogas* so its effect on enhancing the immunity against microorganism. Injury produced by piercing the ear may initiate the antigen antibody reaction providing passive immunity to the child. This act also activates the immune mechanism so as to bring a secondary immunity against several infections. This rite is intended to open the inner ears of the child for receiving sacred sounds. Method of pressure point pricking as followed in Acupuncture method and stimulation of ear lobule stimulate adrenal glands and intern reduces the respiratory tract infections. Appropriate time to examine respective month (6,7, 8 months) development milestones. Usually baby cries and vocabulary of the child can be indirectly tested (as by 6, 7, 8 months infant start verbalizing words like ma, pa, da etc.)

#### **7. UPANAYANA SANSKAR:**

This *Samskara* signifies spiritual rebirth that's why after the *UpanayanaSamskar* is performed, the young become a *Dvija* i.e. Twice born. The brain growth of the child gets completed up to the age of 5years. A thread tied around the waist may serve the purpose of assessment of the physical growth and to rule out the malnutrition. This Thread around waist also serves the purpose to ascertain the physical growth. Assessment of maturity of brain to perform intellectual activities during school going age is done. It is also done to initiate sense of responsibility as well as spiritual well-being of the child. The child who has gain the capacity to learn should be initiated to the study of interest with the guidance under Guru.

#### **8. VEDARAMBHA SANSKAR:**

Starting formal education at five years, as 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. It is also time for assessment of mental growth of child.

#### **DISCUSSION**

- In Ayurvedic literature – *KashyapSamhita* 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, helps 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 acupuncture 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 *Vedarambha 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. Whether 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 *Sanskar* suggests concept of growth & development and examination of developmental milestones of a growing child.

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