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यन्मूलमिदं द्वारं को समकल्पयत् ॥१॥ विश्वकर्मा एमाह यत्पुरीषा टकानि  
मेतानि ॥ तत्र योऽशसाहस्यस्त्रीणां वैचक्राधिकम् ॥११॥ भवन्तानि मनोहानि  
येषामध्ये चकल्पयत् ॥ परिजातनरुं वैवतासो भोगाय कल्पयत् ॥१२॥ या  
स्यानो मृदास्तत्र धट्टु पेचाशतकोटयः ॥ अल्पि बहवो लोकावसेनि विगत  
राः ॥१३॥ यन्किं विद्विसु लोके सु सुंदरं न वदुष्यते ॥ सवाजिन प्रयेना त्पो पु  
त्रायुस्य विद्युते ॥१४॥ सुभाषिनी रमासायनमनस्कत या च सः ॥ सवाजि  
स्तपस्ते परस्परं मुदिष्य बुद्धिमाच ॥१५॥ पुनर्निरसने मलस्यस्य संवद्लाव  
तः प्रसन्नो भगवान् सनो जित्पुरीष्यता ॥१६॥ सवाजिनोऽपि नुहावदृष्टादि वैदि  
क मरुत् ॥ ते ज्ञो राशानमस्तैक नमस्तै सर्वतो मुखः ॥१७॥ विश्वव्यापिन्मस्तैक  
मस्तै विश्वरूपिणा ॥ कर्णपेयनमस्तैक हरिद्वयनमस्तैक ॥१८॥ गुहाराज नम  
स्तैक नमस्तै चंद्राक्षि ॥ वेदत्रयनमस्तैक सर्वदेवनमस्तैक ॥१९॥ प्रसीद  
गहिद्वे वा सुदृष्टीमादिवाकरे ॥ अन्यैकैक यमानो स्तौ वदेवादिवाकरे ॥२०॥  
सुभाषिनी रमा परस्परं सवाजिनमवाच ॥ अरे रूढि वसन्ति त्वेति मनेति



## IMPORTANCE OF SHODASHA SAMSKARA FOR CHILD GROWTH – A REVIEW

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### **Abstract-**

Kaumarbhritya is one of the important branches in Ayurveda. Children's are unable to express themselves, dependent on guardians or needed nursing for rapid continuous process of growth & development. In ayurveda samskara are introduced as samskarao hi gunantadharanam means qualitative improvement is carried out. The number of samskara are varies in different granthas nearly 16-40 , in which 16 samskaras or rites of passage are performed in today's era from birth to end in a hindu dharma. These samskara are related to proper growth & development of foetus to child. Samskara are combinations of powerful mantras & procedure of yadyna associated with each of these rituals had resulted from long term dedicated research conducted by Achryas. It is highly individualize & got its impact on producing qualitative society, it impacts on child mind , body & intellect as well. So, that they may become a full-fledged member of the community, hence, word samskaras suggest concept of growth and development milestones of a growing child.

**Keywords-** Shodasha samskara, growth and development , sacraments

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**INTRODUCTION-**

“*Samskaro hi Gunantaradhana*” (ch. Vi. 1/24)

Any process which brings continuous positive change in a given material (*dravya*), physical body (*sharir*), intellectual property (*mana*), & personality as well called as *samskar*<sup>1</sup>. Since eternity man has strived to improve his own self life. This realisation, unique only to mankind, has led him to think deeper about his physical, mental & spiritual well-being. In modern era it is called sacrament, related to phrase rite of passage also defined as religious ceremony or act regraded as an outward and visible sign of inward or spiritual grace<sup>2</sup>. The Sacraments composed of worships of Gods & word spoken as *mantras* by Vaidya as per Ayurvedic *granthas*. The sacraments occur at important events and give value to a person's life.

It is believed that, the life of the performer receive a higher sacredness after performing them. In *Hindu* culture, *samskara* covers the whole life of an individual which begins from the moment he is conceived in the mother's womb till his death (compassing of the funeral ceremonies)<sup>3</sup>. The *samskara* is used in a very wide senses viz. in the sense of education, cultivation & ornament, a

purificatory rite or ceremony to change the qualities. *Samskara* means “*Gunantaradhana*” which is used for transform the qualities. These *samskaras* are related to proper growth & development of foetus to child.<sup>4</sup>

**PURPOSE OF SAMSKARAS-****1 . cultural-**

The variety of rites & rituals related to the *samskaras* help in the formation & development of personality.

**2 . spiritual –**

According to the seers, *samskaras* impart a higher sanctity to life. Impurities associated with the material body are eradicated by performing *samskaras*. The *samskaras* are a form of spiritual *sadhana* (endeavour) – an external discipline for internal spiritual edification. Thus, the entire life of a *Hindu* is one grand sacrament. Although the number of *samskaras* prescribed by various scriptures vary, we shall consider the sixteen that are a consensus.<sup>2</sup>

**METHODS \_**

Data was collected from various journals, published paper and bibliographies.

**NUMBER OF SAMSKARAS -**

- In *Grihyasutra* there is mentioning of 18- 21 *samskaras*.
- In *Manusmriti* 13
- *Gautama grihya* sutra 40.<sup>4</sup>

At present the applicable samskaras are 16 in number explained by *Maharshi Dayanand*

### **ACT AS GROWTH & DEVELOPMENT-**

In paediatrics, we have to words with respect to maturation of the body that is growth & development. In child many samskara are performed at particular age to process, recheck the expected level of development to that age & announcement of development status of the child to all family members from time to time.<sup>1</sup>

### **PRE-NATAL SAMSKARAS-**

#### **1 . Garbhadhan ( conception )-**

Garbha means womb. Dhan means donation. In this , man places his *shukra* (sperm) in woman's *Garbha* (uterus ).<sup>5</sup>

The aim of this samskara is to get high quality progeny and should be performed only after marriage <sup>4</sup>.

#### **2 . Punsavana :**

After *Garbhadhan* samskara, when symptoms of woman becoming pregnant are observed then for mental development & purification of the child in the womb of the mother.<sup>5</sup> It performed after the 3<sup>rd</sup> month of pregnancy for foetus proper development. In this stage foetus usually begins milestone .

#### **3. Simantonayan ( Hair parting)-**

Seemant means brain & utonayan means development. It is performed in 4<sup>th</sup> month of pregnancy. It is performed for the normal and healthy development of the foetus , if it is not proceeded with improper lifestyle, which may lead into abnormalities of foetus.

### **CHILDHOOD SAMSKARAS-**

#### **4 . Jatkarma ( Birth rituals)**

For intellectual developmental, strength and long life of the newly born child, who has experienced this divine world the first time, a pious mixture of honey. Sugar & ghee is placed on the tongue of the child with a golden stick and at that time special *vedic mantra* is chanted.<sup>5</sup>

It is believed that moon has a special effect on new born child with constellation of the planets *nakshatra*.<sup>2</sup>

#### **5. Namkaran ( name ceremony)-**

Sacred rituals for imposing divinity in children. Done from date of birth till 10<sup>th</sup>, 12<sup>th</sup>, 100<sup>th</sup>, & even upto 1 yr as well by various achryas. It is constellation at birth by traditions. It is important tool for socialization and his identity also.

#### **6. Nishkramana ( first outing )-**

In the third month of the child is allowed *Agni* (fire) and *Chandra* (moon) *darshan*. In the fourth month

he is taken out of the house for the first time , by the father or maternal uncle, to the *devalaya* for the lord *darshan*.<sup>2</sup>

#### **7. Annaprashana ( first feeding)-**

Purpose of this samskara is to concentrate upon the physical and mental development of the child. Anna prashana meaning is that so far the child was nourished only upon the milk of his mother and now child should be given some quantity of food. When child take the first ever meals in his mouth, this is called *Anna prashana samskara*.<sup>5</sup>

#### **8. Chudakarma ( shaving of head)-**

This samskara involves shaving the head in the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, or 5<sup>th</sup> year or when initiating him with the *janoi* (*upanayana*). According to *Acharya Sushrut*, the significance of this, together with nail cutting, is to give delight, lightness, prosperity, courage and happiness. *Acharya Charak* also voiced a similar opinion. <sup>2</sup>

#### **9 . Karnavedhan ( Ear piercing )-**

As per ayurveda, by making a hole at the bottom of the ear , a specific nadi gets holed and one is prevented from the disease Hernia. Karnendriya has direct contact and effect with *Virya vahini* of a child. <sup>5</sup>

#### **EDUCATIONAL SAMSKARA-**

#### **10 . Upanayan (sacred thread initiation )-**

Literally means the act of leading to or near. It is an important and widely discussed samskara in ancient Sanskrit text. The rite of passage symbolizes the leading or drawing towards the self of a child , in a school, by a teacher. It is a ceremony in which a guru accepts and draw a child towards knowledge and initiates the second birth that is young mind and spirit. <sup>6</sup>

#### **11.Vedarambha ( Beginning vedic study )-**

According to *Acharya Sushruta* as the child acquires capacity, strength to learn and education should be started. This samskara correlate with school age children.<sup>3</sup>

#### **12. Samavartan (End of studentship )-**

It is the ceremony associated with the end of formal education and the *Bramhacharya asrama* of life. The rites of passage include a ceremonial bath. Typically, significant time elapsed between existing the *Bramhacharya* stage of life and the entering of *grihasta* stage of life.

#### **MARRIAGE SAMSKARA-**

#### **13 . Vivah (Marriage ceremony)-**

*Vivah* is a rite of passage & rituals associated with marriage. While there

are many rituals in Hinduism, vivaha is the most extensive personal ritual an adult hindu undertakes in their life. It is done 18 year of age.

#### **14 . Vanprastha ( Renouncing the house holders' life ) -**

When our children gets independent after *veda shikshan* , the responsibility of family and all should be given to him and go to live in forest for living. His whole life dedicated to society mankind, charity and *Aadhyatma chintan* for welfare and humanity.

#### **15 . Sanyasa ( Leading the life of a monk )-**

Leaving whole Moha aspect of life and dedicate life to Hari with Bhakti , Chintan and Brahma. He should live his life dedicated to god and do humanity work in order to attend superior aspect of life i.e Moksha . started from 75 years of age.

#### **DEATH SAMSKARA-**

#### **16 . Antyeshti ( Death rites )-**

Antyeshti are the rituals associated with funeral. The rite of passage is performed in harmony with the sacred premise that the microcosm of all living beings is a reflection of a macrocosm of the universe. The soul ( Atma ) is the essence & immortal that is released at the Antyeshti ritual, but both the body and universe are vehicles and transitory in various

schools of Hinduism. They consist of five elements – *Prithvi, jala, tej, vayu , Akash* .<sup>6</sup>

#### **DISCUSSION –**

In Ayurveda literature- Kashyapa Samhita is well known most important text for child development and fulfilment . Acharya Kahyapa specify 16 types of samskara particularly from birth to the end<sup>1</sup>. Samskaras can be understood as the important cultural events in an individuals life from birth to death possessing socio cultural as well as medical significance. It signifies growth and development and the ceremonial announcement of milestones achieved provide with periodical screening<sup>7</sup>. It provides mental and physical health and growth as well.

#### **CONCLUSION-**

It can be concluded that the samskaras are rituals ceremonies . This practise is the rich heritage handed down the centuries by our forefathers and the sages. These rituals prepare the mind to assimilate not only the vedic knowledge but also make one a person of character. It initiates child growth and development and hence provide rational guidelines towards his care during celebrating different ceremonies from conception to death. This ritual can be used to mould the

personality of the child. All in all, these rites will have an effect on the child entire life. Thus the sacraments acquire a unique significance. Hence, in this paper conclude that shodash samskara are essential on child growth and development as well.

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