



## “Scientific applicability of Shodasha Samskara”.

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**Abstract:** The first aim of Ayurved is to maintain good health and strong well-being and prevent unborn diseases . Ayurveda describes not only how to cure diseases but also lights up on prevention aspects, which are very effective in maintaining the health of the body, mind, and soul. Here we study the action of Rakshoghna Gana in Dhoopan karma(fumigation) to purify the air rather than face the polluted environment's disorders . We live in full billions of microorganisms. A maximum of them are not harmful but some of them are hazardous to children and old age, immunocompromised, and hin satva people. Hence proper sterilization and proper disinfection are necessary. But modern science disinfection processes many side effects. So, there is a constant need to develop disinfectant methods with negligible side effects. Due to many reasons like effectiveness, convenience, and cost, modern physical and chemical fumigating agents have been replaced by these classical techniques. The present study is aimed to compile the classical concept of Dhoopan Karma described in Sushrut Samhita.

**KEYWORDS:** Shodasha, Samskara, Dhoopan, Rakshoghna

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## INTRODUCTION

The word *Samskar* is derived from root word “*Kri*” with “*Sam*” Upasarga i.e., religious customs. “*Samskaro Hi Gunantaradhanam*” means which improve qualitative by incorporating the specific qualities. *Samskaras* are the rite of passage in a human beings life in our science. They includes important cultural event in a individual life from birth to till death. The number of *Samskaras* varies in different “*Granthas*” i.e. it about 16-40, but applicable *Samskaras* are 16 (*Shodasha*) in number from *Garbhadhan* to *Antyesthi Samskara* Number of *Samskaras* – According to *Gautama* -40 according to *Manusmriti* -13 and according to *Maharshi Dayanand*-16 in number. *Ayurveda* is an ancient science which explains our traditions and *Smskaras* in different manner. “*Samskaras*” are the rites of passage in a human beings life. “*Samskarohi Gunantaradhanm.*” by *Samskara* improvement qualitative by specific qualities.

### Aims and Objects:

- i) Scientific applicability of *Shodasha Samskara* .
- ii) This *Samskara* would be definitely think twice before doing a sin.
- iii) *Samskara* does killing of our inner demon.
- iv) Improve and development of our cultural ceremony which is rite passage.

### Materials and Method:

The literary material is collected from various classical *Ayurvedic* text and pediatrics text, journals etc. Classical description is correlated with changes in developmental milestone as per contemporary text.

### Number of *Samskara*:

1. In *Manusmriti* -13
2. In *Gautama Grihya Sutra* -40
3. *Mharshi Dayanand*-16
4. Here explain 16 *Samskara* which traditionally accepted.

## Classification of *Samskara*:

### ***I. Garbhavastha:-***

- i. *Garbhadhan*
- ii. *Punsavanam*
- iii. *Seemantonayanam*

### ***II. Balyavastha:-***

- i. *Jaatakarmaam*
- ii. *Namakaranam*
- iii. *Annapraashanam*
- iv. *Choodaakaranam*
- v. *Karnavedhanam*
- vi. *Upanayanam*
- vii. *Vedaarambham*

### ***III. Yuvavastha :-***

- i. *Samaavartanam*
- ii. *Vivaaham*
- iii. *Vaanprastha*
- iv. *Sanyasam*
- v. *Antyesthi*

*Samskara* start during Intra-uterine period -

**1) *Garbhadhan Samskara***<sup>[1,2]</sup>-This *Samskara* relates to conception. It should be only after marriage. Both partners should be complete *Viryavan* after *Shodhan*, this purity the seed of both partners i.e. ovum and sperm thus born child. Male have good health and complete *Virya* undergo this *Samskara* said by *Acharya Charak*. *Kashyapa* describe detail method of “*Putreshti Yagna.*”

**Significance of *Garbhadhan***-This ceremony purifies and refines field and seed, born healthy child.

**2) *Punsavahan Samskara***<sup>[3,4,5]</sup>- A male procreation so the process which is adopted for achieving progeny of desired sex is known as *Punsavan Karma*. This performed in second month or before *Vyaktibhava*, according to *Charak Sangraha* of Banyan tree, *Dhanyamash* and *Gaurasarsapa* Should be taken with curd during *Pushynakshatra*. According to *Sushruta* paste of *Jivak*, *Rishabhak*, *Apamarga* and *Sahacchara* taken with milk.

**Significance of *Punsavahan***- The significance of this *Samskara* is to

invoke celestial and excellent qualities in the child. This will strengthen the relation of husband and wife and bound them together by a common desire for male child.

**3) Simantonayan Samskara<sup>[6]</sup>**- This is derived from "Seemant" this vernacular word literally means brain, while "Utnayan" literally means development. It is usually performed in 4<sup>th</sup> or 5<sup>th</sup> or 6<sup>th</sup> or 7<sup>th</sup> or 8<sup>th</sup> month. In *Ayurvedic* texts during period of pregnancy, *Acharyas* advised month wise various dietetic regimen and mode of conducts for pregnant woman which results in normal development of fetus who has good health, strength, voice, compactness etc. *Acharya* also advised that if mother not follow proper advised lifestyle then it may result in *Doshas* vitiation which produced abnormality in fetus.

**Significance of Simantonayan-** This Samskara is to bring prosperity to the mother and long life to the unborn child.

**4) Jatkarma Samskara<sup>[7,8]</sup>**- According to *Ghrihyasutra* it is to be performed before the cutting of umbilical cord, while *Charaka* has stated that after the cutting of umbilical cord, *Jatkarma Samskara* should be performed. On first day of birth, child should be given first feeding honey and *Ghruta* consecrated with *Mantra* as given for this purpose. Thereafter, milk from the right breast should be offered to the child. *Acharya Sushruta* says that on first day after performing *Nalachhedan*, honey and *Ghruta* mixed with *Ananta* powder in minute quantity concerned with *Mantras* should be offered to the newborn thrice a day. On second and third day *Ghruta* medicated with *Lakshmana*, on fourth day honey *Ghruta* in the amount which fills the palm of neonate given two times and after that breast feeding should be started. According to *Vagbhata*, *Jatkarma* should be performed by *Prajaptya* method.

### Significance of Jatkarma Samskara-

- 1) By this ceremony we should examine the baby to rule out anomalies such as cleft palate, hare lips, trachea-esophageal fistula, fissured tongue etc.
- 2) It promotes breastfeeding as weirs beneficial to mother for help in uterine involution, reduces PPH protect against pregnancy.
- 3) Sucking as well as Sucking-Swallowing reflex coordination is assessed.
- 4) First feed initiates gastrointestinal movements and activates the gut.
- 5) Honey has anti-microbial properties which enhances immunity.
- 6) *Ghruta* increases *Smriti, Medha*, *Kanti*, voice, oja, strength, *Vishahar*, *Rakshoghan*.
- 7) Use of gold increase intellect, digestive and metabolic power, strength

**5) Naamkarana Samskara<sup>[9]</sup>**- This ceremony gives special identity to that child. According to *Sushruta* it done on 10th day, According to *Charaka* it should be on 10th or 12th day. According to *Astanga Sangraha* it should on 10th or 12th day. According to *Astanga Hridayam* end of 10th day.

**Significance of Naamakarana** – It give specific identity to the child to know in world.

**6) Nishkraamanam Samskara<sup>[10]</sup>**- This is nothing but outgoing ceremony. In this the formal *Darshana* of Sun and Moon is done for child. According to *Kshyapa* on 4th month the child should be come out from his house in this child is expose to some sort of external environment by visual and auditory.

### Significance of Nishkraamana-

- 1) This help to confirm the proper function of the sense organ's especially eye, ear.
- 2) During early weeks eye movement and coordination may not be perfect so child should be recognizing the things AYUSH.

7) **Upaveshana Samskara**<sup>[11]</sup> – It should be done on 6<sup>th</sup> month according to *Kashyapa*. Baby should not be sit for a longer time. If it not observed properly then it develop kyphosis, weakness of lumber region, exhaustion, fever, constipation, retention of urine and timpanists. According to *Vagbhata* 5<sup>th</sup> month on an auspicious day, the child should be placed on ground. According to *Sushruta* child should be allowed to sit for a longer time gradually.

**Significance of Upaveshana –**

1) It assess in 5<sup>th</sup> or 6<sup>th</sup> month child is able to sit with support, it hold things and put in mouth.

2) It assesses physical neurological growth of child.

8) **Annaprashana Samskara**<sup>[12,13]</sup> - According to *Kshyapa* Phalaprashana should be done in 6<sup>th</sup> month while in 10<sup>th</sup> month after eruption of teeth *Annaprashana* is indicated. According to *Sushruta* at 6<sup>th</sup> month light food should be given and which is *Hitkar* to child. According to *Vagbhata* on 6<sup>th</sup> month solid food should be given as per required and beast feeding discontinued gradually.

**Significance of Annaprashana –**

1) It provides essential nutrition like iron which is deficient in mother milk.

2) After eruption of teeth child should be given substitute fruit juice, light and digestible nutrient.

3) It change the taste and improve the sensation of taste.

4) At the age of 6<sup>th</sup> month breast milk is not sufficient to child growth it is proper time to improve his digestive capacity to providing a light food and fruit juice.

5) Vitamin-C provide to child which is insufficient getting him by a mothers breast milk, cow milk or any other milk.

6) It develop intrauterine and extra uterine life properly it ensure adequate nutrition, prevent diseases, it adapt to environment for further survival, gives

individual identity and educate the child.

9) **Choodakaram**<sup>[14,15]</sup> -

*Choodakarma* should be done at the end of 1<sup>st</sup> year and before the 3<sup>rd</sup> year said by *Manusmriti*. According to the *Charak* the utility of *Choodakarama* is *Paustika* (nutritive), *Vrishya* (aphrodisiac), *Ayushya* (for increasing life) *Suchi* (cleanliness) and *Rupavirajana* (increasing personality).

**Significance of Choodakarma-**

1) To examine fontanel of the child.

2) Normally anterior fontanel closed at 18 to 24 month.

3) Delayed closure due to dehydration, meningitis can be assess.

10) **Karnavyadhana Samskara**<sup>[16]</sup>

– According to *Sushruta* this should be performed at 6<sup>th</sup>, 7<sup>th</sup> month According to in winter season during 6<sup>th</sup> 7<sup>th</sup> or 8<sup>th</sup> month keeping child on a lap of mother than ear should be priced. The right ear priced first in case of male and in female it should be in left ear.

**Significance of Karnavyadhana-**

1) This Samskara is protecting child from many diseases and to wear ornament.

2) It provide active immunity to the child, also initiate antigen- antibody reaction.

11) **Upanayanam Samskara**<sup>[17]</sup>-

This ceremony done in 5<sup>th</sup>, 6<sup>th</sup>, 8<sup>th</sup> year in *Brahmin*, *Kshatriya* and *Vaishya* respectively said by *Mansmriti*. They provide a sacred thread girdle made of *MUNJA* grass. According to *Sushruta* and *Vagbhata* given the time of starting the education as soon as child fit for the same.

**Significance of Upanayanam-**

1) To initiate sense of responsibility as well as spiritual well- being of the child.

2) Assessment of maturity of brain to perform intellectual activity during school going age.

3) To assess the physical growth to rule out malnutrition.

4) This threads aware him about the responsibility towards society Guru and mother father.

**12) Vedarambha Samskara**<sup>[18]</sup>- At the age of 5 or 6 year child went to "Gurukul" for grasping the knowledge. He should teach right living so that the commencement of youth he will not succumb to the bad sense activity.

**Significance of Vedarambha Samskara** - By this child should learn his work by himself.

**13) Samavartana Samskara**- This ceremony marks the end of student hood and *Brahmacharya*. The ritual *Samavartana* involve the ceremonial bath by student followed by guru asking for his Guru *Dakshina*. After this *Samskara* the *Snatak* was eligible to start the *Grihasta Ashram*.

**Significance of Samavartana-**

1) This ritual associated with *samskaras* have a spiritual, cultural and psychological purpose.

2) During this ritual the individual was made aware of the privilege and duties of the upcoming stage.

**14) Vivaha Samskara**- By this *Samskara* enter in *Grahastarama*.

**15) Vanprasta Samskara**- In which his own son come to home after completing the full education then he leave the home and remove his mooring towards his family and went to the *Vanpratashrama*.

**16) Sanyasa Samskara**- At the age of 75 years they escape from their illusion and full time they think on *Brahma*, worship towards God and achieve the *Moksha*.

**Result:-**

**Importance of Samskara in our life:-**

Lack of *Samskara* the inner demon is aroused that is dangerous to itself and as well as the whole society. So these *Samskara* mooring the human to each other, so an individual to community the feeling of brotherhood. A person who connected to other around him would be definitely think twice before

doing a sin, so he runs his own selfish race against the world.

1. Scientific applicability of *Shodasha Samskara* .
2. This *Samskara* would be definitely think twice before doing a sin.
3. *Samskara* does killing of our inner demon.
4. Improve and development of our cultural ceremony which is rite passage.

This rituals described in *Ayurvedic* text in various stages of child growth and development which explain during celebrating different ceremonies from conception to death.

## DISCUSSION

*Samskara* is nothing but religious purificatory rites and ceremonies for intellectual of an individual, sanctifying the body and mind so that he may become a good member of the community. *Samskara* as grant him dignity and decorum nourish him and purify him. *Samskara* which introduce the perfection of humanity. These principles teach us about the model Code of Conduct, style of Human life. With these thought from the rituals at the time of birth of a child to till the funeral rituals for this our Rishi give us the knowledge about our duty. The strength of the morale and good conduct that a man become *Sanskari* and achieves a respect in the society. Without *Sanskara* any one cannot control, self-discipline and balance his life. *Sanskara* based on *Dharma*. *Sanskaras* are transmitted and present from generation to generation.

*Sanskara* shows Humanity. For human life disciplined and well cultured a number of various *Sanskaras* are given in a scripture. According to Indian culture *Sanskaras* are basis of the spiritual life and by following them scrupulously one get rid of all bondage and gets emancipation in human life. Cultured life gets both the worldly benefits as well as spiritual

benefits. *Sanskaras* are completely scientific science is hidden behind every *Sanskara* which is given direction for human life. By this our life gets purified. Like to purified the gold is essential to given it a sufficient heat of the fire then we get best quality of gold. Only the man how has *Sanskaras* in his life is a purified human being. With *Sanskara* we find the atmosphere of love affection, humanity and confidence in the society. In India *Sanskaras* are given more priority than money and wealth in India human life is much valuable and high placed due to that, they have essential simplicity and magnanimity in human life so that *Sanskara* are must. Without *Sanskara* we are getting perverted with the evils like instability fear pessimism, violence hatred mutual animosity among ourselves etc.

*Samskaras* are also classified according to *Vaya Varagikarana*

- A) *Garbhadhan* :- i) *Garbhadhanam*- Conception of mother by coming together as a husband and wife.  
 ii) *Pumsamvanam*- When someone desires a male child this ceremony performed when conception is seen.  
 iii) *Seemantonayanm*- In this ceremony a parting of the hairs of the expectant mother to keep her spirit high and positive special music is arranged for her.
- B) *Balyavastham*- i) *Jatakarmaam*- After the birth child given honey and ghee, mother starts the first brest feeding after chatting of Mantra.  
 ii) *Naamakaram*- This ceremony performed on the 11<sup>th</sup> day after birth for the formal name of child.  
 iii) *Nishkraamanam*- In this ceremony the formal Darshan of sun and moon is done for the child.  
 iv) *Annapraashanam*- When child is given solid food for the first time this ceremony performed  
 v) *Choodaakaranam*- “Chooda means the Lock or tuft of haor” kept after the remaining part is shared off

vi) *Karnavedhanam*- It done in 7<sup>th</sup> to 18<sup>th</sup> month piercing of the ears.

vii) *Upanayanam*- The thread ceremony , the child is thereafter authorised to perform all rituals.

viii) *Vedarambham*- The beginning of study of *Vedas* with the *Guru*.

C) *Yuvavastha*- i) *Sarmavartanam*- After completing the studies he comes to house.

ii) *Vivaaham* Marriage ceremony.

iii) *Vaanaprasthasram*- The person retires for a life of Tapas and studies at old age.

iv) *Sanyaasam*- Before leaving the body a Hindu sheds all senses of responsibility and relationship to awake and revel in the timeless truth.

v) *Antyesthi*- This ceremony done after the death.

The different phase of motor, sensory, neuromuscular, social and mental development are termed as developmental milestones through in the span of growth and development. It is also occurs in given time otherwise it is a delayed developmental milestones. Someone should indicate this ceremony or *Samskaras* in different view.

## CONCLUSION

The various stages of child growth and development are based on *Samskaras*, they provides guidelines towards his care during celebrating different ceremonies from conception to death. *Sanskara* are solemn ceremonies are performed according to *Vaya Vargikaranam*.

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