



REVIEW OF LITERATURE ON SANSKARAS

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ABSTRACT

Sanskara (Holy observances) are a devout traditions (ceremony), ceremonies penances a devout ceremony. Sanskara moreover construct a attentiveness of the achievement of social status and rights for the person. In Ayurveda, the word sanskara moreover presented as “Sanskara hi Gunaantradhyanum” implies subjective advancement is carried out by consolidating the particular qualities. The number of Sanskara changes totally different Hindu dharma granthas, it is approximately 16-40, but the appropriate Sanskara are 16 (shodash) in number which spreads from garbhadan to anteysthi sanskara.

KEYWORDS: Sankara, Sacraments, milestone, growth and development.

INTRODUCTION

Sanskara is one of the important concepts of Ayurveda. The importance of sanskara can be ascertained from the fact that, routinely used Gurvadi gunas can be modified with the help of Sanskara. For this matter, its Significance has been identified even with the routine food as one of the factor of Astau ahara-vidhi-visesa-ayatanas. Thus sanskara are meant for physical as well as chemical changes. These guans are the manifestation of pancabhautika composition. Samsiddhika guna - forever stable. Naimittika guna - can be altered by sanskara.

The variation with Sanskara as the root cause can be rationally deduced with the help of Pancamahabhuta Siddhanta. Usually Guna-Karma of any dravya depends on Conjugation and configuration of Mahabhutas present in it. This Pharmacology can be modified with Sanskara due to alteration in pancabhautika composition. A clear cut understanding of the Sanskara with the exposition of Pacamahabhuta will give the Physician, an advantage to confidently employ the Sanskara. Here in this paper an attempt has been made to understand basic concept of sanskara and its utility in the field of pharmaceutics.

➤ **Numbers of sanskara**

The number of Sanskara varies in different Hindu religious texts; it is about 16-40.

- In Grihya Sutra there is mentioning of 18-21 Sanskara
- In Manusrimiti, 13
- In Gautama Grihya Sutra, 40

At present the applicable Sanskara are 16 (Shodash) in numbers.

Sanskara performed during prenatal period are

- Garbhadan (Conception)
- Pumsavana (Engendering a male issue)
- Simantonayana (Hair-parting)

Sanskara performed during postnatal period are

➤ **During neonatal period—**

- Jatakarma (Birth rituals e.g. at the time when the child is being born)
- Namakarana (Naming ceremony)

➤ **During Infantile period**

- Nishkrama (Outing ceremony)
- Upaveshan (sitting ceremony)
- Karnavedhan (Piercing the earlobes)
- Phalaprashana/Annaprashana (feeding ceremony)

➤ **During Preschool period:—**

- Chudakarma or Mundan (Shaving of head)

➤ **During school age period:—**

- Upanayana (Sacred thread ceremony)
- Vedarambha (Beginning of Vedic study)

➤ **Sanskara performed during youth and later lives are:—**

- Samavartan (End of studentship)
- Vivaha (Marriage Ceremony)
- Vanprastha (Renouncing the householder's life)

- Sanyyas (Leading the life of a monk)
Sanskara performed after death
- Anteyeshti (Death ceremony)

Here in this article we are concerned with Garbha sanskara which are - Garbhadhan, Punsavana, and Simantonayana & Bal Sanskaras which are - Jata Karma (birth rites), Namakaran (naming), Nishkraman (taking baby out of home), Annaprashan (starting solid feeding), Chudakarma (head shaving), Karnavedhana (piercing of the ear), Upanayan (thread ceremony) and Vedarambha (start of formal education)

Sanskara during intra- uterine period

The three Samskara's are done before Birth of child and performed in 'mother'

Garbhadhana sanskara

This Sanskara relates to conception. The point of this Samskara is to induce high quality offspring. It ought to be performed as it were after marriage. Both accomplices ought to be total viryavan and ought to decontaminate their body to begin with by experiencing shodhana methods. The centrality of Shodhan is profoundly vital as this decontaminate the seeds of both accomplices i.e. ovum and sperm, in this way the born child will have tall qualities. Hitched, 16 yrs female and 25 yrs. male having great wellbeing and total viryatva in their body ought to experience this Sankar. Charak and Kashyapa have depicted the detail strategy of "Putresti yagna

Significance of garbhadhan sanskara

These ceremony purify and refine field (woman's reproductive system) and seed (sperms), thus the born child will possess high qualities.

Punsavana sanskara

The meaning of Punsavana is male multiplication so the method which is received for accomplishing offspring of craved sex is known as Punsavana Karma. This can be performed in moment month or some time recently Vyaktibhava. Diverse Acharyas endorse different details for utilize to pregnant lady which may result to male reproduction as it were, as their conviction. Concurring to Charaka solid Sunga (leaf buds) of banyan tree, Dhanyamasha and Gaurasarsapa ought to be taken with curd amid Pusyanakshatra Essentially Agreeing to Sushruta, glue of Jivaka, Rishbhaka, Apamarga and Sahachara taken with milk.

Significance of punsavana sanskara

The noteworthiness of this Sanskara is to conjure ethereal and great qualities within the child. This will reinforce the connection of spouse and bound them together by a common want for male sibling.

Simantonayan sanskara

Seemantonayana is determined from 'Seemant' – this vernacular word actually implies brain, whereas 'Utnayan' truly implies improvement (The custom for

the mental advancement of baby). It is ordinarily performed in 4th or 5th or 6th or 7th or 8th month. In Ayurvedic writings amid period of pregnancy, Acharyas exhorted month astute different dietetic regimen and mode of conducts for pregnant lady which comes about in ordinary improvement of hatchling who has great wellbeing, quality, voice, compactness etc. Acharya too prompted that on the off chance that mother not take after legitimate prompted way of life at that point it may result in Doshas vitiation which deliver variations from the norm of baby (Garbhang-Vikriti).

Significance of simantonayan sanskara

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

Sanskara during neonatal period

Jatkarma Sanskara

Concurring to Ghrihyasutra it is to be performed some time recently the cutting of umbilical rope. Whereas Charaka has expressed that after the cutting of umbilical line, Jatkarma Sanskara ought to be performed. On to begin with day of birth, the child ought to be given to begin with bolstering of nectar and Ghrita sanctified with Mantra as given for this reason. From there on, drain from the proper breast ought to be advertised to the child. Concurring to Vagbhata, Jatakarma (birth ceremony) ought to be performed by Prajapatya strategy.

Significance of jatkarma sanskara

- Rooting and Sucking reflex as well as Sucking Swallowing coordination is assessed while offering honey and ghee
- By this ceremony we should examine the baby to rule out anomalies such as cleft palate, hare lips, tracheoesophageal fistula, fissured tongue etc.
- First feed initiates gastrointestinal movements and activates the gut.
- It promotes breastfeeding as well as beneficial to mother for helps in uterine involution, reduces PPH and protect against pregnancy.
- Honey and ghrita is rich source of carbohydrate and fat respectively which can provide adequate energy even in a minute quantity.
- Ghrita increases samriti medha (intellect), kaanti, voice, oja, strength, vishahar, rakshoghan.
- Honey has antimicrobial properties and enhances immunity.

Namkarana Sanskara

Charak has given detail description of this ceremony. On 10th day, mother and child should take bath with water purify by drugs, wear clean cloths, ornaments, touch auspicious things, worship god and brahmana. After Swastikavachana by Brahmana, mother should sit keeping head of the child towards the east or north then father of the child prays to god and give two names to the child.- one Naksatrika (similarity to the planet of birth) and the other Abhiprayika (desired name by which the baby would be known in family or society). It should

begin with Ghosaalphabets, middle with Antasth (semi-vowel) and end with Usma-alphabets. It should be composed of either two or four letters. According to Sushruta and Vagbhata, this ceremony should be performed on the tenth day after birth. Astanga Samgraha has stated that this ceremony have to be performed on 10th day or 12th day or 100th day or after 1 year

Significance of Namakaranana Sanskara

- Name provide identification as well as social and personal recognition to baby.
- This Sanskara provides opportunity for examination of baby. Normally, the baby recovers from various traumas including cephal hematoma, fracture and dislocation, facial palsy and physiological jaundice. Persistence of jaundice after tenth day in neonate should be considered serious.

Sanskara during infantile period

Nishkramana sanskara

This Sanskara is performed when the child is taken out of the domestic for the primary time. Concurring to Kashyapa and Astanga Samgraha, in fourth month, child who having been given shower, embellished, wearing modern clean dress, having mustard, nectar and Ghrita or Gorochana, beside Dhatri ought to be taken out of the house and prepared to enter the sanctuary.

Significance of nishkramana sanskara

- By 4th 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

Agreeing to Kashyapa, it ought to be done on 6th month. As per Kashyapa, child ought to not be permitted to sit for a longer time. On the off chance that it not watched legitimately at that point it creates kyphosis, shortcoming of stumble locale, fatigue, fever, clogging, maintenance of pee, and tympanitis Vagbhata expressed that amid the 5th month on an favorable day the child ought to be set on ground Sushrut moreover opined that child ought to be permitted to sit for a longer time continuously.

Significance of upaveshana sanskara

- As per developmental milestone, by 5th 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 distinctive sees almost performing this ceremony in Ayurvedic writings Concurring to Sushruta, this Sanskara ought to be performed at 6th or 7th month. Agreeing to Vagbhata, amid 6th, 7th or 8th month on an promising day in winter season, keeping child on a lap of mother than after ear ought to be penetrated. The correct ear punctured to begin with in case of male whereas cleared out ear in case of female.

Significance of Karnavedhana 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/annaprashana sanskara

Agreeing to Kashyapa, Phalaprashana (natural product juices) ought to be exhorted at the age of 6th month whereas in 10th month or after emission of teeth, Annaprashana (bolstering of cereals) ought to be shown. Concurring to Sushruta, the child at the age of six months, ought to be given nourishment light and Hitkar (suitable wholesome nourishment). Concurring to Vagbhat on the 6th month, strong nourishment ought to be given to the child continuously as much as he required as he goes on and breast bolstering ought to be continuously ceased.

Significance of annaprashana sanskara

- Fruit juices provides 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 fulfil 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. Phalprashana 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.

Sanskara during preschool period

Chudakarana sanskara

Concurring to Ghrihya Sutra and Manusmrit i Chudakarana Sanskara ought to be performed at the conclusion of 1st year and some time recently expiry of 3rd year. There's a chapter named "Chudakarniya" in Kashyapa Samhita, but there's no reference accessible with respect to Chudakarana strategy since chapter is inadequate from starting. Charak has specified the utility of Chudakarana as Paustika (nutritive), Vrishya (love potion), Ayushya (increment life span), Suchi (Cleanliness) and Rupavirajana (increment identity).

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 5th, 6th, and 8th year in Brahmin, Kshatriya and Vaishya respectively. They are provided with a sacred thread girdle made of MUNJA grass. There is 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.
- Assessment of maturity of brain to perform intellectual activities during school going age is done.
- To initiate sense of responsibility as well as spiritual well-being of the child.
- This thread might aware him about his responsibility towards society, Guru and mother-father.

Vedarambha sanskara

The child who has pick up the capacity to memorize ought to be started to the think about associated with its cast by the instructor. He ought to instruct right living and courteousness continuously. So that with the graduation of youth he will not effortlessly surrender to the terrible arousing movement.

Significance of vedarambha sanskara

- This sanskara provides religious cult, humanity, selfcontrol and acceptability with the society.
- By this time a normal child learns to walk, run, climbstairs, tell his name and gender, play cooperatively 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 so It is also time for assess the development of child.

CONCLUSION

Within the show paper I can conclude that the Samskaras are a arrangement of holy observances, penances and customs that serve as ceremonies of section and stamp the different stages of the human life. The most point of performing Sanskaras are to planning the child for intrauterine and additional uterine life effectively, create legitimate nourishing propensities, guarantee satisfactory sustenance, avoid infections, adjust to environment for advance survival, give individual character and teach the child. Hence, we will see that information of formative

breakthrough^[22] was clearly portrayed in Ayurveda classics beneath the heading of Sanskara.

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