



IMPORTANCE OF SANSKARA IN DEVELOPMENT MILESTONE

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ABSTRACT

Kaumarbhritya is one of the primary disciplines of Ayurveda in Ashtanga Ayurveda. Various Acharya mention numerous types of Sanskara in Ayurvedic, in which 16 Sanskara or rites of passage are conducted in the current period from birth to death in a hindu nation. Ayurveda defines Sanskara as "Samskaraohi Gunaanradhyanam," which means "adding a quality in an individual's body, mind, and intellect so that he may become a full-fledged member of the community." Balyakaleen Sanskara are not just religious ceremonies, but they were also intended at preparing the newborn for the extra-uterine world, avoiding sickness, and increasing the child's immune. All of these Sanskaraa have been practised since the Vedic times. As a result, the term Sanskara implies the concept of growth and development, as well as the assessment of developmental milestones. Sanskara, then, refers to the study of a growing child's developmental milestones and the notion of growth and development. A comprehensive approach to a child's health and early immune stimulation may be developed with the aid of routine practises for kids.

KEYWORD: Sanskara, Milestone, Growth, Development.

INTRODUCTION

Ayurveda is an Upveda of Atharvaveda that means "science of life" and describes a comprehensive approach to existence. Many Ayurvedic ideas are linked to ancient Indian religious rites. Ancient Hindu mythology progressively explains sixteen Sanskaraa (religious ceremonies) for a person, thereby summarising lifestyle to complete one's function from the beginning to the end of life. Sanskara is introduced as "संस्कारो ही गुणान्तराधानम (Ch. Vi. 1/24) " in Ayurveda. denotes qualitative enhancement accomplished by adding certain traits (quality transformation). Sanskara contribute significantly to the fulfilment of life's four pursuits: Dharma (righteousness), Artha (wealth), Kama (labour and pleasure), and Moksha (salvation). Sanskara refers to any process that results in constant positive transformation in a given substance (Dravya), physical body (Shareera), intellectual ability (Mana), and personality (Aatma). Different meanings of the term Sanskara may be applied in medical research, such as adding new characteristics, performing skilled tasks, bringing fitness, being self-productive, and producing an impression, among others. Sanskaras are very individualistic and have an influence on establishing a high-quality society. This Sanskara refers to religious purificatory rites and ceremonies for sanctifying an individual's body, mind, and intellect in order for him to become a full-fledged member of the society.

Types

- Gautama dharma Sutra (8.14-24) = 40 Sanskara.
- Maharshi Angira = 25 Sanskara.
- Dayanand Saraswati = 16 Sanskara
- Vaikhanaash dharma Sutra=18 Sanskara
- Jinsain Mahapuraan= 108 Sanskara
- Sanyaas Upnishad=40 Sanskara
- Manu Smriti= 16 Sanskara

RELATION OF SANSKARA WITH GROWTH & DEVELOPMENT

In paediatrics, we have two words with respect to increase in the no of cell of the body that is growth & maturation and myelination of brain cell is development. Sanskara start from conception and continued till death. Same as development (growth is limited by age). while development is continuous process.

In child, many Sanskara are performed at a 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. The Timing of different Sanskara matches with certain milestones of development, so in this function a physician will be prescribe. Who check the baby and give essential advice & reminding the parents about the development of the child. When we analyse all qualities it looks that they are factors indicating positive growth & development. Sanskara also assist the delayed milestone

So it also help to detect and prevent from developmental delay.

SANSKARA

1. Jaatkarm Sanskara

This provides an opportunity to examine the baby immediately after birth.

The word 'Jata' means born or brought into existence.^[1]

This is the first *Sanskara* performed after birth of a baby. According to *Acharya Charaka*, after the initial stabilization of baby (*Prana Pratyagamana*) which is (*ashmnosanghatan, karnyo moole, ushna udhakan setudkain wa mukh prishhek*) and cord cutting, *Jata Karma* should be performed. First of all, the child should be given *Madhu* and *Ghrita*. Thereafter, milk from the right breast should be given to the child.^[2] *Acharya Sushruta* has opined *Jata karma* as cleaning the vernix on newborn's body, clearing newborn's mouth by *Saindhava* (rock salt) and *Sarpi* (ghee) and placing a ghee soaked cotton on baby's head.^[3] This is followed by cutting of umbilical cord at distance of eight *Angula* from baby's skin and tying it by thread which is tied to baby's neck. Following that, a tiny amount of honey and ghee combined with Ananta powder and sanctified with mantras is licked three times using Anamika's finger. On the second and third days, honey and ghee mixed with Lakshmana are administered three times. On the fourth day, honey and ghee in amounts sufficient to fill the neonate's palms are administered twice, followed by mother's milk.

Importance of Jaatkarm Sanskara-

Pranptyagaman helps the baby revive in the extra uterine world and assists the baby's vision and hearing domain.

After this, baby is made to lick gold *Bhasma* (*Annanta*) mixed with honey and ghee *Swarnaprashan* given to babies by gold *Bhasma*, honey and ghee serves the purpose of both nutrition and immunization.^[4]

- Honey includes "hemin," which is beneficial to the respiratory tract and aids in bowel evacuation. Because honey includes a lot of pollen, this might be considered the first step towards developing immunity against allergic compounds. Thus shielding the baby from infections. Also, this first feed initiates gastrointestinal movements and activates the gut.
- *Swarna* (gold) *bhasma* gives physical protection to baby, enhances brain development and is in nano particles which is easily absorbable by baby's intestine. *Swarna Prashan* boosts mental, digestive, and metabolic strength *Aayusha* (which prolongs life) enhances complexion (*Varnaya*).^[5]
- Ghee has healing properties and also crosses blood-brain barrier, it also contains Omega 3 fatty acids and DHA, helping in brain development.^[6]

- This *Lehana* (licking of medicine preparations) also gives an opportunity to physician to assess the rooting and sucking reflex of neonate. And to check for any deformity in mouth and palate, such as cleft palate, cleft palate, fissured tongue etc.
- Breast feeding is to be given on the first day so as to ensure proper nutrition and protective immunoglobulin present in colostrum.

Naamkaran Sanskara

□ Naming of the baby usually occurs on the completion of the 10th day or 11th day, 100th day & 1yr.^[7]

Sutika mother is required to take a bath in water that contains or has been treated with *Swarnagandhodaka*, *Shweta Sarshapa*, and *Lodhra* medicines, dress in a clean, unteared holy white clothes, and accessorise with different ornaments. After the Brahmana practice of *Swastik Vachan*, the child should be placed in a new bed, and the mother should sit with the child's head towards east or north. When a father worships *Kula Devatha*, after that father gives *Nakshatrika Nama* and *Abhiprayika Nama*, he should preserve two names for his son. The child's birth nakshatra should be used as the name. *Madhya* and *Antya Akshara* were organized in a unique way in *Abhi Prayika Nama Aadi*. *Adi Akshara* should be in the *Gosha Varna*, *Madhya Akshara* should be in the *Kanthasthya Varna*, and *Antya Akshara* should be in the *Ushma Varna*. Daughters' names should have odd letters, while sons' names should contain even letters.

□ Importance of Naamkaran Sanskaar

- The name is decided astrologically on the basis of the time and place of birth of the child. Which indicates social and communicable conditions in society have an impact on the person throughout life by identification.
- The first 10 days are considered as high-risk period of a newborn. A 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 Sanskara* is advised.
- Baby's name encourages a positive psychology, healthy growth, and development of the body and mind.
- It is 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.
- The name of an individual signifies his identity and individuality, which acts as a stimulus for various examinations.
- This is the time when a 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 the second day of birth, reaches peak on the 4th or 5th day and disappears by 10-14 days.^[8]
- Bathing of mother and baby with medicated water also ensures hygiene and disinfection. *Lodhra* used has *Shothenashaka* (reduces inflammation) and *Vranaropaka* (wound healing).^[9]
- As the baby's name is provided by the father, this promotes an emotion of parental attachment and parental responsibility.

Niskraman Sanskara

□ Till completion of 4 months, This is the ceremonial of taking the baby out from Kumaragara. This allows the infant to adjust to his or her surroundings. This Sanskara is performed when a child is taken out for the first time.^[10]

According to Kashyapa, in the fourth month, the infant should be carried out of the home with Dhatri (wet nurse) after being bathed, ornamented, wearing fresh clean garments, and possessing mustard, honey, and Ghrita or Gorochana. Thereafter worshipping the Agni (burning fire) with Ghrita and Akshata and then after venerating the Brahmana, God Vishnu, Skanda, and other family gods with Gandh (fragrances), Pushpa (flowers), Dhupa (fumigations), Mala(garlands), etc. gifts and eatable substances and so many other methods; thereafter reciting the Brahmanas and taking their blessings and saluting the Guru, should re-enter own house.

Importance of Niskraman Sanskara

1. As the child meets new people, its reaction might be shown in the form of a social smile laugh, fear, worry, or curiosity.
2. By the end of the fourth month, the child has developed head control. The child in the temple turns his head in response to bell sounds. Lifting the head with total head control may be observed.
3. According to Acharya Kashyapa, teeth insensitized in the fourth month are weak, deteriorate quickly, and are prone to a variety of diseases.
4. Disappearance of grasping and placing reflexes (3-4 months), stepping and rooting reflexes (3-4 months), tonic neck (2-6 months), and Moro's reflex (3-4 months).⁹ However, the persistence of these responses indicates cerebral palsy.
5. Baby is suspected to various infections as the immune system is functionally immature. So, it's risky to expose a child to an external world. At this time, immune system may be upgraded.
6. Baby When taken outside, usually gets exposed to strong rays of the sun. Hence, disappearance of physiological photo phobia and the complete development of eye and vision are the important criteria for external exposure which will be attended by this time in Niskraman Sanskara. The child is taken out of the house for the first time.

Annaprashan Sanskara

Acharya Kashyapa described Annaprashana Sanskara, In the sixth month, Phalaprashan and the tenth month, Annaprashana Sanskara is indicated by Kashyapa,^[11] whereas the sixth month, Annaprashan, is suggested by Sushruta and Vagbhat,^{[12][13]} Acharya Vagbhata suggested that solid food should be introduced to the child gradually at the same time as stopping breast-feeding.

Kashyapa instructs yoga for the growth of a child in the following ways

1. To prepare avleha, combine old, husk-free, and well-washed Sati or Shashti rice with salt, oleaginous ingredients, and other seasonings. Also included were the wheat and barley powders.
2. Ushna leha (electuary) prepared with vidanga, lavan, and oleaginous ingredients is useful, For people with diarrhoea
3. Mrudvika with honey and ghrita should be offered to the Pitta-dominant person, whereas a diet high in salt and Matulunga juice should be followed by the Vata-dominant person.
4. When a parent notices their child is hungry, they should provide him food in a manner that is agreeable with a gap of one or two periods. They should also know the child's Desha (place of residence), Agni (digestive force), strength, and period.

In this case, they suggested feeding different fruits in the sixth month. After worshipping the gods and Brahmanes with grains including meat and alms, or in the tenth month, cereals (Annaprashan) should be fed on a lucky day in the Prajapatya constellation.

Importance of Annaprashana Sanskara

- 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 pad food system gradually. At the age of six months, breast milk is no longer sufficient to meet the needs of a developing infant. Therefore, this is the right time to begin Phalprashan or supplementary feeding.
- Fruit juices should be given to infants as early as the sixth month since they are a good source of vitamins, especially vitamin C.
- By completing the Phalprashan and Annprashan ceremonies at this time, in addition to breastfeeding, iron, vitamin A, vitamin D, and vitamin K deficiencies in breast milk can be treated.
- As infancy proceeds, calorific requirements of the baby increase due to increased activity and rapid growth of baby. So, providing a higher calorific supply, along with breast milk, is essential, but tolerance, digestive capacity, gastric upset, Satmyata have be kept in mind throughout the process.
- Secretion of pepsin - which are main digestive enzyme hens at the time of 6th -7 th month, Fruit juice, serials, water, rice water are introduced to the

child, Allow vitamin C is helpful for absorption of iron (for hemopoietic 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.

- The six-month-old newborn can be examined if they are able to utter monosyllables (pa, ba, da, etc.); beginning sitting independently (sits in a tripod shape); have an undexterous reach; recognise strangers or display stranger apprehension; and can support a majority of their own weight.
- We could take a quick look at the six-month-old who is able to support the majority of their body weight while holding a child in a standing position, has ungainly limbs, has started sitting independently (in a tripod-like stance), recognises strangers or displays stranger phobia. Similar achievements in the ninth month, such as waving goodbye and sitting without assistance, may be examined.

Karnavedhana Sanskara

This Sanskara involves shaving a son's head. In the Kashyapa Samhita, a chapter called "Chudakarniye" exists, however, there is no information about the Chudakarm process. The child's hair must first be shaved before doing this Sanskara.

According to Acharya Sushruta, this method purifies the body, strengthens the person, and gives the kid joy, lightness, prosperity, courage, and happiness.

Importance of Karnavedhana Sanskara

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.^[14]

- 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 7 th, 8th, 9th month infant start verbalization word like ma, pa, da, ba etc.
- This time start primary dentation.

CHUDAKARMA Sanskara

Chudakarm Sanskara should be done according to, *Manu Smriti* (2/140) = 1st year or max. 3-5 year. *Parashkar Grahya sutra* (2/1/1) = 1st year. *Aaswalayan Grahya sutra* (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* Sanskara 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.

Importance of Chudakarma Sanskara

- This is a method used to examine the skull, measure the growth of the cranium's bones, and find skull malformations in infants under the age of one.
- The size and form of the head should be thoroughly noted for any abnormal or normal results after shaving.
- Acharya Kashyapa describes Mundana as the first line of treatment in *Arunshika Chikitsa*. Rickets was officially diagnosed at that time as *Fakka roga*.
- A neurologic examination should always include a skull auscultation. By explaining that this location is where *Sira* and *Sandhi* are located and that these top hairs guard this section, Sushruta provides a scientific explanation. The Sanskara provides an opportunity to examine the skull and promote hair growth.
- At one year old, infants start to walk unassisted, acquire a mature pincer grasp, begin turning book pages and Scribble play rudimentary ball games, and the eruption of the first tooth (16–20 months) takes place.
- *Sushruta* gives the scientific explanation by telling that this area is the site of *Sira* and *Sandhi* and these top hairs protect this part. The *Sanskara* offers a chance for examination of the skull and stimulate the hair growth.
- At one-year infant following milestones developed such as walk without support, mature pincer grasp developed, starts turning pages of book and scribble, playing simple ball game, first molar eruption occurs (16-20 month).

Upanayan Sanskara

- *Upnayan*= Up (Near) + *Nayan* (Bringing). This Sanskara 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*'.

- Actual intention of this Sanskara 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.
- 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 Sanskara. And realized about the aim for which he is born & motivated to render social service with accountability (*Samaj Rina*).
- 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 Sanskara important for personal and social achievements of future.
- This *Sanskara*, child will be sent to *Gurukul* where he studies under the guidance of a teacher.

Importance of *Upanayana Sanskara*

- Actual intention of this *Sanskara* is education for attainment of *Brahmagyana* so child joins as a student under a teacher to attain it.
- Child 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 *Sanskara* important for personal and social achievements of future
- The *Upanayana Sanskara* is considered to have the highest value of all the *Sanskara*s. 3. When beginning the study of *Ayurveda*, like in *Charaka*, the student (*Shishya*) is to follow a certain protocol as directed by his teachers (*Guru*).
- It is related to pre-school age (between 3 and 6 years). This *Sanskara* corresponds to preschoolers (ages 3-6). The youngster starts school and begins a life of strict discipline that includes celibacy (*Brahmacharya*).
- This particular *Sanskara* is carried out at the fifth year of life. In essence, this denotes the transition from preschool to school. Primary schooling is started by holding the child's right hand while the father teaches them how to write a letter. The process of studying the *Vedas* begins once the youngster has been forced to learn the alphabet and basic arithmetic. He will be entirely removed from his home surroundings throughout his study time so that he may focus solely on his studies.
- Early childhood is a time when children are most active, engaged, creative, and devoted to their teachers. With the teacher's assistance, they may develop all the necessary information for a particular subject. By 16 to 18 years, he will be a master in one area with a thorough understanding of all other fields. By the time he is 18 years old, his professional training will be over, and he will be ready to serve or do his civic duty.

DISCUSSION

Sanskara is important for recognizing developmental stages. Even though they were generally perceived as religious rites, they were vital for children's health because they allowed parents to routinely assess their children's growth and developmental milestones. A thorough investigation of childhood *Sanskara* reveals that they teach the child to teach the child and assist the newborn in developing good eating habits, optimal nutrition, illness prevention, and environmental adaptation. It also considers the child's physical, mental, social, and spiritual development, producing a person of good moral character who contributes to humanity. *Sanskara* develops suitable milestones in overall.

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