

TO STUDY THE EFFECTS OF APPLICATION OF SANSKARA IN ATTENTION DEFICIT HYPERSENSITIVITY DISORDER AS A BEHAVIOURAL THERAPY IN CHILDREN.

^{*1}Dr. Bhagyashree Patilbuwa Rasal, ²Dr. Sayali Sanjay Thorat, ³Yogesh Surse, ⁴Sadhana Babel and ⁵Kiran Shinde

¹PG Scholar Department of Kaumarbhritya -Balrog, Shri Saptashruni Ayurved Mahavidyalaya and Hospital, Nashik.

²PG Scholar Department of Kaumarbhritya -Balrog, Shri Saptashruni Ayurved Mahavidyalaya and Hospital, Nashik.

³Associate Professor, Department of Kaumarbhritya -Balrog, Shri Saptashruni Ayurved Mahavidyalaya and Hospital, Nashik.

⁴Department of Kaumarbhritya -Balrog, Shri Saptashruni Ayurved Mahavidyalaya and Hospital, Nashik.

⁵Associate Professor, Department of Kaumarbhritya -Balrog, Shri Saptashruni Ayurved Mahavidyalaya and Hospital, Nashik.

Corresponding Author: Dr. Bhagyashree Patilbuwa Rasal

PG Scholar Department of Kaumarbhritya -Balrog, Shri Saptashruni Ayurved Mahavidyalaya and Hospital, Nashik.

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ABSTRACT

ADHD is the most common and developing neurobehavioural condition of childhood. And it affects very young children. ADHD is the group of symptoms like inattention, hyperactivity and impulsiveness for 6 months. If these are left undiagnosed and untreated, indicates increased risk of antisocial, depressive and anxiety disorder. It causes impairment in social, academic, and occupational functioning,

Sanskara means educating the mind and body with certain practices and routine. Ayurveda has recognised need of mentally, spiritually and physically wellbeing of individual. Sanskara improves life qualitatively by sacred procedures. Purify and positively influence lives.

Before using pharmacotherapy, practice of behavioural therapy, family counselling and support included.

Here, implementation of sanskara as a behavioural therapy can definitely reduce incidence of ADHD.

INTRODUCTION

childhood is the formative period of life. Cultivation of healthy mind is done in this age only. During this age of technology and fast life, mental health and ancient science of life is ignored. Resulting in increased vulnerable population for mentally morally weak people. ADHD is one of the most growing problem in younger people. it is of 3types-

- 1.inattentive
- 2.hyperactive
- 3.compulsive.

Very primary symptoms include forgetting things they are told, over reactivity, act before thinking, etc. These things affect them in social, academic and occupational life.

संस्कारो ही गुणांतरधानम् | In Ayurveda, the word samskara also introduced as "Samskarao hi Gunaantradhyanum" means qualitative improvement is carried out by incorporating

the specific qualities (in various dravyas or medicines as rasa aushadhi) (Charaka Samhita Vimansthana 1/21, p.680).^[1] means sanskara are nothing but qualitative improvement of one's life by incorporating certain scientific acts. These are qualities to change intrinsic worth. Sanskara described in ayurveda based on various milestones of growth and development.

They guide mind towards higher level of morality, spirituality. They are performed for physical, mental, social, religious development of individual.

Number of sanskara- The number of Samskara varies in different Hindu dharma granthas, it is about 16-40, but the applicable Samskara are 16 (shodash) in number (Kaumarbhritya p.123).^[2] There are mostly described and practical 16 sanskara by many acharyas. Out of them we can follow upto vivah sanskar from garbhsanskar in pediatrics.

Aims

1) study effect of implementation of sankara in ADHD as a behavioural therapy.

Objective

1) To study modern and ayurvedic aspect of ADHD.
2) To study sanskara and apply them scientifically and logically

Detail explanation of sanskara given below:

First 3 are intrauterine life sankara. This is systematic way of molding child yet to be born. Acharyas have told importance of mental physical fitness of parents and their full physical development, to avoid perinatal complications. As an evidence ayurveda promotes analogy of following factors--1. *rutu* 2. *kshetra* 3. *ambu* 4. *beej*
1. *rutu* means auspicious holy time period and day of menstrual cycle should be chosen. 2. *kshetra*-uterus or female should be healthy 3. *ambu* good quality of nourishment. 4. *beej*- healthy ovum and sperm. Soundness of all these factors affects baby positively.

1) Garbhadhan sanskar- Means process of conception.

- Proper age for marriage and first conception (Charaka Samhita Chikitsasthana 2/4/40, p.90.^[1] Sushruta Samhita Sutrasthana 35/15 p.132,^[3] Astanga Hridayam Sharirsthana 1/8 p.339.^[4])
- Various results of impregnation in very young or old woman (Charaka Samhita Sharirsthana 8/6 p.920^[1] and Astanga Hyridya Sharirsthana 1/9 p.339.^[4])
- Specific rituals to be permitted by preceptor means *putriya vidhi* sacrament (Sushruta Samhita Sharirsthana 2/27 p.13^[3] and Astanga Hyridya Sharirsthana 1/27 p.343.^[4])
- The method of performing *Putreshti yajana* (Charaka Samhita Sharirsthana 8/11 p.923^[1] and Astanga Hyridya Sharirsthana 1/27 p.343.^[4])
- Effect of psychology of the woman on the foetus (Charaka Samhita Sharirsthana 8/14 p.924,^[1] Sushruta Samhita Sharirsthana 2/55 p.18.^[3])

The auspicious day and time are fixed for garbhadhana and the sacrament follows a set guide. The articulated mantras represents in this Samskaras are essentially prayers offered to God to help the bride (female) conceive a good son. The significance of this samskara is highly important, as these ceremony purify and refine field (woman's reproductive system) and seed (sperms), thus the born child will possess high qualities.

2) Punsavan-After garbhadhan its necessary to continue and maintain pregnancy. The term *punsavana* literally means 'male procreation'. So, the process which is adopted for achieving progeny of desired sex is known as *Punsava karma*. This is performed in second month (Charaka Samhita Sharirsthana 8/19 p.926^[1] or before *vyaktibhava* (Astanga Hyridya Sharirsthana 1/37 p.345.^[4]) Different acharyas prescribe various formulations for use to pregnant woman which may result to male procreation only, as their belief. According

to Charaka (Charaka Samhita Sharirsthana 8/19 p.926,^[1] healthy *sunga* (leaf buds) of banyan tree, *dhanyamasha* and *gaurasarsapa* should be taken with milk etc. According to Sushruta (Sushruta Samhita Sharirsthana 2/35 p.15^[3]) description of *punsavana* given as: pregnant woman instil three or four drops of juice in the right nostril which are *Sulakshmana*, *Batasunga*, *Sahadevi* and *Vishvadeva* pounded with milk. She should not spit out the juice. Similar description given by Vagbhata (Astanga Hyridya Sharirsthana 1/38-42 p.345.^[4]) The significance of this Samskara is to invoke celestial (or divine) and excellent qualities in the child. It is done at 2-3 months of intra uterine life. It is done for continuation of pregnancy and maintenance of product of conception. As placenta formation period is crucial for it. Nourishment of mother is emphasized in this sanskar. No mental stress is given to mother for preventing hormonal imbalance for patent viability of fetus.

3) Simantonayana (Hair-parting):

- In this, the husband parts the wife's hair. The time to perform this sacrament have many views, but overall it is performed in fourth to eighth month of pregnancy.
- In Ayurvedic texts during period of pregnancy, acharyas advised monthwise various dietetic regimen and mode of conducts for pregnant woman which results in normal development of foetus who has good health, strength, voice, compactness etc. (Charaka Samhita Sharirsthana 8/32-38 p.937, Sushruta Samhita Sharirsthana 10/2 p.73.^[3])
- Acharya also advised that if mother not follow proper advised lifestyle then it may result in *doshas vitiation* which produce abnormalities of foetus (*garbhavikriti*), affecting its appearance, complexion and *indriyas* (sense organ) (Sushruta Samhita Sharirsthana 3/14-15 p.24,^[3] Charaka Samhita sharirsthana 2/29-30 p.846,^[1] Astanga Hyridya Sharirsthana 1/48 p.346.^[4])
- As it is now well known that smoking, alcohol, certain medications and drug have a detrimental ill-effect on the foetus. So by following this ceremony, husband and family advised to take every possible care to safeguard the physical and mental health of pregnant woman.
- The religious significance of this Samskara is to bring prosperity to the mother and long life to the unborn child. It is done as baby start bonding with mother. This is done at 4, 5, 6 months of intrauterine life. These three sanskara done on baby in intrauterine life in proper scientific way, act as a magic in whole life. In these sanskara, there are detailed do's and don't's of pregnancy. It emphasises more on mother's routine during pregnancy in the form of prayer, conversation with fetus this result in *manoshakti* of child can be felt and we can make positive impact on mind of baby.

4) Jatakarma sanskara-It meant to clear bad omens from infant's environment. This is done for health and longevity of child. Its first sanskara after birth. In it holy rituals are done. It includes majors taken immediately after birth to keep baby alive and sepsis free. This can be

correlated with resuscitation to minimise possible septic conditions and resuscitation.

According to Charaka, after the cutting of umbilical cord (nalchhedan) the infant's birth rites should be performed. As per acharya Charaka (Charaka Samhita Sharirsthana 8/46 p.950,^[1] on first day of birth, the child should be given first feeding of honey and ghrita consecrated (or blessed) with mantra as given for this purpose. Thereafter, firstly milk from the right breast should be offered (or given) to the child. A water filled pitcher and consecrated with mantras should be kept near the head of baby, probably to maintain proper humidity in Kumaragara. Acharya Sushruta (Sushruta Samhita Sharirsthana 10/15-17 p.76,^[3] says that on first day after performing nalachhedan, the child should be sprinkled with cold water and then honey and ghrita mixed with ananta powder in small quantity and sanctified with mantras should be given three times to baby. On second and third day ghrita medicated with lakshmana, on fourth day honey and ghrita in the amount which fills the palm of neonate (savapanitalsamita) given two times as well as offer prang-nevartsanya (breast milk) to baby. According to Vagbhata (Astanga Hyridya Uttartantra 1/11 p.877.^[4] Jatakarma (birth ceremony) should be performed by Prajapatya method

Importance of Jatakarma samskara

1. Rooting and sucking reflex as well as sucking-swallowing-breathing coordination is assessed while offering honey and ghee.

2. The Jatakarma can also prove an as inefficient tool of examination to rule out oral anomalies such as cleft palate, natal teeth, fissured tongue, ankyloglossia, tracheo-esophageal fistula etc.

3. Benefit of breast-feeding:

a. Breast feeding at the earliest just after delivery by healthy baby proves beneficial to him and mother. Benefits of breast-feeding include its nutritional (as right amount of Fatty acid, lactose, water and amino acids for human digestion, brain development and growth,^[5] immunological superiority, anti-infective properties, and benefit to mother as helps uterine involution, reduces postpartum haemorrhage incidence and protection against pregnancy,^[6] etc.

b. Delayed initiation of breastfeeding (hour to day 7) increases more risk of neonatal mortality (Karen M. Edmond et al.^[7]

4. Honey used during this ceremony provide following benefit as:-

a. Madhu has sheet, guru, madhur and kashaya (in rasa), raktapitta and kapha-nasaka as well as chhedan (Charaka Samhita Sutrasthana 27/245 p.554,^[1] hridaya, tridoshar etc (Sushruta Samhita Sutrasthana 45/132 p.180.^[3]

b. Honey also acts as source of energy because it contains mainly fructose (about 38.5%) and glucose (about 31.0%) as well as vitamins and multiminerals,^[8,9]

c. Honey has antimicrobial properties (antibacterial activity against coagulase-negative staphylococci (V.M.French et al.).^[10]

d. Honey also used in wound dressing (P.C.Molan et.al.).^[11]

5. Ghee have following effect on body:

a. According to Charaka, ghee is useful to rasa, shukra dhatus and oja (immunity), pitta-anilahara, svra-varna-prashadanum (Charaka Samhita Sutrasthana 13/14 p.258.^[1]

b. By Sushruta, ghee increases samriti, medha (intellect), kaanti, voice, oja, strength, vishahar, rakshoghan (Sushruta Samhita Sutrasthana 45/96p.177.^[3]

c. Ghee also has lubricating property. So, results in lubrication of the G.I. tract mucosa.

d. Ghee contains fat soluble vitamins such as A, D and E. It contains saturated fatty acids but of short chain fatty acids.

6. Benefit of use of svarna (Gold):

a. Use of gold (suvara-prashan) increases intellect, digestive and metabolic power, strength, aayusha (provide longevity), increase complexion (varnaya), grahamapahum (Kashyapa Samhita Lehaadhyaya p.4-5.^[12]

b. Shudha svarna also said vatashamaka, rasayana, dipan, netrya, medhya etc. (Bhaisajyaratnavali 2/99-100 p.26.^[13]

c. Gold compounds have Immunomodulatory effects (C.K Hashimoto et.al. 1992).^[14]

7. Jatakarma ceremony is an appropriate opportunity for physicians to encourage maternal confidence through proper guidance and education for better breast feeding practices during infantile period.

5) Namakaran sankskara- it is most important in giving identity to child for his whole life. good name increases self esteem. To live good personal as well as social life. It is done from 10th day to 100th day of life.

In Ayurvedic texts, according to Charaka (Charaka Samhita Sharirsthana 8/50 p.953.^[1] on the tenth day, the mother along with the baby keeps a fixed name. According to Sushruta (Sushruta Samhita Sharirsthana 10/27p.78.^[3] on the tenth day parents after performing mangala (auspicious celebrations) and kautuka worships should fix the name of the child according to their wish (abhista) or nakshatra. Vagabhata (Astanga Hridita Uttartantra 1/22-23 p.879^[4] stated near about description as acharya Charaka. The father of child should perform the naming ceremony after tenth day according to tradition of one's family. The woman who has delivered (and also the child) should be given the ritual bath following the traditional customs of the family. The child should be adorned with auspicious marks on the body (forehead) it made form Manohwa, ala, rochana, agru and chandana. Then the father should perform the naming of the child. The name should be

respected, benedictory and consists the letters similar to Charaka.

Importance of Namakarana samskara:

- a. A person name is foremost and defining aspect of his identity.
- b. It is an important tool for socialisation.
- c. The child should be named in a manner that is meaningful and reflects a dignified quality.
- d. During this ceremony, education is given to parents and other family members that the child should be given the atmosphere where his/her inherent qualities can be awakened.
- e. Name of a baby promotes the healthy psychology, good physical and mental development.
- f. Acharya Charaka has described Ayu- pariksha after naming ceremony, which is deciding the healthy and diseased condition of the baby (Charaka Samhita Sharirsthana 8/51).
- g. Starting of late neonatal period.
- h. Disappearance of physiological jaundice.^[15] Persistence of jaundice after tenth day in neonate should be considered serious.
- i. Baby regains the birth weight.
- j. Umbilical cord falls normally after 5 to 10 days but may take longer.^[15]

6) Nishkraman sanskara- In the 4th month of baby's life, he is exposed to natural environment out of the house. or called as panchamahabhuta.

According to Kashyapa (Kashyapa Samhita Khilasthana 12/4-5p.316,^[12] in fourth month, baby who having been given bath, adorned, wearing new clean clothes, possessing mustard, honey and Ghrita or Gorochana, he along with Dhatri (wet nurse) should be taken out of the house and ready to enter the temple. Thereafter worshipping the Agni (burning fire) with Ghrita and Akshata and then after venerating the Brahmana, God Vishnu, Skanda, Matrikas 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; having entered, the physician should recite the mantra (hymen) for offering prayer.

Importance of Nishkramana:

1. During bath of baby, it is also good time for check any deformity by vaidya as well as clearing any stress or anxiety of parents related to baby.
2. At fourth month age (during this ceremony), following development changes appear in infant: At fourth month, infant able to reaching out for objects with both hand (Bidextrous reach), able to rolls over the bed, recognizes the mother and responds to her voice, anticipate the feeds, laugh loudly when talked by someone, responds to sound well, starts cooing, curious and shows interest in

surrounding environment, Able to fix eyes on external objects and adaptation to external environment begins.^[6]

3. Disappearance of grasping reflex (3-4 months), placing reflex (3-4 month), stepping reflex (3-4 months), rooting reflex (3-4 months), tonic neck (2-6 month), Moro's reflex (3-4 month).^[16] But persistence of these reflexes indicative of cerebral palsy.

4. At 4 month of age, infants are described as "hatching" socially, becoming interested in a wider world.^[17]

5. According to Acharya Kashyapa (Kashyapa Samhita Sutrasthana 20 p.13,^[12] the teeth insensitized in fourth month are weak, decay early and are afflicted with many diseases. It should be diseased and weak.

7) Annaprashan sanskara- 6th month is appropriate age for weaning according to ayurveda as well as WHO. Kashyap hrishi's opinion is more precise and coinciding with FAO which states phalaprashan at 6th month of age and start annaprashan at 10 month where teething is started.

In 6th month- Phalaprashan is advised by Kashyapa whereas Annaprashan is suggested by Sushruta and Vagbhata. In the 10th month, Annaprashan Samskar is indicated by Kashyapa.

1. According to Sushruta (Sushruta Samhita Sharirsthana 10/54 p.81,^[3] the child at the age of six months, should be given food light and hitkar (appropriate wholesome food).

2. Acharya Vagbhata (Astanga Hyridya Uttarantra 1/39 p.884^[4] advised that solid food should be offered to the child

3. Acharya Kashyapa (Kashyapa Samhita Khilasthana 12/15 p.318^[12] has described annaprashana samskara in detail. Here, they advised feeding of various fruits in the sixth month. After eruption of teeth or in tenth month, the feeding of cereals (annaprashan) should be done during auspicious day in prajapatya constellation, after worshipping the gods and brahmanes by cereals with meat and donations. Later Kashyapa (Kashyapa Samhita Khilasthana 12/19-23 p.319^[12]

Give some yoga for nourishment of growing child as:-

Prepare a avleha by combination of old, husk free and well washed sati or sashti rice, mixed with oleaginous substances and salt. The powders of wheat and barley also should be given, according to congeniality. Ushna leha (electuary) cooked with vidanga, lavan, oleaginous substances is beneficial, to the one having diarrhoea, kodo should be mixed. To the one having predominance of Pitta, mrdvika with honey and Ghrita should be given, and in predominance of Vata, diet with juice of matulunga and salt.

The one knowing desh (place of living), agni (digestive power), strength and period, when ever observes the child as hungry, should give him the food according to congeniality with the gap of one or two periods.

Importance of Annaprashana:-

Fruit juices should be given to the child from sixth month which are source of vitamins especially vitamin C. 2. First meal offer to infant would be easily digested, light and soft as advised by Kashyapa.

3. At age of 6 month, breast milk now not enough to fulfil the requirement of growing child. So, it is the accurate time to introduction of supplementary feeding as phalprashan.

4. Breast milk is deficient in iron, vitamin A, D, K and calcium,^[6] so by offering phalprashan and annprashan ceremony at this time with breast milk, we can reduce the deficiency of related essential vitamins.

5. We can examine the six month infant which has following milestone^[6] Start sitting with own support (Sits in tripod fashion), Unidextrous reach, recognizes strangers or develops stranger anxiety, pronounce monosyllables (pa, ba, da etc.), lift the head and chest off the surface with weight bearing on hands, may roll from prone to supine, able to bear most of the weight on legs when holding the child in standing position. Similarly tenth month corresponding milestones may also examine e.g. bisyllables, standing with support, sitting without support, waves bye-bye etc.

6. Primary teeth also start erupted e.g. Central incisors (5-7 month), Lateral incisors (7-11 month, First molars (10-16 month).^[17]

7. Similar to phal/annaprashan introduction in Ayurveda, same principle followed in modern paediatrics as after six month of age weaning (which is the process of gradually introducing a infant to adult diet and withdrawing the supply of its mother's milk) starts as^[17]:- Offer foods which are soft, easily digestible and avoid foods with high allergenic potential (cow's milk, eggs, fish, nuts, soybeans). For feeding, parents should advise to make use of a cup rather than a bottle. Fluids other than breast milk, formula, and water should be discouraged. Give no more than 4-6 oz/day of fruit juices. Phytate intake should be low to enhance mineral absorption.

8. IMNCI recommendation for breastfeeding and complementary feeding for 6-12 months are given as^[6]: Breastfeed as often as the child wants. Give at least one katori at a time of: Mashed roti, rice/bread/biscuit mixed in sweetened undiluted milk Or Mashed roti/rice/bread mixed in thick dal with ghee/oil or khichadi with added oil/ghee. Add cooked vegetables Or Dalid/halwa/kheer prepared in milk or any cereal porridge cooked in milk Or Mashed boiled/ froed potatoes. Offer

Banana/biscuit/papaya/cheeko/mango snacks in between the serving

8) Chudakaran (or Mundan) sanskara- means mundan or shaving off of hair leaving tuft of hair on posterior side of head. It is believed and proved that chudakarn strengthen child's intellectual abilities. It is done upto 3-5 years of age.

This samskara involves shaving the head (of a son). There is a chapter named "Chudakarniye" in Kashyapa Samhita (Kashyapa Samhita Sutrasthana 21 p.14-16.^[12] but there is no reference available about chudakarn procedure because chapter is incomplete from beginning. This samskara involves first shaving of the child's hair. According to Sushruta, the cutting of hairs, nail gives lightness, prosperity, courage and happiness (Sushruta Samhita Chikitsasthana 24/73 p.109.^[3] Acharya Charaka (Charaka Samhita Sutrasthana 5/100) also gives similar opinion.

Importance of Chudakaram:

1. Acharya Charaka (Charaka Samhita Sharirsthana 8/51 p.954^[1] described general examination of infant in detail. During examination of skull or cranium, skull without defect, well formed, slightly larger than usual, yet not disproportionate to the body and resembling an open umbrella is deemed favourable.

2. At one year age balaawastha changes to annada awastha (Kashyapa Samhita Khilasthana 3/73 p.246^[12] and according to Sushruta (Sushruta Samhita Sutrasthana 35/34 p.135 (3), ksherrpa changes to ksheerannada at one year, at three year age starts annada stage.

3. Diagnosis of Phakka roga (1 year) made as by acharya Kashyapa (Kashyapa Samhita Chikitsasthana, Phaka chikitsitum chapter p.139.^[12]

4. After shaving of head, the size and shape of the head should be documented carefully for normal or abnormal findings.

5. A tower-head, or oxycephalic skull, suggests premature closure of sutures and is associated with various forms of inherited craniosynostosis.

6. Marked venous distension may be observed during inspection of the scalp for any vein prominence because of increased ICP and thrombosis of the superior sagittal sinus. During scalp examination, inspect any cutaneous abnormalities such as cutis aplasia or abnormal hair whorls as they may suggest an underlying genetic disorder.^[17]

7. Various neurodevelopmental abnormalities may be revealed by gross evaluation of anthropomorphic aspects of the face.

8. Palpation of scalp carefully may also reveal cranial defects or craniotabes, a peculiar softening of the parietal bone so that gentle pressure produces a sensation similar to indenting a Ping-Pong ball.^[17]

9. Auscultation of the skull is an important adjunct to a neurologic examination.

10. The anterior fontanel^[18] (AF) is the largest fontanel and is placed at the junction of the sagittal suture, coronal suture and frontal suture. The anterior fontanelle

is not completely closed until about the middle of the second year (between 12 to 18 months of age). Examination of anterior fontanel is useful clinically as excessively large AF and its delayed closure is present in following condition: Malnutrition, Hydrocephalus, Cretinism, Down syndrome, Trisomies 13 and 18, rickets, pituitary dwarf etc. Bulging anterior fontanel is sign of raised intracranial pressure exclude crying infants, hydrocephalus, vitamin A poisoning, Urea cycle enzyme defects, Vitamin D dependent rickets etc.

11. The skull may be unduly small as in microcephaly or generalised craniostenosis, Trisomies 13 and 21, Lissencephaly, cerebral dysgenesis etc. or large in hydrocephalus, hydrocephaly, cerebral gigantism, porencephaly, and intracranial tumors etc.^[18]

12. 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).^[6]

9. Karnavedhan Samskara (Piercing the earlobes):

In this child's ears are pierced in daivakrita chhidra i.e. particular area of ear lobule to avoid bleeding and pain like complications. This is done at 6, 7, 8th month of life. As it is believed to have relations with brain and acupuncture points in the ear.

There are different views about performing this ceremony in Ayurvedic texts:

a. According to Sushruta in 6th or 7th month (Sushruta Samhita Sutrasthana 16/3 p.64-65).^[3]

b. According to Vagbhata in 6th, 7th, 8th month (Astanga Hyridya Uttaratantra 1/28-32 p.882-883).^[4]

c. There is a chapter named "Chudakarniye" in Kashyapa Samhita (Kashyapa Samhita Sutrasthana 21 p.15).^[12] but there is no reference available about performing this ceremony because chapter is incomplete from beginning.

Procedure:- According to Sushruta (Sushruta Samhita Sutrasthana 16/3 p.64).^[3] In the sixth or seventh month, in fortnight and auspicious tithi (date), Karana, muhurta and nakshatra, after reciting auspicious hymns, the child should be placed in the lap of wet-nurse or male attendant engaging and consoling him with toys; then the physician pulling the ear with his left hand should pierce the ear lobe at the naturally designed hole enlightened with the sun's rays (devkrite chhidra) with his right hand slowly and evenly by needle or awl in case of thin and thick lobes respectively; In male child firstly right ear should be pierced but in female child, first left ear should be pierced and then the pichhuvarti be inserted. Similar procedure mentioned by Vagbhata (Astanga Hyridya Uttaratantra 1/28-32 p.882-883).^[4] Details in respective references are discussed.

Contraindication of Karnavedha Samskara is ajirna (Indigestion), urge of defecation, excessive hot climate.

Importance of Karnavedhan Samskara:

a. By Sushruta (Sushruta Samhita Sutrasthana 16/3 p.64).^[3] the child's ears are pierced for the purpose of raksha-nimit (protection from diseases) and bhushan-nimit (ornamentation). According to Kashyapa (Kashyapa Samhita Sutrasthana 21 p.15).^[12] the experienced and expert physician (vaidya) should pierce the ear of child, for achievement of religion (dharma), desires (kama) and wealth (artha). It seems that this procedure may stimulate the strengthening of immune system in response to injury to the ear lobules which initiate antigen-antibody reaction in early life period.

b. By Sushruta (Sushruta Samhita Sutrasthana 16/5 p.65)^[3] and Kashyapa (Kashyapa Samhita Sutrasthana 21 p.15).^[12] this procedure must be performed by expert (kushal) surgeon (bhisag), not by unexpert (agyani) Vaidya which leads to various complications like fever, manyastambha, hanutambha, karnasula etc.

c. Proper aseptic measures and instruments used during procedure e.g. sterile needle, medicated solutions, medicines etc.

d. While piercing the ears, prayers and mantras are offered to God to grant good health and strength to the baby.

e. Appropriate time to examine respective month (6, 7, 8 months) development milestones.

10) upaveshan sanskara- naturally sitting milestone is achieved at 6 months. And kashyap hrishi have already described holy procedure of training of sitting for first time at 6 month age. This coincides with tripod position and milestone. Means it should not be done before six months and should not be delayed intentionally. How upaveshan is done has also many indications and regulations... if done in inappropriate manner baby can face many complications like nirghata, katishula etc. Charaka (Charaka Samhita Vimanasthana 8/7-13 p.737-42).^[1] Sushruta (Sushruta Samhita Sutrasthana 2 p.8-10)^[3] and Kashyapa (Kashyapa Samhitam Vimanasthana, Shishoopkramniya chapter p.56-65).^[12] This Samskara correlate with pre-school age (3-6 years). Amongst all the Samskara, the upanayana samaskara is considered to be of foremost value. The child enters studentship and a life of perfect discipline which involves brahmacharya (celibacy).

11) Vedarambh-it

is started at the age of 5-6 years. Because baby can grasp and learn things. They are independent and can speak up. School going age is 5-6 years universally.

According to acharya Sushruta (Sushruta Samhita Sharirsthana 10/57 p.82)^[3] as the child acquires capacity, strength to learn and education should be started.

This Samskara correlates with school age (6-12 years age). In this samskara, each student, according to his lineage, masters his own branch of the Vedas.

Purpose of implementing sanskara in ADHD-

1) In younger children pharmacotherapy is not advisable.

2)As ADHD is fastest growing mental disorders needs early attention and holistic approach towards the problem.

2)Primary treatment is behavioural therapy along with counselling and support is included.

3)Early diagnosis and attention towards management without medication in earlier is important.

4)To reduce inattention, hyperactivity, impulsiveness, with minimal or without side effects to improve psychosocial, educational functioning.

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