

# A Review Article On Balasansakara And Its Importantance In Ayurveda And The Modern World

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## Abstract

*In Ashtanga Ayurveda, Kaumarabhritya is one of the prime branches of Ayurveda. Children are also considered as the most vulnerable class of society as they are unable to express themselves, and are dependent on a caretaker. Thus children need a special attention and nursing as children are in a rapid continuous process of growth and development physically and mentally. In Ayurvedic, various Acharyas describe many types of Samskara, in which 16 Samskaraas or rites of passage are performed in present era from the birth till to the end in a Hindu's nation. This term Samskara means religious purificatory rites and ceremonies for sanctifying the body, mind and intellect of an individual so that they he may become a full-fledged member of the community. Samskara is a fine discussion on the caste and class structure of India ;A rite of passage or life cycle ceremony; the realizing of past perception. Praneshacharya undergoes the process of purification., He shifts from a hardcore ritualistic Brahmin to a realist. All these Samskaraas are have been in practice performed since Vedic period. Whether or not we conclude concede to the assumption that there is logic behind it or not it does not invalidate the has some importance in tracking the development of Baby infants. In Present Era, there is a necessity needing have to understand its effect on through a scientific basis lens and simply simplify its concept to adopt these into society easily and we got the ideal baby for this society. Hence the word Samskara ultimately suggests concept of growth & development and examination of developmental milestones of a growing child.*

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## INTRODUCTION

The Ayurveda is an Upveda of Atharvaveda, is a often described as the “science of life”, describes a the holistic approach towards life and a great heritage of India. Kaumarabhritya is one of the prime branches of Ayurveda under which Samskaraas play a very significant role and Samskara are studied under this branch. The word Samskara is a derivative from the root word ‘Kri’ with ‘Sam’ Upasarga, which is being used for several meanings. The Sanskrit term “Samskara” means religious customs. Various Samskara are have been mentioned since Pauranic Kala. In Ayurveda, the word Samskara is introduced as “Samskaraohi Gunaantaradhyanam” which means qualitative improvement carried out by incorporating the specific qualities (transforming of the qualities). In short, the Samskara means those religious rites and ceremonies which sanctify the body, mind and intellect, so the person may become fit and ideal to serve in his community. Thus Seemantonayana (hair-parting), Jatakarma (birth rituals e.g. At the time when the child is being born), Namakarana (naming ceremony), Nishakrama (first visit or outing ceremony), Annaprashana (feeding ceremony), Chudakarma or Mundana (shaving of head), Karnavedhan (piercing the earlobes), Upanayana (blessed thread initiation), Vedarambha Samskara (initiation of Vedic Studies) are related to proper growth and development of fetus and child. In Hindu culture, Samskaras cover span the entire life of an individual which begins from the moment he is conceived in the mother's womb till his death.

## Objects Objectives Of The Samskaras

There are several objectives of the Samskaras, as to pray the god for better things in coming days and to eliminate harmful powers that agitated (or trouble) human life at different stages.

The Samskaras have several objectives such as praying for a prosperous future or to get rid of harmful influences at different stages of a person's life

1) Samskaras aim for in the first instance at material gain to the individual. During some ceremonies prayers are offered to gods for health, wealth, children, intellect etc., which contribute to family and social happiness.

2) Samskaras also build a wakefulness competence for of the attainment of social status and rights for the individual.

3) Samskaras bring about cultural gains. The various ceremonies related to the samskaras help in the formation and development cultivation of an individual's personality.

4) Samskaras convey a higher sacredness Sanctity to life. Various Impurities associated with the body are cleared thus cleansed by performing samskaras. These samskaras can also be considered as a are a form of spiritual endeavour (sadhana) - an external discipline for internal spiritual tutoring.

In Ayurveda, the word samskara also introduced termed thus by the explanation "Samskaro hi Gunaantaradhanam" meaning qualitative improvement, is carried out by incorporating the specific qualities (in various dravyas or medicines as rasa aushadhi)

### **TYPES**

- Gautama Grahya Sutra (8.14-24) = 40 Samskara.
- Maharshi Angira = 25 Samskara.
- Dayanand Saraswati = 16 Samskara.

### **Number Of Samskara**

The number of Samskaras varies in different Hindu dharma granthas, it is about 16-40, but the ones in practice or able to be brought into practice applicable Samskara are 16 (shodasha) in number (Kaumarbharitya) . These are:

- 1) Garbhadan (Sacrament of Impregnation or Conception)
- 2) Pumsavana (Engendering a male issue)
- 3) Seemantonnaayana (Hair-parting)
- 4) Jatakarma (Birth rituals e.g. at the time when the child is being born)
- 5) Namakarana (Naming ceremony)
- 6) Nishkramana (First visit or outing ceremony)
- 7) Annaprashana (feeding ceremony)
- 8) Chudakarma or Mundan (Shaving of head)
- 9) Karnavedhan (Piercing the earlobes)
- 10) Upanayana (Sacred thread initiation)
- 11) Vedarambha (Beginning of vedic study)
- 12) Samavartan (End of studentship)
- 13) Vivaha (Marriage Ceremony)
- 14) Vanprastha (Renouncing the householder's life)
- 15) Sanyas(Leading the life of a monk)
- 16) Antyeshti (Death cremation).

### **Classification Of Samskara**

1. The Samskara are categorised from conception (pre-birth) to funeral (post-death) ceremonies as;

a) Garbhashta (pre-natal) Samskaras - Garbhadan, Pumsavana, Seemantonnayana.

Balyavastantargata (childhood) Samskaras

b) Jatakarma, Nishakramana, Namakarana, Annaprashana, Chudakarma, Karnavedhana

c) Adhyayanartha Samskara: Vidyarambha, Upanayana, Vedarambha

d) Grahasthartha (Marriage) Samskara: Vivaha

2. The Samskara in Balyaavaastha may be classified follows;

a. Ksheerapa Kala:

During Neonatal Period: Jatakarma, Namkarana During Infantile Period: Nishakramana, Annaprashan, Karnavedhan

b. Ksheerannada/ Annada kala:

During Toddler Period: Chudkaranaakarma Samskara; During Preschool and School Age: Upanayana Samskara, Vedarambha Samskara

**These samskara are as follows:**

**(a) pre-natal samskara**

**1. Garbhadhan (Conception) Samskara:**

This Samskara relates to conception. Procreation is a compulsory duty enjoined on the Hindu to pay back his ancestral debt, except when unless either or both the partners are functionally unfit. In ayurvedic texts, garbhadhan sacrament is elaborated with related respect to environmental factors, specific dietetics and cleansing measures which might influence the reproductive capabilities and have great physiological and psychological significance. During this ceremony, certain rules which compose do's and don'ts are advised like:-

- a) Proper age for marriage and first conception (Charaka Samhita Chikitsasthana , Sushruta Samhita Sutrasthana , Astanga Hridaya Sharirasthana .
- b) Various results of impregnation in very young or old woman (Charaka Samhita Sharirasthana and Astanga Hridaya Sharirasthana .
- c) Specific rituals to be permitted by preceptor means putriya vidhi sacrament (Sushruta Samhita Sharirasthana and Astanga Hridya Sharirasthana .
- d) The method of performing Putreshti yajna (Charaka Samhita Sharirasthana and Astanga Hridaya Sharirasthana .
- e) Effect of psychology of the woman on the foetus (Charaka Samhita Sharirasthana), Sushruta Samhita Sharirasthana.

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

**2. Pumsavana Samskara (Engendering a male issue):**

The term pumsavana literally means 'male procreation'. So, the process which is adopted for achieving progeny of desired sex is known as Pumsavana karma. This is performed in second month (Charaka Samhita Sharirasthana) or before vyaktibhava (Astanga Hyridya Sharirasthana) .Different acharyas prescribe various formulations for use to pregnant woman for a pregnant woman to use which may result in a male offspring to male procreation only, as their belief. According to Charaka (Charaka Samhita Sharirasthana) ,healthy sunga (leaf buds) of banyan tree, dhanyavasha and gaurasarsapa should be taken with curd during Pusyanaksatra. Similarly paste of jivaka, rishbhaka, apamarga and sahachara taken with milk etc. are also prescribed. According to Sushruta (Sushruta Samhita Sharirasthana) description of pumsavana is given as: pregnant woman instilling three or four drops of juice prepared formulation comprising sulakshmana, Batasunga, Sahadevi and Vishvadeva pounded with milk 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 Sharirasthana) .The significance of this Samskara is to invoke celestial (or divine) and excellent qualities in the child.

**3. Seemantonayana (Hair-parting):**

- a. In this, the husband parts the wife's hair. The time to perform this sacrament have many views, but overall it is performed in between the fourth to eight month of pregnancy.
- b. In Ayurvedic texts during period of pregnancy, acharyas advised monthwise various dietetic regimen and code of conducts for pregnant woman which results in normal development of foetus who has good health, strength, voice, and other desirable qualitiescompactness etc. (Charaka Samhita Sharirasthana, Sushruta Samhita Sharirasthana.)
- c. Acharyas also advised that if mother does not follow proper advised lifestyle then it may result in dosha vitiation producing abnormalities of fetus (garbhang-vikriti), affecting its appearance, complexion and indriyas (sense organ) (Sushruta Samhita Sharirasthana ,Charaka Samhita sharirasthana , Astanga Hridaya Sharirasthana ).
- d. As it is now well known that smoking, alcohol, certain medications and drugs have a detrimental ill effect on the fetus, So by following this ceremony, husband and family become equipped advised to take every possible care to safeguard the physical and mental health of pregnant woman.
- e. The religious significance of this Samskara is to bring prosperity to the mother and longevity life to the unborn child.

## (B) Neonatal Samskara

### 4. Jatakarma Samskara (ceremony performed after birth or Birth rituals):

According to Charaka, after the cutting of umbilical cord (nalachhedan) the infant's birth rites should be performed. As per acharya Charaka (Charaka Samhita Sharirasthana), on first day of birth, the child should be given first feed with honey and ghrita consecrated (or blessed) with mantras as given for this purpose. Thereafter, firstly milk from the right breast should be offered (or given) to the child. A water filled pitcher consecrated with mantras should be kept near the head of the baby, probably to maintain proper humidity in Kumaragara. Acharya Sushruta (Sushruta Samhita Sharirasthana) 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 (svapanitalasamita) given two times as well as offer prang-nevartstanya (breast milk) to the baby. According to Vagbhata (Astanga Hyridya Uttartantra) ,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 as an efficient 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 both baby 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 prevents pregnancy (6) etc.

b. Delayed initiation of breastfeeding (hour to day 7) increases more risk of neonatal mortality . Honey used during this ceremony provide following benefit as:-

a. Madhu has is sheeta , guru, madhur and kashaya (in rasa), raktapitta and kapha-nasaka as well as chhedan (Charaka Samhita Sutrasthana) hridya, tridosahar etc (Sushruta Samhita Sutrasthana) .

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 multipleminerals.

c. Honey has antimicrobial properties (antibacterial activity against coagulase-negative staphylococci) .

d. Honey is also used in wound dressing .

5. Ghee has following effect on body:

a. According to Charaka, ghee is useful to rasa, shukra dhatus and oja (immunity), pitta-anilahara, svravarna-prashadanum.

b. According to Sushruta, ghee increases samriti, medha (intellect), kaanti, voice, oja, strength, is vishahar and rakshoghan.

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

d. Ghee contains fat soluble vitamins such as A, D and E. It also contains short 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, aayush(provide longevity), increase complexion (varnya), grahamapahum.

b. Shudha svarna is also said to be vatashamaka, rasayana, dipan, netrya, medhya etc. c. Gold compounds have Immunomodulatory effects.

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. Namakarana Samskara (Naming Ceremony):

A sacrament for imposing of divinity in newly-born human child. Based on the arrangement of the constellations at birth, the child is named on a day fixed by caste tradition. The Namkaran Samskara (Naming Ceremony) of the child is normally performed on the tenth or twelfth day after birth.

In Ayurvedic texts, according to Charaka on the tenth day, the mother alongwith the baby having taken bath with water containing or medicated with sarvagandha (aromatic) drugs, gaursarspa (white mustard) and lodhra, having wear light, uncontaminated and clear cloth, wearing favourable, pleasing,

light and fine ornaments. After that she should touch auspicious objects, worship the appropriate god, fire and Brahman who possessing shikha, wear white cloth, without any deformity. After swastikavachana by brahmana, the child should be kept over a bed of new (nutan), unsoiled cloths, she (mother) should sit keeping head of the child towards the east or north. Then the father should say that the child is offering prayer to the god and brahmanas, and then give two names- one Naksatrika and the other Abhiprayika (name for day to day use). It should begin with ghosa-alphabets and middle with antasth (semi-vowel) and end with usma-alphabets. Beside there should not be a letter with vrddha category, in this type of name and be identical with the names of three generation (father, grandfather and great grandfather). The name also should be famous one. The Naksatrika type of name should have similarity to the planet of birth. It should be composed of either two or four letters.

According to Sushruta (Sushruta Samhita Sharirsthana) 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 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 Naamkaran Samskara**

- Naming of the baby usually occurs on the completion of 10th day or 11th day, 100th day & 1yr.
- The name is decided astrologically on the basis of the time and place of birth of the child. Which is indicate social and communicable condition in society has its impact on the person throughout the life by identification.
- First 10 day are considered as high-risk period of newborn. 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 Samskara is advised.
- This also indicates the end of early neonatal phase.
- It 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.

#### **(C) Infantile Samskara**

##### **6. 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 forth month age (during this ceremony), following developement changes appear in infant: At forth 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 (3-4month) (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 Kashypa, the teeth insemated in fourth month are weak, decay early and are afflicted with many diseases. It should be diseased and weak.

##### **7. Importance of Karnavedhana Samskara**

- 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.

• 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

#### **8. Annaprashana Samskara** (First feeding of solid food or Feeding of cereals):

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, the child at the age of six months, should be given food light and hitkar (appropriate wholesome food).

2. Acharya Vagbhata advised that solid food should be offered to the child gradually simultaneously with discontinuing breast-milk.

3. Acharya Kashyapa 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 give some yoga for nourishment of growing child as:-

a. 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.

b. Ushna leha (electuary) cooked with vidanga, lavan, oleaginous substances is beneficial, to the one having diarrhoea, kodo should be mixed.

c. 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.

d. 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:-**

1. 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 ofgrowing child. So, it is the accurate time to introduction of supplementary feeding as phalprashan.

4. Breast milk is deficient in iron, viamin 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): Starts 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. Similiar 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 as snacks in between the serving.

#### **(D) Samskara In Preschool And School Age**

##### **9. Chudakaram (or Mundan) Samskara:**

This samskara involves shaving the head (of a son). There is a chapter named “Chudakarniye” in Kashyapa Samhita, but there is no reference available about chudakarm 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. Acharya Charaka also gives similar opinion.

##### **Importance of Chudakarm Samskara**

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

##### **10. Upanayana (Threading Ceremony) Samskara:**

1. Upnayan= Up (Near) +Nayan (Bringing). This Samskara performed before initiation of education or 5 th 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’.
2. Actual intention of this Samskara 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.
3. Individual, who is born in this world will have 3 Rinas, 1) Daiva Rina 2) Pitra Rina 3) Samaj Rina. Student will realise regarding his responsibilities in life through this Samskara. And realized about the aim for which he is born & motivated to render social service with accountability (Samaj Rina).
4. 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 Samskara important for personal and social achievements of future.
5. This Samskara, child will be sent to Gurukul where he studies under the guidance of a teacher.

##### **11. Vedarambha (Beginning Vedic study) Samskara:**

According to acharya Sushruta 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.

#### **DISCUSSION**

- In Ayurvedic literature – Kashyap Samhita is well known most important text for child development and fulfillment. Acharya Kashyap specify 16 type of Samskara particularly from the birth to the end.
- Out of these describe very important 8 Samskara, which are having scientifically helpful to nourishment of baby physically as well as mind.
- Jaatkarm Samskara is helpful to prevent infectious disorders of baby as well as mother.

- In 2nd and 3rd Samskara which denotes specialty of date, religion, cast, community as well as 3rd Samskara are helpful for development of physical and mental state.
- In a 4th Samskara- early teething procedure start that by in this time fever or diarrhea or commonly found, helps to improve immunity of child and upgrade digestive system with the help of component of vitamin C and micronutrients.
- In a Karnavedhan Samskara- act such as acupuncture that's effect to release adrenalin secretion which is support to all organism of inner level.
- In a Chudakarma Samskara – particularly helpful in personal and social hygiene that's preventing again infectious disorders.
- Upanayan and Vedarambha Samskara are markedly Improved actively of child and begins to successful person in future.

## CONCLUSION

In the present paper, it can be concluded that the Samskara (Sacraments) are religious customs (rite), rituals sacrifices a religious ceremony. Samskara described in Ayurvedic texts are based on the various stages of child growth and developments and hence provide a rational guideline toward his care during celebrating different ceremonies from very conception to childhood.

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