

Scientific Understanding of *Bala-Samskaras* Performed upto One Year of Age Group

Dr. Jyoti Kumari Jangir¹, D. Shrinidhi Kumar K.²

¹M.D. Scholar, P.G. Department of Kaumarbhritya, NIA, Deemed to be University (De-Novo), Jaipur, Rajasthan, India

²Associate Professor, P.G. Department of Kaumarbhritya, NIA, Deemed to be University (De-Novo), Jaipur, Rajasthan, India

Abstract: *Introduction:* Ayurveda and other Hindu literatures explained the concept of Samskaras to the child which aims to achieve the global and all round development of the child. Although there are many Samskaras at different ages, certain important Samskaras mentioned during first year of the life which witnesses the maximum brain growth. *Material and Method:* Classic Ayurveda literature, contemporary literature, available research updates, and scientific information available on the internet, among other sources, were searched and evaluated to explore scientific understanding of bala-Samskaras. *Aim and Objectives:* To evaluate the scientific understanding of childhood Samskaras and applicability of Ayurvedic childhood Samskaras in growth and development of child. *Discussion:* Samskaras are having multi facets benefits related to health status, adaptation status, checking of normal growth and developmental patterns, time to time correction of the mistakes in baby nurturing, and inculcation of moral and social ethics and needed correction of personality development. Global approach of Ayurveda always takes care of once physical, psychological, spiritual, social, lingual and emotional health. *Conclusion:* This research is based on a theoretical framework. This suggests that the current research is looking into applicability of bala-Samskaras in growth and development of a child. This study tries to understand an individual's personality through theories and literature reviews. Samskaras are those performances which can be given to both body and mind which brings the positive differentiation in the growing baby.

Keywords: *Bala-Samskaras*, growth and development, child health

1. Introduction

Ayurveda the ancient rich Indian medical heritage, which is also a life science, stress on adaptation of the healthy life style throughout and same is true for children. Global approach of Ayurveda always takes care of once physical, psychological, spiritual, social, lingual and emotional health. Efforts in Ayurveda to implicate these essential principles starts well before the conception, during conception, antenatal period and after birth which helps to build the optimal levels of ID, the ego and superego^[1], which play key role in development of the high quality physical, mental, spiritual and social development of the child in the later part of the life. Efforts also continue after the birth of a child to nurture by providing maximum care during the first year of life or infantile period of baby which witnesses the maximum brain growth. The children are citizens of tomorrow and developing a healthy physical and psychological status of growing baby with social adaptation with nutritional and hygienic sense is very important to form the qualitative society of tomorrow. Ayurvedic paediatrics has given more importance to *Samskaras* and has explained in detail. Indian culture has been also significantly influenced by various *Samskaras*. We can induct *Samskaras* to an individual, society or to a substance. What is expected at the end is that there should be some positive changes which can be well appreciated. This is more subjective entity which can't be measured but can be well recognized. As we know meaning of *Samskaras* is addition of certain quality, deletion of certain quality, refinement of certain quality, purification of certain quality, inculcation of certain arts,, ,skills fitness, doing work with purpose, development of self-reproductive qualities, arrangement of things in order etc. Common *Bala-Samskaras* performed within one year of age are *Jatakarmasamskara*, *Dolashayanamskaras*, *Namkarana samskaras*, *Chandradarshana* and

Suryodayadarshana Samskaras, *Nishkramana samskara*, *Phalaprashana samskara*, *Anna-prashana samskara*, *Upaveshana samskara*, *Karnavedhana samskara*, *Chudakarmasamskara* etc. In this paper our main focus is on discussion of role of these *Samskaras* in healthy life of children.

2. Material and Method

Classic Ayurveda literature, contemporary literature, available research updates, and scientific information available on the internet, among other sources, were searched and evaluated to explore scientific understanding of *bala-Samskaras*.

3. Aims & Objectives

To evaluate the scientific understanding of childhood *Samskaras* and applicability of Ayurvedic childhood *Samskaras* in growth and development of child.

4. Discussion

By keeping importance of children who can possess the glory of future of once own and the country, Ayurveda and other Hindu literatures explained the concept of *Samskaras* to the child which aims to achieve the global and all round development of the child. Maximum *Samskaras* are explained in the first year of the child as first year of the life is base and right time to seed the positive life style, emotions and habits in the unconscious mind of the baby. Although there are many *Samskaras* at different ages, certain important *Samskaras* mentioned during first year of the life which witnesses the maximum brain growth.

There are growth & development are towards used in paediatrics. Growth is objective phenomenon, with increases in the size of the body due to cell growth whereas development is more subjective and functional, involves all round facets like structural, psychological, social, moral, lingual, emotional aspect. Developmental Milestones are commonly used to assess the growth and development at different ages of life. Ayurveda explains different *Samskaras* start from conception and continued till death to assess the same. Ayurveda explains *Samskaras* at particular age to assess and recheck the expected level of development to that age and announcement of developmental status of the child. This provide an occasion to examine and to give essential advices & reminding to parents about the development of the child.^[2]

Samskaras are those performances which can be given to both body and mind which brings the positive differentiation in the growing baby. There will be addition of certain new qualities, deletion of unwanted qualities and modification of existing quality at macroscopic, microscopic and neurocognitive level^[3]. Usually this has been practiced with religious interest with hidden agenda of implementation of most essential Ayurveda principles in the routine life style of the life of the baby, so that infantile period of the child will be healthy, smooth and hassle free. This practice has been incorporated in the Indian culture since centuries and thus protecting and maintaining the healthy infantile period of the life, thus forming firm healthy background for child's future.

Certain aspects of the infantile period like maintaining the immunity and practicing the proper feeding schedule will be guided by *Jatakarma Samskara* while *Dolashayana Samskara* helps to practice proper baby care. *Suryodayadarshana Samskara* highlight the importance of exposing the baby to sunlight to prevent early infancy deficiency disorders like Rickets, while *Phalaprashana* and *Anna-prashana Samsakara* provide guideline about proper timely weaning methods. *Upaveshana Samskar* helps to identify the fine and gross motor deficits at the earliest while *Nishkramana Samskara* helps in checking the social adaptation like social smile. *Karanavedhana Samskara* helps to prevent the recurrent respiratory infections and *Chuda karma Samskara* helps in maintenance of the hygiene of the scalp and related infections.^[4] Such practices silently contribute to future all round development of the child and

decrease the prevalence of infections and nutritional problems and carry on vital infantile period in a healthy way without much pharmacological interventions and thus helps in production of a healthy individual, healthy society and country. Although in the present scenario the majority of the parents observing *Samskaras* to their kids, most of them follow it without understanding the scientific and medical benefits of the same. At times it is practiced as simple ritual practice. *Samskaras* when performed at different ages of life by performing a social function by inviting relatives experts and respected people helps to create a self-awareness in an individual. This helps to realise the individual about the newer responsibility, duties in the particular age. For example, *Upanayana Samskara* done for 8 year old baby brings certain personality and behavioural changes with inculcation of moral values and self-consciousness. Medically this help to self-experience anatomical, physiological, social, moral, psychological changes that occurs with growing age and to take precautionary measures required.

Due to drastic changes in life style of an individual due to various reasons in late 20th and early 21st century, life style becomes more mechanical with deviation from ancient Ayurveda lifestyle resulted in failure in passing on ancient Ayurveda knowledge to newer generations resulted in generation gap resulting in altered infantile care. This leads to increased infantile problems in relation to immunity, weaning problems, faulty child nurturing methods, nutritional deficiencies, and late identification of fine and gross motor problems and increased to incidences of hospital visitation and unnecessary medications to the growing baby. This not only raise the parental concern and anxiety but also make a baby the victim of excess medications. So inspite of advanced childcare system facilities the incidences of infantile problems related to immunity, nutritional disorders, weaning disorders and recurrent infections are not showing the promising down fall. This may be due to deviation from ancient way of child nurturing and result of neglecting the importance of childhood *Samskaras* in daily routine of the child. Hence there is an urgent need to implement these childhood *Samskaras* in growing baby with scientific understanding and needed parental education.

5. Review of Literature

Table 1

S. no.	Name of <i>Samskaras</i>	Timing	Scientific importance
1.	<i>Jatakarma Samskara</i> ^{[5],[6],[7],[8]}	Soon after birth	i. Helps to check and initiate sucking/rooting/swallowing reflexes. ii. <i>Madhu</i> is rich source of fructose which gives energy after birth and presence of Harmin prevents from respiratory infection. iii. <i>Ghrta</i> is also high caloric with lubricating effects. <i>Swarna</i> has its immunobooster effect.
2.	<i>Dolashayana Samskara</i> ^[9]	12 th day	i. This prevent asymmetry of the head size. ii. Swinging movement gives comfort to the baby as baby is habituated with it in intra-uterine period due to continued abdominal movements of mother.
3.	<i>Namkarana Samskara</i> ^{[10],[11],[12],[13]}	10 th day onwards (<i>charaksamhita</i>) 10 th day after birth (<i>sushrutsamhita</i>) After 10 th day (<i>AstangHridaya</i>) 10 th /12 th /100 th /1 st year (<i>AstangSangrah</i>)	i. Status of umbilical cord falls and wound healing will be completed by 10 days. ii. Naming of baby has its impact on the person throughout the life by identification.
4.	<i>Suryodayadarshana Samskara</i> ^{[14],[15]}	1 month	i. Exposure of the baby to ultra violet rays of the sun initiate vitamin D ₃ formation and prevent early infancy deficiency problems such as

			Rickets.
5.	<i>Nishkramana Samskara</i> ^{[16],[17]}	4 th month	i. Till completion of first 4 months, baby is susceptible to various infections as immune system is functionally immature. So it is risky to expose the child to an external world. ii. Head control & react to social contact by a smile or laugh and produce sound.
6.	<i>Phala-prashana Samskara</i> ^{[18],[19]}	6 th month	i. Introduction of weaning food to a growing infant. ii. Baby should gradually learn to tolerate and digest lighter food ingredients before moving on to solid foods.
7.	<i>Anna-prashana Samskara</i> ^{[20],[21]}	10 th month (<i>kashyapa</i>) 6 th month (<i>sushrutsamhita</i>)	i. Timing given here suggests the maximum limit of time to introduce the solid foods, failure to which ends in certain nutritional disorders.
8.	<i>Upaveshana Samskara</i> ^{[22],[23]}	6 th month (<i>kasyapasamhita</i>) 5 th month (<i>vagbhata</i>)	Growing child is able to sit with support by 5-6 months. This procedure is a method for checking the same.
9.	<i>Karnavedhana Samskara</i> ^{[24],[25]}	6 th , 7 th month (<i>sushrutsamhita</i>) 6 th , 7 th , 8 th month (<i>vagbhata</i>) 3 th /5 th year (<i>parashargrihyasutra</i>)	i. This <i>Samskara</i> may stimulate the strengthening of immune system in response to injury to the earlobes which initiates antigen-antibody reaction in early life period. ii. It is believed that stimulation of ear lobes stimulate adrenal gland and in turn it reduces the respiratory tract infections. iii. Injury can precipitate local lymph gland involvement with reactive lymphadenitis and thus stimulate cell mediate immunity.
10.	<i>Chuda-karma Samskara</i> ^[26]	9 th -12 th month 3-5 year (manusmriti)	i. This <i>samskara</i> offers a chance for examination of the skull and stimulate the hair growth and 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. ii. In this procedure, does not shaving of the whole scalp hairs, instead a tuft of long hair is left, which is called <i>Shikha</i> . 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.

6. Conclusion

This research paper is based on a theoretical framework. This suggests that the current research is looking into applicability of *bala-Samskaras* in growth and development of a child. This study tries to understand an individual's personality through theories and literature reviews. *Samskaras* are those performances which can be given to both body and mind which brings the positive differentiation in the growing baby. By analysing different textual references it can be concluded that *Samskaras* are highly individualistic and got its impact on producing qualitative society. There will be addition of certain new qualities, deletion of unwanted qualities and modification of existing quality at macroscopic, microscopic and neurocognitive level. *Samskaras* are having multi facets benefits related to health status, adaptation status, checking of normal growth and developmental patterns, time to time correction of the mistakes in baby nurturing, and inculcation of moral and social ethics and needed correction of personality development.

References

- [1] McLeod, S. A. (2018, April 05). *What are the most interesting ideas of Sigmund Freud?*. Simply Psychology. <https://www.simplypsychology.org/Sigmund-Freud.html>
- [2] Text book of Kaumarbhritya, Edited by Dr. Shrinidhi Kumar Acharya, ChaukhambaOrientalia Varanasi, Edition, chapter, 2016; 9: 74-75.
- [3] Shastri. C.H.S., Principles & practice of pediatrics in ayurveda, edi-2nd revised, published by SDM college of ayurveda, Hassan- 2018, p.- 283.
- [4] Arun Raj GR, Shailaja U, Prasanna N Rao. The childhood *Samskaras* (Rites of passage) and its scientific appreciation. *AyurpharmInt J AyurAlli Sci.* 2013;2(12):372-383.
- [5] Pandey Gangasahay, editor. Pt. KashinathSastriVidhyotini Hindi commentary on CharakaSamhita of Agnivesa- 1stvolume, SharirSthana, JatisutriyaAdhayay chapter 08 verse 46 Varanasi: Chaukumba Bharti Academy; Reprint: 2016. p. 950
- [6] Kaviraj Atridevgupt, editor raj vaidya pandit shrinandkishoresharmabisag acharya Hindi commentator of AstangaSangraha, UttarSthanaBalopcharniyamadhyayam chapter 01 Verse 2Reprint: 2016, p. 175
- [7] KavirajAmbikaduttaShastri, Ayurveda TattvaSandipika, Hindi commentary on SushrutaSamhita of MaharshiSushruta, SharirSthana, Garbhiniyakaranasharir, chapter 10 verse 15 Varanasi, Chaukhambha Sanskrit Sansthan, Reprinted 2014, p. 102
- [8] Dr. Megha Agrawal Dr.NagendraThakre and Dr. Sandeep Kamble, Importance of Sanskaras in Children's wjpmr 2019,5(9), 93-96
- [9] Text book of Kaumarbhritya, Edited by Dr. Shrinidhi Kumar Acharya, ChaukhambaOrientalia Varanasi, Edition, volume 1, p. 83-85
- [10] Pandey Gangasahay, editor. Pt. KashinathSastriVidhyotini Hindi commentary on

- CharakaSamhita of Agnivesa- 1stvolume, SharirSthana, JatisutriyaAdhayay chapter 08 verse 50 Varanasi: Chaukumba Bharti Academy; Reprint: 2016. p. 953
- [11] Kaviraj AmbikaduttaShastri, Ayurveda Tattva Sandipika, Hindi commentary on SushrutaSamhita of MaharshiSushruta, SharirSthana, Garbhiniyakaranasharir, chapter 10 verse 27 Varanasi, Chaukhambha Sanskrit Sansthan, Reprinted 2014, p. 105
- [12] KavirajAtridev Gupta, editor. YadunandanaUpadhayaVidhyotini Hindi commentator of Astangahridaya, UttarSthanaBalopacharniyaAdhayay chapter 01 verse 22-23 Varanasi: ChaukumbaPrakashana; Reprinted 2017, p. 616
- [13] KavirajAtridevgupt, editor rajvaidyapanditshrin and kishoresharmabisagacharya Hindi commentator of AstangaSangraha, UttarSthanaBalopcharniyamadhyayam chapter 01 Verse 27-28Reprint: 2016, p. 179
- [14] KasyapaSamhita, edited by Sri StayapalaBhisgacharya with Hindi commentary Vidyotini, Reprint edition, khilsthana, chapter 12 verse 3,Chaukhambha Sanskrit Series, Varanasi; 2006. p. 316
- [15] Acharya's text book of *Kumarbhritya*Edited by Dr. Shrinidhi Kumar Acharya, ChaukhambaOrientalia Varanasi, Edition, volume 1 p. 89-90
- [16] KavirajAtridevgupt, editor rajvaidyapanditshrin and kishoresharmabisagacharya Hindi commentator of AstangaSangraha, UttarSthana Balopcharniyamadhyayam chapter 01 Verse 40Reprint: 2016, p. 181
- [17] Acharya's text book of *Kumarbhritya*Edited by Dr. Shrinidhi Kumar Acharya, ChaukhambaOrientalia Varanasi, Edition, volume 1p.90-92
- [18] KasyapaSamhita, edited by Sri StayapalaBhisgacharya with Hindi commentary Vidyotini, Reprint edition, khilsthana, chapter 12 verse 15,Chaukhambha Sanskrit Series, Varanasi; 2006. p. 317
- [19] Acharya's text book of *Kumarbhritya*Edited by Dr. Shrinidhi Kumar Acharya, ChaukhambaOrientalia Varanasi, Edition, volume 1 p. 92
- [20] KasyapaSamhita, edited by Sri StayapalaBhisgacharya with Hindi commentary Vidyotini, Reprint edition, khilsthana, chapter 12 verse 19-23,Chaukhambha Sanskrit Series, Varanasi; 2006. p. 319
- [21] Acharya's text book of *Kumarbhritya*Edited by Dr. Shrinidhi Kumar Acharya, ChaukhambaOrientalia Varanasi, Edition, volume 1p. 93
- [22] KavirajAtridevgupt, editor rajvaidyapanditshrinandkishoresharmabisagacharya Hindi commentator of AstangaSangraha, UttarSthanaBalopcharniyamadhyayam chapter 01 Verse 41-42Reprint: 2016, p. 181
- [23] KasyapaSamhita, edited by Sri StayapalaBhisgacharya with Hindi commentary Vidyotini, Reprint edition, khilsthana, chapter 12 verse 6-8,Chaukhambha Sanskrit Series, Varanasi; 2006. p. 317
- [24] KavirajAmbikaduttaShastri, Ayurveda TattvaSandipika, Hindi commentary on SushrutaSamhita of MaharshiSushruta, SutraSthana, Karnavyadhanabandhanavidhi-adhyaya, chapter 16 verse 03 Varanasi, Chaukhambha Sanskrit Sansthan, Reprinted 2014, p. 84
- [25] KavirajAtridevgupt, editor rajvaidyapanditshrinandkishoresharmabisagacharya Hindi commentator of AstangaSangraha, Uttar Sthana Balopcharniyamadhyayam chapter 01 Verse 44-45Reprint: 2016, p. 181-182
- [26] Acharya's text book of *Kumarbhritya*Edited by Dr. Shrinidhi Kumar Acharya, ChaukhambaOrientalia Varanasi, Edition, volume 1p. 104-106