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BALA SAMSKARA AND ITS CLINICAL SIGNIFICANCE IN GROWTH AND DEVELOPMENT

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ABSTRACT

A *Samskara* is a rite of passage in nearly every civilization on the planet. *Samskara* is the process that results in definite beneficial changes in a person's life. It has been emphasised in Ayurvedic pediatrics. Furthermore, also promotes an awareness of one's rights and social status. The amount of *Samskara* varies amongst Hindu Dharma Granthas (text books), however it ranges from 16 to 40. However, there are 16 acceptable *Samskara*, ranging from *Garbhadana* to *Anteysthi Samskara*. Only 11 of the 16 *samskaras* correspond to childhood. A comprehensive examination of childhood According to *Samskara*, they were intended to prepare the newborn for correct feeding habits, ensure adequate nourishment, avoid infections, adjust the baby to the surroundings, provide individual identity, and educate the child. These aid physicians in determining a child's normal growth and development. This study is based on a theoretical framework. This implies that the current study is looking into the role of bala-Samskaras in a child's growth and development. As these Various *Samskaras* in different stages of life to mark or announce the achievement of certain milestones and to ensure proper growth and to distinguish them from children with developmental delays.

Keywords: Samskara, Bal-Samskara, Growth and development, milestones

INTRODUCTION

Ayurveda, an ancient rich Indian medical legacy that is also a living science, emphasizes the importance of adopting a healthy lifestyle throughout one's life, and the same is true for children. The holistic approach of Ayurveda consistently promotes complete health, including mental, spiritual, social, linguistic, and emotional well-being. Ayurveda strives to combine these essential principles well before conception, throughout conception, the prenatal period, and after birth, as they are critical for the child's later physical, mental, spiritual, and social development, as well as their overall high quality growth. Children are the future citizens, and their physical, mental, and social development, as well as their ability to socially adjust as they grow, are critical to creating a high-quality society. *Samskaras* have been explained in fully and given increased importance in ayurvedic paediatrics. Numerous *Samskaras* have a profound impact on Indian culture as well. Hindu literatures such as Ayurveda and others introduced children to the idea of *Samskaras*, which strives to promote the child overall and holistic way. In various contexts, the word "*Samskara*" is used to communicate various meanings. Commonly used meaning is – "*Samskaraohi Gunaantradhyanam*" -The process which brings the changes in Dravya is called '*Samskara*' [1].

Dravya's quality will noticeably improve following the *samskara* technique. These adjustments could include the addition of new qualities, the removal of undesired traits, or the modification or improvement of existing features. *Samskara* is a broad term for any procedure that results in definite positive changes in one's life. *Samskaras* are mentioned in the Upanishads as a way to grow and thrive in all four elements of human pursuit: Dharma (goodness), Artha (wealth), Karma and Kama (labor and pleasure), and Moksha (salvation) [2]. *Samskaras*' primary objective is to gain spirituality and aid in the attainment of moksha, or ultimate oneness with the divine.

Samskara can be introduced to a person, a society, or a substance and it is expected at end that there should be some positive changes which can be appreciated. Regarding the body's maturation, we have two terms: growth and development. Growth is an objective phenomenon that results in an increase in body size owing to cell proliferation and is easily quantified using various metrics like height, weight, etc. Development, on the other hand, is more individualized, functional, and encompasses all components, including structural, psychological, social, moral, linguistic, emotional, and cultural aspects. Even though quantifying development is highly

challenging, it is valued. Consequently, Modern Science uses the term "Developmental Milestones" at various ages of life.

MATERIAL AND METHOD

To investigate the scientific understanding of *bala-Samskaras*, a variety of sources including classical *Ayurvedic* literature, modern literature, current research updates, and scientific material on the internet were searched and reviewed.

AIM AND OBJECTIVES

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

2. To Discuss the scientific importance of childhood *Samskaras* in children's growth and development

Number of *Samskara* and Its Classification-

(A) According to religion, there are descriptions of forty *samskaras*, of which sixteen are of utmost importance. There are 18-21 *Samskaras* mentioned in the *Grihya* sutra. While 13 of them are explained in *Manusmriti*, 40 of them are explained in the *Gautama Grihya Sutra*. While *Maharshi Dayananda's* 16 *Samskaras* are universally accepted and taken into account by *Ayurveda Acharya's*. These 16 *Samskaras* are commonly known as the *Shodasa Samskaras* [3]

(B) *Samskara* for Pregnant Women-

1. *Garbhadhana*
2. *Pumsavana*
3. *Seemantonayana*

(C) *Samskara* at *Balyaavastha*

1. *Jatakarma*
2. *Namakarana*
3. *Nishkramana*
4. *Annaprashana*
5. *Chudakarma*
6. *Karnavedhana*
7. *Upanayana*
8. *Vedarambha*

(D) *Samskara* at *Yuva avastha*

1. *Samavartana*
2. *Vivaha*
3. *garbhadhana*

(E) *Samskara* at *Vruddha avastha*

1. *Vanaprastha*
2. *Sanyasa*
3. *Antyesti*

These *Samskaras* are as follows:

1. *Garbhadhan* -

The purpose of this *Samskaras*, which is translated as "planting the *bija*, *bijabhag*, and *bijaavayava* in the womb," is to produce healthy and high-quality offspring. *Garbhadhan* is a term for getting in shape for pregnancy [4]. *Ayurveda* claims that traditional meal planning, the use of herbal preparation, yoga, music, and medication that are all utilized in harmony are all included. The parents should both be *Purnaviryamans* and should first cleanse their bodies with *Shamana Chikitsa* and, if

necessary, *Shodhana Chikitsa*. According to Acharyas, this *Samskara* should be performed only after four years of marriage i.e., husband (25 years) and wife (16 years) [5]. For *garbhadhana*, the auspicious day and hour are predetermined, and the sacrament adheres to a predetermined protocol. In this *samskara*, the articulated mantras are essentially prayers made to God in order to assist the bride (female) in having a good son.

The significance of this *samskara* is significant because these rites purify and refine the field (woman's reproductive system) and seed (sperms), resulting in a high-quality child. As a result, this *Samskara* might be interpreted as an act primarily meant for reproduction, which is the ultimate goal of life.

2. Pumsavana -

According to Acharya Charak, this should be done after conception but before organ *vyaktibhava*, which could take up to 6 weeks. According to Sushruta, up to 2 months following conception is achieved. Here is the juice extracted from the pestle root of *Shwetbrihati*, or drugs such as *Lakshamana*, *Sahadeva*, *Vishvadeva*, and *Vatashringapestled* with cow's milk and expressed juice, then 3-4 drops should be instilled in a woman's nostril, right nostril for a male child and left nostril for a female child. The purpose of this *Samskara* is to

instill heavenly (or divine) and wonderful traits in the kid.

The Ayurvedic idea strongly believes that the mother's psychological and somatic stage influences the constitution of the kid. This could explain the mechanism through which the mother's emotions and thought patterns influence the unborn' internal organs. [6]

Samskar which are adopted at every stage of life to ensure the prosperous and fruitful life. This *Samskar* is a means for a deserving child to endow future generations with good health, noble quality, and great intelligence through strengthening mankind's innate quality. A couple's specific strategy for producing healthy children. Various authors have mentioned varied forms of procedures using specific drugs with stringent methods of taking them. The methods mentioned are to be done either pre-conception or post conception [4].

3. Seemantonayana -

It is a last *samskar* of pregnancy period of mother. Usually performed in 4th or 8th month. This *Samskara* is performed by all of the women in the family and friend group. They present her with fresh flowers, jewellery, new garments, and a variety of meals flavoured with *haldi-kumkum* and rice grain. *Seemantonayana* thus refers to dividing the wife's scalp hair and bringing it upwards from the sides. As a result, pleasant vibrations enter her body through the

Sahasrar Chakra and aid in the correct development of the foetus. Samskar performed in a month with even number are more beneficial. *Pumsavana* is performed to create a male child, whereas this rite is for the cleansing of the foetus. It is crucial to have a son, but it is even more important that he be born without defects, in good health, and with intelligence. For the general development of all foetal organs [7].

This Samskara's religious significance is to bring prosperity to the mother and long life to the unborn child. After 28 weeks, the foetus becomes viable. If the delivery occurs before this phase, the foetus's chances of survival are reduced. It could also serve as a means of announcing the pregnancy. As a result of this Samskara, which is performed with spiritual feeling, the pregnant woman's latent divine consciousness (Chaitanya) has the greatest effect on the foetus [7].

4.Jatakarma –

This is a very special procedure which is done immediately after birth. This *Samskara* is first referred in “Aschalayana sutra. It possesses Socio-cultural and medical importance. According to Acharya *Charaka*, immediately after the birth, baby should be given *Madhu* (honey) and *Ghrita* (ghee) mixed together and the dose of both being not mentioned hence taken in equal quantity [8]. Mantras are recited before it, and mantras are chosen from several Vedas based on *Jati*, *Kula*, and *Varna*. After this

procedure Breast feeding should be started with right breast, to maintain proper humidity in *Kumaragara*, a pot filled with hot or cold water (depending on the season) chanted with mantras should be maintained near the baby's head. According to Acharya sushruta after receiving the baby should sprinkle cold water. After that, *Anamika's* finger is used to lick three times a mixture of honey, ghee, and Ananta powder that has been sanctified with mantras. Lakshmana-treated honey and ghee are given three times on the second and third days. On the fourth day, mother's milk is given twice after receiving honey and ghee in a quantity that fills the new-born's (*Svapantalsamita*) hand [9].

It signifies that Feeding should be started only after attaining the normalcy. Cold water sprinkle over baby's face prevent from apenic attacks and to get rid of stress. Sucking, rooting and swallowing reflexes are checked by making baby like *ghrita* and *madhu* that further cleanses respiratory tract also soothing and lubricating effect. The concept of tropic feed (a minimum amount of the feed given to the baby to initiate intestinal movements and to activate the gut) is completely fulfilled by *Jatakarma* Samskara. *Ghrita* is high caloric diet which provides immediate source of energy. The compound "Hemin" found in honey is beneficial for clearing the respiratory tract and aids in bowel evacuation. Since honey

includes a lot of pollen, this might be seen as the first step in building immunity against allergens. Giving *Madhu* and *Ghritain* the same amount is a *Samyoga Viruddha*, which could aid in immune development. To maintain humidity in the nursery, it is easy, safe, and accurate to fill a pot with water according to the season.

5. Namakaran –

The family members hold a religious ritual to maintain the name of the newborn kid, which gives the youngster a sense of identity. In order to begin guiding the person in their life, guardian devas (angels) must first establish contact with the individual. This is another purpose of the ceremony. It can be performed at 10th day according to *charak*, from 10th day of life onwards according to *sushruta* and *ashtanga sanghrraha* and can be postpone upto 100th day according to *ashtanga hrudya*. On the above mentioned day *sutika* i.e mother should take bath with medicated water, wear clean cloths and ornaments, perform Pooja to *devtas*. Baby should be wrapped with clean white clothes and positioned to direction head faces north or east [10-12]. By worshiping the Kula *Devata*, the father should preserve two names for the baby: *Nakshatrika Nama* and *Abhiprayika Nama*. The *Nakshatrika Nama* should be from the same *Nakshatra* as the child's birth. *Adi*, *Madhya*, and *Antya Akshara* should be ordered differently in *Abhiprayika Nama*.

Adi Akshara should be in *Ghosha Varna*, *Madhya Akshara* in *Kanthastha Varna*, and *Antya Akshara* in *Ushma Varna*. The letters in a son's name should be even, whereas the letters in a daughter's name should be odd. Acharya *Charaka* has described *Ayupariksha* after naming ceremony, which is deciding the healthy and diseased condition of the baby [13].

Name gives personal identity and has its own significance in future life. The child should be named in a meaningful way that displays a dignified trait. A baby's name encourages healthy psychology, physical and mental growth. It's a social tool for significance. The current generation performs this rite without understanding its medical and scientific significance. The significance of a person's name in situations such as blood transfusion, medical record maintenance, and medico legal issues. Only then should the *Namakarana* Samskara be performed because the first 10 days of neonatal life are a dangerous period.

6. Nishkramana –

This procedure is recommended during a child's infantile era, when a baby is carried out of the house for the first time following birth. In 4th month or onwards as per Acharya *vagbhata* and *kashyapa*, baby can be taken out of the house to the external environment by father and mother [14]. Baby should be bathed and dressed in a clean cloth that has been adorned, and he or

she should be carried out while reciting *vedic mantras* with *Agni* and *Skanda*. The kid should be taken to a temple for the first time and made to view God and bend the head while looking at unknown surroundings and being exposed to new environments. After praising the burning fire with *Ghrita* and *Akshata* and honouring the Brahmana, God Vishnu, *Skanda*, *Matrikas*, and other family gods with *Gandha* (fragrances), *Pushpa* (flowers), *Dhupa* (fumigations), *Mala* (garlands), and other gifts and edible substances, among other practices, they should return to his or her own home, the physician should recite the mantra for offering prayer.

It has significance in the examination of certain developmental milestones. Baby is prone to numerous infections till the end of the first four months because the immune system is functionally underdeveloped. The new-born is exposed to powerful sun rays, resulting in the disappearance of physiological photophobia and the entire development of the eye and vision apparatus. As the child meets new people, its reaction in the form of a social smile, laugh, fear, anxiety, or curiosity can be noted. By the end of the fourth month, the kid has developed head control. The child in the temple turns his head in response to bell sounds. Lifting the head with total head control can be shown here. This provides an opportunity to assess the baby's

developmental state. Gripping reflex (3-4 months), putting reflex (3-4 months), stepping reflex (3-4 months), rooting reflex (3-4 months), tonic neck (2-6 months), and Moro's reflex (3-4 months) all disappear. However, the continuation of these reflexes is symptomatic of cerebral palsy.

7. Annaprashan –

Introduction of solid foods for first time is *Annaprashan*. It is performed at 10th month (*Kashyapa*), 6th month (*Susruta* and *Vagbhata*) or 5th/6th month (*Gruhya sutras* [15]). Acharya *kashyapa* explained the *phalaprashan* in 6th month as baby gets slowly practiced to tolerate lighter food first. On auspicious day of *Prajapati Nakshatra* after worshipping *Devtas*. followed by *swasti vachana* and *manglachharan*. Cooked food made with different substance's like *mamsa*, *payas*, *dadhi* etc. should be kept in square portion which is smeared with *gomaya* and covered with *darbha*, flowers, *gandha malas* etc. The ritual is carried out by a physician. After feeding the Agni, the remaining food should be squeezed with thumb and is given to the child 3-5 times [16, 17].

This demonstrates Ayurvedic *acharyas* expertise of weaning food introduction to a growing new-born. Solid food should be introduced only after teeth eruption. Scientifically, the moment for solid food has arrived because the GIT has completed its enzymatic activity. Starting solid food

before this age results in fat accumulation, which might be troublesome later on. Breast milk is low in iron, vitamin A, D, K, and calcium, thus by performing the *Phalprashana* and *Annprashana* ceremonies with breast milk, we can lessen the deficit of these critical vitamins. Prolonged breast feeding may result in calcium deficient illnesses like as rickets and scurvy. Only breast milk and other liquid foods such as dal water and fruits may be insufficient to meet the baby's daily needs. Solid food rich in protein, fat, and carbohydrates can only satisfy the need. Fruit juices, especially those high in vitamin C, should be given to infants starting at six months of age. This provides the opportunity to examine child through milestone – In 6 month starts sitting with own support (tripod fashion), reaching out to hold things (uni-dextrose), pronounce monosyllables, Stranger recognize or anxiety, etc. In 10th month stands and sits with support, pronounce bisyllables, waves bye-bye, etc

8. Chudakarma -

The *chudakarma* samskara is explained for protection of child, where first time shaving of the scalp hair will be done. This samskara dates back to the Vedic period, with references in *Atharva Veda* stating that the shaving blade should be clean and harmless while doing *chudakarma*. This is performed when sun is in *Uttarayana*. This is done within 1 year/up to 3 years (*Manusmriti* and

Ghraya Sutra) This *Samskaras* performed in order to attain longevity, strength and radiance [18]. Acharya *Charak* says this gives strength, vigorous, purity and beauty. According to *Susrutha*, the cutting of hairs, nail gives lightness, prosperity, courage and happiness [19, 20]. Shaving does not relate to shaving the entire scalp; instead, a tuft of long hair is left called *shikha*. *Sushruta* provides a scientific explanation, stating that this area is the location of *Sira* and *Sandhi*, and that these top hairs defend this area.

The Samskara offers a chance for examination of the skull, and stimulate the hair growth [21]. Anterior fontanelle, which is a weak area of skull with unossified bones and separated suture begins to close by 9-12 months and process ends by 18 months. Overriding sutures, craniotabes, widely dispersed sutures, microcephaly, flat occiput, macrocephaly, and other skull abnormalities are studied. Shaving helps to prevent some skin issues, such as cradle cap, which later progressed to seborrheic dermatitis due to perspiration accumulation in the scalp area caused by blocked sweat glands. Which untreated leads to predisposing factor of psoriasis.

9. Karnavedhana –

Ear lobe piercing is performed on the 6th/7th/8th month (*Susrutha* and *Vagbhata*) or the 3rd to 5th month (*Parashara Gruhya Sutra* [22]). This practice is carried out on the auspicious day of *Shukla paksha* following

prayer, oblation, and homa. The child should be placed on the lap of the mother or wet-nurse, and the physician, while pulling the ear with his left hand, should pierce the ears in the middle of the Karnapeetha where the skin is thinner (Daivakrita Chidra) with his right hand slowly and evenly by needle or owl in case of thin and thick lobes, respectively [23]. In the event of thin skin, a needle (Suchi) is used, and in the case of thick skin, an Aara is utilized. Right ear is pierced first for boy while, left ear for girls then *pichuvarti* be inserted.

Karna vedhana refers to both the protection of the child from various ailments and the ornamentation of the child. The piercing of the ear may result in an antigen antibody reaction, providing the child with passive immunity. Stimulation of the ear lobes stimulates the adrenal glands, which lowers respiratory tract infection. This act also stimulates the immune system, resulting in secondary immunity to a range of infections. It is thought that simply hearing sacred music removes sin and nurtures the spirit [24].

10. Upanayan –

The ceremony is held when a child is initiated into a school or *gurukula* after being screened and chosen by the teacher. This Samskara is the first step on this long journey towards the goal of self-realization [25]. It co-relates the pre-school age. Parents bring their children closer to their teachers,

while teachers bring their students closer to their knowledge of books. Knowledge takes a youngster closer to *Brahmatwa*, or Ultimate Truth. The *Upanayana Samskara* is regarded as extremely valuable. The teacher performs the *samskara* with *savitri mantra*. A sacred thread which is made up of *munja grass*, fibers of *moorva* and hemp threads as per the caste and religion [26-27]. Also included in the costume are skins from black antelope, spotted deer, and goat and stick of *Bilwa* (*Aegle marmelos*) or *Palasha* (*Butea monosperma*), *Vata* (*Ficus benghalensis*) or *Kadhira* (*Acacia catechu*) and *Peelu* (*Salvadora persica*) or *Udumbara* (*Ficus racemosa*). According to *Gruhya Sutras*, it is performed at 8 years (Brahmins), 11 years (Kshatriyas) and 12 years (Vaishyas). While according to *Manusmriti*, it is done at 5 years (Brahmins), 6 years (Kshatriyas) and 8 years (Vaishyas). This Samskara signifies a spiritual rebirth as it were. After the *Upanayana* is performed the young lad becomes a *dvija* i.e. twice born [28]. Manu's opinion of commencing education at the age of 5 years appears to be more rational. A thread wrapped around the waist may serve the purpose of assessing physical growth and ruling out malnutrition. Real professional study starts at the earliest age possible in a specialized field along with gaining of other required knowledge.

11. Vedarambha –

The Samskara is variously named, it is called *Vidyarambha*, *Akshararambha*, *Aksharasvikarana* and *Akshara lekhana* by different writers [29]. As the child acquires capacity, strength to learn and education should be started. Usually performed at 8th year [30]. *Veda* is *Vedic* literature while *arambha* means the beginning. Hence *Vedarambha* literally means ‘commencement of studies of *Vedas*’. This ceremony is performed on any auspicious day after the *Upanayanam*. In front of the sacred fire, the student takes a vow of dedicating himself to serve his *Guru* and to live a disciplined life. The student follows the path of *Brahmcharya* and focuses only on the education [31].

On the tongue of the child the letters “*Hari SriGanapataye Namah Avignamastu*” and all the alphabets are written with a piece of gold. The child is made to write the same letters from “*Hari Sri*” onwards with its index finger on raw rice in a bell metal vessel and the child is made to utter each word when it is written. Either the father of the child or an eminent teacher officiates at this ritual [32]. This is a period of accelerated brain development. During the preschool years, the face expands and the jaws widen due to the eruption of permanent teeth. Crude locomotor skills are used in specialized activities and games to allow children to enjoy and play.

Other Samskara-

1. Dolashayan -

The mother places the infant in a cradle for the first time after delivery. It is performed on the 12th day. *Dola*, or cradle, is traditionally composed of cloth that is tightly packed from all four sides, and when baby is placed on it, it automatically creates specific space for air entrance, giving the sense of being in uterus as baby attains same position as that of the uterus with good sleep. The range of swinging movement is greater, so the infant enjoys it and sleeps well. Visitors are not infected, and the idea of isolation is followed. Avoids head asymmetry. Done after the kid has recovered from the tiredness of birth [33].

2. Suryadarshan or Chandradarshan -

It is commonly done in the first or third month, when the new-born is taken out of the house and exposed to the rising sun and moon. At the end of one month after birth, the new-born is stabilized by every means. Testing a child's development to look at things is a basic approach of testing head control. The production of vitamin D3 begins when a baby is exposed to UV radiation from the sun. By this age, physiological photophobia has also vanished. This is a diagnostic test that determines whether a child's eyesight has been corrected or whether he or she can see the moving sun or moon by the end of one month.

3.Upaveshana -

From the sixth month on, the infant is taught to sit with support on the floor and practice for a few minutes. The child gradually progresses from crawling to sitting position. This automatically launches the sitting milestones and assesses the various milestones like as rolling over, sitting with support, sitting without support, crawling, and creeping. Because this is the stage at which the pincer grasp develops, the baby enjoys playing with items [34].

DISCUSSION: -

The various *samskara* mentioned in ancient Hindu texts and culture are important in one's life from birth till death signifying social as well medical importance. In the materialistic world we have no time to follow these *samskara* rituals which leads to the deviation in the child's growth, development, social and spiritual health. Also this leads child to face the problem's regarding health such as delayed development. It signifies Growth and development and the ceremonial announcement of milestones achieved providing with periodical screening. Samskaras provide sound mental and physical health and the confidence to face life's challenges [35]. There are several samskars at different ages with particular essential samskar noted during the first year of life which witnesses the most brain growth. 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. Knocking way of teaching good things to budding baby is a Samskara. There is a scientific effect of hormonal secretion. The significance of this Samskara is to get a child with good health & intellect.

The significance of this Samskara is to evoke celestial and excellent qualities in the child. Inserting the juice of Banyan tree was a device meant for preventing abortion. In the opinion of Acharya Sushruta, the Banyan trees has got the properties of removing all kind of troubles during pregnancy e.g. Excess of bile, burning and to identify & support the conception & for the welfare of child and to bring prosperity to mother & long life to unborn child. [36] Also brings positive differentiation in rowing baby. There will be addition of certain new qualities, deletion of unwanted qualities and modification of existing quality at macroscopic, microscopic and neurocognitive level [37]. Samskaras can rejuvenate and revitalize the body. They can improve physical strength and stamina,

allowing you to work for longer periods of time. They revitalize the mind, improving concentration and intellectual capacity. During the course of a person's growth and development, he or she goes through many stages of motor, sensory, neuromuscular, social, and cerebral development, which are referred to as developmental milestones. They must occur within the time frame specified, or they are referred to as delayed developmental milestones.

CONCLUSION: -

A theoretical framework underpins this study paper. This implies that the current study is looking into the role of bala-Samskaras in a child's growth and development. Through the use of theories and literature reviews, this study attempts to comprehend an individual's personality. Samskaras are performances that can be offered to both the body and the mind, resulting in a beneficial differentiation in the developing baby. By examining many textual references, it is possible to establish that Samskaras are very individualistic and have an impact on the production of a qualitative society. At the macroscopic, microscopic, and neuropsychological levels, new characteristics will be added, undesired qualities will be removed, and current qualities will be modified. Samskaras have multiple benefits related to health, adaptation, checking of normal growth and developmental patterns, correcting mistakes

in baby nurturing on a regular basis, instilling moral and social ethics, and correcting personality development.

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