

# Role of Nishkramana Samskara in Phakka Roga in Children

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**Abstract:** The rites of passage that occur in a person's life and are documented in ancient Sanskrit texts are called *Samskaras*. From the time of a person's birth until their death, they have significant cultural events. *Samskara* cultivates awareness for achieving one's rights and social standing. The doctor can evaluate the child's appropriate growth and development during *samskara*. The word "*Kumaravastha*" (childhood) refers to the fundamental characteristics of this age group, which include boosting immunity, developing physical and mental fortitude, managing the intake of food, and reducing the frequency of illness in developing kids. Thus, in this case, the *Nishkramana samskara* is essential to the development that is recommended at the infantile stage, when the baby is taken outside the house for the first-time following delivery, usually to a temple [1].

**Keywords:** *Nishkramana samskara, Phakka roga.*

## 1. Introduction

*Phakka roga* is classified under *kuposhanajanya vyadhi*. A lack of adequate mineralization of growing bones results in rickets. *Phakka roga* is a condition that affects growth and development in children. The *Samprapti* of disease involve *Agni dosha* caused by etiological factors & malnutrition which affect process of digestion, metabolism & absorption thus body tissue becomes nutrients deficient which results *Ati drava mala pravrutti, Atimutrata* and improper utilization of *Ahara rasa* finally child becomes malnourished and *Phakka roga* occurs [2]. This suggests that the infant is still unable to take a few steps unassisted steps even after turning one year old. This could indicate delayed milestones or immaturity of the pyramidal tract or central nervous system [3]. The child remains crippled even after turning one year old. A child typically reaches the walking milestone around 12 to 13 months of age.

In *Ayurveda* the word *Samskara* is introduced as process for qualities improvement carried out by enclosing specific qualities [4]. *Samskara* is turning point of life and need to be celebrated, *Samskaras* are great time-tested tools in our traditional system which helps to cure out great personality "The primary purpose of *Samskara* is to attain spirituality and help for *moksha*. At a secondary level the *Samskaras* are cultural events that provide occasion for family and friends to get together bond that bonds the basis of peaceful life to improve the life with more consciousness. *Samskara* in *Garbhini Avasta*- these are the *Samskara* done during the period

of pregnancy. This can be reflected to as the prenatal *Samskara*. The three *Samskara* which coincide under *Garbha Samskara* are *Garbhadhanam, Pumsavanam & Simantham*. *Samskara* after birth includes *Jatakarma Samskara, Nishkramana Samskara, Chudakarma Samskara, Upaveshana Samskara, Annaprashana Samskara Karnavedhana Samskara, Vedarabha Samskara, Upanayana Samskara* which helps to support the developmental milestone [5].

## 2. Classification [6]

*Phakkaroga* is mainly classified into three groups on the basis of their causes.

- Kshiraja Phakka*
- Garbhaja Phakka*
- Vyadhija Phakka*

### A. *Ksheeraja Phakka*

It occurs due to *Kaphajstanya sevana* by the child (*balak*) and child (*balak*) become *krusha*.

### B. *Garbhaja Phakka*

If lactating mother becomes pregnant, then quantity of milk secretion becomes less in that mother. There are less nutritional content in milk which is required for growth and development of child. Because most of the part of nutrition is used for growth of fetus in mother~ so child does not get sufficient nutrition from milk of mother and their is no proper growth and development in child. Then gradually child becomes retarding growth (*krusha*). This is known as *Garbhaja Phakka*.

### C. *Vyadhija phakka*

In this *Vyadhija Phakka* child suffers from *Nija* and *Agantujadi roga* (disease), hence child suffers from *Ksheenata* of *mamsa, Bala* becomes emaciated, abdomen becomes protuberant, head and face becomes more dominant, wasting of muscles.

## 3. Sign and Symptoms

- Dry, erect and stiff body hair
- Big nails
- Foul smell, dirty
- Irritable

- Dyspneic
- Excessive feces, urine
- Abnormal thick nasal discharges [7].

#### *Asthi Vakrataa* in Children or Rickets

- Bone tenderness in various parts of the body.
- Dental problems – delayed formation of teeth, holes in the enamel, increased cavities in the teeth.
- Muscle weakness – Richetal myopathy
- Skeletal deformities like bowed legs (Genu Varum), knock knees (Genu Valgum), Cranium deformities (Skull bossing), Spinal deformities.
- Stunted Growth, short stature.
- Soft skull (Craniotabes).
- Costochondral swelling – Rachitic rosary.
- Harrison's groove – A horizontal groove along the lower border of the thorax equivalent to costal insertion of diaphragm.
- Widening of Wrist and bowing of the distal radius and ulna and progressive lateral bowing of the Femur and Tibia, widening of the ankle can be seen.
- Breast bone pushed forward (Pigeon shaped chest) *Asthi Vakrataa* in Adults or Osteomalacia [8].

#### 4. Samskara [9]

Religious rituals known as *Samskaras* purify the body, mind, and intellect to make a person suitable for society.

The definition of “*Samskara*” in *Ayurveda* is explained as “*Samskaro hi gunataradhanam*” which means “qualitative improvement carried out by incorporating the specific qualities”

According to *Ayurveda*, distinct *Samskaras* correspond to distinct life stages, signifying the achievement of distinct developmental milestones and guaranteeing healthy development while also setting them apart from children experiencing developmental delays. *Samskaras* are mentioned in the *Upanishads* as a way to advance in all four facets of human endeavor: *Dharma* (righteousness), *Artha* (wealth), *Karma & Kama* (work & pleasure), *Moksha* (salvation).

#### A. Number of Samskara

The number of *samskaras* varies from 13-40 in different communities.

Table 1

| S.No. | <i>Shastras</i>              | Number |
|-------|------------------------------|--------|
| 1     | <i>Gautama Dharmashastra</i> | 40     |
| 2     | <i>Grihya Sutras</i>         | 12-18  |
| 3     | <i>Manusmriti</i>            | 13     |
| 4     | <i>Maharishi Dayananda</i>   | 16     |

Some *Samskaras* are medically important and some are socially important. The most traditionally accepted number is 16 and they are referred as “*Shodasa samskaras*”

Classification of *Samskara* [10]: Individuals are categorized into three main groups based on their age or the stage of life at which they execute the *Samskara*.

#### 5. Discussion

*Nishkramana samskara*, in a literal sense, means outing ceremony. The ceremony signifies the child's first time leaving the house and interacting with the world. Experience of nature is introduced to them with the presence of spiritual prosperity. The ritual is significant in Hinduism and has a critical scientific logic behind its practices. The ideal time to take the infant on an outing is during the fourth month of life [11]. Additionally, their immunity is detrimental to their interactions with the outside world. An auspicious day of the fourth month, such as an *Ekadashi* or *Pradosh* the *Nishkramana* in the second month; otherwise, it usually takes place in the fourth month. On the day of *Nishkramana*, a square area in the courtyard from where sun can be seen is plastered with cow dung and clay and the sign of *svastika* is marked on it. The mother of the child scatters grains of rice over it. The child is brought and the ceremony ends when the father makes the child look at the sun with the sound of the conch-shell and the chanting of *Vedic* hymns [12]. *Phakka* is a clinical manifestation with continuous deterioration of growth associated with delayed motor developmental milestones, impending failure to thrive.

Hence *Nishkramana* is such a *Samskara* where the baby is exposing nature, feeding habits, bowel habits, weight gain pattern, attains steady rate and the baby starts thriving well by

Table 2

| S.No. | <i>Vayavargeekarana</i> | <i>Samskara</i>   | Description   |
|-------|-------------------------|---|---|
| 1.    | <i>Garbavastha</i>      | <i>Garbaadhaanam</i><br><i>Pumsavanam</i><br><br><i>Seemanthonayanam</i>  | The initial meeting between a husband and wife in order to conceive.<br>Ceremony should be carried out when someone wishes to have a healthy kid and when the first indications of conception are noticed.<br>“parting the hair upwards” is the literal meaning of <i>simantonnyana</i> , also known as <i>simanta</i> or <i>simantakarana</i> . The purpose of the ceremony is to wish the mother a safe delivery and a good development for her child.  |
| 2.    | <i>Balyavastha</i>      | <i>Jaatakarma</i><br><br><i>Naamakarana</i><br><i>Nishkramana</i><br><br><i>Annaprashana</i><br><i>Choodakarma</i><br><i>Karnavedhana</i><br><i>Upanayana</i><br><i>Vedaarambha</i> | Following the infant's birth, the mother begins breastfeeding for the first time after reciting a <i>mantra</i> . The newborn is also given a secret name and given honey and ghee.<br>This ritual gives the child a formal name. executed on the eleventh day.<br><i>Nishkramana samskara</i> literally translates to “an outgoing ceremony” sixth among Hinduism's sixteen <i>samskara</i> in this ceremony. The event marks the child's first experience venturing outside the home and engaging with the outside world. They are introduced to the natural world while experiencing spiritual riches.<br>This ceremony is performed, when the child is given solid food ( <i>anna</i> ) for the first time.<br>The term “lock or tuft of hair” retained after the remaining portion is shaved off is called a “ <i>chooda</i> ”. Done in 7 <sup>th</sup> or 8 <sup>th</sup> month, piercing of ear.<br>The thread ceremony. The child is thereafter authorized to perform all rituals.<br>Study of <i>Vedas</i> begins with the guru. |

this time. Baby when taken outside usually gets exposed to strong rays of the sun. disappearance of physiological photophobia and complete development of the apparatus of the eye and vision are the important criteria's for external exposure which will be attained by this time.

*Kashyapa* clearly mentioned that child should be taken to a temple. Following factors in and around the temple helps to assess the developmental milestones at 4<sup>th</sup> month of age:

1. Red or different colour of flags – colour vision/ accommodation.
2. Ringing of the bells, mantras – response to sounds.
3. Looking at the god – head control.
4. Bowing head to gurus – range of movement of neck.
5. Many unknown people – response to stranger.
6. Response to greeneries – trees, birds, etc., by close watching, laughing, waving etc.

This provides an opportunity to examine/reassess the developmental status of the baby, to give necessary suggestions and treatment plan to prevent GDD in early stages [13].

Global developmental delay is an umbrella term used when children are significantly delayed in their physical and cognitive development. There will be delay in the gross motor, finemotor, psychological, language, emotional and social development.

*Kashyapa* explains the same concept as follows: Causative factors.

- Consumption of breast milk by a child born to a mother with a *Vata* or *Pitta Prakriti*.
- Child consuming breast milk of a mother with salty taste.
- Consumption of milk of the mother, who is multiparous.
- Consumption of *Tridosha* vitiated milk by the baby.

*Lakshana*'s of GDD in a baby:

*Pangu* – gross and fine motor developmental delay and delayed milestones of the loco-motor system.

*Jada* – delayed physiological and emotional development and an inactive child.

*Muka* – delayed lingual development and disturbed sensory development [14].

## 6. Conclusion

The single and distinct nutritional ailment or *Kuposhana janya vyadhi*, that *Kashyapa* can describe is *Phakka roga* (no other author addressed this illness). *Nishkramana Samskara* is essential for identifying a baby's delayed developmental milestones at an early age and can stop the illness with early intervention. Thus, I will sum up stating that *Nishkramana Samskara* is a valuable tool for early disease detection and prevention.

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