

A REVIEW ON SWARNPRASHANA SAMSKARA**Dr. Sneha Gutakar* and Dr. Rukmani Sharma**

¹Assistant Professor, Kaumarbhritya Department Shree Lakshmi Narayan Ayurvedic College and Hospital Amritsar.

²Department of Roga Nidana Shaheed Kartar Singh Sarabha Ayurvedic Medical College, Sarabha.

Article Received on
14 Nov. 2020,

Revised on 04 Dec. 2020,
Accepted on 24 Dec. 2020

DOI: 10.20959/wjpr20211-19573

Corresponding Author*Sneha Gutakar**

Assistant Professor,
Kaumarbhritya Department
Shree Lakshmi Narayan
Ayurvedic College and
Hospital Amritsar.

ABSTRACT

Ayurveda is an alternative system of Medicine with Historical roots in Indian Sub-continent. It is one of the World's oldest Holistic healing systems. It is a science that deals with health promotion, Disease prevention and Rejuvenation. Swarnprashna Samskara, an age old Vedic Immunization technique, was prevalent since Ancient days. It is one of the sixteen Samskaras mentioned in Ancient Ayurvedic Literature. Swarnprashna Samskara is also known as Swarnprashana, Swarnbindu Prashana or Swarnamrita Prashana. It involves the administration of Microfine and Calcified gold particles called Swarn Bhasma mixed with Honey and Ghrita fortified with Medhya Drugs that acts as Immunomodulator and promotes Cognitive and physical development in Children. This article deals with the conceptual study of Swarnprashna Samskara.

KEYWORDS: Ayurveda, Rasayana, Sanskar Swarnprashan Sanskar.

INTRODUCTION

Since ancient times metals and minerals are been widely used in medicines and considered to be therapeutically effective.^[1] *Swarna* is the most precious metal among *Sapta Loha* also catagorised uder *Shudha Loha* and said to have preventive and protective qualities. It is one of the most ancientmetal used for sculptures of God and Goddesses, coins, ornaments etc, even used as preventive and curative purposes.

Its earliest references are been found during prehistoric period, mainly mentioned in *Hrinaya* (synonym of Swarna) in vedas.^[2] Ancient Ayurvedic literature has been traced with the usage of Swarna as a single or along with various combination of herbal or herbo-mineral preparation.^[3] The health care system prevailed in ancient world have hence suitably and efficiently used Swarna after properly understanding the potency of the same. Ancient indian literature mentioned that a *Dhwija(Brahmin)* has to undergo *Sanskara* like *Jatakarma* and *Chudakarma* to get rid of impurities which may be present in the *Bija* and also due to the *Garbha*.

Oral administration of processed *Swarna* in children is an ancient and unique practice mentioned as *Swarnamrita Prashana* Evidently explained that the use of *Swarnamrita Prashana* in children does *Medhavaradhana* (improving intellect), *Agnivardhana* (promoting digestion and metabolism), *Balavardhana* (promoting immunity and physical strength), *Ayushyam* (Promoting longevity), *Mangalam* (auspicious), *Punyam* (Virtuous), *Varnya* (improves complexion), *Vrishya* (fertility), *Grahapaham* (protection against infectious organisms).^[4] *Maasathparamamedhavi* (if fed for one month, child will be extremely intelligent), *Vyadhibhirna cha drishyate* (will not be attacked by any disease) and *Shadbhirmasesruthadhara* (if fed for 6 months, child will be able to retain whatever he hears) are the classically detailed benefits of *Swarnaprashana*.

Swarna Prashana: it is a procedure in which *Swarna Bhasma* is been taken along with herbs, in the form of liquid, semisolids or paste form by children.^[5] *Swarna Prashana* is been followed as a cultural practice in India as *Jatakarma Sanskara*. it is a *sanskara* which is performed at the time of child birth prepared by triturating Swarna along with honey, ghee and water on a pre-washed and clean stone facing eastern direction and made the infant lick the same.

Swarna Bhasma

Bhasmas of dhatus posses *Rasayana* properties therefore does *Ayana of Rasadi Dhatus* as well as *Shamana of Doshas*. *Swarna Bhasma* (incinerated gold), is indicated for internal administration and is *Kantikara* (complexion) and also increases *Medha* (intellect), *Smriti* and *Mati* (attentiveness).^[6] *Swarna bhasma* has been therapeutically made of use in bronchial asthma, worm infestation, rheumatoid arthritis, schizophrenia, anorexia, diabetes mellitus, ophthalmic disorders, tuberculosis, anemia, cough, memory, grief, fever, mental stress, dyspnoea, debility, sterility, poisoning, muscular dystrophy and nervous system diseases.^[7-8]

Swarnaprashana has also been explained as Jatakarma Samskara by Acharya Vagabhata wherein a baby should be made to lick the mixture of madhu and ghritha mixed with Anantha (Swarna) fortified with sacred mantras three times a day in order to attain medha (intellect), ayu (long life) and bala (good strength).^[9] Acharya also mentioned Hemaadiprashana wherein swarna is mentioned with synonyms-Hema, Kanchana & Kanaka, along with herbal drugs mixed with madhu and ghritha, when consumed for a period of one year bestows good Vapu (body growth), Medha (intelligence), Bala (strength), Varna (colour) and Subha (goodness).^[10]

The specific benefits of *Swarnaprashana* according to the duration of administration have been mentioned such as:

- If administered for 1 month, the baby will become *Parama Medhavi* (highly intelligent) and *Vyadhibhir Na Cha Drusyate* (will not be affected by any disease)
- If administered for 6 months, the baby will become *Srutadhara* (will be able to remember the things, which are just heard).^[11]

In *Lehana* it should be administered in *children*. Acharya Sushruta suggests administration of *Swarna* along with other herbs like *Shankhapushpi* (*Convolvulus pluricaulis* Choisy), *Kushtha* (*Saussurea lapa* Clarke), *Vacha* (*Acorus calamus* L.), etc., with honey and ghee for a period of one year.^[12] The term *Kumara* is also used in the same context that can be considered as a child of the age group in whom development of reproductive system is not yet complete.^[13] In all above references, it is said that *Swarna* should be administered along with honey and ghee.

Acharya Vagbhata mentioned *Swarna* with the combination of herbs to be consumed along with *Shankhapushpi* (*Convolvulus pluricaulis* Choisy), *Vacha* (*Acorus calamus* Linn.), *Padma Kinjalka* (stamen of *Nelumbo nucifera* Gaertn.), and *Vidari* (*Pueraria tuberosa* DC.) respectively.^[14] A glimpse of administration of *Swarna* in newborn is also found in the text *Rasaratna Samuchaya*, which is very similar to above references. There is no reference of any specific day or time for *Swarnaprashana* in children.

There are no evidences mentioned by Acharya Kashyapa regarding the dosage for *Swarnaprashana* in specific. However, he has given general dosage for children according to age in the same context from birth and same can be followed to fix the dosage

of *Swarnaprashana*. A few other available references regarding per day dose of *Swarna Bhasma* has been mentioned such as

- $1/4^{\text{th}}-1/8^{\text{th}}$ Ratti (15–30 mg) *Swarna Bhasma*.^[4]
- 2 *Gunja* (250 mg)^[15]
- 1 *Gunja* (125 mg)/As per age^[16]
- 1 *Harenu*^[17]
- $1/32$ Ratti (3.9 mg)^[18]
- 15.5–62.5 mg of *Swarna Bhasma*.

DISCUSSION

Swarnamritaaprashana is a herbo-mineral preparation with extracts of herbs in Ghrita media possessing properties being Rasayana, Balya, Medhya and Tridosahara. *Swarna Bhasma*, the principal ingredient of *Swarnamritaprashana* enhances immunity. Acharya Kashyapa coined the term *Swarnaprashana*.^[19] By considering various references it can be said that the term *Swarnaprashana* signifies the administration of gold alone or along with other herbs in a *Leha/Prasha* form. He describes *Swarnaprashana* in the context of *Lehana*. It has been indicated for healthy children but have compromised breastfeeding and are having minor functional problems of metabolism. It is contraindicated in seriously ill children and also on daily basis. Even though *Lehana* is contraindicated on a daily basis, *Swarnaprashana* alone can be continued for a period of 1 or 6 months to get its specific benefits in children. *Swarna Bhasma* has been incorporated both in Ayurveda and medical science for rejuvenation and immunomodulation in many chronic diseases. *Swarnamritaprashana* can be administered in all children due to enhance properties in nutrition, metabolism, growth and development, physical strength, and immunity. It is the only type of gold preparation described with its specific benefits according to the duration of administration. Kashyapa Samhitha, has mentioned it as *Lehadhya as Swarnaprashana*. By considering the indication it can be said that *Shaishava Avastha* is the right period from which it can be commenced.

CONCLUSION

It is very obvious in children that even slight negligence in the administered drug can cause serious adverse effects due to their highly sensitive body systems, which are still under rapid growth and development. Acharya had a very lucid idea regarding the significance of refinement of *Swarna* before internal administration. This is the reason that they have specifically pointed out the adverse effects of gold if administered without proper processing.

Swarnaprashana does not signify administration of any specific form of gold on a specific day or time. Rather it is the administration of pure gold alone or different forms of gold along with various herbs where this specific word solely means the administration of gold. The selection of the form of gold should be based upon the factors such as better bioavailability, no adverse reactions, easier in preparation, and administration, which should be standardized by scientific studies. Imprecise usage in terms of dose, duration, and condition will definitely generate adverse effects in the body, especially in children.

REFERENCES

1. Pal D, Sahu CK, Haldar A. Bhasma: The ancient Indian nanomedicine. *J Adv Pharm Technol Res.*, 2014; 5: 4-12.
2. Pandey G. 1st ed. Delhi: Sri Satguru Publications; 1997. *Traditional Medicine in South-East Asia and Indian Medical Science*, 40–1.
3. Galib, Mayur Barve, Mayur Mashru, Chandrashekhar Jagtap, Patgiri BJ, and Prajapati PK. Therapeutic potentials of metals in ancient India: A review through *Charaka Samhita*. *J Ayurveda Integr Med.*, 2011 Apr-Jun; 2(2): 55-63.
4. Kashinath Shastri., editor. 11th ed. New Delhi: Motilal Banarasidas; 2009. Sadananda Sharma, *Rasataranagini*, 15th Taranga, 2-3,14,27; pp. 361–67.
5. Arun Raj GR, Shailaja U, Rao Prasanna N, Preventive Medicine in Children: An Ayurvedic Approach Highlighting Native Vaccinations. *International Journal of Innovative Research and Development*, 2013; 2(6): 886-893.
6. Jyothy K B, Sheshagiri S, Patel KS, Rajagopala S. A critical appraisal on *Swarnaprashana* in children. *Ayu.*, 2014; 35: 361-5.
7. Willi Paul, Chandra Prakash Sharma. Blood compatibility studies of *Swarna bhasma* (gold *bhasma*), an *Ayurvedic* *Int J Ayurveda Res.*, 2011; 2(1): 14-22.
8. Shah ZA, Gilani RA, Sharma P, Vohora SB. Attenuation of Stress-Elicited Brain Catecholamines, Serotonin and Plasma Corticosterone Levels by Calcined Gold Preparations Used in Indian System of Medicine. *Basic Clin Pharmacol Toxicol*, 2005; 96: 469–74.
9. Chetan Gulhane, Deepali Gulhane, Danga SK, Ashita Surve, Kalpana Dhuri. Scientific View towards *Suvarnaprashana* in Alternative Medicines. *Int J Ayu Pharm Chem.*, 2015; 3(3): 128-137.
10. Abhishek, Dixit Shiv Om, Shruthi CS, Sujatha K. Utility of *Swarna* in *Ayurveda* - A literary review. *International Ayurvedic medical Journal*, 2016; 4(11): 3421-3426.

11. Vridha Jivaka, Kashyapa Samhita, Sutra Sthana, Leha Adhyaya. In: 10th ed. Shri Satyapal Bhishagacharya., editor. Chaukhambha Sanskrit Sansthan: Varanasi, 2005; 4–5.
12. Chaukhambha Orientalia: Varanasi; 2005. Dalhana commentator. Sushruta Samhita, Sharira Sthana, Garbhinivyakarana Adhyaya, 10/68-70, reprint ed; p. 395.
13. Tarkavachaspati T. Compiler. Vachaspatyam. 3rd ed. III. New Delhi: Rashtriya Sanskrit Sansthan, 2006; 2105.
14. Tarkavachaspati T. Compiler. Vachaspatyam. 3rd ed. III. New Delhi: Rashtriya Sanskrit Sansthan, 2006; 2105.
15. Kulkarni DA, editor. New Delhi: Meharchand Lachhmandas Publications; 1998. Vagbhata, Rasaratna Samuchaya, Vol. 1, 5/1,11,18; pp. 13–6.
16. Varanasi: Chaukhamba Orientalia; 2005. Dalhana, Commentator. Susrutha Samhita, Sharira Sthana 10/13-15, 68-70, reprint ed; pp. 388–95.
17. Vagbhata, Ashtanga Hridaya, Uttara Sthana, Balopcharniya Adhyaya. 1/9, 47-48. In: Hari Shastri Paradkar., editor. 9th ed. Varanasi: Chaukhambha Orientalia, 2002; 778–781.
18. Govind Das, Bhaishajya Ratnavali, Balarogachikitsa. In: 71/5-6. 19th ed. Brhmashankar Tripathi., editor. Varanasi: Chaukhamba Prakashan, 2009; 1073.
19. Vridha Jivaka, Kashyapa Samhita, Sutra Sthana, Leha Adhyaya. In: 10th ed. Shri Satyapal Bhishagacharya., editor. Chaukhambha Sanskrit Sansthan: Varanasi, 2005; 4–5.