

Concept of Inutero and Infantile Psychological Development in Ayurveda

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DOI: <https://doi.org/10.52403/ijhsr.20220729>

ABSTRACT

Ayurveda is a rich medical heritage of India which believes in global approach while dealing with individuals' effort for building the high-quality psychological status begins with preconceptional period itself by strictly following certain rules of celibacy and dietary regimen. Later after conception during first trimester in which fetus is undifferentiated and during the process of differentiation emotional and psychological status of pregnant lady play a vital role and rightly certain rules regulations, daily regimens were explained to keep the mother stress level at base mining level. Concept of endowment of the fetus and development of ID and Ego in fetal stage with its differentiation into *Satvika*, *Rajasika*, and *Tamasika* status has been well explained in Ayurveda. Further outcome of psychological status a fetus with existing internal and external uterine environment (*Satmya*) also plays a major role. After birth there will be development of Ego and Superego to produce psychologically, morally, and emotionally fit child in future has been well explained in Ayurveda.

Keywords: Growth and development, Personality development, Samskaras, Developmental delay, psychoanalysis theory, Id, Ego and Superego.

INTRODUCTION

Personality of individual is a unique concept in the development of the individual and it is unique quality of the mind. Personality is unique for an individual in a given situation. Why different individuals have different personality and behave differently in a given situation is an interesting matter of discussion. According to contemporary psychologist and neurologist Sigmund Freud personality of the person is due to interaction between Id, Ego and Superego^[1]. theory claimed that the difference in personality is due to difference in primary drives present in the unconscious mind. Unconscious mind is a store house of a lot memories, experiences, based on that each mind gives different types of response to given situation. Mind has been divided into

three levels, as conscious, subconscious and deep unconscious. Unconscious mind is illogical but logical thinking is the characteristic nature of conscious mind. Information stored in unconscious mind doesn't have the any differentiation of past, present and future. But such undifferentiated experiences, memories which may be realistic, imaginary, and fantasy, although can't be recollected unconsciously it has got its direct and indirect influence in all present and future activities, attitude, behavior, and personality development of child^[2]. Ayurveda very well explains this concept of the future personality by certain methods starting from premarital, preconceptional, and postconceptional period. The intervention and efforts were begun during the fetal stage by inculcating good

endowment qualities. Ayurveda proposes psychological personality with three basic instincts like *Satwika*, *Rajasika* and *Tamasika*. Physical personality is based on three *Doshas*, each personality is further divided in to many subtypes based on level supremacy one can attain^[3].

MATERIALS & METHODS

Classic Ayurveda literature, contemporary literature, available research updates, and scientific information available on the internet, among other sources, were searched and evaluated to explore concepts similar to personality development from an Ayurveda perspective.

DISCUSSION

As we all know, each person has an own behavior, emotions, and mental process, and each individual thinks and reacts to a situation in a different way. Individual has got different perspective on good and bad, pain and pleasure and personality is the name given to this kind of mental quality. Contemporary psychologists opines that this difference in personality is because of difference in primary drives present in the unconscious mind. In the unconscious mind there is a lot memories, experiences, based on that each mind gives different types of response to given situation.

Two famous psychoanalysts of the modern era, Sigmund Freud and Erik Erikson, have suggested different hypotheses relevant to this study of how people develop their personalities. However thousands of year back Ayurveda explains more comprehensive understanding of development of child and also explain the efforts of developing ideal behavior and psychological status should be started during preconceptional period itself. Ayurveda scientifically explains the role of premarital care of both partners during their puberty development like *Rajaswala* and *Ritumati Paricharya*^[4] in female and *naishthiki brahmcharya* in male partner. Similarly preconceptional care of partners to develop good psychology of offspring in

future, both couples should advised to follow certain strict diet and personal hygiene as well as stress reducing regimen and told to adopt the *Satvika* behavior, and positive thinking in their day to day activities. Further during intrauterine development *Pumsavana karma*^[5], *masanumasika garbhini paricharya*^[6], *seemantopanayan samskaras* etc.^[7] helps in optimal development of fetal psychology which will be further challenged by certain environmental factors which yield in development of Ego and Superego.

Ayurvedic View-

It is clear that psychological development takes place with the interaction of natural endowment and the environmental factors (*Satmya*). As per Ayurveda every individual will have his own constitutional set up which is also called as *Prakruthi* or *Avyaktha prakruthi* and which is also called as Endowment. Ayurveda believes in carrying forward the character of previous birth in the endowment^[8]. This endowment is called as *Avyakta prakruti* and its immediate next presentation is *Mahat tatwa*. This is the first factor produced in creation of man / embryo during reproduction. This endowment or *Mahat* contains certain inherited reservoir of individualized but unorganized drives called as ID or it is also called as *Ahamkara*^[9]. Id is impulsive part of our psyche which responds directly and immediately to the basic urges and the desires, operates on pleasure and pain principles hence Ayurveda strongly recommended to fulfill and satisfy every wishful impulse immediately regardless of the consequences. Id is the most basic part of the personality, represents the most animalistic or primitive urges like food, security and sex and this clearly explains that seeks instant gratification for wants and desires of growing fetus. Failure of fulfillment of these basic instant desires may result in agitation, tension, aggression, angry, and anxiousness in differentiating embryo and fetus. Id is immoral, illogical, lacks unity of purpose and gets expression in the later part of the

life through the *indriyas*. Same has been quoted as *ahamkara* which lacks unity. Such drives of *ahamkara* are of various types. Few drives are stabilizing while few are fluctuating and agitative and provocative. Rightly *Ahamkara* in Ayurveda is classified in to *Satvika*, *Rajasika* and *Tamasika*. Some of the drives may be good and physiological while some of the drives may be more illogical with total loss of morality. Ayurveda clearly explains that in order to develop good morality, behavior and personality in a baby primary interference should be started from embryonic level itself so that formation of the Id gets modified basic thrust and instincts are effectively fulfilled. Of course the exact factors which governs this psychological development is not very clear in Ayurveda but efforts has been started in premarital and post marital state. Ayurveda clearly explains partners desires a baby who should be famous, well versed in science, popular speaker, both partners should take boiled rice with the meat and butter and should take it daily for few days before coitus. Lady should follow *Rajaswala Paricharya*, *Ritumati paricharya* and should indulge in religious activities and should look and memorize holly things etc. Quality of the fetus also depends on marriage rites followed and psychological and emotional status of both partners. Maternal emotional state can influence the Id and emotions of the partners which has got direct role in child psychology. Desires of the mother are the Id drives of the fetus, in case fulfilled may result in developmental problems may occurs like dwarfism (*Vaamanatvam*), crippling (*Pangu*), Deaf (*Badhira*), mutism (*Mookatvam*), *Dauhrida-avamanajanya roga*^[10]. Development of *Indriyas* will occurs after 3 month, as per Ayurveda later Id of the fetus is extensively expressed and it enjoys its drives. So a pregnant women during 3-4 month of gestational period starts express the special desires of having something, eating something, looking something. One should understand that these are the wishes of fetus which is

expressing its basic instincts, thrust through mother and should be fulfilled^[11]. If Id of the fetus is not fulfilled, fetus may go under stress, anxiousness, angry, frustration and will have definite adverse effects on development of the child. After birth there will be interaction of the ID with environmental factors of the race and the family, religion, stimulus, satisfaction of the needs and parental love. So now these instincts drives (ID) of baby is modified as per the environmental factors in and around. Earliest way of assessing and modulating development is by study of Libido and Aggression in relation to himself and the others. Same is mentioned as *Harsha* and *Krodha* in Ayurveda. Both satisfaction and frustration are normally seen in growing child. There should be equal mixing of these two in normal growing child^[12].

Little or normal aggression acts as stimulus for better psychological construction with latent abilities and the potentialities. Excess aggression in a child due to very stringent rules, strict punishments, scary talks and abusing etc. this leads to more energy on aggression and little energy is left for libido and poor and abnormal development of learning, behavior and personality. When child fails to get what he desires the aggression increases. *Krodha* leads to indiscrimination in perception of good and the bad and grief and same has been mentioned as *Krodha* in Ayurveda. Meanwhile the state of *Harsha* is the outcome of proper fulfillment of basic thrusts and desires which result in stabilization of fetal psychological status. *Krodha* and the *Harsha* are inversely proportional. This acts as the motivation for normal growth. One of the basic thrust or primitive desires is sexual gratification and development of primary drive of reproduction, helps in attaining person's ultimate goal that is reproduction as stated in Mahabharata. This drive is nourished by satisfaction (*Trupthi*) or *Harsha*. Various aspects and approaches provide sexual satisfaction at various periods of life like parents' love and devotion, *daohrida*

fulfilment during the fetal stage, breastfeeding after birth, a supportive atmosphere during infantile period. The inadequate *Harsha* with more aggression like *Kama*, *Krodha* etc. are characteristics of the *Rajo-guna* which results in loss of ability of mind due to excess *Rajo guna*^[13]. Further same has been explained in *Kashyapa Samhita* that a well growing child exhibit certain behaviours like angry, cry, sleep, wakeup, show signs of satisfaction, aggression, evacuate the bowels and urine normally and takes the feed in normal course and digest it properly^[14]. Thus it is obvious that any psychological disturbance has got its effects on disturbance of feeding and the excretory functions. So tension of the child should be kept under the normal limits and care should be taken to ensure that child is unhurted.

Concept of EGO and Super Ego -

The personality which develops from Interaction of the ID and the environment is called as Ego. This Ego may be influenced greatly by the mother as she is in close contact with baby and baby depends on her for basic requirements. Even *Dhatri* or wet-nurse may also influence the baby hence it is quoted that before appointing a wet-nurse thorough examination should be done. As child grows in the society, he gradually understands the code of conduct to be followed in the society when he moves in-between the society, the code of conduct and disciplinary methods right and wrong and good and bad and value system and adaptation of the ideal this transformation is also called as *Superego*. So *Ayurveda* always advocate that educate the child as per the order or class to which he belongs at befitting age. For better construction of the ego, he should be always taught with moral values (*Dharma*) and moral obligations of performing once own duties in the society (*Vinaya*). Great importance has been given in Indian books for teaching the child the right path so that better construction of ego and the Super ego. The child who is upholder and virtuous is the upholder of the religion (good value) and fame. In

developing ego mother plays a vital part while in developing the *Superego* it is possible that father plays a vital part. It has been mentioned in Hindu religious books that father is responsible for crimes of the child. When child is able to take food child should be taught certain disciplinary method like taking food in right hand, instructed to speak bold and clearly similarly toilet training should be practiced. Meanwhile interaction with society should be encouraged and good properties should be cultivated. At 6 years they are taught with numbers and names of the cardinal points. At seven year when one is conscious about the sex. Boys and girls are not allowed to occupy the same mate and sit and eat together. At 8 years they are required to follow the elders. They are taught to obey the teaching of elders. By tenth year boy is sent to a master outside to stay with him over night and learn polite conversation. At the age of 13 they are able to learn the music, dance and repetition of the stanza. He learns the Archery and the chariot driving at the age of 20 and by 30 he will have a wife. Similarly for the girl child the teaching will be different, one must not sit down on a coach where the superior occupies the seat. It is told that following the *Adharma* (unrightfulness) will not produce the effects immediately but advancing slowly, though not offender himself, the punishment falls on his son or the grandson. A mistake committed will not go back without paying or showing its effect (May be in this generation or next generation). Hence inculcating the moral values is very important^[15].

CONCLUSION

Hence the concept of psychological development in a fetus has been very well explained in *Ayurveda*. Recent contemporary explanations fail to satisfy at certain points while *Ayurveda* concepts begins the modification of psychological behavior at the earliest possible time and strongly explains how to interfere in ideal psychological development and measures to

be taken for the same. Hence the concept of premarital, preconceptional, and intrauterine care of fetus is not only for more physical development of fetus rather it is more important for ideal emotional, moral, spiritual, psychological, and social development of child.

Acknowledgement: None

Conflict of Interest: None

Source of Funding: None

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How to cite this article: Jyoti Kumari Jangir, Shrinidhi Kumar K. Concept of inutero and infantile psychological development in ayurveda. *Int J Health Sci Res.* 2022; 12(7):195-199.
DOI: <https://doi.org/10.52403/ijhsr.20220729>
