



A CONCEPTUAL REVIEW OF PUNSAVAN SANSKAR AND ITS CLINICAL IMPORTANCE

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ABSTRACT

Punsavan Sanskar is one of the 16 Sanskar in Hinduism which are rites of passage that begin with one's birth, celebrates certain early steps in baby's growth and his or her welcome in to the world in the presence of friends and family. The aim of this sanskara is to direct the foetus towards righteous path. So that the coming generation can move forward with the positive thought. Science has proven that there is an intense effect of mother, family and social environment on foetus. Foetus has ability to hear, to learn, to taste and to develop memory. Along with these facts another fact is the development of his personality takes place in womb. Sanskar means "culturing". These sanskar's contribute to bringing about a desirable positive change in

us. In Ayurveda, the word samskara also introduced as "Samskarao hi Gunaantradhanum" means qualitative improvement is carried out by incorporating the specific qualities. The concept about this ritual is that Punsavan Sanskar is intended for getting a male child but the study of this texts suggests that the preceptors of our basic treatises did not have such an idea.

They have not even mentioned about gender the embryo in this context. The Punsavan Sanskar performed during the period of pregnancy or before pregnancy, invoking blessings for Divine protection for his/her bright future.

KEYWORDS: Punsavan sanskar, Foetusculturing, womb, Gunaantradhyanam.

INRODUCTION

The Sanskaras are performed for the physical, social, and religious development of the individual. The sacrament composed of worships of Gods and words spoken as mantras by the vaidya as per Ayurvedic texts. Punsavan sanskara is the 2nd sanskara out of 16 sanskara's. Punsavan is a composite word of pums+savana. Pumas mens "to grind, move and "a man, a human, being a soul of spirit, while savana means "ceremony", rite oblation festival"^[1] Punsavana thus literally means "quickening a being, soul or man. Punsavan is a rite of passage observed when pregnancy begins to show typically in or after the third month of pregnancy and usually before the fetus starts moving in the womb and ensure that the child to be born is full of life energy. Ayurved has suggested special measures, whereby Punsavana Sanskar aims to ensure the proper physical development of the child, so that it remains healthy and free of diseases,with sufficient virya and ojus for its entire life, irrespective of its gender. Although the name may suggest that this sanskar is religious ceremony in fact a completely Ayurvedic treatment.

Ayurved has suggested special measures, whereby Ayurveda clearly start that the success of this procedure it dependant on many factors, such as the time and place and the karma as well as the destiny of the person. During the process of consolation and oath provides emotional support by this technique, foetus learn different kinds of emotions like love, affection, equability, happiness and respect for others. During the process of charu pradan, the rice pudding (kheer) has put into yajna and the residual rice pudding should be taken by pregnant woman. By doing so, mother accept the quality like almighty god, increases spirituality and reduces mental conflicts.

MATERIAL AND METHODS

Present work has been done based on critical review of classical information, published research works, modern literature and research works conducted at various institutes. The possible correlation has been made between collected information and has been presented in systematic way.

AIMS AND OBJECTIVES

The religious texts give two reasons for the Punsavan ceremony-

The first is to have a son, and the second is that the child must be healthy, good-looking and capable.

With reference to the first objectives, the smriti sangrah states:

“Garbhad bhavacca pumsute pumstvasyapratipadanam I” i.e. punsavan ceremony may the conceived child be a son. The punsavan ceremony is conducted with this desire. In the *manusmriti*, 9/138, there is reference to the punsavan ceremony: **“Punnamno narkadyasmāt trayate pitaram sutah”** means pumo, who saves one from going to hell, is really a son. It is to protect oneself from going to hell that one desire a son.

The second objective of the Punsavan ceremony holds well. It definitely prepares the mother to bear a healthy, good-looking and capable child and also prepares her to be a good and understanding mother.

Procedure^[2,3]

A Purushak made of gold or silver is to be made red hot and dipped in a cow's milk. One anjali of this milk is to be taken internally. This should be done on the day of Pushya nakshrata.

Roots of laxmana should be grind with milk and consumed through nose or mouth. This helps the formation and survival of the embryo. Eight sprout of vata (*ficus benghalensis*) also give similar effect if used in the same manner. Besides drugs jivaniyadigana should be used externally and internally also.

On the day of Pushyanakshtra Apmarg (*achyranthus aspera*), Jivak (*malaxis acuminata*), Sairyaka (*nilgirianthus ciliatus*) should be taken separately or in combination of two, three or all and grind with water and take it internally.

DISCUSSION^[4,5,6,7,8]

Acharaya Chakrapani has mentioned in Chark Samhita that before presentation of sex character as male child & female child by conseranring desha, kal for well being of fetus. This Punsavana Sanskar has to be done. Pregnant mother have to complete this Sanskar before appearance of fetal genital organs, then it will be result as a healthy fetus.

In the third month of pregnancy fetal growth regarding physical & spiritual has started, that's why fetus has impacted by both maternal & paternal behavior. Conserving with this maternal stage as mentioned by ancient manuscripts. Punsavan Sankar has taking care of mother's mental & spiritual health.

This is performed in second month (Charaka Samhita Sharir sthana 8/19) or before vyaktibhava (Astanga Hyridya Sharir sthana 1/37). Different acharyas prescribe various formulations for use to pregnant woman which may result to male procreation only, as their belief. According to Charaka (Charaka Samhita Sharir sthana 8/19), healthy sunga (leaf buds) of banyan tree, dhanyamasha and gaurasarsapa should be taken with curd during Pusyanaksatra. Similarly paste of jivaka, rishbhaka, apamarga and sahachara taken with milk etc. According to Sushruta (Sushruta Samhita Sharir sthana 2/35), description of punsavana given as: pregnant woman instil three or four drops of juice in the right nostril which are Sulakshmana, Batasunga, Sahadevi and Vishvadeva pounded with milk. She should not spit out the juice. Similar description given by Vagbhata (Astanga Hyridya Sharir sthana 1/38). The significance of this Samskara is to invoke celestial (or divine) and excellent qualities in the child. There are several benefits of Punsavan Sanskar in the mean time apart from other benefints. Development of fetus heart in the fourth month of pregnancy and foetoplacental circulation is also benefited from Punsvan Sanskar. Diseases related with hormonal imbalances or family history can be prevented by Punsavan Sanskar.

Also in our mythological manuscripts explained main motto of this Sanskar as healthy and intellectual growth of fetus.

This process would be more effective when soulful pronouncing of ved mantra with these actions. So and so, they affects psychologically and spiritually the pregnant woman and foetus by Punsavan sanskara. Whatever action would be mother through the Punsavana sanskar, the foetus will have the immediate effect and that the actions will Response. Whose affects be show in young age of child as a healthy, balanced, and strong youth.

The child of happy, Satisfied, Positive thinker mother

Happy, relaxed, concentrated mind, cheerful, clever, pragmatic, positive thinking habits, good emotional energy, self-esteem, calm, your think well to say, correct decision making, creative and sensible minded, success in all walks of life, the child may be able to earn.

The child of Stressed, unhappy and grumpy, negative thinker, disgruntled mother

The Child may be under weight, irritable, smaller, less developed organs, mourner, quick-tempered, uninspired with negative thinking, frustration suffers, pessimistic, lack of mother's diet future expenditure malnourished child quickly falling ill with various disease.

CONCLUSION

Healthy and good seeds should be necessary for good crop. The same way to get cultured generation, cultured parents should be necessary. Every parents should try for this. In order that, there posterity goes to righteous path and can make bright future. Then, direction of posterity always goes to positive way. In this way as a Punsavan sanskara in a small social gathering with simple spiritual practices & teachings, one can help to develop physically healthy, mentally sound and emotionally competent baby by

- A) Providing healthy, happy, polite, favorable, theistic environment.
- B) Providing positive thoughts, feelings & co-operation to expected mother by family members.
- C) Scheduling a healthy, favorable well organized regular life style.

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