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EFFECT OF PUNSAVAN KARMA AND GARBHINIPARICHARYAON THE GROWTH AND DEVELOPMENT OF THE FOETUS

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ABSTRACT

Ayurveda is an evidence based science. The ancient text guides the Ayurvediya physicians to examine the patient with various methods. The concepts of evidence collection are based on fourfold parameters that are called as Pramana. The fourPramana are as follows: Pratyaksha Pramana is the direct observation, AnumanaPramana is an inferential evidence, Aptopadesha is scriptural evidence and YuktiPramana is a planned rational experimental evidence. The Ayurveda scholars have significantly expanded the area of research. The research in Ayurveda can be divided into three basic categories. 1) Research in literature and theory Experimental research and Clinical research. Ayurvedic research is more concentrated towards drug research. The basic principles are the foundation of Ayurveda and they seem to be ignored. Rasashastra, Dravyaguna, Kayachikitsa have grown well in the field of research. Other branches like Kriya Sharira, Rachana Sharira, Samhita Siddhanta (basic principles) etc. have not set their own landmark inventions yet. In present article we are discussing regarding the punsavan karma and garbhiniparicharyaon the growth and development of the foetus.

Keywords: Ayurveda , the punsavan karma , garbhiniparicharyaon

INTRODUCTION

Research is a continuous process that is going on since old age. [1]Ayurveda is an ancient Indian medical science which primarily focuses on personalized treatment. [2]Besides Ayurveda practice, Ayurveda scholars are interested in the field of research also. New age research can take Ayurveda back to its glory. Ayurveda provides promising healthcare in the diseases where modern medical science has limitations. Researchers have proved pharmaceutical use of Ayurvedic herbs. Many Ayurvedic medicines are found to have antioxidant, anti-stress immunomodulatory, anti-inflammatory properties. [3]Ayurvedic medicine has been found to be more effective in many diseases. [4]However, the modern research in Ayurveda is helping modern science itself whereas research should be beneficial for the rejuvenation of Ayurveda and hence the research is not that much fruitful for establishing the basic concepts mentioned in classical texts.

These ceremonies are divided into two categories 1) Pre-natal ceremonies 2) postnatal ceremonies. Pre-natal ceremonies are: 1. Garbadhana, 2. Pumsavana, 3. Seemantham, Post-natal are 4. Jathaka, 5. Namakarana, 7. Annaprasha, 8. Chuda or Keshakandana, 9. Karnavedha, 10. Upanayana, 11. Akshrabhyasam, 12. Samavartham, 13. Vivaham, or Marriage, 14. Gruhasthashramam or household-life, 15. Vanaprasthashram or practice of detachment, 16. Sanyasa or renunciation. In Mahabharata we read about the lineage of Pandavas. The

mysterious birth of Kunthi Puthras. How a virgin princess would give birth to these illustrious sons through the grace of Devas i.e., Yama, Indra, Surya, Ashwani etc., Another feat of genetic engineering, a case of transplantation of foetus is observed in Bhagwatha Purana. Under the guidance of superphysician – Bhisagvara Yogarat Lord Krishna, Yoga maya, the super lady surgeon, pulled out the foetus from the womb of Devakidevi by applying hypnotic anaesthesia and safely transplanted it in the womb of Rohini.

The Ceremony of Pumsavana should be celebrated in the third month when signs of pregnancy are evident. All lunar days except the fourth, sixth, eighth, ninth, twelfth, fourteenth full moon and new moon days are good. Prof. Nicolai Constantinovitch of Moscow discovered an electric treatment which separates and segregates the male and female spermatozoa. Children of either sex may be obtained by using chromosomes of the opposite in artificial impregnation. Natural spermatozoa are deposited in the curved end of the tube filled with a physiological solution. A slight electrical current draws, the male and female cells to opposite ends of the tube. The male spermatozoa are deposited in the curved end of the tube filled with a physiological solution. A slight electrical current draws, the male and female cells to opposite ends of the tube. The male spermatozoa are drawn to the Anodes or the side where the current leaves. Macfaddan says "Conception time with reference to the menstrual cycle normally runs its course in twenty eight days and so corresponds in length to the lunar

month". There is a feminine physiological habit which in some ways at present clearly understood, closely corresponds to the movements of the moon. The theory is that if fertilized when first discharged from the ovary the Ovum is female in tendency while latter as the ovum ages it becomes male so that fertilization between the third and fifth day after menstruation is liable to produce a girl, between the fifth and eighth days a boy or a girl and between the eight and between the eight and twelfth days, a boy. Through Pumsavana Samskara, it is evident that our ancient Rishis brought sexual changes in the embryo son or daughter as desired. Hence, even now in this ultra modern space-times the principles of Pumsavana Samskara as enumerated by Caraka can be practiced for the benefit of the human society. But this much we are sure that the process of Pumsavana Samskara is in vogue in upper strata of the society in our country and it is yielding satisfactory results

The Punsavan Sanskar is the second sanskar for the baby in your womb and is performed after the conception ceremony (Garbhadhaan Sanskar). Punsavan sanskar is performed after the end of the second month of pregnancy in the third month. The first Pushya Nakshatra after the mother comes to know that she is pregnant is the day when Punsavan sanskar is performed.

What Is Punsavan Sanskar's Purpose?

Most people believe that only those people who want a son as their child should go for Punsavan sanskar. But this is not true. Our scriptures do not have any

mention of gender differences or preferences, and Punsavan sanskar is performed for both the son and the daughter alike.

There are two elements in every human being; the feminine energy and the masculine energy. Punsavan sanskar increases the masculine energy in the unborn child. Punsavan sanskar makes the child healthy, strong and brilliant.

How is Punsavan Sanskar performed?

On the day of Punsavan Sanskar, the parents worship Lord Ganapati after taking a proper bath and pray for the good health, well-being, and future of the child. Many people also perform yagya and chant the Gayatri Mantra on this day. Kheer is offered in the yagya, and the same kheer is eaten by the parents of the child as prasad. After this, the blessings of the elders of the family are taken. People also do Gaudan and Punyadan, depending upon their financial capability.

Three main ancient text books (Brihat-trayisi.e, CharakSamhita, SushrutaSamhitaandAshtangaSangraha m)are the main classical texts and form 3 pillars of Ayurveda. The basic concepts mentioned in these texts are interpreted with detailed study. An effort initiated byDr. GopalBasishta(Senior Rheumatologist, USA) on rewriting CharakSamhita, with help of several modern technologies puts a bit closer.[6]More numbers of such initiatives towards researches need to be incorporated, else the salient features of Ayurveda will be engulfed by the modern herbalist research. There is an immense

scope for research in the field of Ayurveda. Branches like Rasashastra, Dravyaguna, Agadtantra, etc are proving it. But quality research needs to be expanded for basic subjects like Rachana and Kriya Sharir. [7] The best part of literary work done by the eminent scholars of Ayurveda is that many ancient text books i.e. the Samhitas are translated into English. Ayurveda is available in English language for new generations. At the same time, it is available for the global researchers also. Ayurveda is an evidence based science. The ancient text guides the Ayurvediya physicians to examine the patient with various methods. The concepts of evidence collection are based on fourfold parameters that are called as Pramana. The four Pramana are as follows: (1) Pratyaksha Pramana is the direct observation, (2) Anumana Pramana is an inferential evidence, (3) Aptaadesha is scriptural evidence and (4) Yukti Pramana is a planned rational experimental evidence. [8] The Ayurveda scholars have significantly expanded the area of research. The research in Ayurveda can be divided into three basic categories. 1) Research in literature and theory 2) Experimental research and 3) Clinical research. [9] Ayurvedic research is more concentrated towards drug research. The basic principles are the foundation of Ayurveda and they seem to be ignored. Rasashastra, Dravyaguna, Kayachikitsa have grown well in the field of research. [10] Other branches like Kriya Sharira, Rachana Sharira, Samhita Siddhanta (basic principles) etc. have not set their own landmark

inventions yet. The theoretical Ayurvediya researches have not given any noticeable contribution during last fifty years exception being the literary researches that has made classical Ayurvediya text available in English for new age readers and researchers. Research in Rachana Sharir appears to be the most confined in terms of research topics. The most attention seeking topics are Kala Sharir, Marma Sharir, Srotas Sharir, Sira Dhamani Sharir, etc. Marma are the locations where vital energy (Prana) is situated. [11] Several researches are available on Marma Sharir (the branch which discuss about the injury to various important locations in the body along with its effects). Most of the studies are theoretical ones. [12,13] Some studies are focus on validation of Marma points with the help of dissection. [14,15] Very few studies concentrate on clinical aspects [16] and case studies. [17] The clinical aspects are studied in retrospective way. Some studies focused on relation between Marma and acupuncture and acupressure [18] and some studies have taken into account the aspect of sports injuries also. [19] Sandhi Marma (discussion about the joints that are more prone to injuries) are important for sports persons particularly [20-21]. Srotasa Sharir is one of the most studied topics in Rachana Sharir. It includes study of various types of tissues and system of metabolism in the tissues. Each Srotasa is a complete system. For example, Annavaha Srotasa is the GIT, Pranavaha Srotasa is respiratory system. Ongoing studies reveals the importance of Srotasa Sharir. [22] The focus of research in Srotasa Sharir mainly

includes Anatomical co-relation of Mulasthana (roots) of Strotasa, for ex. Raktavaha Strotasa.

[23] Annavaha Strotasa, [24] etc. and pathological correlation of Strotasa. [25] Study of Mulasthana of Strotasas also form major part in research of Rachana Sharir. [26,27] Some of the studies show the role of various Yogasana positions in the management of the diseases related to various Strotasas [28]. Some researchers studied the diseases related to various Strotasas. Researchers have contributed a lot in the field of Strotasa Sharir

One more astounding case of genetic engineering is noticed in Mahabharata. Aswathama, the heroic son of Dronacharya used a nuclear weapon called Brahmasironamaka to wipe off the lineage of Pandavas by killing the child Parikshit in its mother's womb. The child was protected by super genetic engineer, Lord Krishna who neutralized the terrific effects of radiation through his anti nuclear disc Sudharshanachakra. Similarly we come across the queer births of several mythological figures like Kamalasambhava, Kumbhasambhava, Anjaniputra, Drona, and Masthyagarbha etc., in puranic literature. There was a time when such births were considered as fantastic myths or fictitious stories, full of super-natural romanticism but now we have test-tube babies among us. They are the marvels of scientific research and genetic advancement. With the aid of modern science we can understand the secret natural laws hidden till now behind the mysterious births of such mythological heroes. In the present article, I have labored to give a faint picture of the

enormous advancement made by our fore-fathers in the field of genetics, thousands of years ago in the remote past when the rest of the globe had not seen the ray of light. Our subject is concerned with the pumsavana Samskara which holds the nuclear part of the epic. Marriage is not merely a social contact but is considered to be a sacred bond according to Hindu law. It is a pledge entering into household life by male and female to carry on "Gruhastha Dharma" for the purpose of keeping one's lineage to achieve four goals in life – chaturvidha Purusharthas, Dharma, Artha, Kama and Moksha.

Conclusion

It is observed from the review of the literature that research in Rachana Sharir has been confined to some typical topics. The studies are mostly based on the structures which are described in Ayurveda and its correlation with modern anatomical structures. It gives an impression of lack of research topics to the researchers of Rachana Sharir. This is a high time when there is a need of paradigm shift in the field of research in Rachana Sharir. Lot of work has been done in anatomical correlation of Marma. The Sadya Pranahara Marmas which are supposed to be life-threatening, are being treated easily with the help of surgeries. On the other hand, some Marmas are still difficult to manage even with the new age advanced medical treatments. Injuries are the main hurdles in the careers of sportspersons. Knowledge of Marma could be helpful for prevention of sports injuries. Fresh list of marmas can be prepared on the basis of their

manageability. Marma is called as ShalyaVishayardha (half knowledge of surgery) by AcharyaSushruta[33] and hence clinical and surgical approach in the research of Marma can validate the significance of the Marmas. Garbadhna implies the sowing of seed in the fertile field. Man and women are boundless electricity, when they are brought together sexually, a series of electric currents would be released which may react on them favourably or adversely depending upon the harmonious or discordant nature of the vibrations released. Sexual union, pregnancy and reproduction of human species are the essentials on which the world exists, sexual union should never be based upon simple sense gratification. There is a sacredness about sexual functions and when moral and spiritual considerations are not respected and the corresponding offspring will be of most heinous type. Charaka, the glorious physician of ancient times, prescribes a code of conduct to be adopted by the couple to get the child of their choice.1 Man and woman should undergo cleansing process through Snehakarama or oil massage Svedhan or Steambath, Vamankarma or Vomitting or Virechana or purging. They should further have both types of vasthis or enemas 1. Asthapana and anuvasana vasthis, evaculating and assimilating respectively. Man should take in milk prepared from MADHUR OUSHADHIS and ghee.

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