

The psycho-spiritual effects of *punsavan sanskara* on pregnant mother and foetus

Radhika Chandrakar*, Dr. Kamakhya Kumar**, Sudhanshu Verma***

*Research Scholar, Dev Sanskriti Vishwavidyalaya, Shantikunj, Haridwar, India

** Associate Professor, Dept. of Yoga and Health, DSVV, Shantikunj, Haridwar, India

*** Research Scholar, Dev Sanskriti Vishwavidyalaya, Shantikunj, Haridwar, India

Abstract

Punsavan sanskara is the 2nd sanskara out of 16 sanskara's. 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. Foetus react itself for outer stimuli. All these facts have proven that whatever environment we will provide to foetus, the child will become like that. From the stories of Vedic era of Hindu religion Prahalad, Rama, Krishna, Lav-Kush, Abhimanyu and Arjuna etc. It is very clear that parents can have the child as they want. During Punsavan sanskara, the herbs which have been given to pregnant woman provide physical strength and immunity power to foetus. 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. In this way it provides positive effect on pregnant mother and her foetus. So it can be concluded that Punsavan sanskara has emphasised on the overall personality of the foetus. As we well known about the inbound interrelation between mother and foetus. And foetus had nourished by mother during tenure period, so it is our effort to establish the good personality into the foetus by the nourishment which is given by the mother.

Key words: Psycho- spiritual, Punsavan sanskara, Pregnant woman, Foetus

Article Received: 01-07-2016, Published: 26-08-2016

Conflict of interest: None declared

*Corresponding Author: Radhika Chandrakar, Research Scholar, Dev Sanskriti Vishwavidyalaya, Shantikunj, Haridwar, India; Email: radhika131290@gmail.com

International Journal of Science and Consciousness (IJSC): a Bio-Psycho-Spiritual approach
Published by the Research Foundation for Science & Consciousness, Uttarakhand, India

Psycho-spiritual effects of *punsavan sanskara*

Introduction:

Today our family is filled with misery and discord. The leading cause is ill-bred children. Headman and Elderly persons of the Home are looked troubled from the little ones Tactlessness, indiscipline, theft, selfishness, rudeness, Teachers are upset at the school with their behaviour. Until childhood lasts till then the devilish, there is little understanding have to lean toward sensuality and luxury. As grow older, they become selfish. His functioning is imbued with selfishness. They may prove a curse for parents, culture, and humanity. There are any rare lucky homes of which will be frolicking nectar of intimacy, discharge of duties, courtesy, goodwill, service, sacrifice, affinity. Irresponsibility of parents is the major cause of the drastic change in circumstances, who have origin children without the necessary qualifications. Due to these blunders, today our family and social life is becoming toxic.

To rise up children is a great responsibility, to which a lot of time requires for preparation. Just as, any important task to successfully complete required collecting all the necessary tools. Similarly, to get the best child there requiring best quality education-initiation where must be generate the proper situations, which could seat a perfect organism. To get the perfect crop, farmers provides and arranged irrigation and care for plants. But if it is not be good tillage of land and do not mature seed that it is wasted all hard work and farmers can't produce crops at will. Due to Parents Spiritual role, organism enters the body and the environment in which they are born. So good to give birth should try to make yourself better. People who have decreased the physical, mental, spiritual position, their child would be inferior. (Sharma, 2015)

Therefore, such a system in society was that every couple should be provided experience reproductive responsibility for the best child. To explain his discipline and motivation to conduct the same type shall be trained. The couple that follow best practice in those days, according to the resolution continue to have success in developing and producing superior offspring. (Brahmvarchas, 2016)

If society is to be cultured, would continue to take through the sacraments. Re-live this great cultural revival process is necessary. (Sharma, 2015) Considering these disparities, which in ancient times, we have to follow the same routes developed by our sages. They will unload the sacrament pattern in your life, then the family, society and nation may be heading towards correct direction. The story of abhimanyu, prahalad, Aṣṭavakra, Parikṣit etc. explains that how to effects mother's thoughts, emotions and actions on foetus. We gained lesson by these stories which leads the child towards the righteous path. Tales such as these are age old reminders of the importance of blessings and gracing our children even before they enter the world. Now we will discuss the process by which we can cultivate good sanskara in our child. This process is known as punsavan sanskara. It was mentioned in ancient scriptures. This tradition has been following by the age of great saint and sages.

Construction of children is not after birth, Gets started to gestation and at the birth time, its completed 80%. During pregnancy, Baby's physical, mental and spiritual development can be molded to the way which we want. Once marked as a voice recorder, the same way good and bad thoughts and emotions arising in the mind of the woman and infant are covering in his

memory. He is completely soul-conscious. Soul has left the old body and not in the sense of this new body, so his subconscious mind holds all the feelings in his memory. Mother's thinking, emotions and behaviour has deep impact on the foetus. Prospective mother have should be good knowledgeable sources. Divine souls take birth in divine and sacred environment.

In Indian culture, along with the physical health of the future child, thinking, character, behaviour, and development of properties for the model from prenatal preparation was undertaken. To achieve the best quality, sharp, rattling, children for the sake of the unborn child were trained to the couple and family three times.

- Before Conceive – garbhadhan sanskara
- In the 3rd month of pregnancy- punsvan sanskara
- In the 7th month of pregnancy- simantopnayan sanskara (Brahmvarchas, 2016)

Punsavan sanskara-

Punsavan sanskara is the first sanskara just after the garbhadhan sanskara, as a pre birth sanskara. The chances of abortion are more likely in third, fourth and eighth months, therefore it is very necessary to protect the womb in these months with the help of legislation of Punsavan and Simantonnayan sanskara. Ayurveda describes the theory of "Supraja janan" or eu-maternity, which is similar to punsavan ceremony. (Jaiswal, 2015)

Utpatsyamānagarbhasya

bejīkgārbhikdoṣaparihārānrtha

pumrūpatvasampattaye ca pumsavanam// that means "Punsavan Sanskar (sacrament) is conducted to remove the semen and womb related deficiencies of the unborn child and to make it male" (Das, 2016)

This Punsavan ceremony is conducted during the third month of conception. At this time the foetus

begin to grow physically. The body and brain begin to take shape. The physical and emotional harmony of a couple has a great effect when the child is conceived. However since the child is within the mother's womb, her feelings and emotions continue to affect him throughout the pregnancy. The Punsavan ceremony is conducted to prepare the mother for her responsibility towards the unborn baby. (Bhalla, 2009)

All conscious parents wish that the child in the womb - whether son or daughter should be full of strength and vigor; should be healthy, disease-free, long-lived, intelligent and good looking. The second ritual - the Punsavan sanskara is performed with this objective, two to three months after the foetus is placed in the mother's womb. (Sharma, 2016)

During the period of pregnancy perform, invoking blessings for Divine protection for his/her bright future. This sanskara is performed, when the child is in the form of a foetus - three months old in the mother's womb, to achieve maximum benefit. However, there is no harm in performing it after three months. A specific herbal preparation energized in the sacrificial fire of yajna is given to the mother to reach the foetus. This special 'treatment' performed with chanting of mantras during a yajna strengthens healthy development of the gross (physical), subtle (mental) and astral (conscious) body of the child.

The experiments on the Punsavan sanskara have revealed startling results: the mothers, who were prone to abortion or whose earlier issues were subjected to metabolic system's deficiencies or to some genetic disorders since birth, have delivered healthy babies after this sanskara. It has now been accepted by the researchers that the herbal preparation processed under the vitally charged vapors of yajna affects the cellular and molecular (including genetic) systems. (Sharma, 2016)

The vibrations of mantras during the process of punsavan ceremony purify the child's subtle and astral bodies. Inhalation of the vapours of herbs soothingly conditions their brain as well as their body. This is an excellent pre-schooling training. This procedure for cultivation of ideal tendencies in the children provides refined characters to the society. (Charak Sanhita, ShaareerSthaan- 8/21)

The purpose of punsavan ceremony-

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:

“Garbhād bhavecca pumsute pumstvasyapratipādanam ।” 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: **“Punnāmno narkādyasmāt trāyate pītarām 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.

This study of religious texts makes the belief clear that the sex of the child is can be change with the Punsavan ceremony. However, modern science disagrees with this aspect of the Punsavan ceremony and confirms that the sex of the baby is decided at the time of conception. Whereas the ovum of the mother carries chromosomes that are all marked X, sperm from the husband carry chromosomes that are both X and Y. At the time of conception, if a sperm carrying the X chromosome, meets the ovum it is fertilised to product a **girl**. If the sperm carries a Y chromosome a boy is born. Therefore, the deciding factor is the male sperm, which fertilises the female ovum and the sex is

determined immediately on conception. Three months later when the Punsavan ceremony is conducted it is now possible to determine whether the unborn child is a boy or a girl, but it is not possible to change the sex at this stage. Therefore, religious texts and modern science are not in harmony on the point of sex change. (Bhalla,2009)

Therefore, 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. Age of Ancient India, all Vedas of Indian cultures makes more important on quality of the next generation and The Rishis of Ancient India are all time alert for producing the best Generation in society. Thus, mentioned many ideas for getting best child.

Better Child: Every couple wishes that their child would be best ever among the all children of their age. Think in three ways for best qualities.

1. Physical Health: Physical health is not only depends on the weight of the child, but will be based on the Immunity power of the body. Making body healthy by developing immunity is one of the best concepts of Ancient literatures. When we compare the child of Punsavan Sanskara with other children, we find that this child is more able to fight with the epidemic or any infectious conditions. Even if the couple suffers from any hereditary diseases or if they are carrier of it, Punsavan can provide a protection for the child from it, 2nd is **Mental Health:** Any one wants to make their child Genius, Intelligent, Sharp, and Clever and have more grasping and sharper memory. Punsavan Sanskara has the concept of best mental development in it and 3rd is **Sanskara (spiritual Health):** Sanskara makes the child cultured, civilized, and polite. The best characters of

Ancient Indian culture like; Ram, Krishna, Arjun, Yudhisthir, Eklavya, Dhruv, Prahalad, Abhimanyu are the best examples of Indian rituals and among of all sanskara described by Indian Saints. (Jain, 2016)

Punsavan samskāra especially connected with the three important actions, there are-

1. **Drug sniffs (auśadhi avghrān):** Collect the ultra soft part of roots of banyan tree (vata), one slice of Tinospora/ guduchi (giloy), and soft strips of poplar leaved tree (pīpal). Grind make these drugs with water and Manages to keep the filter cloth in a bowl and mix. It is consecrated by mantras and sniff to pregnant woman (garbhiṇī). The inspiration and spirit is embodied in the drugs, the effects of pregnant and the baby within her reach. Even if they gave him a bit part is good.

Macro terms, these three drugs are as a booster for pregnant mother as well as infant health. complained of Indigestion, vomiting, lethargy, headache, sleeplessness, waist pain are common during pregnancy. These ultimate benign drugs are very helpful have been designated in removing them. Every flora vegetation where macro properties, here are subtle motivations and feelings.

It is consecrated by mantras so if it is taken by mother, they both will be benefited by this aushadhi avghran. In addition foetal body will from any kind of harmful diseases or infections, as well as it increases immunity and help full in nutrition.

- **Banyan tree (vaṭa):** It is the symbol of Vastness, patience, and perseverance. Because of the vast size of this tree many people and birds found shelter. The tree's age is also very long. In a long time frame the stem of this tree become new roots and stem. Mother has to feel at the time aushadhi avaghran that the quality of this banyan tree has been taken by me and according

to the feeling of mother the qualities of banyan tree has been transferred in the foetus like equity giant, strong, Patience, longevity, altruistic, excitement and joy-full personality.

- **Tinospora cordifolia Wall (giloy):** Guduchi or Giloy is a famous Ayurvedic herb, used extensively in treatment for fever, diabetes, urinary tract disorders, anemia, jaundice, asthma, cardiac disorders, etc. it always tends to climb. This is also contamination destroyer and contains invigorating elements. This drug increases the immunity of mother as well as foetus.

In this procedure we pray to God that our child also be virtuous and to always be upward by his thoughts and feelings. Be devoid of physical and mental illness and completely healthy.

- **Ficus religiosa (pīpal):** it gives us oxygen round the clock. It is also known as Devyonī tree. We believe that the divinity means love, affection, compassion, generosity, co-operation, charitable properties came to our child.

With these emotions the pregnant mother have to hold the bowl of medicine with both hands with an understanding the meaning of the mantras are chanted, repeat them-

I'm holding the Divine consciousness. **(Om divya cetanām svātmīyām karomi.)**

It orders for further maintainence. **(Om bhūyo bhūyo vidhāsyāmi.)**

now Taking deep breaths with the mantra, sniff the drug little bit. It is better to drink when finished. **(om viśvānidev savitarduritāni parasuva, yadbhadram tannāsuva.)**

2. **Worship womb- (foetus worship/ garbha pūjan)**

Pregnancy is not a prodigy, it is a big responsibility. Womb through which the organism is to be revealed, he is a part of God. Definitely he is a representative of the supreme

power. We have to create the spiritual environment for the foetus like gracious, happy, healthy and disciplined environment. To create a spiritual environment mother has to be entrepreneur, voluntary and self cultivating. All family members take the virginal flower in hand, chant together the mantra.(sutra)

- Newcomers will make the civilized and advanced. (*om susamskārāya yatnam kariṣye.*)
- Now, the virginal floral handed over to the mother with the chanting of Gayatrī mantra.
- Now, she has to collect all the virginal floral and touch to her abdominal area (garbha) with her palm.

Consolation- First consolation: Now pregnant mother has to assure the baby that she will do every effort for his/her best development like diet, behaviour, Ethics, Thoughts and contemplates would follow their duties to keep right.

Oath to be taken by pregnant mother during womb ceremony:

- I will take care of my health and protect myself from physical and mental illness and will regularly meditate on rising sun or on desirable theme, recite mantra and do prayer for child and
- I will take healthy, *satvic* and *sanskarit* diet. Also I will do regularly Yoga, exercises and pranayama and will perform daily *Balivaishva dev yagya*(Five small pieces of roti, gud and ghee) to make food Prasad.
- I will regularly read the spiritual books like Ramayan, Geeta, Bible, Kuran Shareef, Gurugranth Saheb etc and will regularly hear and sing resonant soft soothing and inspiring music, mantra, Ayeten etc.
- I will try to think and talk positive thoughts and will talk about positive, loving emotional thoughts with my unborn. I will listen & let the unborn listen positive thoughts through Spiritual discourses, positive and spiritual T.V. serials etc

and will keep away our self from horror, exciting cinema and serials.

I will make happy, co-operative, charity and caring environment in my home, will try to add love, respect and other good qualities in my nature and behaviour and will try to keep myself away from jealousy, malaise, anger, revenge etc.

I will not waste my time in criticizing others but with patience try to provide higher values for bright future to the unborn.

Second consolation: The husband and family members would create Healthy, prosperous and appropriate conditions and environments with responsibility for Baby's, physical, mental, emotional growth. The expectations of pregnant women will be understand and try to complete. Keep the mother away from the stress as much as possible.

Oath to be taken by husband and family members during womb ceremony- Since this womb is adorable, we jointly make a healthy environment by forgetting the bad

We will not make an environment of anger, tension, abuse, shouting, quarrel, some tribulation etc in the home and do not allow the impressions of scarcity, intoxication and uncultured behavior to affect the unborn.

We will provide appropriate arrangement for proper diet, life style, resources, facilities and ethics for pregnant mother and will fulfill the right desire of mother; we will fulfill her desire for food and behaviour she wants if it is right.

Process: Husband places his right hand on the wife's shoulder, and all the other people in a spirit of giving assurance to the foetus and repeats the sutra.

om svasthām prasannām kartum yatiṣye" (Will try as much as possible to keep healthy and happy to pregnant woman.)

- “*Om manomālinyam no janayiśyāmi*” (Discord - tribulation and sense of pique will not emerge in Family.)

3. Providing rice dessert/ rice pudding (carū pradāna)

Rice Dessert is the combination of milk, Rice and sugar. Rice is a symbol of unbreakable loyalty, Milk is a symbol of purity and Satvikta. (simplicity) and Sugar is a symbol of mellowness. It contains all the properties in the rice pudding. Infant should be unwavering be loyal, pure heart, and be the ontological sentiments, to be soft spoken. The praying, after prayers offering as a blessing of Devśhakti (god) pregnant mother eats the rice pudding. Kheer is nutritious, digestible diet and virtuous qualities. It is formed by mixture of Rice, milk, and sugar. Food is not only for the body, the mind is also built. Well said that the quality of food affects our mind. It is necessary to take kheer only by the pregnant women and not by someone else.

Process- Pregnant sister holding the bowl of Kheer with both hands, after saying the mantra forehead planted and keep it. After given emotional *ahuti* in *deepyagya*, eat the kheer as *prasād*. It is to eat only pregnant woman.

“*Om payaḥ prithivyāma payaauśdhiṣu, payo divyantarikṣe payodhāḥ. Payaspatīḥ pradīśaḥ santu mahyam*”

Psycho-spiritual aspect of Punsavan sanskara

Today after the several scientific researcher, physician, psychologist, parapsychologists and genetic science has also accepted that not only genes but also ethics of parents, the family environment and society has a profound effect on the foetus. It affects his personality, behaviour and temperament during Pregnancy stages. At this stage, it depends on what the mother sees, feel, hear, speak, or considers anything completely affect the subconscious mind of her foetus. These facts confirmed by Ultrasound and hormonal studies, etc.

If mother is happy, she secretes positive hormones such as serotonin, endorphins, encephalin. However, if the mother is sad then negative hormones is been secreted such as adrenalin, noradrenalin, A.C.T.H., Cortisol. These hormones put the impression on the baby's subconscious brain by the blood which is called hypothalamus and limbic system in therapeutic language and finally likewise baby to have been made further.

The child of Happy, satisfied, positive thinker mother-

Happy, relaxed, cheerful, concentrated mind, clever, pragmatic, good emotional energy, positive thinking habits, your thing well to say, self-esteem, calm, 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, less developed organs, smaller, irritable, mourner, quick-tempered, uninspired, with negative thinking, frustration suffers, pessimistic. lack of Mother's diet future expenditure malnourished child quickly falling ill with various diseases.

The foetus can hear:- Child Specialist David Spelt had done a very beautiful experiment- in this experiment did that; the pregnant women had

said a little story 5 times a day to the womb. The result of this experiment is the unborn babies were carefully listened story. And after birth, this

story comes to like them. They concluded that after the birth, when the baby cried or worried, then pronounced the same story, which is pronounced by the mother during pregnancy, child immediately calmed down. (Brahmvarchas, 2016)

Di Pietro said that sounds include the whooshing of blood in the mother's vessels, the gurgling and rumbling of her stomach and intestines, as well as the tones of her voice filtered through tissues, bones, and fluid, and the voices of other people coming through the amniotic wall. *Fifer* has found that foetal heart rate slows when the mother is speaking; it revealed that the foetus not only able to hears and recognizes the sound, but they calmed by it. (Hopson, 1998)

Foetus learns in the womb: Dr. Ivas Said that, foetus can learn from 20 weeks. They selected 15 pregnant women. He gave two types of music tapes to 10 women and said for listen only 7 times during 20th to 21th week of pregnancy. The other 5 did not have any tape. After 2-3 weeks after birth, the babies heard the same tape again. Now, heard a third tape apart from first two tapes, which was not previously announced. Recorded the video of foetus responses. The research found that after birth they replied by which they heard music during 20th week of pregnancy. Research also found that babies who have not heard the music, their responses were different towards music wave. (Brahmvarchas, 2016)

A study by James, (2010) suggested that learning is a change in behaviour that occurs as a result of experience. It is clear that the foetus can learn by means of habituation, classical conditioning and exposure learning. They found that these types of learning and its relation to learning in the womb and the memory of learned material after birth.

The foetus can recognizes taste: By 13 to 15 weeks a foetus taste buds already look like a mature adult's. (Hopson, 1998) Amniotic fluid is around the embryo, which is made by nutrients, protein cells and hormones. This material is regularly goes in foetus mouth as well as whole body. Research has determined that until seven months, the tongue starts to develop taste sensation whereby foetus distinguishes between different things which is dissolves in the amniotic fluid. (Brahmvarchas, 2016)

The foetus also understands touch: foetus can understand touch to fourth month of pregnancy. When the parents caresses on abdomen with love, the baby recognizes their loving touch. Doctors recommend mother's that when the foetus will be violent then caress up to down. Like as newborn child, he understands the hidden messages of touch. (Brahmvarchas, 2016)

Foetus reacts sharply to their mother's actions: When we're watching the foetus on ultrasound and the mother starts to laugh, we can see the foetus, floating upside down in the womb, bounce up and down on its head, bum-bum-bum, like it's bouncing on a trampoline. When mothers watch this on the screen, they laugh harder, and the foetus goes up and down even faster. We've wondered whether this is why people grow up liking roller coasters. (Glover, 1996)

Develops foetal personality: It's no secret that, babies are born with individual temperament and different patterns of activity but now, it is the subject for intense research that when and how the behavioral traits originate in the womb. According to principle of formative causation by Dr. Roopart Sheldrek of Cambrige University a metaphysical Morphogenetic force is generated by mother's thoughts, emotions, family and social environment during pregnancy, which

determines the character and personality of a child. 80% of babies mind developed in the womb. At this time, thoughts and feelings will be responsible for his or her personality. (Brahmvarchas, 2016)

In the first formal study of foetal temperament in 1996, *DiPietro* and her colleagues recorded that the heart rate and movements of 31 fetuses six times before birth and compared them to readings taken twice after birth. (They've since extended their study to include 100 more fetuses) Their findings: fetuses that are very active in the womb tend to be more irritable infants. Those with irregular sleep/wake patterns in the womb sleep more poorly as young infants and fetuses with high heart rates become unpredictable, inactive babies.

Discussion

The aim of current research is to assess the effect of psycho- spiritual aspect of punsavan ceremony. In hindu scriptures, there are special ceremonies to remove sins, bestow good quality and to increase intellect that are performed since in- utero life to death, called as Sanskara. The Sanskara are the total sum of 3 things. The actions of previous births, genetics of parents and family we are born in and the 3rd and last is the environment we live in, ever since birth. "Actions of past are Sanskara of today and actions of today will be the Sanskara of tomorrow." (Gupta, 2016)

In different scriptures and texts, punsavan sanskara deliberates in different ways as different stories. In ayurveda, punsavan ceremony explained as "supraja- janan". (Singh & Verma, 2012) Religious texts make the belief clear that the sex of the child is subject to change with the punsavan ceremony. However, modern science disagrees with this aspect of the punsavan ceremony and confirms that the sex of

the baby is decided at the time of conception and the chromosomes have responsible for child's gender.

A new wave of research suggests that the foetus can feel, dream, even enjoy. As if overturning the common conception of infancy weren't enough, scientists are creating a startling new picture of intelligent life in the womb. Among the revelations: By nine weeks, a developing foetus can hiccup and react to loud noises. By the end of the second trimester it can hear. (Brahmvarchas, 2016) (Hopson, 1998) and distinguish the mother's voice. (Hepper, Scott, & Shahidullah, 1993) foetus can store different things in their memory. (Hepper, 1996) The foetus experiences the rapid eye movement (REM) sleep of dreams just like adults. The foetus savours its mother's meals, first picking up the tastes of food, a culture in the womb. (Brahmvarchas, 2016) (Hopson, 1998) Among other mental feats, the foetus can distinguish between the voice of Mom and that of a stranger, (Hopson, 1998) (Forbes & Forbes, 1927) and respond to a familiar story read to it. Just because the foetus is responsive to certain stimuli doesn't mean that it should be the target of efforts to enhance development. Sensory stimulation of the foetus can in fact lead to bizarre patterns of adaptation later on.

In addition researchers say that the roots of human behaviour begin to develop just weeks after conception. Well before a woman typically knows she is pregnant, her embryo's brain has already begun to bulge. By five weeks, the organ that looks like a lumpy inchworm has already embarked on the most spectacular feat of human development: the creation of the deeply creased and convoluted cerebral cortex, the part of the brain that will eventually allow the growing person to move, think, speak, plan, and create in a human way. At nine weeks, the embryo's ballooning brain allows it to bend its body, hiccup, and react to loud sounds. At week ten, it

moves its arms, "breathes" amniotic fluid in and out, opens its jaw, and stretches. Before the first trimester is over, it yawns, sucks, and swallows as well as feels and smells. By the end of the second trimester, it can hear; toward the end of pregnancy, it can see. (Hopson, 1998)

When these qualities came before birth so, we can train child in a positive way since pregnancy. Parents can have the child as they want. In addition, there is need to healthy and strong nation. For this aim its necessary that coming child will be well behaved, considerate, contemplative, discreet and rational. These properties could then, when parents will be prepared for them. In this behalf, Punsavan sanskara is the strong solution. By which, can refined the past sanskaras and start to initiation of new sanskaras.

In Punsavan sanskara, pregnant woman smells/ drunk the grinded ultra soft part of roots of banyan tree (vata- is the symbol of vastness, stability, strength), one slice of Tinospora/ guduchi (*giloy*- Disease prevention, Invigorating.), and soft strips of poplar leaved tree (pipal- symbol of divinity). These three drugs are as a booster for pregnant mother and increases immunity power as well as infant health. Complained of Indigestion, vomiting, lethargy, headache, sleeplessness, waist pains are common during pregnancy.

Afterward, we worship to the foetus as a responsibility and the part of god. Makes a gracious, disciplined, happy and healthy environment for them. As well as pregnant woman give assurance to her foetus for great development. Her husband and family members give assurance to pregnant woman that they shall make her happy, healthy and suitable environment for their physical, mental, emotional and spiritual development. Pregnant mother not feel alone through womb worship. For as much, pregnancy is a new experience for

pregnant mother. Wherein, she has inside physical, mental and emotional changes. During Punsavan sanskara, pronounced mantras have a positive impact on the brain of the foetus. During this time, pregnant woman expectations become more towards her husband and family. These emotions fulfils by assurance. She feels safe, Affectionate and happy herself during this complicated situation. These emotions affect the foetus, and then foetus reacts towards actions of mother.

Third step is caru- pradan. In this process, pregnant mother takes the remaining part of pudding which was dedicated in yajna. Rice pudding has the nutritious, digestible, ontological (*satvik*) quality. Child be loyal, pure heart, *satvik*. In this sense, assumes the blessings and *Prasad* of God pregnant mother eats the rice pudding. In Yajna, remaining rice pudding with rituals is divine. It also has blessings of the gods. Putreshti Yajna had by Maharaja Dasaratha. The Yajna of the remaining rice pudding was fed to three queens. The Ram, Lakshman, Bharat and Shatrughan such promising children were obtained. This cultured rice pudding to the foetus as a wonderful drug that gives an impression.

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.

Conclusion

When the foetus can hear, understand, put the learned things in memory, recognize the sound of mother, feel the touch of mother, so why not

let the words to hear, let the touch, to say such a thing that he learn and become a superhuman being.

Just as, healthy and good seeds should be necessary for good crop. The same way to get 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

- Providing healthy, happy, polite, favorable, theistic environment.

cultured generation, cultured parents should be necessary. Every parent should try for this. In order that, there posterity goes to righteous path and can make bright future. Then, direction of

- Scheduling a healthy, favorable well organized regular life style.
- Providing positive thoughts, feelings & co-operation to expected mother by family members.

References:

1. Bhalla, P. (2009). *Hindu rites, rituals, customs and traditions* (p. 123). Delhi: Hindoology Books.
2. Brahmvarchas,. (2016). *aaogadhen sanskarvan pidhi-2* (p. 7,11,12). haridwar (uttarakhand): shri vedmata gayatri tust gayatri nagar, shrirampuram-shantikunj.
3. Charak Sanhita, ShaareerSthaan- 8/21
4. Das, g. (2016). *Punsavan Sanskar (Womb Ceremony)*. *Punsavan Sanskar (Womb Ceremony)*. Retrieved 25 March 2016, from [http://www.anoomi.com/index.php?action=search&ytq=Punsavan%20Sanskar%20\(Wmb%20Ceremony\)](http://www.anoomi.com/index.php?action=search&ytq=Punsavan%20Sanskar%20(Wmb%20Ceremony))
5. DiPietro, J., Hodgson, D., Costigan, K., & Johnson, T. (1996). Fetal Antecedents of Infant Temperament. *Child Development*, 67(5), 2568-2583. <http://dx.doi.org/10.1111/j.1467-8624.1996.tb01875.x>
6. Glover v. (1996) Nicholas fisk, BMJ vol.313
7. Gupta, r. (2016). *vedic sacraments (sanskars) and its relevance in today's life*. Aryasamaj.com. Retrieved 23 December 2015, from <http://www.aryasamaj.com/enews/2013/july/4.htm>
8. Hepper, P. (1996). Fetal memory: Does it exist? What does it do?. *Acta Paediatrica*, 85(s416), 16-20. <http://dx.doi.org/10.1111/j.1651-2227.1996.tb14272.x>
9. Hepper, P., Scott, D., & Shahidullah, S. (1993). Newborn and fetal response to maternal voice. *Journal Of Reproductive And Infant Psychology*, 11(3), 147-153. <http://dx.doi.org/10.1080/02646839308403210>
10. Hopson, j. l. (sep/oct 1998). *fetal psychology*. psychology today. <http://www.psychologytoday.com/articles/pto-19980901-000026.html>
11. Jain, p. (2016). *Garbha Sanskar-Pusanvan Vidhi- prenatal Training*. *Ayurslim.in*. Retrieved 12 November 2015, from <http://www.ayurslim.in/garbhasanskar2.html>

12. Jaiswal, v. (2015). garbhadhan sanskara: a scientific review.: *Pharma Science Monitor*, . 6(1), 220-223.
13. James, D. (2010). Fetal learning: a critical review. *Inf. Child Develop.*, 19(1), 45-54. <http://dx.doi.org/10.1002/icd.653>
14. Sharma, s. (2016). ...: *Punswan Sanskar (All World Gayatri Pariwar)*. *Awgp.org*. Retrieved 8 March 2015, from http://www.awgp.org/spiritual_wisdom/sacramental_rites/punswan_sanskar
15. Sharma, s. (2016). *Prenatal and Baby Ceremonies-Sanskars - Gayatri Pariwar Of Massachusetts*. *Gayatri.info*. Retrieved 12 November 2015, from <http://www.gayatri.info/sanskar/1-prenatal-and-baby-ceremonies-sanskars>
16. Sharma, s. (2016). *Sanskars*. *Gayatrimata.org*. Retrieved 21 April 2015, from <http://www.gayatrimata.org/sanskar.htm>
17. Sharma, s. r. (2015). *punsavan sanskar vivechan*. mathura: yug nirman योजना वितर trust, gayatri tapobhoomi.p.4
18. Sharma, s. r. (2015). *santan ke prati kartavya*. mathura: yug nirman योजना वितर trust gayatri tapobhumi.
19. Singh, k. & verma, b. (2012). An Approach to Samskara in Ayurveda: Review article. *International Journal Of Ayurvedic Medicine*, 3(3), 140-143.
20. Spelt, D. (1948). The conditioning of the human fetus in utero. *Journal Of Experimental Psychology*, 38(3), 338-346. <http://dx.doi.org/10.1037/h0059632>

Cite this paper as: Chandrakar, R., Kumar, K., & Verma, S. (2016). The psycho-spiritual effects of *punsavan sanskara* on pregnant mother and foetus. *International Journal of Science and Consciousness*; 2(3): 1- 12.