



Effect Of Pumsavana Karma In Conception

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Abstract: These days, couples want their child to be more intelligent, psychologically, and physically healthy than they are. “Pumsavanam ithi pumsatva karakam karma” is the one of the shodasha karmas performed to ensure a fruitful and prosperous life. In pushyanakshatra, this process can be performed either prior to or right after conception in order to produce a healthy child. Garbhadharana and Garbhasthreekarana are its main goals. Here, Pumsavana karma is advised for conception. The topic chosen for this study is a way of treatment that will provide a better outcome with no side effects and is a cost-effective remedy due to its high success rate. Hence the article deals with the principles and practice of in detail.

Key Words: *Garbhasthreekarana, Garbhadharana, Pumsavanam, Pushyanakshatra.*

INTRODUCTION

Pumsavana karma, one of the Shodasha Samskaras, can be done either right before or right after conception. Pumsavana refers to "Pumsatvamiti pumsatva karakam karma."^[1] The ultimate goal of a family is to have a healthy, intellectual and beautiful child and is called as “suputrakameeya”. The most important factor in producing healthy offspring is having a healthy conception. Conception is the process by which a spermatozoa and an ovum unite to generate a viable zygote. The 10th – 16th day of the menstrual cycle is the optimal window for conception. The Pumsavana vidhi / karma done at appropriate time is so powerful. It is to be done on pushya nakshatra before and after conception.^[2]

Importance of Pushya Nakshatra

There are a total of 27 Nakshatras in astrology. Of them, 13 are Stree nakshatras and 14 are Purusha nakshatras. Pushya nakshatra is one of the Purusha nakshatra.^[3] Pushya nakshatra is regarded as the most auspicious of the 14 Purusha nakshatras, and it is also ideal for performing auspicious medicinal preparations and treatment administrations ^[3]. Pushya Nakshatra is a significant lunar constellation. Pusya lunar constellation is highly valued in Ayurvedic medicine, from pregnancy care to treating poisonous illnesses. Pushya nakshatra, which occurs on the 27th day of the month, is said to enhance the body's ability to absorb drugs.^[4]

Pumsavana karma in literatures:

Various authors have mentioned a variety of procedures involving specific medications and stringent ways of administration. The methods indicated can be done before or after conception. Acharya sushruta recommends one month of abstinence for both husband and wife. During this time, the husband consumes milk, ghee, and rice, while the wife should consume black gram and oil. Following that, on the fourth day following menstruation, the lady should appear before her husband after cleansing herself, dressing appropriately, and reciting auspicious mantras. Intercourse is recommended on even nights for male babies and odd evenings for female babies. After the 17th night, intercourse is considered fruitless.

Sushruta advised for it to be done after conception (labdhagarbha). Dalhana indicated that this process is done with three objectives:

- (1) Garbha grahanartha: Preconception for achievement of conception.
- (2) Garbha sthapanartha: Immediately after the conception for its proper implantation.
- (3) Post conception within two months for having healthy progeny [5]

According to Acharya charaka, the rites should be performed before conception in the presence of woman and man by a priest according to Shastra vidhi. The priest should conduct the rituals with recitation of the sloka mentioned in the Rigveda, "Vishnur yonim kalpayatu" - and give oblations to the fire. Water should be purified with sacred mantras and given to the lady to use for activities associated with water. The couple should walk around the fire and take the processed ghee prepared by the priest on completion of the rituals, the couple should join for union for 8 successive nights. Pumsavana karma is done keeping in mind the living place (Desha) and specific period (kala) the result is definite. Pumsavana karma should be done after conception but before conspicuousness (Vyaktibhava) of organs or upto two months.[6]

According to Acharya Susruta, after conception is confirmed, three to four drops of juice of Lakshmana, Vatashruna, Sahadeva, or Vishvadeva, macerated with milk, should be inserted into the woman's right nostril.[7]

Acharya Vagbhata stated that before conception, a man who has consumed ghee, milk, and boiled rice should climb on the bed with his right foot first. To produce desired and healthy offspring, the mother should place her left foot on her husband's right side after eating Masha.[8]

Medicines for Pumsavana according to Acharyas[9]

- On the day of pushya nakshatra two intact undamaged vata shrunga plucked from eastern or northern branches grown in a cowshed along two seeds of dhanya masha and gaura sarshapa is taken with curd.
- Kalka of jivaka, rishabhaka, apamarga, sahachara etc. cooked with milk and is taken individually or collectively.
- Kudyakita (an insect) and fish mixed with one anjali of water is taken during pusya nakshatra.
- A red hot miniature of man-made of gold, silver or iron dipped in one anjali of curd, milk or water is taken during pushya nakshatra.
- Inhalation of steam of shali pishti during pushya nakshatra. The juice from the same dough is instilled in her right nostril with her head on the door sill.
- Nasal drops (right nostril) with lakshmana, vatashruna, sahadeva and Vishwadeva ground with cow's milk and should not spit.
- Fully bloomed lakshmana plant is uprooted during pushya yoga with enchanting mantras. Khadira mula (1/4 quantity) are dug up during pushyanakshatra or hastamula. Both these drugs are ground with milk of cow who has a calf of same colour and few drops are instilled in the right nostril.
- Swarasa of swetabruhati mula uprooted during pushya nakshatra is instilled in right nostril (for a boy) and left nostril (for a girl). Similarly, leaves of utpala and kumuda, lakshmana mula and eight vata shrunga are used.
- The woman should wear white garland and garments and take pestled root of lakshmana and udumbara equal quantity with cow's milk for getting a male child. Similarly, gauradanda, apamarga, jiwaka, rishabhaka, shankhapushpi, adhyanda or kapikacchu, sahachara, nagnajiwa, agnijihwa and eight vata shrunga can be taken individually/collectively/two or three together.
- Laksmana mula ground with cow's milk is taken orally or nasally for a son, likewise vata shrunga may also be used.
- Jivaniya group of drugs should be taken externally or internally.
- One palasha leaf with milk (internally).

- Shukarashimbi or kapittha phala majja or ishwaralingi seeds ground with milk should give for 8 days to female.

Route of Administration and Action of Pumsavana karma

Route of drug administration is through oral and transnasal route because “Nasa hi shiraso dwaram” i.e., nose is entryway to the head. The medicine enters the body with greater efficacy via nasal route. The medications employed in Pumsavana karma work directly or indirectly on the pituitary gland, stimulating the secretion of hormones necessary for the development of specific gonadal and sex organs in male and female babies.^[10]

Pumsavana karma usually involves the use of medications such as madhura rasa, Sita virya, snigdha, jeevaniya, balya, and prajasthapaka/garbhasthapaka. According to Sushruta, the effectiveness of the drug depends on the timing of administration. The same medicine will aid in conception, stability, and sex selection depending on whether it is used before or after conception.

The action of *Pumsavana Karma* can be described in the following ways:

- Absorption into General Blood Circulation: The drugs are absorbed and enter the bloodstream, distributing throughout the body.
- Direct Infiltration into Brain's Venous Sinuses: Some drugs directly pool into the venous sinuses of the brain through the inferior ophthalmic vein.
- Direct Absorption into Cerebrospinal Fluid: In certain cases, drugs are absorbed directly into the cerebrospinal fluid, which surrounds the brain and spinal cord.

The peripheral olfactory nerves are known to be related to the brain's limbic system, which includes the hypothalamus. This limbic system is essential for several processes, including human behaviour and hormone secretion regulation. Experiments have showed that stimulating the olfactory nerves activates certain cells in the hypothalamus and amygdaloid complex.

To facilitate optimal drug absorption during *Nasya Karma*, it's beneficial to keep the head in a lowered position and retain the medicine in the naso-pharynx area. This allows sufficient time for local drug absorption. Substances that are soluble in liquids have a better chance of being passively absorbed through the cell lining membranes.

This entire process is believed to have a role in stimulating the Hypothalamus-Pituitary-Ovarian (H-P-O) axis, which in turn stimulates hypothalamus leading to stimulation of GnRH neurons. This may regularize GnRH pulsatile secretion which in turn triggers proper gonadotrophin secretion leading to healthy conception.^[11]

DISCUSSION

In order to achieve the effective outcome of Pumasavana Karma, the nasal and oral modes of drug administration are chosen. The medications used in Pumsavana karma work directly or indirectly on the HPO axis, stimulating the secretion of hormones that lead to conception. Pumsavana karma influences both progesterone, which is responsible for Garbhasthreekarana (pregnancy support), and the hypothalamo pituitary ovarian axis, which causes Garbhadharana (conception) in cases of infertility. Additionally, the medication administered via the nasal route affects the Hypothalamo Pituitary Ovarian axis, which contributes to healthy conception. The Ayush department should establish standard guidelines for the application of Pumsavana karma with primary and secondary indications to prevent misusing.

CONCLUSION

The concept of **Pumsavana Karma** should be promoted in the context of a planned pregnancy as a means to enhance overall fertility, health, and emotional well-being as Garbhagrahanartha and Garbhasthapanartha, rather than focusing on the desire for a specific sex of the child. Ayurveda offers methods that involve naturally developing healthy offspring through the Pumsavana karma. This method should be utilized wisely to address issues of infertility and recurrent abortions as well as to produce strong, vibrant, and long-lived offspring that are clever, beautiful, and healthy. The medications are readily available, relatively easy to prepare, and easy for people to administer.

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