

## Importance of Pre-Natal Ceremonies and its Muhurtha According Indian Astrology



### Astrology

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### ABSTRACT

*To mark various stages of human life, Hinduism had a series of sacraments and rituals referred to as rites of passage in accordance with the Vedas to enable them to lead a Dharmic or righteous life. They could be segregated into two categories, those which were simple and uncomplicated though also considered superstitious and the others which were cultural and priestly and developed when society evolved and humans tried to improve upon nature. By performing a particular Samskara with the corresponding rituals the importance of each milestone of a human being was celebrated in society. The important events were broadly classified into pre natal, post natal, educational, marriage and death samskaras and were sixteen in number generally known as Shodasha Samskaras. The Samskaras were flexible and not rigid and were adapted to different times and different localities. Hence before the actual birth of a child, three important ceremonies are enjoined to be performed. They are nuptials (Nisheka), consummation (Garbhadaana) and Pumsavana (change of sex).*

To mark various stages of human life, Hinduism had a series of sacraments and rituals referred to as rites of passage in accordance with the Vedas to enable them to lead a Dharmic or righteous life. They could be segregated into two categories, those which were simple and uncomplicated though also considered superstitious and the others which were cultural and priestly and developed when society evolved and humans tried to improve upon nature. By performing a particular Samskara with the corresponding rituals the importance of each milestone of a human being was celebrated in society. The important events were broadly classified into pre natal, post natal, educational, marriage and death samskaras and were sixteen in number generally known as Shodasha Samskaras. The Samskaras were flexible and not rigid and were adapted to different times and different localities. Hence before the actual birth of a child, three important ceremonies are enjoined to be performed. They are nuptials (**Nisheka**), **consummation (Garbhadaana)** and **Pumsavana (change of sex)**.

#### Sexual relationship and happiness according to Astrology

A Female Menstruation. Without the knowledge of conception time one cannot understand the effects of the various divisions, like Rāśi. That is why I explain below about conception, which is the cause of births of all animals. As a result of Moon's transit in Anupachaya Rāśis and in aspect of Mars, a female obtains her menses. The Moon is water and Mars is fire. Water produces blood and fire produces bile. When blood is enraged by bile, the woman gets her menstruation. The menstruation so caused makes the female capable of conception. If the Moon is in Upachaya, it makes the menses defunct for conception. However, if the Moon in Upachaya is aspected by Jupiter, or her friends, or especially Venus, the woman affectionately cohabits with the male. If the Moon is aspected by Mars, the female unites with a person other than husband. The Sun, if aspecting the Moon, indicates a king, while Saturn aspecting denotes a servant. Similar inferences should be made, if the Moon is aspected by malefics only, without aspect of benefics. If the Moon is aspected by malefics, like Mars, then the female gives up her home and becomes a prostitute. The 7th House from Lagna at the time of copulation indicates the disposition of the couple. If there is a malefic's aspect to the Lagna at the time of copulation, the couple unites angrily and with quarrel. Should it be benefic's aspect, then the sexual enjoyment will be (pleasing), as enumerated by Vatasayana Mahārṣi. If there be both malefic and benefic aspects on the 7th, the sexual act is mixed in nature. According to one's past deeds, to ripe its fruits the semen enters the womb and conception ensues.

#### What Nishekam and Garbhadaana

Nisheka is used to denote the first sexual contact, while Garbhadaana has reference to the subsequent deflorations. Consummation as it is actually the beginning of the prenatal existence of the child. 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 brought into play; the result will be most unsatisfactory and all sorts of undesirable progeny would be the products of promiscuous cohabitation. It is needless to mention that the first sexual act should not be treated lightly and should be done only when planetary combinations are favourably disposed for the natives.

Nisheka is used to denote the first sexual contact, while Garbhadaana has reference to the subsequent deflorations. Almost all the ancient works on Muhurtha start from Namakarana - the name-giving ceremony after the birth of a child-but we start from consummation as it is actually the beginning of the prenatal existence of the child. 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. In the first instance, sexual union is highly recommended on the 6th day of the menses as it is supposed to ensure not only happiness to the couple but also the birth of a dutiful and intelligent son.

Indulging in coitus or sexual union on the first 4 days of menstrual cycle will lead to serious evil effects as the whole physiological and nervous system of the woman which would be in a state of tension owing to the almost continuous discharge of blood. Copulation on the 5th day tends to give rise to a daughter. In general, sexual union on odd days indicates birth of female children while on even days, the birth of male children is indicated. In the first instance, sexual union is highly recommended on the 6th day of the menses as it is supposed to ensure not only happiness to the couple but also the birth of a dutiful and intelligent son.

Books on ancient Sexology and Astrology reveal that to indulge in coitus during the first four days of menses will lead to serious evil effects as the whole physiological and nervous system of the woman would be in a state of tension owing to the almost continuous discharge of blood. So the first four days of menses should be avoided. Copulation on the 5th day tends to give rise to a daughter. In general, sexual union on odd days indicates birth of female children while on even days, the birth of male children is indicated.

### Ayurvedic perception

Charaka, the great Hindu physician, has dwelt at length with the question of change of sex. The ancients had not only studied the theory but they have given us practical rules whereby the sex of the unborn child in the womb may be known in advance and changed, if so desired. Ceremonies are actually laid down in the Vedas for performance by the father and the mother with a view to give the child in the womb the sex that is desired. These rites are called pumsavana. The etymology of the word is: pung (male) syate (is produced) anena (by this); in other words the male-producing rite. These rites are performed even unto this day by every orthodox Hindu. Pumsavana is performed just after the expiration of three months from date of conception.

### conception Lagna-(Aadhana lagna)

whether the child would be male or female. Doctors also opine that even in the most normal and unambiguous individual the rudiments of the organs of the other sex are present throughout life. Pumsavana means not only rites but also administering of certain medicines. Who knows, the proper performance of Pumsavana may enable us to change sexes of even adults, because the medicines accompanied by mantras may act on the glandular secretions and change the very nature of such secretion.

A perusal of the various texts in Sanskrit bearing on astrology and medicine reveals that Pumsavana is closely connected with the planetary influences on embryonic development. All the phases of the union of the virile spermatozoan with the mature ovum called impregnation, the fixation of the impregnated ovum, called conception, and the development of the foetus are governed by the Moon and other planets.

The period of gestation is the time which elapses between the conception and partruition. during which the child first as embryo, then as foetus is developing in the womb. Beginning with the third week, the head bend in the embryo is quite marked which gradually increases as development goes on, and at the end of the third week the heart and all the organs have been laid down and limbs begin to make their appearance as small buds, not unlike those of the frog, and the embryo closely resembles any other mammalian embryo at a corresponding stage. The chief changes in the first month (governed of course by Venus) are the formation of the face and external ear, and the development of the limbs' The eyes, nasal pits, maxillary processes, ears and nose are now visible.

In the second month of pregnancy-ruled by Mars - the plasm is enveloped by the amnion. Mars brings the development of the membranes and strong expansion of them. The brain begins to develop, the head becomes considerably larger and the human characters are all established. The embryo may now be spoken of as the foetus, which has passed its quadruped stage.

Now we come to the third month influenced largely by Jupiter - the month in which Pumsavana has to be performed if one desires to have a son born to him. It is in the third month the differentiation of sex is brought about, as also the development of the genitals. Jupiter a masculine planet, presides over this month. Thus it will be seen that in the selection of the time for performing Pumsavana the ancients had in view very scientific reasons. As difference of sex occurs in the third month, the medicines and mantras administered under the influence of certain constellations would certainly be capable enough to change the sex to the desire of the individual concerned. Without caring to bestow serious thought on such questions, the moderner is apt to dismiss the whole thing as the product of superstition.

### Pumsavana

This means change of sex. The Hindus had long ago known the processes whereby the sex of the foetus could be changed by

performing certain remedies and by administering certain medicines when sex differentiation is about to set in. The possibility of change of sex long known to the Hindus was being ridiculed by Western scientists. But during the last 3 or 4 decades, the opinion of the scientists underwent a gradual change and most of them now admit such a possibility.

Here 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 fertilised when first discharged from the ovary the ovum is female in tendency while later as the ovum ages it becomes male, so that fertilisation between the 3rd and the 5th days after menstruation is liable to produce a girl, between the 5th and 8th days, a boy or a girl, and between the 8th and 12th days a boy. We have evidence that certain physiological habits curiously correspond to the lunar daily cycles even as the habit of the menstruation, a sex function corresponds to the lunar monthly cycle.

### Pumsavana Medication

"Instructions will be laid down about those Vedic rites by which the sex of the child (in the womb) before its manifestation may be changed. Verily of rites duly performed and characterised by propriety of time and place, the capacity to produce desirable fruits is ordained. Observing that a woman has conceived, Pumsavana should be administered to her before the manifestation of the sex of the child in the womb.

"Obtaining two unbroken buds from two twigs procured from the eastern and northern aides of a banian (*Picus indica*, Linn.) growing in a cowpen, as also a single grain of paddy and a single seed of *Masha Phaseolus radiatus* Roxb.) both well developed, or two seeds of white mustard, and throwing them into a quantity of curds, the woman (that has conceived) should be made to drink it under the constellation of Pushya." Another Pumsavanam medicine is the following: -

The kalka or paste of (a) jeevaka(\*1) (b) rfsabhaka(\*2) (c) Apamarga(\*3) or (d) Sahachara(\*4) or of each if desirable - should be boiled with milk and given to the woman to drink.

1. Jeevaka is no longer identifiable or procurable. Hindu doctors find substitute In Guduchi or *Tinospora cordifolia*. Miqs.
2. This is also not identifiable. The substitute to Vanggatochana or bamboo manoa.
3. Achyranthes, Linn.
4. *Barleria cristata*, Linn.

"Or, the likeness of a man, or very small proportions, made of gold, or silver or iron, made red-hot in fire and then dipped into a measure of curds, or milk, or water, should be swallowed without leaving any remnant, under the influence of the constellation Pushyam. Under the same nakshatra of Pushyam, the woman may be made to inhale the hot vapour of a cake {pishtha or pish-taka} that is being baked (on the fire) and then dissolving that cake in a measure of water, the mixture should be cast over the threshold of the door. This water the woman should then, using a stick of cotton, apply to her Tight nostril."

If the above remedies are administered under the favourable and auspicious influences of constellation, the sex in the womb of the woman is supposed to change. The subject is vast and we shall again recur to this on a subsequent occasion.

### The Nishaka muhurtha

The constellations Sravana, Rohini, Anuradha, Swati, Revati, Moola, Uttara, Uttarashadha, Uttarabhadra. Satabhisha are highly favourable for nuptials. Pushyami, Dhanishta. Mrigasira, Aswini, Chitta. Punarvasu are ordinary. The rest of constellations are to be rejected.

Monday, Wednesday, Thursday and Friday are auspicious days while Saturday, Tuesday and Sunday should not be considered at all.

All lunar days-except the 4th, 8th, 9th, 14th, Full Moon and New Moon are good. The favourable signs are Taurus to Libra and Pisces. The birth star (Janma Nakshatra), the 10th star (Anu Janma) and the 19th star (Thri Janma) should be avoided.

At the time of nuptials, the 8th house should be occupied by no planet. Subject to this proviso, even Sagittarius and Aquarius may be selected as auspicious.

#### **Pumsavana Muhurtha**

The ceremony of Pumsavanam should be celebrated in the 3rd month when signs of pregnancy are evident. All lunar days except the 4th, 6th, 8th, 9th, 12th, 14th, Full Moon and New Moon days are good.

All signs except Gemini, Cancer and Virgo are auspicious. Virgo should be avoided as it is specially adverse.

Monday, Wednesday, Thursday, and Friday are beneficial. The 8th house from the ascendant should be vacant. The Moon's presence in Lagna or the 12th and the ascendant being aspected by Venus brings on prosperity. Benefics should be disposed in quadrants or trines.

There is another ceremony named Seemantha immediately following Pumsavansm. being performed In the 5th or 7th month of pregnancy. If the time-schedule cannot be kept up, it should not be abandoned, but the function must be performed at least before delivery. This is the view of sage Sankha.

For Seemantha, Rohini, Mrigasira, Punarvasu, Pushyami, Uttara, Uttarashadha, Hasta, Sravana and Revati are auspicious. Some are of the opinion that under unavoidable circumstances, even Aswini,

Anuradna and Moola may be deemed auspicious. The 4th, 6th, 8th, 9th, 14th (unar days and New Moon day must be avoided. When the Moon is dignified Full Moon day is hot condemned. Sunday, Tuesday and Saturday should be avoided. The rest of the weekdays are good. All signs except Leo and Scorpio are auspicious. The 8th house from the ascendant must be free. Generally speaking, the 3rd, 8th, 7th, 10th and 22nd constellations should be avoided. The Moon should not be in the 8th house. So far as this particular ceremony is concerned, the month ranks first in importance. Hence, even If Jupiter and Venus are combust, such a circumstance may be ignored.

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