

SIMANTONNAYAN SACRAMENT

Simantonnayana Sacrament is the third Sacrament.

This sacrament is performed during the 4th, 6th or 8th month of pregnancy.

The literal meaning of “Simant” is the line in the middle of the scalp hair. Probably this is why in this Sacrament the husband has to lift the scalp hair of his wife in order to comb it and make a bun shaped hair do (Juda). To lift the hair up is called as “Unnayana”. The other meaning of Simant is Skull/head.

According to Sushrut skull/head is divided in to five parts. The joint in between the bones of the skull is known as Simant (sutures).

This Sacrament is performed for the full development of the foetal Brain.

The Brain of the foetus (child), developing in the womb of the mother, starts developing in the fourth month of the pregnancy. In the fifth month the Mind, in the sixth month the intelligence and in the seventh month different parts of the foetus (child) starts developing. In the eight month the vigour or virility of the child develops but it is unstable. If a child is born in eighth month of the pregnancy then this child is born without virility and most of these children usually die. This is why it is very important for the husband and wife to be extra careful in between 4th and 8th month of the pregnancy. This Sacrament is especially done for the full and proper development of skull, Brain and related Mind, Intelligence and body parts of the child in the womb of his/her mother.

In the eighth month of the pregnancy the mother develops two hearts, one heart for her child and second heart for her own body. Thus an expecting mother is called a lady with two hearts. These two hearts are well connected with each other with help of blood vessels. This is why the wish of the mother also becomes the wish of the child. This is how the Mind, the thinking, the Sacraments and culture, the eating and way of life of the mother affects the Mind, Intelligence, Sacraments, Heart and physical development of the body of the child. This is why it is important to do this Sacrament in the fourth, sixth or eighth month of the pregnancy in the days when the Moon is bright.

To understand the scientific reason for this we have to know the rituals of this Sacrament one by one.

1. This Sacrament should be performed on the day of moonlight when Moon is connected with the stars which have masculine names for example Punarvasu, Pushya, Anurvdhas, Mula, Shravana, Ashvini and Mrigshiras. The state of Mind is connected with Moon. Like Moon the mind should be cool, bright and stable. The Mind is directly connected to the intelligence and heart. In order to increase and maintain our determination/resolve, the Mind, Intelligence and Heart play a vital role. This is why this Sacrament should be performed on the day of moonlight when the moon is connected with the stars which have masculine names.

It should be noted that except Jatkarm (Ceremony of newly born child) and Anteysthi (Cremation) Sanskars all other Sacraments should be performed in the moonlight period of the month. The main reason for this is that for the development of intelligence and knowledge, physical growth and all round development of the foetus it is definitely better to do these Sacraments in the moonlight period of the month. Parents would like their children to properly grow and be intelligent.

When the Moon is connected with stars with masculine names, as written above, the procedure of Simantonnayan should be performed. The date and the time of performing this Sacrament, as described above, can be easily found by consulting a Hindu calender or a local priest.

In this particular day the climate (environment) is usually well balanced. This means that future child will maintain a balanced approach in period of equity and inequity (good and bad times) and he/she will face every situation in life successfully.

2. The husband combs the hair of his wife and makes a bun shaped hair do. For this a wife should have enough and long scalp hair. A lady with thick and long hair is supposed to be beautiful.

It is written in Vedas.

तमुग्रवः केशिनीः सं हि रेभिरे”-ऋग्वेद-१.१४०.१८, केश दृहिणीः केशवर्धनीम्” -ऋग्वेद-६.२१.३

It means that women should have long scalp hair in order to look beautiful. The wives comb and and make a bun like hair do not just to look beautiful but also to control their mind and senses. The wife vows to surrender herself to her beloved husband by controlling her mind and senses and keeping herself beautiful. She understands the happiness and desire of her husband and gives him all her love. This is why in this Sacrament the husband is instructed to do the hair do of his wife and to serve his wife whenever he is required to do so. For a pregnant woman to get all the help, protection and support during her pregnancy period there is no one more suitable than her own husband. During this period it is only her husband who can provide respect, service, help, love and take responsibility for his wife and the future would be child. There is no one else in the household or outside who can provide this kind of love, affection, protection and responsibility other than the husband of the pregnant woman. When the husband applies an aromatic hair oil to his wife's hair and lifts up her hair in the air, this stimulates her hair roots of the scalp and gives her immense pleasure and happiness which affects the child in her womb. The nice smell of the hair oil makes his wife happy. By carrying out this act the husband takes the responsibility of welfare of his wife and the father takes the full responsibility of providing protection and doing service to his future child. By combing the hair of his wife the husband makes her and her child feel secure.

In the ancient times the thorns of Gular tree or Arjun tree were used as a comb. But in present day it is quite alright to use a modern comb or a hair brush for this purpose.

3. While making a bun like hair do the husband should recite the name of a river which is nearby.

“सोम एव नो राजेमा मानुषीः प्रजा :.....असौ”

The purpose behind this is that a child's mind should be calm like a moon and should flow like a river. There are ups and down in human life. Like a full moon is bright is bright in Purnima and dark (Amawasya) in other fortnight of a month, a river is full of water in rainy season and dry in summer months but still moon and river maintain their balance through out a year. Similarly the parents of the expecting child pray to God for their child to stay in balance in his/her life.

4. Look at her face in Ghee- The vaporised Ghee (clarified butter) offered to the fire in Havan reaches the child (foetus) through nostrils, lungs and blood circulation of the mother. This is a nourishment to the child. A wife is known as a symbol of beauty in the society. She looks her face in the Ghee and desires her child to be more beautiful than her. When her husband asks her What do you see? She replies that that she is looking at her beautiful child, cows and other animals, good fortune and long life for her husband. An expecting mother is also a house wife and wants her house to be filled with milk, Ghee, money and objects of comforts. She is the pride of the house and wife of her husband and she wants a long life for her husband. A wife in a house is also the mother of her child and is always worshiped. This is why in a Vedic family a wife is also known as a devoted faithful wife (Dharam Patni). She is always a person who is well respected and worshipped in the house.
5. To offer ablation of Khichari- Here the offering of Khichari to fire is like a medicine. Khichari is cooked Moong dal and rice. This Khichari is mixed with a melted Ghee and then offered to the fire in Havan. Moong Dal is easily digested by a pregnant woman and is very nutritious to her. This also helps in providing nourishment to the foetus.
6. Blessings- The learned priest and all present guests bless the expecting mother to give birth to a brave child and continue to give more births in future.

This is how this Sacrament is performed. For this parents should try to contact a learned priest who is aware with the proper procedures for this Sacrament.