

## A CRITICAL REVIEW ON CONCEPT OF DAUHRIDA.

Dr Geethu Arumughan<sup>1</sup>, Dr Swapna kumary<sup>2</sup>, Dr Arya Ashok<sup>3</sup>.

<sup>1</sup>P.G Scholar, <sup>2</sup>Professor & HOD, <sup>3</sup>Assistant professor, Department of PG studies in Shareera Rachana, Alva's Ayurveda Medical College and Research Centre, Moodabidre, Karnataka, India.

### ABSTRACT

The belief that emotions, behavior, physical and social environment of the pregnant women may influence the development of the fetus. Which is known to have existed since ancient times and is found in all cultures. To get a healthy and prosperous child *Ayurveda* advocate the concept of *garbhini paricharya*. Mother's diet and activities performed during the period of pregnancy reflect on the fetus. *Acharyas* explained about the *dauhrida avastha* in most of the classical text books. The present study to analyze the *dauhrida avastha*, *dauhrida avamana* and its probable reasoning.

**Key words** – *dauhrida*, *dauhrida avamana*, *dauhrida avamana parinama*

### INTRODUCTION

The most beautiful phase in a women's life is pregnancy. It is a period of immense joy coupled with excitement. The feeling of carrying little soul within the womb is magnificent. To get a healthy and prosperous child, *Ayurveda* emphasize the concept of *garbhini paricharya*.

According to *Acharyasushruta*, in the fourth month the mother expressing the character of child through her food

preferences and behavior. This condition is called as *dauhridaavastha*<sup>1</sup>. *Hemachandra* explains that the meaning of word *dauhrida* is '*icchā*' that means desires<sup>2</sup>. Pregnant mother will be having desires towards particular food items. *Dalhanacharya* explains the meaning of *dauhrida* as those who possesses two *hridaya*<sup>3</sup>. Here it can be considered both the meaning because, after the development of *garbha hridaya* there is presence of two hearts

in the body of the mother. At the same time pregnant mother will be having desires towards particular food items. *Dauhrida vimanana* is a unique concept contributed by *Ayurveda*.

### **DAUHRIDA KAALA**

Sushruta and Bhavamisra have mentioned *dauhrida kala* as 4<sup>th</sup> month and *Harita* as 3<sup>rd</sup> month of pregnancy<sup>4</sup>. 3<sup>rd</sup> month has been mentioned by Charaka samhitha and Ashtanga hridaya<sup>5</sup>. Second month according to Ashtanga sangraha<sup>6</sup>. Others have not mentioned this period separately but have referred it in the description of fetal development accordingly.

### **UTHPATHI OF DAUHRIDA AVASTA**

Charaka opines that when *indriyas* of *garbha* become perceivable, the *mana* get association of *vedana* during the same period. Here the word *vedana* means the feelings of happiness and sorrow. Due to this the *garbha* starts its *spandana* and express the desires based on the experience of previous life and this condition is called *dauhridavasta*<sup>7</sup>. *Astanga hridaya* and *Ashtanga sangraha* has given the description identical to that of Charaka. Sushruta explained that, in the fourth month all the *anga pratyanga* become

clearly demarcated. Because of clear development of the *hridaya, chetana dhatu* become *abhivyaktha*(expressive) as *hridaya* being the *sthana* of *chetana*. Hence in the 4<sup>th</sup> month onwards the fetus expresses the desires through the mother. The pregnant women is there after called as *dauhridini* because of having two hearts<sup>8</sup>.

### **DESIRES OF DAUHRIDA**

All the *Acharyas* has explained about the importance of fulfilling the fetal longings that expressed through the mother for the proper growth of the fetus. *Hridaya* is *matruja avayava* and it is connected with the *matru hridaya* through the *rasavahininadi*. These channels connecting fetus and the mother carry the desires of the fetus to the mother<sup>9</sup>.

Desires of the fetus reflected through the wishes of the pregnant mother. Such desires should not be ignored. If such desires are ignored the fetus may either be destroyed or get deformed. Sushruta has mentioned about some of the desires of the pregnant women that indicates the character or the behavior of the child. If the pregnant women develops desire to see the king, she will give birth to a son who will be wealthy

and virtuous. If she desires of *dukula patta bhushanad*(garments of wool or silk and ornaments) she give birth to a child who is *alankarapriya*(fond of adorning himself). She desires about some of the *mamsaahara* such as *godha mamsa ,gava mamsa, mahisha mamsa ,varaha mamsa* indicate the birth of child with *sushupsum*(like to sleep always) *balavan* (strong)*rakthaksha (reddish eyes)* *lomsamyutha* (plenty of hairs in body) respectively<sup>10</sup>.

Another interesting factor about the desires of the *dauhrida* is an indication of gender of the child. The pregnant women desires for the things which bear names of masculine gender like *Padma, uthpala, kumuda , amradaka* flowers in her dreams and whose face is pleasant, should be understood as one giving birth to a son<sup>11</sup>.

*Dauhrida avamana* is another important term. That means non fulfillment of the desires of the *dauhrida*. Charaka says that as desires of the fetus are expressed through the mother hence *dauhrida* should always be full filled, because negligence can cause the abnormalities or even death of the fetus<sup>12</sup>. Concept of manas can be

considered here. *Ashtanga hridaya* explains that *sthana* of *manas* is in hridaya. Garbha hridaya and mathru hridaya is connected through the rasavahinis, these channels also carries the desires of the fetus to mother. However if she desire to use the objects likely to harm the fetus, that should be given with addition of beneficial substance capable of counteracting the harmful effects<sup>13</sup>. Suppression of desires vitiates *vayu*, which moving in the body of the fetus produces various diseases, abnormalities or even death<sup>14</sup>.

Sushruta has mentioned that non fulfillment of desires leads to birth of fetus which is *kubja, kuni, khanja, jada, vamana, vikruthaksha* and *anaksha*<sup>16</sup>.

Harita has mentioned that fulfilment of *dauhrida* lead to birth of a child who is *paripoorna roopavan, shoora* and *panditha*<sup>17</sup>.

### DISCUSSION

As per Dalhana the term *dauhrida* is applicable to a pregnant women only after the heart of fetus is manifested, that means one more heart is added within her body. According to Vagbhata *dauhrida kala* is second month of pregnancy and as the embryonic heart

starts its first beat by the end of 4<sup>th</sup> week.

According to *Harita samhita*, *Charaka samhita* and *Astanga sangraha dauhrida kala* starts from third month as placenta formation starts from the third month. Sushruta explained *dauhrida kala* from the 4<sup>th</sup> month, and also explained about the desires of the *dauhrida* in the same month. Modern scientist had proved that rapid growth is particularly seen in the 4<sup>th</sup> month of development of fetus. The nutritive needs of the fetus can be considered as the desires of *dauhrida*.

*Acharya* mentioned about pregnant women's craving towards certain food items. Some of the meats are also included under this cravings. Those *mamsahara* rich in vitamins such as vitamin B12, thiamine, riboflavin, pyridoxine, zinc, iron etc. All these are required for the proper growth of the fetus.

Deficiency in any of these nutritive compounds in the fetus may be reflected as the desires in the mother.

Now a days we can see some of the common food cravings in the pregnancy time like coffee, ice cream, chocolate, lemon, pickle, unripen mango etc.

coffee and dark chocolates are rich in caffeine. Caffeine is a commonly consumed psychoactive substance. It stimulate the CNS and reduce fatigue. Fatigue in the first trimester can be the reason for craving some caffeine. Similarly ice cream is rich in calcium, lemon is rich in vitamin c, pickle is rich in iron and unripen mango contain antioxidants all these are important nutrients needed during pregnancy. Deficiency in any of above said substance can be the reason for craving towards these particular food items.

*Acharyas* explained that the pregnant lady's desires about *ahitha* things. This desire towards harmful substance can be compared to a condition called *pica*. *Pica* is a practice of craving for substance with little or no nutritional value. *Pica* related cravings involve non-food substance such as dirt or chalk. Some speculate that *pica* cravings are the body's attempt to obtain vitamins or minerals that are missing through normal food consumption.

*Acharya* mentioned about the desires of the *dauhrida* that indicate the gender of the baby. There will be difference in hormone concentrations in pregnancy according to the sex of the fetus as

early as three weeks after fertilisation. Maternal blood oestrogen level increases steadily throughout the pregnancy, although female fetus do show a higher oestrogen concentration in the amniotic fluid. Similarly the level of testosterone in male fetus. This can be the reason for desire towards the masculine and feminine things.

As nutritional and hormonal balance is the most important factor for the adequate development of fetus in utero. These desires of pregnant woman are outcome to fulfill deficit. If such desires are ignored, behavioral and psychological changes occurs in her body. Resulting nutritive deficiency in the developing fetus.

There is scientific evidence that perinatal psychology of mother has profound and persistent influence on physical growth, neurological development and immune competency of the fetus. It also affects health of child in later life by metabolic imprinting in- uter.

Maternal, placental and fetal interactions that play important role during development. If maternal stress signals are excessive in early pregnancy, increased cortisol can cross

the placenta and inhibit fetal pituitary function. Increased cortisol can also effect fetal growth. In addition excessive catecholamine production from the maternal adrenal can effect blood flow to the fetus and effect fetal growth. It can be leads to the birth defects.

Sushruta explained about some of the birth defects such as *kubja*, *kuni*, *vikruthaksha*, *vrishchika akruti* of *garbha* etc. This can be correlate with the conditions of hunchback, deformity of hand such as polydactyly, syndactyly, deformed eyes such as Cyclopes or Anophthalmia.

### CONCLUSION

Desires of the mother definitely effects the organogenesis, because longings are suggestive of nutritional requirements for the development of the fetus. Even though *Acharyas* have given explanations regarding the importance of fulfilling the pregnant mother's desires it is still an area which need further researches for exploring the facts in a systemic manner.

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**Corresponding author:**

**Dr Geethu Arumughan** P.G Scholar,  
Department of PG studies in Shareera Rachana, Alva's  
Ayurveda Medical College and Research Centre,  
Moodabidre, Karnataka, India.  
Email: [geethuarumughan4@gmail.com](mailto:geethuarumughan4@gmail.com)

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