A CRITICAL REVIEW ON CONCEPT OF DAUHRIDA.
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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 Acharyas, in the fourth month the mother expressing the character of child through her food preferences and behavior. This condition is called as dauhridaavastha¹. Hemachandra explains that the meaning of word dauhrida is ‘iccha’ that means desires². Pregnant mother will be having desires towards particular food items. Dalhanacharya explains the meaning of dauhrida as those who possesses two hridaya³. Here it can be considered both the meaning because, after the development of garbha hridaya there is presence of two hearts

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, dahrida avamana parinama
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 4th month and _Harita_ as 3rd month of pregnancy. 3rd month has been mentioned by Charaka samhitha and Ashtanga hridaya. Second month according to Ashtanga sangraha. 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_. 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 4th month onwards the fetus expresses the desires through the mother. The pregnant women is there after called as _dauhridini_ because of having two hearts.

**DESIRE 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 matru 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. 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 bhushanadi (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.

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.

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. Concept of manas can be considered here. Ashtanga hridaya explains that sthana of manas is in hridaya. Garbha hrudaya 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. Suppression of desires vitiates vayu, which moving in the body of the fetus produces various diseases, abnormalities or even death.

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

Harita has mentioned that fulfilment of dauhrida lead to birth of a child who is paripoorna roopavan, shoora and panditha.

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\textsuperscript{th} 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\textsuperscript{th} 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\textsuperscript{th} 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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