

**DAUHRDA: A CONCEPTUAL REVIEW**Chaurasia Ranju Kumari^{1*}, Bhati Kuldeep Singh², Shringi M.K.²¹Dept. of Stri-Prasuti Roga, National Institute of Ayurveda, Amer Road, Jaipur, India²Dept. of Shalya Tantra, National Institute of Ayurveda, Amer Road, Jaipur, India

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ABSTRACT

Pregnancy is the fertilization and development of one or more offspring known as embryo or fetus in a woman uterus. An embryo is the developing offspring during the first eight weeks following conception and subsequently fetus is used until birth. The embryo heart is the first functional organ that formed. In Ayurvedic context when heart is formed then woman possessing two hearts (one of her and other of the fetus) is called *dauhrdini*. Good care during this period leads to fruitful outcome.

KEYWORD: Pregnancy, Embryo, *Dauhrdini*, Heart, Conception, Craving

INTRODUCTION

Dauhrdini is a stage during antenatal period. Antenatal care set the tone of the pregnancy and its outcome. Of all the rights of woman, the greatest is to be a mother. Pregnancy is the stage of woman reproductive life. In Ayurvedic classics pregnant woman is known as *garbhini*.

A union of *Sukra* (sperm), *Artava* (ovum), *Atma* or *Jiva* inside the *kukshi* (uterus) is known as *garbha* (zygote)¹, embryo or fetus. Further there is development of the *garbha* and different parts of body are formed. A stage come when the woman contain two hearts (one of her and other of the fetus). Heart is the first functioning organ developed. In Ayurvedic classics the period *dauhrda* is elaborately described. The unborn child and the mother function psychologically as a mutually influencing each other. The feeling and affects of fetus from its previous birth are transmitted to the mother through the channels of nutrition.

Traditionally pregnant woman and childbirth have been given an extraordinary status as an expression of both the human and the sacral simultaneously. The Ayurvedic literature dwells at length on how one life participates in the creation of another life, as well as addressing health-threatening aberration of the procreating owen. The present paper throws a light on the *dauhrda* with respect to their modern correlation and an attempt has been made to come to a conclusion regarding the physiological change produce during antenatal period.

Kala of dauhrda:

Charaka has mentioned third month after conception as *dauhrda*².

Harita also told third month as *dauhrda* kala.

Kashyapa has mentioned third months after conception as *dauhrda*.

Susruta³ and Bhavmishra- Fourth month.

Astangahridya- Second Month.

Astangasangraha- Three fort night to five month.

Modern Medicine- Cardiogenic area heart tube and pericardium are formed in third week. Heart begins to beat or become functional in fourth week. Heart as a whole is formed at the end of seventh month of gestational age⁴. It is about two month.

Cause of dauhrda:

Heart of the fetus is also formed from the maternal component and it is attached with the mother heart via

Rasavahi channels. The fetus expressed his desires through mother *mana* associated with *vedana* (feeling of happiness and sorrow). When *indriyas* of fetus become activated due to this the fetus starts quivering and experiences of previous life⁵.

The woman due to possession of two hearts is called *Dauhrdini*.

Effect of non-fulfillment of dauhrda:

Dauhrda should be always fulfilled because due to non fulfillment various abnormalities or even death of the fetus is seen and it also harms the mother.

Suppression of desires vitiates *vata* which also moves in the body of the fetus and produces various physical and mental abnormalities.

Effect of fulfillment of dauhrda:

The objective of fulfillment of *dauhrda* is to reduce the fetal death and also strengthening the maternal care.

Because of fulfillment of desires the resulting child possessing high qualities such as very handsome, valiant, intelligent, well behaved and possessing longevity.

Craving and aversion during pregnancy:

Dauhrda is as similar as the craving and aversion in pregnancy. There is a long list of traits of mother desires given in the Ayurvedic texts some of them are *aharaj* and some are *viharaj*. Each craving presaging that the unborn craving during pregnancy such as soil, clay, laundry starch, ice, chocolate, ice-cream, sweet, sugar etc⁶. No one knows the exact cause of of these cravings and aversions, but combinations of biochemical, psychological and cultural factors may be at work. In some studies pica is linked with iron deficiency. Some woman even vegetarian might experience craving for steak and read meat during pregnancy. There is some research suggesting that iron deficiency anemia is associated with craving for ice and that treating the anemia can lessen the ice consumptions. There are lots of theories about cravings some experts things it's our body telling us we need certain nutrients. There could be hormonal and psychological reasons for cravings or it could just be pure indulgence. Cravings and aversions which refer to a strong desire and dislikes respectively for certain food is common during pregnancy such as nausea and vomiting. These complications may cause not only discomfort during pregnancy but also interfere with the dietary intake of the pregnant woman and some time causes serious problems.

Morning sickness is commonly linked with the food aversion. It occurs early in pregnancy.

Increase circulating estrogen, progesterone and human chorionic gonadotropin during the early pregnancy are the major cause of nausea and vomiting⁷. Progesterone relax the muscles in the stomach and intestine leading to excess stomach acid secretion. An increase in human chorionic gonadotropins stimulate the maternal ovary to secrete estrogen which in turn causes nausea, there is also low blood sugar level due to placenta drain, and there is also hypersensitivity to odors, which also stimulate nausea⁸. Psychological factors also play a role in causing aversion and craving.

CONCLUSION:

If a cup filled with oil right up to the brim is to be carried without spilling even a single drop every step has to be taken with care, the texts emphasize that a similar care and attention is required in taking care of a pregnant woman. It will nourish and protect the mother and the growing fetus, culminating in a healthy mother and a healthy child. We have a responsibility to ensure that all women should safely journey through pregnancy and childbirth. (Charaka Samhita Sharira Sthan 8/22)

Suprajanan (better progeny in all respects) is the purpose for which the woman becomes pregnant. The objective of fulfillment of *dauhrda* is to reduce the fetal death and also strengthening the maternal care. It helps to take mother and child as a whole. And promote the child growth. Of course care should be taken while fulfilling the mother's desire that nothing should be given or done which are harmful either to her or to the unborn child. If there is extreme desire care

being taken to neutralize the object's through appropriate countermeasure.

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