



**AN ANATOMICAL APPROACH TO “DAUHRADA AWASTHA”**

**Dr. Priyanka Shrivastava\*<sup>1</sup>, Dr. Nisha Bhalerao<sup>2</sup>, Dr. Salil Jain<sup>3</sup>, Dr. Nitin Ujjaliya<sup>4</sup>**

<sup>1</sup>PG Scholar, Dept. of Rachana Sharir, Pt. KLS Govt. Ayurveda College & Institute Bhopal MP.

<sup>2</sup>Reader, Dept. of Rachana Sharir, Pt. KLS Govt. Ayurveda College & Institute Bhopal MP.

<sup>3</sup>Lecturer, Dept. of Samhita Sidhdhant, Pt. KLS Govt. Ayurveda College & Institute Bhopal MP.

<sup>4</sup>Lecturer, Dept. of Dravyaguna, Pt. KLS Govt. Ayurveda College & Institute Bhopal MP.

**\*Corresponding Author: Dr. Priyanka Shrivastava**

PG Scholar, Dept. of Rachana Sharir, Pt. KLS Govt. Ayurveda College & Institute Bhopal MP.

Article Received on 15/09/2018

Article Revised on 06/10/2018

Article Accepted on 27/10/2018

**ABSTRACT**

*Garbha Vriddhi* (foetal development) defines healthy development of foetus for during gestation. *Acharyas* precisely described *Dauhradya Awastha* and its importance regarding developmental fetal anomalies. The word name of *Dauhradya* means at that time of gestation onwards the months has “two hearts” it means functions and desires of two hearts expressed through mother. The desires of foetus are can't as nutritional requirements during its development and these to be fulfilled for a healthy development. If the desires of the *Dauhradya* are not fulfilled this leads to either like *Kubja*, *Khanja*, *Jada*, *Vamana*, *Vikrataksha* and *Anaksha*. The explanation of development of senses as per modern embryology can correlate with the *Dauhrada Awastha* at some extent. Present article explains the association & resemblance in the *Dauhradya* as per the *Ayurvedic* classics and the anatomical structure described in modern embryology.

**KEYWORDS:** *Garbha Vriddhi*, *Dauhradya Awastha*, Foetal development, Sense.

**INTRODUCTION**

Mother nature has provided the award of reproduction to all living beings, enabling them to protect & carry forward their progeny alongwith the evolutionary characteristics of their particular species. Human being, the most evolved creation is sensible to its better progeny & this fact is not only true in current era but has been relevant since the earliest of times as depicted by the references available in our ancient texts. *Acharya Charaka*, *Sushruta*, *Vagbhatta* have enumerated the development of the foetus in an immaculate manner. They precisely described *Dauhradya Awastha* in *Sharirasthan* of various ancient texts thousands of years ago. In the 4<sup>th</sup> month all division of *Anga-Pratyanga* become more marked, the foetus gets equipped with *Chetna* expressing desires. Therefore this stage is called as *Dauhridayani*. It is essential to fulfil, satisfy such wishes as these are the wishes of the child manifested through mother. If the desires of the *Dauhridayani* are not fulfilled this leads to the birth of the child either like *Kubja*, *Khanja*, *Jada*, *Vamana*, *Vikrataksha* and *Anaksha*. *Ayurveda* have thoroughly explained *Dauhradya* but they have explained it on the physiological basis, but these physiological function are expressed by the structures responsible for them. Modern embryology deals with the detailed description of developmental anatomy. Present study aimed to explain association & resemblance in the *Dauhradya* explained in

*Ayurvedic* classic & the anatomical structure described in modern embryology.

**MATERIAL AND METHODE**

- Collection, compilation and analysis of the literature available regarding *Dauhradya* described in *Ayurvedic* classics.
- Collection, compilation and analysis the literature regarding fetal development in Modern embryology.
- Comparative study of the fetal development as stated in *Ayurvedic* Classics and Modern Embryology.

**DISCUSSION**

It is always difficult to establish a relation or comparison between *Ayurvedic* postulates with the modern science. This happens because there is quite a scarcity of original ancient textual references and detail description of such word/phases to carry on the research work up to final conclusion. Therefore, it is quite imperative to assume some specific points and grant certain leniency to the subject under consideration. The description of *Dauhradya* mentioned by the *Ashtanga Hradaya*<sup>[1]</sup> in second month, *Ashtanga Samgraha*<sup>3</sup> in 45days to five month, *Acharya Charaka*<sup>[2]</sup> & *Kashyap*<sup>[4]</sup> in the third month while *Maharshi Sushruta*<sup>5</sup> and *Bhavamishra*<sup>[6]</sup> in four month of gestation. *Maharshi Sushruta*<sup>[5]</sup> and *Bhavamishra*<sup>[6]</sup> opines that manifestation of heart consciousness takes place together therefore, *Garbha*

desires certain things to taste, to smell etc. There are some differences between the opinion of *Charaka*, *Sushruta* and *Vagbhatta* but their basic principles are same underlying the *Dauhradya Awastha*. *Ayurvedic* texts have much stressed on '*Dauhrida*'. Actually the word *Dauhradya* means desires of foetus expressed through mother. In foetus five sense organs are developed, and desires of foetus are manifested through the mother by these five sense organs. Generally the eyes, ears etc. gross organs, useful as the source or instruments of knowledge are known as *Indriya* but actually these gross organs are the seat of the senses and the *Indriya* are minute, subtle, non- available to sense and can be achieved by inference only. Different objects are known as *Indra* and the sources to make these objects available are called *Indriyas*.<sup>[7]</sup> *Gyanendriyas* are five in number viz *Shrotram*, *Sparsana*, *Chaksu*, *Rasanam*, *Ghranam*.<sup>[8]</sup> According to the modern embryology eye neural retina develops which contains photoreceptor and simultaneously development of optic nerve is completed

at the 9<sup>th</sup> week.<sup>[9]</sup> In ear spiral organ (of corti) and Ganglion cells of vestibulocochea starts to develop (8<sup>th</sup> to 20<sup>th</sup> week). In nasal cavity olfactory receptor cells and olfactory nerve grow into the olfactory bulb of the brain from 7<sup>th</sup> week to 12<sup>th</sup> week.<sup>[10]</sup> Dermal papillae with sensory nerve ending of peripheral nerve too starts to develop in this month.<sup>[11]</sup>

*Acharya Charaka* opines that on appearance of *Indriyas*, *Mana* also gets associated, therefore, at the same time foetus starts expressing feeling of happiness and sorrow. According to the modern embryology foetal heart begins to beat on 21<sup>st</sup> day and at 7<sup>th</sup> week heart develops completely. Foetus heart which is maternal in origin and becomes connected with the heart of the mother through the *Dhamani*, carrying *Rasa*; hence there develops a faith attachment between them (mother and foetus), foetus express its desire whatever felt in previous birth through mother, hence the pregnant woman called as *Dauhridni* and the *Awastha* being called *Dauhradya*.

#### **Dauhradya Awastha Depicted By Eminent Authorities Of Ayurveda**

STAGES	Cha.Sha.	Su.Sha.	Ha.Sa.	A.S.	A.H.	Ka.S.	Bha.Sa.
<i>Dauhradini</i>	3month	4month	3month	45days-5month	2month	3month	4month

#### **CONCLUSION**

Study of this *Sutraroop* text regarding the *Dauhradya* in *Ayurveda* science is tried with respect to the literature available in modern science. Literary review there suggested that there are various gross similarities between *Ayurvedic Dauhradya Awastha* and modern embryology development of senses. It is clear that *Dauhradya* is associated to the development of senses in the *Garbha* and attachment between them (mother and foetus), foetus express its desire whatever felt through mother.

#### **REFERENCES**

1. KavirajAtridevaGuptaAshtangahridayam.Varanasi:C haukhambha Prakashan;2016 Sha.1:52-53.
2. Shastri Kashinath.Charaka Samhita Part1Vidyotini Hindi Commentary on Charaka Samhita. Varanasi:Chaukhambha Bharti Academy; 2009.Sha4: 15.
3. KavirajAtridevaGuptaAshtangaSamgraha.Varanasi: ChaukhambhaKrishnadas Academy;Revised Edition2005.Sha.2:18.
4. TiwariPremvati.KashyapSamhita.1<sup>st</sup>ed.Varanasi:ChaukhambhaBhartiAcademy;1996.Asamana2:18.
5. Shastri Dr. Ambika Dutta:Sushruta Samhita.Varanasi: Chaukhambha Sanskrit Series Office;2012Sha3:15.
6. Mishra Brahmasankara.Vaisya Rupalalaji.Bhavaprakasha Samhita Part1.ed with VidyotiniHindiCommentary.Varansi:Chowkhambha SanskritSansthan;Pu.Kha.Garbhaprakrana3:294.
7. MishraYogeshChandra.PadarthaVigyana.Varanasi:C haukhambhaSanskritSansthan;2007.Chap12.p.356.

8. ShastriKashinath.VidhyotaniCommentaryonCharaka Samhita.Varanasi:Chaukhambha Bharti Academy;2009.Su.8:8.
9. Moore KL Persaud TVN:The Developing Human Clinically Oriented Embryology 9<sup>th</sup> ed.Philadelphia:WB Saunders;2013Chap18.p433.
10. Moore KL Persaud TVN:The Developing Human Clinically Oriented Embryology 9<sup>th</sup> ed.Philadelphia:WB Saunders;2013Chap18.p441.
11. Moore KL Persaud TVN:The Developing Human Clinically Oriented Embryology 9<sup>th</sup> ed.Philadelphia:WB Saunders;2013Chap18.p425.