



## A REVIEW ARTICLE ON HOLISTIC APPROACH TO CHHARDI

<sup>1</sup>\*Dr. Nikhil T. Gawade and <sup>2</sup>Dr. Anjali D. Kamat

<sup>1</sup>M.D. (Kaumarbhritya) P.G. Scholar A.D. Ayurvedic Medical College, Ashta, Sangali.

<sup>2</sup>B.A.M.S., Professor and H.O.D. Kaumarbhritya Department A.D. Ayurvedic Medical College, Ashta, Sangali.

\*Corresponding Author: Dr. Nikhil T. Gawade

M.D. (Kaumarbhritya) P.G. Scholar A.D. Ayurvedic Medical College, Ashta, Sangali.

Article Received on 30/03/2020

Article Revised on 19/04/2020

Article Accepted on 09/05/2020

### ABSTRACT

Kaumarbhritya tantra is one of 8 main branches of Ayurveda. 1 It deals with kumar bharan- poshan, dhatri kshirdosha and its treatment along with dushit dugdhan, balgrahapida and its treatment. There are many health problems in children. One of them is chhardi. Chhardi is defined as forcible expulsion of stomach content from mouth produced due to doshprakopa. 2 Acharya Sushruta has mentioned chhardi as a swatantra vyadhi. Chhardi is vyadhi of Annavaha strotas. Causes of chhardi vary according to the age. Especially the habits of Aahar and Vihar are the main aspects in case of chhardi in children. In children, eating hurriedly, more liquid intake, fast food, dried food, spicy and oily food, eating packed & tinned food are the factors which cause vomiting. School phobia is also one of the reasons in childhood chhardi.

**KEYWORDS:** Chhardi Vyadhi, Nidan, Samprapti, Bheda, Purvarupa, Rupa, Upadrava, Chikitsa, Pathya and Apathya.

### INTRODUCTION

The ayurveda classic described various types of Chhardi; Vataja, Pittaja, Kaphaja, Sannipatika, Agantuja and Krimija. In Vataja chhardi there is expulsion of frothy and scanty content with astringent taste associated with abdomen pain. Pittaja chhardi expel out sour, yellow and pungent content with burning sensation. Kaphaja chhardi involves vomiting of sweet, white and cold material associated with heaviness and malaise. Sannipatika Chhardi persisted symptoms such as; abdomen pain, thirst, dyspnoea and fainting. Agantuja chhardi possess irritating and dirty smell while Krimija chhardi occur due to worm infestation. Diminution of Dhatus, continuous aggravation of Vata Dosha and diminishes immunity may leads chronic chhardi and such type of condition may be handled with the help of upastambhana and Brmhana drugs along with appropriate life style suggested by ayurveda principles.

### MATERIAL AND METHOD

It is a literary review to study of Chhardi Vyadhi in various ayurvedic text, ancient Samhitas, modern text and from various websites.

### LITERARY REVIEW

#### AYURVEDIC CONCEPT

##### Concept of Chhardi

Chhardi is a disease described in ayurvedic texts that can be correlated to vomiting according to modern science. It is also known by the synonyms vaman, vami. The word

vaman is used to denote induced vomiting in panchakarma therapy, while term chhardi indicates a disease entity where in contents of stomach are forced out from the mouth.

### VYUTPATTI

1. Chard + Ghay = Vamanam.
2. Chard + Lyut = Vamanam.
3. Chardayati Annam Lokaha.
4. Chardayati Katugandhena Udgirati Anena iti.

### NIRUKTI: NûSè- to cover

ASi- to cause pain

Chhardi is the disease that covers the mouth or fills the mouth and causes pain in the body.

### DEFINITION

The doshas are expelled out from the amashaya via the oral route.

Sushruta has explained the term Chhardi as follows –

The doshas which are viatated by its hetus and occupys the mouth and causes pain in the body while it is been thrown out from the oral orifice is termed as Chhardi.

### MEANING

- 1) Chhardi: Vomiting, Sickness
- 2) Chardan: Vomiting, Retching, Sickness

**SYNONYMS**

*Prachardika, Chardam, Vamathuhu, Vamanam, Vamihi (iti Hemachandraha). Chardika, Vantihi, Udgara, Vantau, Vamana (iti Rajanighantwaha). Utkasika, Chardanam (iti Shabdaratnavali). Prachardika (Vaidyak Shabda Sindhu).*

**Nidan**

Excessive intake of liquids or fluids, fatty food stuff, consumption of disliked food items, salty foods, intake of *asatmya* food, eating at untimely hours, overeating, eating during *ajirna* etc. can cause *chardi*. Dietetic factors, coupled with behaviors like eating swiftly, fearful and becoming emotional etc. *vihara* factors causes “*chardi*” roga.

Apart from above, *krimi* in *udara*, pregnancy condition, metabolic causes and seeing frightening and unpleasant scenes or things also causes vomiting.

*Stanya dushti* is also a cause mentioned for *chardi*. *Chardi* is also seen in *ksheeralasak*, *parigarbhik* and some *graha dushti* according to *Kashyap*.

**PURVA ROOPA (Premonitory signs of Chardi)**

The following are *purva roop* mentioned by *Charak*.

*Hrudaya utklesha*- nausea and uneasy feeling in the cardiac region,

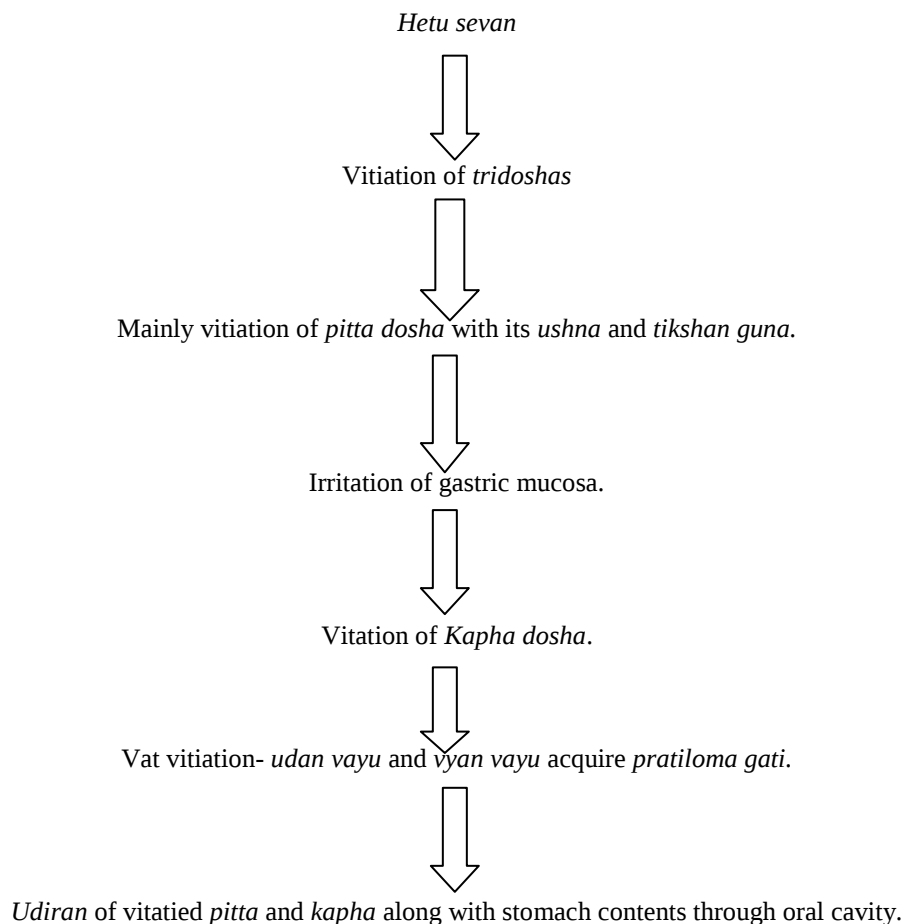
*Kapha praseka*- Excessive salivation and *Ashana Dvesha* – hateful disposition toward food.

*Hrillas* (Nausiating feeling), *Udgara avarodha*, *Annadvesha* (Dislike for food), *Aruchi*, *Aasyalavanya* are the *purvarooopa* of *Chardi* mentioned in various texts.

The child in whom causeless repeated eructation develops, who is seized with sleepiness and yawning is likely to suffer from vomiting.

**SAMPRAPTI**

Due to *nidan sevan* i.e. etiological factors, all three *doshas* get vitiated. *Ushna* and *sukshma guna* of *pitta*, causes irritation of stomach mucosa, which causes movement of *vyan vayu* in *pratiloma gati* i.e. reverse direction, this vitiated *vyan vayu* along with the *udan vayu* causes throwing out of food and vitiated *pitta* and *kapha dosha* present in the *amashaya* through the mouth. Obstruction in *rasavaha*, *purishvaha*, *swedavaha* and *mutravaha strotas* can also cause vomiting.

**SAMPRAPTI CHART**

**TYPES**

Sushruta and Madhavkara have stated that *Chardi* can be classified depending on the predominance of *doshas*. This opinion is further supported by *Gadanigraha*, *Yogaratanakara* and *Bhavaprakasha*.

*Chardi* is of 5 types

1. *Vataja*
2. *Pittaja*
3. *Kaphaja*
4. *Sannipataka*
5. *Aagantuja*

Again *Aagantuja* type of *chardi* is of 5 types –

- a) *Bhibatsaja* (Vomiting on seeing “*bhibatsakara*” or threatening things)
- b) *Douhrdaja* (During pregnancy)
- c) *Aamaja* (Due to metabolic toxins produced in the body)
- d) *Asatmyaja* (Due to unwholesome/suitable food)
- e) *Krimija* (Due to worm infestations)

*Charak* has mentioned the following types of *chardi* –

1. *Vataja*
2. *Paittika*
3. *Kaphaja*
4. *Sannipatika*
5. *Dvishtartha*

**ROOPA****1. *Vataja Chardi***

*Hrit parshva peeda* – pain in cardiac region and sides of chest,

*Mukha shosh* – Dryness of mouth.

*Murdha nabhi arti* – Pain in head and umbilical region,

*Kasa* – Coughing,

*Toda* – Pricking pain,

*Udgara shabda prabala* – Eructation with Loud noise,

Colour of the vomitus is *Krishna* (black), astringent, *phena* (frothy) and *vichinna* i.e scattered and thin substance.

The urge of vomiting is forceful and painful but the patient vomits in small quantities.

**2. *Pittaja Chardi* – *Mukha shosha* – Dryness of mouth,**

*Santapa* – Burning sensation in head, palate, eyes,

*Tamo pravesha* – A feeling as if entering darkness,

*Bhrama* – giddiness,

Vomiting is *pita*, *harita*, *dhumra* (*Krishna lohita*), and *sarakta*. On touch it is felt hot. Sour, pungent, bitter tastes are felt by the patient, while vomiting.

**3. *Kaphaja Chardi***

*Tandra* – Drowsiness, *Madhura asya*- sweet taste in mouth,

*Kapha praseka* –excessive salivation,

*Nidra* – sleepiness,

*Aruchi* – anorexia,

*Gauravam* – heaviness in the body.

Vomitus is *shukla* (whitish) or *vishudhha*, *tantuyuktam* (sticky material), thickhaving *madhura rasa*. During *vega* there is less of pain.

**4. *Sannipataja Chardi***

*Shula* – colic pain,

*Avipaka* – indigestion,

*Aruchi* – Anorexia,

*Daha*- burning sensation, *Shwasa* – dyspnea.

Vomitus is saltish or sour, bluish or red in colour, hot and concentrated.

**5. *Aagantuja Chardi***

Smelling, hearing, eating or seeing despicable, antagonistic, unclean, putrid, unholy, and gruesome ingredients afflict the mind. Again *Aagantuja* type of *chardi* is of 5 types, which is already described above under heading of types of *chardi*.

***Krimija Chardi***

*Shoola*, *Hrilasa*, *Krimihridrogatulya lakshanas* are seen in this type of *chardi*.

*Vagbhata* has added *Vapathu* to the *lakshanas*.

**UPADRAVA**

*Kasa*, *shwasa*, *jvara*, *trushna*, *hikka*, *chitta vikruti*, *hrudrog* and *tama darshan* are the *upadras* of *Chardi*.

**PROGNOSTIC INDEX (SADYASADYATVA)**

1. If vomitus is having foul smell and colour of *purisha* or *mutra* like, it is incurable.

2. *Vaman Vega* associated with *trushna*, *shwas*, *hikka* is also *asadhya*.

3. If the patient is very emaciated, it is incurable.

4. Complications like pus/blood mixed vomitus or if vomitus is shining (*Morpuccha saman*), *Chardi* is *asadhya*.

**CHIKITSA YOJANA**

**Principles of treatment:** Since all the different types of *chardi* are caused by the affliction of *amasaya*, it is necessary in the first instance, to administer *langhana* (fasting) therapy to the patient. There is, however, an exception to the patient suffering from *vatika* type of vomiting. *Samshodhana* therapies for the elimination of *kapha* and *pitta* may also be given.

In cases of *bahudoshavstha*, and *balwan* patients, *Samshodhana* in the form of *vaman* in the event of *kapha* predominance and *virechana* in case of *pitta* predominance should be employed.

But since we are dealing with infants in *kshirap awastha* *shodhan* is contraindicated. The *shodhan* mentioned below is only for literary purpose and is not applicable to this age group as a treatment procedure. In cases of *alpadosha chardi*, only *langhana* should be adopted as mentioned by *Charak* in *chikitsastana* 20.

*Samsarjana* followed by *Laghu*, *Parishushka* and *Satmya Bhojana* is suggested.

### SHAMAN CHIKITSA

It is indicated for weak, emaciated persons, children and women who are not eligible for *shodhana* therapy.

Along with *shaman* drugs, mutton soup, soft food etc. should be given to the *chardi* patient in a pleasant environment.

*Aacharya Charaka* has mentioned *Eladi churna* or *vati* with honey is effective in *Chardi*.

*Vagbhata* has quoted a *Kwatha* prepared out of *Jambu* and *Amrapallava* with *Usheera*, *Shruna avaroha*, taken with honey.

*Gadanigraha* has also mentioned *jambvamrapallavadi* yoga for *chardi* as- *Kwatha* should be prepared out of *Jambu* and *Amrapallava*, *Gavedhuka* and *Hribera* and should be taken with honey.

□ There is one yoga in *Bhavprakash*, which stated the use of *Jambu* and *Amrapallava* with *Laja*, if taken with honey cures *Chardi*, *Atisara* and *Trishna*.

□ *Sharangadhara* has also quoted a yoga called *Amradi phanta* wherein a *phanta* prepared out of *Amra*, *Jambu*, *Kisala*, *Vala* and *Shruna praro*; *Usheera* if taken with honey can be used in the treatment of *Jwara*, *Pipasa*, *Chardi*, *Atisara* and *Moorcha*.

□ *Yogaraj* has also mentioned that the *Kwatha* prepared with *Jambu*, *Amrapallava*, *Usheera*, *Vala* and *Shruna avaroha* with honey controls *Chardi*, *Atisara*, *Jwara*, *Moorcha*, and *Trishna*.

□ *Mahasuryavarti rasa* - thrice a day with anupana of *madiphala rasayanam* or *jambiradi panak*. (*Vaidya Chintamani*)

□ Drug of choice is *Laja*- *Laja* should be used as medicine and food in *chardi*. (AHU)

□ *Svarna sutshekhara* rasa with *adraka rasa* + honey is also mentioned for *chardi roga*. (*Yogaraj*)

*Vamanamrutam* is highly effective drug should be given with honey in all types of *chardi*. (*Yogaraj*)

*Mayura chandrika bhasma* mixed with honey as required is also used in *chardi*.

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