

A LITERATURE REVIEW OF *GARBHINI CHHARDI* (EMESIS GRAVIDARUM)Monika Yadav^{1*}, Dr. Pravesh Tomar² and Dr. Hem Prakash³¹PG Scholar, Department of Prasuti Tantra and Stree Roga, Uttarakhand Ayurved University Rishikul Campus Haridwar, Uttarakhand, India.²Professor, H.O.D, PG Department of Prasuti Tantra and Stree Roga, Uttarakhand Ayurved University Rishikul Campus Haridwar, Uttarakhand, India.³Assistant Professor, PG Department of Prasuti Tantra and Stree Roga, Uttarakhand Ayurved University Rishikul Campus Haridwar, Uttarakhand, India.***Corresponding Author: Monika Yadav**

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ABSTRACT

Motherhood is a deeply cherished aspiration for every woman. The joy of a mother begins the moment new life stirs within her. Pregnancy is a unique experience that brings a profound sense of vitality and fulfillment, embodying the essence of womanhood while also presenting its own challenges. Pregnancy is a delicate phase characterized by numerous physiological, anatomical, hormonal and biochemical changes that extend beyond the reproductive organs to affect all body systems. These changes occur in response to the growing fetus and manifest in various ways, such as amenorrhea (absence of menstruation), morning sickness, breast discomfort, and fatigue. The body undergoes significant adaptations to support the developing life, making this period both a challenging and transformative experience for a woman. Nausea and vomiting affect 70-80% of pregnant women, usually in the early weeks. Proper management with suitable diet and care is essential to prevent complications like hyperemesis gravidarum, which can negatively impact both mother and baby. Ayurveda, the science of life, focuses on both prevention and cure. *Chhardi* (vomiting) can occur as a disease, symptom, or complication. However, direct references to *Garbhini Chhardi* (vomiting in pregnancy) are not explicitly found in *Ayurvedic* classics. *Acharya Harita* has mentioned it as one of eight *Garbhodrava*.^[1] *Ayurvedic* classics recognize *Garbhini Chhardi* as one of the *Vyakta Garbha Lakshana*, indicating it as a clear sign of pregnancy.^[2,3] According to *Acharya Charaka*, pregnant women should be treated with the utmost care, like a pot filled with oil—where even a slight disturbance can cause the oil to spill.^[4] While treating pregnant lady the medication is very gentle, potent, easily palatable and also they can be used for long term treatment without any harm to the foetus.

KEYWORDS: *Garbhini Chhardi*, Emesis Gravidarum, *Ayurveda*, *Vyakta Garbha Lakshana*, Pathophysiology of *Garbhini Chhardi*, Management of *Garbhini Chhardi*.

INTRODUCTION

Indeed, motherhood holds a special place in many women's hearts, with pregnancy being a transformative journey marked by numerous changes, both physical and emotional, as the body nurtures the growing fetus. It's a profound experience that encompasses a range of challenges and joys. The well-being of the growing fetus relies entirely on the mother's health and nutrition. So, it is necessary for pregnant women to remain healthy to give birth to healthy progeny. *Ayurvedic* texts have mentioned *Garbhini Chhardi* as one among the *Vyakta Garbha Lakshanas*.^[2,3] When *Chhardi* is viewed as one of the *Vyakta Garbha Lakshanas*, it is considered a normal and expected part of the pregnancy process, without posing harm to either the growing fetus or the mother. Emesis gravidarum, commonly known as nausea and vomiting during pregnancy, is indeed a widespread

obstetrical issue observed in approximately 70-80% of pregnant women, primarily occurring during the first trimester. Altered hormonal and immunological states are considered responsible for initiation of the manifestations which are probably aggravated by the neurogenic factors.^[4] If proper care is not provided for physiological alterations like severe nausea and vomiting during pregnancy, it can lead to complications such as fatigue, severe dehydration, electrolyte imbalance, weight loss, all of which can have adverse effects on both mother and fetus. So, treating a condition in its initial stage is important for preventing complications. Early treatment and management can significantly improve the prognosis and reduce the risk of long-term issues.

Our ancient texts often contain simple and safe

formulations that can be incorporated into a pregnant woman's daily life to promote health and well-being. These formulations typically utilize natural ingredients and focus on supporting overall wellness during pregnancy.

AIMS AND OBJECTIVES

- ✓ To explore the Ayurvedic literature of *Garbhini Chhardi* from *Samhitas*, journals, articles.
- ✓ To know the Ayurvedic management for *Garbhini Chhardi*.

MATERIAL AND METHODS

This article is based on literature review of *Chhardi Roga* from *Samhitas* and Ayurvedic texts. Ayurvedic texts referred are *Charaka Samhita*, *Sushruta Samhita*, *Astanga Sangraha*, *Astanga Hridaya*, *Bhavprakash*, *Yog Ratnakara*, *Kashyapa* and *Harita Samhita* along with commentaries.

DESCRIPTION OF GARBHINI CHHARDI IN OUR CLASSICS

- **SUSHRUTA SAMHITA (200 A.D):** Acharya Sushruta has included *Chhardi* is one of the *Vyakta Garbha Lakshana*.^[3] He has enlisted pregnancy also as a causative factor (*Apanna Satva*). Under its 5th type of *Chhardi* i.e. *Agantuja* and *Dwistarthja Chhardi*, the *Dauhridaya* is also mentioned in etiology.^[5]
- **CHARAKA SAMHITA (200 B.C):** Acharya Charaka has mentioned *Chhardi* is one of the *Vyakta Garbha Lakshana* and also included it under *Dwistarthaja* i.e. *Dauhridaja* type.^[2,6]
- **ASHTANGA SANGRAHA (600 A.D)/ASHTANGA HRIDAYA(700 A.D):** Both *Vagbhata*s mentioned *Chhardi* as one of the *Vyakta Garbha Lakshana* and their explanation is similar to that of Acharya Sushruta.^[7]
- **MADHUKOSHA TEEKA (700 A.D):** According to *Madhukosha* commentary, vomiting is attributed to the upward pressure of *Vayu* caused by the fetus.^[8]
- **KASHYAPA SAMHITA (BEFORE 1000 B.C):** Acharya Kashyapa has mentioned a lot about *Garbhini* and its diseases seen in *Garbhavastha*. He has also explained *Garbhini Chhardi*, its types and management according to *Doshas*. As per Acharya, emesis in pregnancy of recent origin destroys the fetus due to its own properties.^[9]
- **SARANGDHARA SAMHITA (1300 A.D):** Acharya Sarangdhara has enumerated 7 types of *Chhardi*. In which *Garbhadana* is one of the type.^[10]
- **BHAVPRAKASHA (1600 A.D):** He has also included *Chhardi* among the *Vyakta Garbha Lakshan*, sharing a viewpoint consistent with *Sushruta*s.
- **YOGARATNAKARA (1700 A.D):** Management of *Garbhini Chhardi* is explained but there is no reference to *Garbhini Chhardi* is found.^[11]
- **SUSHRUTA SAMHITA DALHANA TEEKA:** Commentator *Dalhana* has clarified that non

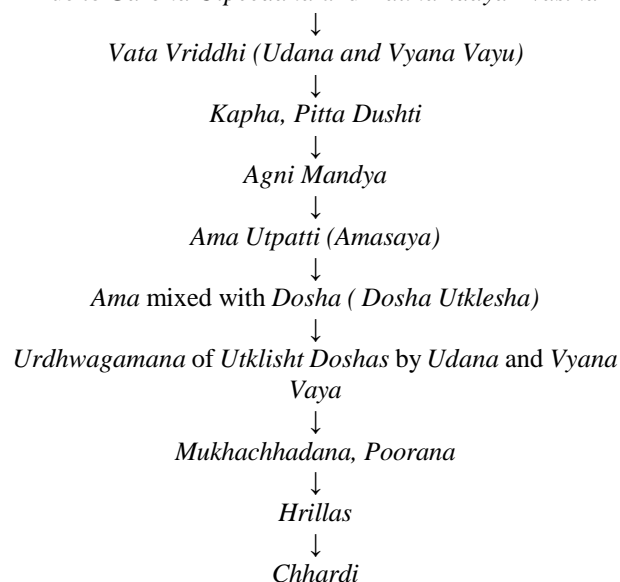
fulfillment of *Dauhridaya* leads to vomiting.^[12]

- **HARITA SAMHITA:** Acharya *Harita* has included it among the 8 *Garbhopdravas*.^[1]

Probable Samprapati (Pathophysiology) of Garbhini Chhardi^[5,13]

During pregnancy, due to *Garbha utpeedana* and not fulfilment of *Dauharidaya Avastha* resulting in *Vata vriddhi* specially *Udana* and *Vyana Vayu*. This may leads to *Kapha* and *Pitta dushti* which causes *Agnimandhya* and leads to *Ama utpatti* in *Amasaya*. Then the *Ama* mixed with the *doshas* (*Dosha Utklesha*). These *Utkishta Doshas* are expelled through the mouth with the help of *Udana* and *Vyana Vayu* resulting in *Chhardi* (Vomiting).

Due to *Garbha Utpeedana* and *Dauharidaya Avastha*



Samprapti Ghataka

Dosha: *Vata Pradhana* (*Udana* and *Vyana Vayu*)

Kledaka Kapha

Pachaka Pitta

Dushya: *Rasa Dhatu* (*Ahara Rasa*)

Agni: *Jathragni*, *Rasa Dhatwagni*

Srotas: *Annavaha* and *Rasavaha*

Srotodushiti: *Vimargagamana* and *Atipravriti*

Adhisthana: *Amashaya*

Sancharanasthana: *Koshtha*

Vyaktasthana: *Mukha*

Svabhava: *Ashukari*

Roga Marga: *Abhayantara*

Sadhyasadhyata: *Sadhya*

Prabhava: without complication- curable with complication not curable.

MANAGEMENT

According to Acharya *Charaka*, pregnant women should be treated with the utmost care, like a pot filled with oil—where even a slight disturbance can cause the oil to spill.^[4] In the general treatment of vomiting (*Chhardi Chikitsa*), Acharya *Charaka* has recommended *Langhana* (fasting) and *Shodhana* (purification therapies) as the main lines of treatment.^[14] However,

these treatments are not suitable for pregnant women. Although Acharya Kashyapa mentioned that diseases in pregnant women are similar to those in non-pregnant women, the treatment principles differ significantly.

Garbhini Avastha is termed as a delicate state. Therefore *Shamana Chikitsa* is recommended over *Shodhana Chikitsa*. Acharya Charaka emphasizes the use of *Mridu* (soft), *Madhura* (sweet), *Shishira* (cold), *Sukha* (pleasing) and *Sukumara* (gentle) drugs, diet and behavior to treat pregnant women without any harm to the foetus.^[15] Ayurveda offers a variety of remedies specifically for managing *Chhardi* in pregnant women.

A. Samanya Chikitsa

- Paste of *Dhanyaka* with rice water and sugar.^[16]
- *Shunti* and *Bilva Kashaya* with *Yava Saktu*.^[17]
- *Bilva Phala Majja* with *Lajaambu*.^[18]
- Use of *Vatsaka*, *Pippali*, *Shunti*, *Amalaki* fruit.^[19]
- Unripe *Bilva* fruit mixed with curd and sugar.^[19]

B. Vishesha Chikitsa

According to Acharya Kashyapa *Doshanusara Chikitsa* are mentioned as^[20]

• Treatment of *Vataja Chhardi*

1. *Leha* with *Matulunga* (lemon) *Rasa*, *Laja*, kernel of *Kola*, *Anjana*, *Dadima Rasa*, *Sharkara* & *Madhu*.
2. Salt-free soup of goat or buffalo meat: Prepared with *Amla Dadima Rasa* and appetizing articles.

• Treatment of *Pittaja Chhardi*

1. *Tandulodaka* with *Laaja Choorna*, *Sarkara* and *Madhu*: Mixed with *Chaturjata kalka* and *Sugandha pushpa*.
2. *Peya* of *Laja*: With *Sita* and *Kshoudra*.
3. *Jangala mamsa rasa*: With *Sarkara*.

• Treatment of *Kaphaja Chhardi*

1. *Kwatha* of *Jambu pallava* and *Amra pallava*: Mixed with *Sita* or *Madhu*.
2. *Yoosha* of *Mudga* and *Dadima*: Mixed with salt and *Sneha*.

• Treatment of *Sannipataja Chhardi*

Combination of all above treatments: Given according to the predominance of *Dosha*.

• Treatment of *Krimija Chhardi*

Kwatha prepared with *Moola* of *Punarnava* and *Bhadradaru*: Along with honey.

RESULT AND DISCUSSION

Garbhini Chhardi is described as one of the *Vyakta Garbha Lakshana* (definite signs of pregnancy). Symptoms such as vomiting, body aches (*Angamarda*), and weakness (*Daurbalya*) arise due to the impaired functions of *Agni* (digestive fire) and *Vayu* (air element). According to Acharya Madhavakara, *Garbhini Chhardi* occurs due to *Garbhutpeedana Janya Vata Prakopa*—an

aggravation of *Vata Dosha* caused by the pressure of the growing fetus. The vitiation of *Vata* and *Kapha Dosha* leads to *Agnimandya* (weakened digestion), which subsequently results in symptoms such as vomiting (*Chhardi*), loss of appetite (*Aruchi*) and bloating (*Adhmana*). From a modern medical perspective, the pregnancy hormone progesterone plays a significant role in these symptoms. Progesterone relaxes the intestinal muscles and the oesophageal sphincter, leading to altered gastrointestinal motility. As a result, symptoms such as heartburn, nausea, vomiting, constipation and lower abdominal pain commonly occur during pregnancy. Additionally, progesterone affects the central nervous system (CNS), contributing to fatigue, body aches, and recurring abdominal discomfort, which are frequently observed in pregnancy-related nausea and vomiting. These symptoms may also stem from gastrointestinal dysmotility and inadequate nutrition during pregnancy.

CONCLUSION

The primary line of treatment for *Garbhini Chhardi* focuses on a holistic approach that includes comforting words (*Priya Vachana*), proper diet (*Ahara*), and lifestyle modifications (*Vihara*), along with *Shamana Chikitsa* (pacification therapy). Among the *Shad Rasa*, herbs with *Katu* (pungent) and *Tikta* (bitter) tastes have shown effective action in controlling vomiting. During *Shamana Chikitsa* in *Amavastha* of *Chhardi*, medicine which is having *Deepana-Pachana Karmas* should be used. It can be concluded that classical *Ayurvedic* texts provide a variety of simple and safe herbal formulations for managing *Chhardi* in pregnancy. These remedies are easy to prepare, readily available, and can be conveniently incorporated into the daily routine of pregnant women, ensuring both safety and efficacy.

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