

A REVIEW ARTICLE ON GARBHINI CHARDI ACCORDING TO AYURVEDA

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ABSTRACT

During pregnancy certain physiological changes take place among which *Garbhini Chardi* or Emesis gravidarum is one. Sometimes it may further lead to hyperemesis which may affect the growing fetus as well as health of the mother. *Ayurveda* is a science of life which emphasizes both the preventive and curative aspect of diseases. *Acharya Charaka* has compared pregnant woman with *Antarvartni* (Earthen pot filled with oil) which can spill off even by small disturbances, hence seeking proper attention. *Garbhini Chardi* is one of the *Garbhini Vyapads* explained by our *Acharyas* which is a pregnancy induced ill-health and causes congenital problems in newborns due to deficit nutrition. Ayurvedic classics have mentioned *Chardi* as one of the *Vyakta Garbha lakshana* which can be compared with the disease vomiting of pregnancy i.e Emesis Gravidarum. As a result, during pregnancy, it's crucial to address and prevent vomiting. Here we have explained the causes, types, general and specific treatment of *Garbhini Chardi*.

KEYWORDS: *Garbhini Chardi*, *Garbhini Vyapad*, Emesis Gravidarum, Vomiting in pregnancy, *Garbhini Chardi Chikitsa*.**INTRODUCTION**

Garbhini Chardi is described as one of the *Vyakta Garbha Lakshanas* along with symptoms such as *Artava Adarshana*, *Asyasamsravana*, *Arochaka*, *Gurugatrata*, and *Stanamandala Krushnata*.^[1,2] These manifestations occur due to the presence and development of the fetus. When vomiting occurs as a normal symptom of pregnancy, it is considered physiological and generally does not cause significant harm to either the mother or the growing fetus. However, when vomiting becomes excessive, it turns pathological and requires early management to prevent complications such as dehydration, fatigue, and weight loss, which may adversely affect fetal growth and maternal health. Therefore, timely treatment and prevention of complications are essential, as the primary goal of obstetric care is to ensure the delivery of a healthy child by a healthy mother.

Ayurvedic classics emphasize the delicate care required during pregnancy. *Acharyas* compare a pregnant woman

to an Earthen pot filled with oil that must be carried carefully, as even slight imbalance may lead to spilling.^[3] Similarly, severe vomiting during pregnancy can produce serious complications for both the mother and fetus.

While describing *Garbhini Chikitsa*, the *Acharyas* advised that pregnant women should be given foods and medicines that are palatable, pleasing to the heart (*Hrudya*), and preferred by the woman herself. *Lehya Kalpana*, one of the four forms of food preparations, is considered especially suitable because of its sweet taste and good palatability. Due to the presence of glucose and fructose, absorption and metabolism begin in the oral cavity itself, making it beneficial in pregnancy-related vomiting, which is often associated with carbohydrate deficiency.

When *Chardi* remains mild, it usually does not harm the mother or fetus; however, excessive vomiting becomes troublesome. Emesis gravidarum is one of the most common obstetric conditions worldwide, affecting nearly

50% of pregnant women during the first trimester. If neglected, it may lead to serious complications such as severe dehydration, weakness, and weight loss, thereby affecting both maternal and fetal well-being. Hence, early management is necessary to avoid further complications. Ayurvedic texts describe several simple, safe, and effective formulations and recipes that can easily be incorporated into the daily routine of pregnant women. These preparations are easy to prepare, readily available, and beneficial in managing pregnancy-related vomiting.

HETU

A] Ashtanga Hridaya^[4]

1. *Putya* - Foul or Putrefied smell,
2. *Amedhya* - Inappropriate for her intelligence
3. *Ashuchi* - Unhygienic
4. *Dwishtadarshanam* - Visuals of dirty objects
5. *Dwishtarhajanya* - Things that she hates

B] Acharya Dalhana^[5]

Aapannasatwa -“*Garbhini*” i.e. Pregnant woman. Which means presence of *Garbha* is one of the causes for *Chardi*.

1. He also mentions *Dauhruda Avamana* as one of the causative factors.

C] Madhav Nidana Madhukosha Teeka^[6]

1. Madhukosa has explained that “*Aapannasatwa*” is the main cause of *Chardi*
2. Along with that *Vata Vaigunya* due to presence of *Garbha* is a cause for *Chardi*.

D] Acharya Harita

1. Harita has explained *Chardi* as one of the *Upadrava* of *Garbha*, where the cause for *Chardi* is the presence of *Garbha*.

From all the above explanations we find three main causative factors for *Garbhini Chardi* i.e.

1. *Aapannasatwa* (*Garbhini*)
2. *Dauhruda avamana*
3. *Vatavaigunya* due to presence of *Garbha*.

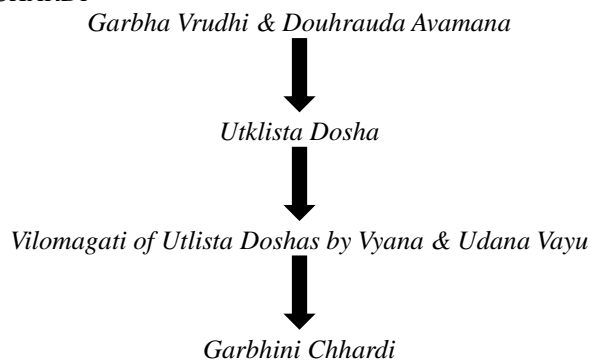
SAMPRAPTI

Various *Hetus* contribute to the *Dushti* of *Kapha* and *Pitta Doshas*, which subsequently causes *Vata Dosh* *Vruddhi*. The aggravated *Vata* directs the *Dushit Doshas* upward, ultimately leading to *Chardi* (vomiting).^[7]

During pregnancy, factors such as *Garbha Peedana* and improper adherence to *Garbhini Paricharya* may result in *Agnimandya*. *Manasik Karanas* particularly *Dauhruda Avamana* may further lead to *Vata vruddhi* and contribute to *Agnimandya*, leading to *Kapha dushiti*. The combined *Dushti* of *Kapha* and *Pitta* causes *Dosha Utklishtata* and *Ama Sanchaya*. These *Utklishta Doshas* lead to *Avarodha* of *Vata Gati*, producing *Kshobha* in the *Amashaya*. As a result, the *Dushit Doshas* are expelled

through the oral route due to action of *Udana* and *Vyana Vata*, resulting in *Chardi*.

FLOW CHART OF SAMPRAPTI OF GARBHINI CHARDI



TYPES^[8]

These are the types of *Samanya Chardi* but sometimes can also be seen in *Garbhini Chardi*.

1. *Vataja*
2. *Pittaja*
3. *Shleshmaja*
4. *Sannipatika*
5. *Agantuja* (*Dwishtarhajanya*, *Daurudaja*, *Krimija*)

GARBHINI CHHARDI CHIKITSA

Treatment of *Garbhini Chardi* is mentioned in *Kashyapa Samhita* and *Yogratnakara Samhita* in detail. Treatment of *Garbhini Chardi* explained according to *Dosha* by *Kashyapa* in *Khilasthana 10th Adhyaya*.

Even though *Acharya Kashyapa* has mentioned that the diseases occurring in pregnant women is same as that of non-pregnant women, the principles of treatment differ from that of general *Chardi*. There they have mentioned *Langana & Shodhana* as line of treatment, which cannot be given to the pregnant women so these are to be avoided and drugs of sweet and soft nature are to be given. Pregnant women should be treated just like an Earthen pot filled with oil which can spill off even by small disturbances. Similarly slight excitement may cause problem to the fetus.

SAMANYA CHIKITSA

1. *Nidana Parivarjana*.
2. *Dwishtarhaja Chardi* should be treated by providing agreeable foods & drinks which helps to cure the condition & also maintain pregnancy.^[9]
3. *Foods that she desires for*.
4. *The preparations made up of a drug which specifies Vata* *Doshas*, *Laghu*, *Hrudya*, *Agnideepaka*, *Dhathu Vardhak* should be used. Preparations in the form of *Leha*, *Churna*, and *Syrups* etc. which are pleasant & easily palatable to *Garbhini* are beneficial.
 - a. Use of *Bhoonimba Kalka* (pestled) with equal quantity of sugar.^[10]
 - b. *Shunti Bilva Kashaya* with *Yava Saktu*.^[11]
 - c. Paste of *Dhanyaka* with rice water and sugar.^[11]

d. *Bilva Phala Majja* with *Lajambu*.^[11]

VISHESHA CHIKITSA^[12]

Acharya Kashyap has mentioned *Dosha Anusara Chikitsa* for *Chardi*.

a) Chikitsa in *Vataja Garbhini Chardi*

1. *Leha* of *Matulunga Rasa*, *Laaja*, *Kolamajja*, *Daadimasara*, *Rasanjana*, *Sarkara* & *Madhu*.
2. *Amla Dadima* with cooked *Mahisha Mamsa Rasa* without salt along with appetizing articles.

b) Chikitsa in *Pittaja Garbhini Chardi*

1. *Tandulodak* with *Laaja choorna*, *Sarkara* and *Madhu* mixed with *Chaturjata Kalka* to make it *Hrudya* and *Pushpa* for good smell.
2. *Peya* of *Laja* with *Sita* and *Madhu*.
3. *Jangala Mamsa Rasa* with *Sarkara*.

c) Chikitsa in *Kaphaja Garbhini Chardi*

1. *Kwatha* of *Jambu Pallava* and *Amra Pallava* mixed with *Sita* or *Madhu*.
2. *Mudga Yusha* and *Dadima* mixed with *Lavana* and *Sneha*.

d) Chikitsa in *Sannipataja Garbhini Chardi*

1. Combined treatment of above-mentioned medicines prescribed for all the three *Doshas*.

e) Chikitsa in *Krimija Garbhini Chardi*

1. Combination of all above treatments should be given according to predominance of specific *Dosha*.
2. *Kwatha* prepared with *Moola* of *Punarnarva* and *Bhadradaru* along with *Madhu*.

f) Chikitsa of *Hrullas*^[13]

1. *Bhunimba Kalka* along with *Madhu*.

DISCUSSION

Ayurveda offers a natural and holistic approach that can support the health and well-being of pregnant women, especially in managing common discomforts such as nausea and vomiting. In severe situations, modern medical treatments are highly effective and may be necessary to ensure maternal and fetal safety, though they often concentrate primarily on controlling symptoms. A combined approach that integrates Ayurvedic therapies, dietary guidance, and lifestyle practices with modern obstetric care may help provide safer, more comprehensive, and preventive management of pregnancy-related vomiting while enhancing overall maternal wellness.

CONCLUSION

Managing pregnancy-related *Chardi* (vomiting) is a delicate process that requires careful attention to ensure the well-being of both the mother and the developing baby. From an Ayurvedic standpoint, various preventive and therapeutic measures offer meaningful support alongside modern medical treatments. Continued research and clinical evaluation can help validate

traditional Ayurvedic formulations and encourage their incorporation into present-day obstetric healthcare practices.

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13. Harita samhita Trutiya sthana 51/6.