

**A CRITICAL REVIEW ON GARBHINI CHHARDI WITH SPECIAL REFERENCE TO
DIFFERENT AYURVEDA SAMHITAS****¹Dr. Prachi Raghunath Kanthali and ²Dr. Ankush Dattatraya Khedkar**¹Assistant Professor in Storooga and Prasutantra Dept. at PMT's Ayurved College, Shevgaon.²Assistant Professor in Rachana Sharir Dept. at PMT's Ayurved College, Shevgaon.***Corresponding Author: Dr. Prachi Raghunath Kanthali**

Assistant Professor in Storooga and Prasutantra Dept. at PMT's Ayurved College, Shevgaon.

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INTRODUCTION

Pregnancy is a unique, exciting & joyous time in a women's life, as it highlights the women's amazing creative & nurturing power. The growing fetus depends entirely on its mother's body for all its needs. So pregnant women must take measures to remain healthy & well nourished to have a healthy child which is a motive of every human being. Many demands are made during pregnancy as a consequent upon the rapidly growing fetus. To meet these requirements the maternal internal system has to undergo certain changes to create conditions favorable to the fetus. As a result certain physiological changes take place among which Garbhini Chardi or emesis gravidarum is one. However this natural phenomenon turns into nightmare when she suffers from hyperemesis which may affect the growing fetus as well as health of the mother.

Garbhini Chardi is mentioned as vyakta garbha laxana along with other laxanas like Artava adarshana, asyamsravana, arochaka, gurugatrata, stanamandala krushnata etc. All these laxanas are seen due to the presence of Garbha. When Chardi is seen as a laxana there is no much harm on growing fetus & mother, because of which it is considered as Physiological. But when it is seen in excess it becomes pathological where early intervention is needed to prevent this as it causes severe dehydration, tiredness, weight loss etc. which may affect the growing fetus. So one should take care to treat these conditions in initial stage & prevent complications as aim of every obstetrician is to give healthy child to a healthy mother. In classics Acharyas have mentioned that pregnant women should be taken care like a pot filled with oil is carried with more caution as slight oscillation may cause spilling of oil from it. Similarly hyper emesis in certain women produces severe adverse affect on fetus & the mother where decision is taken to terminate pregnancy to save life of the mother.

While explaining regarding chikitsa in Garbhini Acharyas have mentioned that she should be given things which are easily palatable, Hrudya & the one which is liked by her. Lehya which is one among the four types of food items is having good palatability because of sweetening agents present in this & is liked by Garbhini. The metabolism & absorption of medicine in this form starts from the mouth itself because of presence of glucose, Fructose etc. Vomiting in pregnancy is seen mainly due to carbohydrate starvation.

LITERARY REVIEW**Historical review**

Among the 4 Vedas Ayurveda is considered as upaveda of Atharva Veda. References regarding Garbhini, Sutika are found, which shows that they had knowledge regarding all these, but much of the explanation is not found. Garbha stapaka Aushadi's & its use is explained.

In Upanishads & Puranas

- Padma Purana: - Explanations regarding development of garbha the food & regimen Which must be followed by Garbhini is told.
- Vishnu Purana: - Chardi is explained as one of the somatic disorder but reference Regarding Garbhini chardi is not found.
- Agni Purana: - It contains materials pertaining to all branches of Indian tradition & Culture including medicine. Description regarding development of garbha is found. Garuda Purana: - Description regarding development of the fetus & formation of bodyis explained.

Charaka Samhita

Acharya Charka has mentioned chardi as one among vyakta garbha laxana in sharera Sthana & included it under Dwistarthaja i.e. Dauhrudaja type. A separate chapter on Chardi is available in chikitsa sthana where nidana, Purvarupa, roopa, samprapti & Chikitsa for chardi is mentioned.

Sushruta Samhita

Acharya Susrutha opines chardi as one of the Vyakta

garbha laxana. He considers Aapanna Satwa as nidana for chardi. Dalhana commenting mentions apanna satwa means Garbhini.

• **Astanga sangraha / Astanga Hridaya**

Both Vagbhata mentioned chardi as vyakta garbha laxana & there explanation is similar to that of Susruta.

DISCUSSION ON GARBHINI CHARDI

During pregnancy many demands are made by the growing fetus, to meet these requirements maternal system has to undergo certain changes. As a consequence there is manifestation of certain conditions among which *Garbhini chardi* is one such condition seen in early trimester. It is mentioned as one of the vyakta garbha lakshana in classics. There is no separate chapter regarding *Garbhini chardi*, it can be considered under *chardi* which is elaborately explained in our classics, as Acharya Kashyapa has mentioned that,
 euÉUÉ±ÉIÉÉÇ İuÉMüÉUÉhÉÉÇ rÉŞÉ rÉŞÉâWü sÉ±ÉhÉqÉÇ |
 A³ÉÉSÉIÉÉÇ mÉëuÉ±rÉÉİqÉ İÉe¥ÉârÉ
 aÉİpÉihÉİwuÉİmÉ ||
 ...(MüÉ. xÉÇ. İZÉ. 10)

There is no difference in physical & psychological disorder of a pregnant woman from any other individual i.e. the child of 2 yrs till old man as the doshas & dusyas of the body are same. She also exhibits similar symptomatology for all the diseases. So etiopathogenesis of Chardi in Garbhini is same as that seen in other individuals but only the principle of treatment differs as she is considered as sukumari.

VYUTPATTI

The word “chardi” is a stree linga pada. It is derived from two words i.e. ‘chad’ dhathu & ‘inn’ pratyaya.

The word ‘Chardh’ is again formed by two words ‘Chad’ - Means to fill. ‘
 Ardh’ - Means discomfort.

The one which fills the mouth & comes out causing discomfort to the body is called chardi.
 NûSîrÉİiÉ Nû±İİÉâ CİİÉ uÉÉ | NûSî uÉqÉİÉâ
 (zÉ.Mü.SiÓqÉ)

Nirukti

AÉqÉÉzÉrÉÉİÉÇ qÉÑZÉqÉÉaÉâİhÉ SÉâzÉÉhÉÉÇ
 oÉİWûaÉİqÉİÉqÉÇ |(cÉ.İcÉ.)
 Vitiated doshas present in amashaya come out through the mukha marga called as chardi.
 NûSîrÉİiÉ qÉÑZÉqÉÇ, ASîrÉİiÉ cÉÉ...İüÉİÉİiÉ
 cNûİSîÉ | NûÉSrÉ³ÉİÉİÉÇ
 uÉâÉæUSîrÉŞÉ...İpÉİÉİÉæÉ |
 ...(qÉSÒMüÉâwÉ)

İİÉÂcrÉİÉâcNûİSîÉUİİÉSÉâwÉÉâuÉYŞÉÇmÉëkÉÉİuÉİ
 ÉÉ|

...
 (xÉÑ.E.49/6)

The vitiated doshas rush up to the mouth after covering whole of it & comes out with great force causing body ache called as chardi.

NIDANA

Avoidance of the etiological factors of the disease comprises the prime line of treatment in Ayurveda.

The various causative factors mentioned by different Acharyas can be summarized under three major headings -

- i) Aharataha
- ii) Viharataha
- iii) Nidanarthakara rogajanya

i) Aharataha

Ahara plays a vital role not only in maintaining the health but is equally responsible for the causation of the disease if taken in improper way. Various etiological factors related to food are:

Excessive intake of Atidrava, Atisnigda, Ahrudya, Atilavana, Akala, Atimatra, Asatmya, ahara (Sushruta, Ashtanga Hridaya, Madhava Nidana, Bhavaprakash Vangasena, Yogaratnakara). All these factors leads to Agnimandya which further leads to ahara dusti which in turn causes Vikruti of vatadi tridosha leading to Chardi.

ii) Viharataha:- Shrama, Kshaya, Manogata Karana:

Krodha, chinta, bhaya, shoka
 Krodha produces Vatapitta prakopa. Chinta, Shoka and krodha produce Vataprakopa. Krodha, Bhaya and shoka produce Pitta prakopa. All these factors & dusta Ahara rasa in Garbhini causes chardi.

iii) Nidanarthakara Roga

Aapannasatwa (Garbhini acc to Dalhana), Krumi. Acharya Susruta while explaining Nidana of chardi has mentioned Aapannasatwa as one of the cause, Dalhana on commenting has told that Aapannasatwa means “Garbhini”. Which means presence of Garbha is one of the cause for chardi. He also mentions Dauhruda avamana as one of the causative factor.

Acharya Yogaratnakara, Sarangadara, Vangasena etc followed Sushruta.

Madhukosa has explained that along with “Aapannasatwa” Vata Vaigunya due to presence of garbha is a cause for chardi.

Acharya 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. Daurhuda avamana
 3. Vatavaigunya due to presence of garbha.
- 1) **Aapannasatwa:-** Presence of garbha itself is one of the causes for chardi.
 - 2) **Daurhuda avamana:-** During pregnancy women develops desire for certain foods & articles. If her desires are not fulfilled then that may lead to vata vruddi which vitiate manasika & other doshas leading to chardi.
 - 3) **Vata Vaigunya:-** During pregnancy the poshana of the garbha takes place through the rasas of the mother because of which dhathu shitalata may be seen which may lead to vata Vaigunya. This vitiated vata along with other doshas may expel out through the mukha marga in the form of chardi.

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NIDANA

Vishista Nidana according to Charakacharya –

Table No. 1: Vishista Nidanans of chardi.

Vataja Chardi	Vyayama, Tikshna aushada, Shoka, Bhaya, Roga, Upavasa, Atikrusha.
Pittaja Chardi	Ajeerna, Vdahi ahara bhojana, Atyadika ushna Ahara sevana.
Kaphaja Chardi	Snigdha, Atiguru, Vidahi ahara sevana, Diwaswapna.
Sannipataja Chardi	Sarva rasa ahara sevana, Amapradosha, Rutuvipareeta aharasevana.
Dwistarthaja Chardi	Dwista, Vipareeta, Apavitra, Maleena, Aprasanna aharasevana.

SAMPRAPTI

Samprapti ghataka

- Dosha – Udana, apanna, vyana, Kapha & Pitta.
- Dushya - Rasa (Ahara rasa)
- Srotas – Annavaaha & Rasavaha
- Agni – Jatharagni, Rasadhatwagni
- Ama - Jatharagni, Rasadhatwagnijanya Ama
- Adhistana – Amashaya
- Vyakta sthana- Mukha
- Srothodusti – Sanga, Vimargagamana
- Vyadi avastha – Ama
- Sanchara sthana – Rasavahini
- Rogamarga – Abyantara
- Sadyasadyatha – Sadya

CHIKITSA

$$\frac{xÉ\hat{O}qÉÉÇ \quad \acute{I}cÉ\hat{M}\ddot{u}i\acute{x}ÉÉÇ \quad uÉ\acute{r}ÉÉ\acute{I}qÉ \quad aÉ\acute{I}pÉ\acute{h}É\acute{I}ÉÉÇ}{\acute{I}uÉpÉÉaÉzÉÈ \quad | \quad iÉjÉÉaÉpÉ\acute{I}ÉÉÉ\acute{U}i}{cÉuÉkÉ\acute{i}É\acute{a}U\acute{r}É\acute{i}É\acute{a}Á\acute{I}mÉcÉ \quad | \quad \dots(MüÉ.ÎZÉ.10/3)}$$

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 differs from that of general chardi. There they have mentioned langana & shodhana as line of treatment, which cannot be given to the pregnant women. Hence gentle treatment should be given which helps to cure the disease & also maintains the growth of fetus. Pregnant women should be treated just like a pot which is filled with oil because the slightest movement will cause spilling of oil from the pot. Similarly slight excitement may cause problem to the fetus.

$$\frac{A\acute{I}É\hat{N}M\acute{O}\ddot{u}sÉÉ\acute{a}mÉcÉÉU\acute{a}hÉÇ \quad rÉÉ\acute{I}iÉ \quad \acute{I}pÉjÉ\acute{i}eÉÉ}{zÉqÉqÉÇ \quad | \quad (A.xÉÇ.\acute{I}cÉ.8/13)}$$

Dwistarthaja chardi should be treated by providing agreeable foods & drinks which helps to cure the condition & also maintains pregnancy.

$$\frac{SÉ\acute{a}3\acute{O}\hat{u}lSÇ \quad M\acute{u}É\acute{I}X\acute{u}pÉ\acute{i}É\acute{a}È \quad T\acute{u}sÉ\acute{a}È \quad |}{(xÉ\hat{N}.E.49/25)}$$

If desires of dourhda is not fulfilled there may be dhathu Kshaya as she will not consume food properly which leads to Vata vruddhi leading to chardi. So the line of treatment should be stambana & bramhana which helps to control vomiting & provide nutrition for the fetus. So the preparations made up of a drug which specifies vatadi doshas, laghu, Hrudyā, Agnideepaka, Dhathu vardaka should be used. Preparations in the form of Leha, Churna, and Syrups etc. which are pleasant & easily palatable to Garbhini are beneficial.

Among all Acharyas, Kashyapa is one who has mentioned management of doshaja chardi in antarvatnichikitsadyaya but has not specified its use as only in Garbhinchardi.

CONCLUSION ON CHIKITSA OF CHARDI

Vataja Chardi

- Leha prepared with Matulunga rasa, laja, kola, dadima rasa, sharkara, anjana & madhu.
- A salt free soup prepared with juice of Matulunga, meat of goat or buffalo with dadima rasa & appetizing articles.

Pittaja Chardi

- Caturjata Kalka is added with tandulodaka along with laja, sugar, madhu, & sugandha pushpa.
- Laja peya along with sugar & honey.

Kaphaja chardi

-Phanta prepared with tender leaves of Amra & jamboo along with honey.

-Soup prepared with Mudga, medicated with seeds of dadima mixed with salt & butter.

Sannipataja chardi

-Here according to predominance of doshas combined treatment should be given.

Krimiija chardi

- Kwatha prepared with mula of punarnava & bhadradaru along with honey should be used.

Harita has mentioned use of bilva fruit along with curd or sugar. Vatsaka, pippali, shunti & amalaki fruit can also be used.

Acharya Susrutha, Y.R, Vangasena have explained use of saindava lavana & ghruta in Vataja chardi.

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