



A Critical Review of Garbhini Chhardi (Emesis gravidarum) and its Management by *Bilvavaleha*

Dr Archana Sampat Kamble

Principal

Stree Roga avam Prasuti Tantra, COER Medical College of Ayurveda & Hospital, Roorkee, India

Email – drarchanakamble@gmail.com

Abstract: During pregnancy, certain anatomical and physiological changes occur in female body. The female body gradually gets adjusted to these changes. 'Garbhopadrava' term includes pregnancy related ailments faulty dietary and lifestyle habits. Among these, Garbhini Chhardi (emesis gravidarum) is a common symptom encountered in obstetrics practice. The classics have elaborated various treatments for this. This review was carried out to put together all available information regarding Garbhini Chhardi and Bilvavaleha Kalpa available from ancient and contemporary Ayurveda texts. It can be useful in planning as well implementation of future studies. It was observed that presence of Garbha as a cause for Garbhini Chhardi has been clearly established in Ayurveda texts. While mentioning treatment, it has been asserted that pregnant women should be treated with utmost care to maintain maternal and child health. As Bilva Majja (Agle marmelos) is Ruksha, Ushna, Tikta, it is Kaphashamaka due to Ushna Guna, it alleviates Vata Dosha. It has attributes of Deepana, Pachana & Sangrahi. Bilvavaleha is a palatable form of Bilva which can be easily taken by patients suffering from Garbhini Chhardi:

Key Words: Pregnancy, Chhardi, Vomiting, Garbha.

1. INTRODUCTION:

Pregnancy is one of the precious phase of women's life. As pregnancy is imperative for both maternal and child health, paramount care should be taken during pregnancy. Many anatomical as well as physiological changes occur in female body during pregnancy. Her body takes some time to get adjusted to these changes. Due to unwholesome diet and regimen, some conditions arise during pregnancy which are termed as 'Garbhopadrava' (Pregnancy related ailments). As they are produced exclusively due to pregnancy and fetus, they carry this term.

'Garbhopadrava' (Pregnancy related ailments) have been mentioned in *Harita Samhita* which include Diseases such as *Shosha, Hrullas, Chhardi, Shopha, Jwara, Aruchi, Atisara* and *Vivarnata*.¹ Chhardi is one of the common symptoms of pregnancy seen mainly in first trimester of pregnancy, collectively known as signs and symptoms of conception. *Garbhini Chhardi* (emesis or hyperemesis gravidarum) is one of the common symptoms come across in obstetrics practice. More than 50% of pregnant women suffer from it, most probably in first trimester during 2nd and 3rd months of gestation.²

The incidence of *Garbhini Chhardi* is on the rise owing to modern lifestyle pattern observed in pregnant women in current era. Occasionally, this condition is enough to interfere with woman's normal working and give rise to dehydration, ketosis, esophageal damage etc., like complications in pregnant women.³ *Garbhini Chhardi* might also interrupt woman's educational, social, as well as emotional life. However, when it is present in excess so as to cause severe dehydration, tiredness and ill effects on fetus, it becomes pathological and needs treatment.⁴ Several studies are being carried out for providing a good solution to this from treasures of Ayurveda. The classics have elaborated various treatments for this. Of them, In *Yogaratnakara*, *Bilva Majja Churna* with *Lajaambu* is described in treatment of *Garbhini Chhardi*.⁵ *Bilvavaleha* is also one of the formulations mentioned in *Sashtra-Yogam* which can be used in the management of *Garbhini Chhardi*.⁶ This review was carried out to put together all available information regarding *Garbhini Chhardi* and its management by *Bilvavaleha* available from Ayurveda texts. It can be useful in planning as well implementation of future studies



2. METHODS:

The classic texts of Ayurveda and their commentaries were reviewed as primary source of information. Various references scattered through them were enlisted and careful deliberation was done over it. Scholarly articles, books etc. were also referred wherever needed.

3. RESULT:

3.1. Manifestation of *Garbhini Chhardi*:

Garbhini Chhardi is mentioned as a 'Vyaktagarbha Lakshana' (sign of conception) along with others like *Artava Adarshana* (cessation of menses), *Asyasamsravana* (ptyalism), *Arochaka* (aversion to food), *Gurugatrata* (Heaviness of body), *Stanamandala Krushnata* (darkening of nipples) etc.⁷ All these signs are seen due to the conception and indicative of pregnancy. When *Chhardi* (emesis) is seen as a sign of conception, there is no impending harm for fetus and mother. Thus, it is also considered as a physiological change. However, when it is seen in excess, it becomes pathological where early intervention is needed.

3.2. Classical references:

Like an oil-filled pot is carried with more caution as slight oscillation may cause spilling of oil from it, a pregnant woman should be taken care of.⁸ Thus, detailed description as well as management of pregnancy related ailments are found in classical texts of Ayurveda. *Charka Samhita* has mentioned *Chhardi* as a sign of conception.⁹ *Dwishtarhaja* (Caused due to contact with unbearable things) *Chhardi* is mentioned in *Chikitsa Sthana*.¹⁰ Pregnancy induced emesis can be included under this category. In this chapter; causes, premonitory signs, chief signs, pathogenesis and management of *Chhardi* as a disease are mentioned. *Sushruta Samhita* also states *Chhardi* as one of the signs of conception.¹¹ While, mentioning causative factors for *Chhardi* disease, pregnancy is mentioned as a cause. *Ashtanga Sangraha* as well as *Ashtanga Hridaya* have mentioned details of *Chhardi* similar to that of *Sushruta Samhita*.^{12,13}

In *Madhava Nidana*, a separate chapter is available which explains *Chhardi* and its management. While explaining about causative factors of *Chhardi*, *Garbhini* is mentioned as one.¹⁴ *Bhava Prakasha* has also mentioned *Chhardi* as one of the signs of conception. In *Yogaratanakara*, an explanation regarding *Chhardi* and its management is found, but references for *Garbhini Chhardi* is not available. *Kashyapa Samhita* provides detailed information about pregnancy. Diseases specific to pregnancy have also been explained in it. *Garbhini Chhardi*, its types & management accordingly is mentioned in *Khilasthana* of *Kashyapa Samhita*.¹⁵ *Harita Samhita* mentions *Chhardi* as one among the *Garbhopadrava*.¹⁶ In the same chapter; causes, signs and symptoms and treatment of these pregnancy related ailments are mentioned.

3.3. Etiopathology of *Garbhini Chhardi*:

Excessive intake of *Atidrava*, *Atisnigda*, *Ahrudya*, *Atilavana*, *Akala*, *Atimatra* and *Asatmya* diet have mentioned as causative factors for *Chhardi* disease. Additionally, psychological factors such as *Krodha*, *Shoka* etc. have also been mentioned among causes. *Sushruta Samhita* has mentioned *Aapannasatwa* as one of the causes.¹⁷ Acharya Dalhana on commenting elaborates that *Aapannasatwa* means 'Garbhini'. Thus, presence of *Garbha* is clearly one of the causes for *Chhardi*. He also has mentioned *Dauhruda Vimanana* (ignoring pregnancy cravings) as one of the causative factors.¹⁸ It can be understood that ignoring pregnancy cravings may lead to *Vata Vriddhi* which vitiates *Manasika* and other *Dosha* leading to *Chhardi*.

On the similar note, *Madhukosha* commentary on *Madhava Nidana* has explained that along with 'Aapannasatwa', *Vata Vaigunya* due to presence of *Garbha* is a cause of *Chhardi*. Due to these factors during pregnancy, due to *Garbha Peedana* (inability to cope with pregnancy changes) or due to *Dauhruda-Avamana* there is vitiation *Vata Dosha* which further vitiates *Kapha*, *Pitta Dosha* and *Ahara Rasa*. Due to vitiation of *Dosha* etc., they are forcibly expelled through the mouth with the help of *Vata Dosha* resulting in *Chhardi*.

3.4. Management of *Garbhini Chhardi*:

It has been mentioned that the diseases occurring in pregnant women shall be considered same as that of non-pregnant women. However, the principles of treatment differ for *Garbhini Chhardi* from that of general *Chhardi* disease. The general line of treatment for *Chhardi* include *Langhana* and *Shodhana*.¹⁹ Obviously, these treatments cannot be given to the pregnant women. Hence gentle treatment should be administered that helps in curing the disease & also maintains the wellbeing of fetus. *Charaka Samhita* mentions that *Dwishtarhaja Chhardi* should be treated by providing agreeable foods & drinks which helps to cure the condition & also sustains body. This principle can be applied in management of *Garbhini Chhardi*. If desires of pregnancy cravings are not fulfilled, there may be *Dhatu Kshaya* due to improper consumption of food which leads to vitiation of *Vata Dosha* leading to *Chhardi*. Here, treatment modalities



include of *Stambhana* and *Brimhana* that can help in controlling emesis and provide nutrition to the fetus. Thus, the preparations that pacify *Vatadi Dosha* and are *Laghu*, *Hrudya*, *Agnideepaka*, *Dhatu Vardhaka* in nature should be used. Preparations that are pleasant & palatable for *Garbhini* are beneficial. While mentioning treatment, it has been asserted that pregnant women should be treated with utmost care to maintain maternal and child health. Various studies have been undertaken to manage *Garbhini Chhardi* by Ayurvedic treatment. This literary study was an effort to add in the existing knowledge. It was seen in clinical practice that majority of patients received complete remission from their complaints without any untoward effects.

Vigorous treatment like *Shodhana* and *Langhana* cannot be given to *Garbhini*, thus *Shamana* method of treatment is adopted as a general rule. For management of *Agnimandya* and *Ama*, one should use the drugs which are *Deepana*, *Pachana*, *Hrudya*, *Trushna Nigrahana* and *Dahashamaka* properties. *Bilvavaleha* is one such formulation used in obstetrics practice and found to be safe and effective in women suffering from *Vata Pittahara*. The *Bilvavaleha* contains *Bilvamoola*, *Purana Guda*, *Ghana*, *Jeeraka*, *Ela*, *Twak*, *Nagakeshara*, *Shunthi*, *Mareecha*, *Pippali*.²⁰ In *Garbhini Paricharya*, Acharya have mentioned *Madhura*, *Sheeta* and *Drava Ahara* should be given. Even though ingredients of the *Bilvavaleha* like *Bilva*, *Twak*, *Ela*, *Maricha*, *Nagakeshara* are having *Katu Rasa* as a *Pradhana Rasa*, here *Katu Rasa* is in minimal quantity, Therefore, it does not affect the growing foetus. The drugs possessing *Katu Rasa* have *Laghu Ruksha*, *Guna*, *Ushna Veerya* and *Katu Vipaka*. Due to *Ushna Veerya* and *Katu Vipaka*, it is *Vata-Pittahara*. The *Katu Rasa* helps in the *Deepana* and *Pachana* of *Ahara* which causes proper digestion. The ingredients of *Bilvavaleha* like *Twak*, *Jeeraka*, *Maricha*, *Shunthi*, *Pippali* are *Deepaka*, *Pachaka* and *Ruchya* and have *Vatashamaka* property, thereby reducing the *Chhardi Vega*. *Kashaya Rasa* of *Bilva Moola* helps in the *Kleda Shoshana* and thereby help in reducing *Hrullasa* and *Praseka*. The drugs of *Bilvavaleha* like *Twak*, *Jeeraka*, *Maricha*, *Shunthi*, *Pippali*, *Ela* are having *Deepana* and *Pachana* property, and thereby help in reducing *Agnimandya* and imparting *Ruchi* to *Ahara*. The drugs of *Bilvavaleha* like *Twak*, *Ela*, *Ghana*, are *Hrudya* and *Balya*. This helps in increasing the *Pachakagni* and *Dhatvagni* indirectly helping in proper digestion, absorption and increase in weight. Most of the important drugs like *Ela*, *Pippali* and *Twak* are *Kapha Vatahara* and *Chhardi Nigrahana* in action.²¹

4. DISCUSSION AND CONCLUSION:

According to ancient texts of Ayurveda, presence of *Garbha* as a cause for *Garbhini Chhardi* has been clearly established. In the first trimester, *Garbha* is in the stage of formation due to which many physiological and anatomical changes take place in pregnant women. Due to these physiological changes & sudden change in the dietary habits may lead to indigestion which may cause vomiting. If *Garbhini* is suffering from *Agnimandya* before conception then this may further aggravate the existing condition. In *Garbhini* state, women develop desire for certain food or article if these desires are not fulfilled then this may lead to *Shoka*, *Krodha* or *Chinta* which may cause *Vata Vikruti* & lead to *Chhardi*. Probably due to these reasons, incidence of *Garbhini Chhardi* is more commonly observed in primigravida. While mentioning treatment for pregnancy related ailments, it has been asserted that pregnant women should be treated with soft, sweet, cold, pleasing & gentle drugs, diet & behavioral modifications.²²

From the above literary search through the present study, it can be said that the treatment of *Garbhini Chhardi* with *Bilvavaleha* can be safe efficacious. The bouts of *Chhardi* can be quickly brought under control and digestive power (*Agni*) may return almost at the same time. Also, other associated symptoms suggesting *Rasa Kshaya* can also be relieved to a great extent. Thus, *Bilvavaleha* is a palatable form of *Bilva* which can be easily taken by patients suffering from *Garbhini Chhardi*.

REFERENCES:

1. Harita, Harita Samhita, edited and compiled by Pandit Hariharaprasad Tripathi, 1st edition; Chaukambha Krishnadas Academy; Varanasi; Page-450.
2. DC Datta's, textbook of Obstetrics, edited by Hiralal Konar, 7th edition, Nov. 2013, published by Jaypee brothers' medical publishers, 14th chapter, Page- 692.
3. Gabra A, Complications of Hyperemesis Gravidarum; A Disease of Both Mother and Fetus, Review Article. Crit Care ObstGyne. Vol.5 No.1:1, DOI: 10.21767/2471-9803.1000168.
4. Bashiri, A., Neumann, L., Maymon, E., & Katz, M. (1995). Hyperemesis gravidarum: epidemiologic features, complications and outcome. European journal of obstetrics, gynecology, and reproductive biology, 63(2), 135–138. [https://doi.org/10.1016/0301-2115\(95\)02238-4](https://doi.org/10.1016/0301-2115(95)02238-4).
5. Yogaratnakara, Vidyotani Hindi Tika by Vaidya Lakshmi Pati Shastri Edited by Bhisagratna Brahma Shankar Shastri Chaukambha Prakashan Edition 2012 Stree Roga Chikitsa/12 Pg No-421.
6. Sahasrayogam English translation by Dr. K. Nishteshwar, Chaukamba Sanskrit Orientalia, Varanasi, Edition 2006, Lehyam prakarana, pp -254, p 540.



7. Agnivesha, CharakaSamhitha with Ayurveda Dipika commentary of Chakrapanidatta; Edited by Vaidya JadavjiTrikamji Acharya; Chaukambha Orientalia; Varanasi; Reprint 2007;Sharira Sthana 4/16.
8. Yogaratnakara, Vidyotani Hindi Tika by Vaidya Lakshmi Pati Shastri Edited by Bhisagratna Brahma shankar Shastri Chaukhambha Prakashan Edition 2012 Stree Roga Chikitsa/12 Pg No-421.
9. Agnivesha, Charaka Samhitha with Ayurveda Dipika commentary of Chakrapanidatta; Edited by Vaidya Jadavji Trikamji Acharya; Chaukambha Orientalia; Varanasi; Reprint 2007; Sutra Sthana 27/138.
10. Kaidev Nighantu edited by Acharya Priya Vrat Sharma, Chaukhambha orientalia, Varanasi Reprint 2009, Aushadhi Varga/1195-1197, Pg No - 220-221.
11. Sushruta, Sushruta Samhita with NibandhaSangraha commentary of Dalhanacharya and Nyaya Chandrika Panjika commentary of Gayadasacharya; Edited by Vaidya JadavjiTrikamji Acharya and Narayana Ram Acharya; 8thedition; Chaukambha Orientalia; Varanasi; 2005; ShariraSthana 3/15
12. VruddhaVagbhata, Ashtanga Sangraha with Shashileka commentary of Indu; Edited by Ramachandra SastriKinjavadekara; 2nd edition; Sri Satguru Publications; Delhi; 1990;ShariraSthana 2/8
13. Vagbhata, Ashtanga Hridayam with SarvangaSundara commentary of Arunadatta and Ayurveda Rasayana commentary of Hemadri; Edited by BhishagacharyaHarishastriParadakara Vaidya; 9th edition; Chaukambha Orientalia; Varanasi; Reprint 2005;ShariraSthana 2/5
14. Madhavakara Virachita Madhava Nidanam, Edited by Prof. Yadunandan Upadhyaya, Chaukhambha Sanskrit Sansthan Varanasu, Reprint 2004, 15th chapter,.
15. Vruddha Jivaka, Kashyapa Samhita with Vidyotini Hindi Commentary, Chaukhamba Sanskrit Sansthan, Varanasi; 9th Edition,2004; KhilaSthana 10/118
16. Harita, Harita Samhita, edited and compiled by Pandit HariharaprasadTripathi, 1st edition; ChaukambhaKrishnadasAcademy; Varanasi; Page-450.
17. Sushruta, Sushruta Samhita with NibandhaSangraha commentary of Dalhanacharya and Nyaya Chandrika Panjika commentary of Gayadasacharya; Edited by Vaidya JadavjiTrikamji Acharya and Narayana Ram Acharya; 8thedition; ChaukambhaOrientalia; Varanasi; 2005; Uttara Tantra 49/4.
18. Sushruta, Sushruta Samhita with NibandhaSangraha commentary of Dalhanacharya and Nyaya Chandrika Panjika commentary of Gayadasacharya; Edited by Vaidya JadavjiTrikamji Acharya and Narayana Ram Acharya; 8thedition; Chaukambha Orientalia; Varanasi; 2005; Uttara Tantra 49/25.
19. Agnivesha, CharakaSamhitha with Ayurveda Dipika commentary of Chakrapanidatta; Edited by Vaidya JadavjiTrikamji Acharya; Chaukambha Orientalia; Varanasi; Reprint 2007; ChikitsaSthana 20/20.
20. Sahasrayogam English translation by Dr. K. Nishteshwar, Chaukhamba Sanskrit Orientalia, Varnasi, Edition 2006, Lehyam prakarana,pp -254,p 540.
21. Math SG, Jana P. A Case Study on Ayurvedic management of Garbhini Chardi w.s.r. to Hyperemesis gravidarum. J Ayurveda Integr Med Sci 2019;1:105 108.<http://dx.doi.org/10.21760/jaims.4.1.21>.
22. Kramer J, Bowen A, Stewart N, Muhajarine N.,MCN Am J Matern Child Nurs. 2013 Jan-Feb;38(1):21-7, Nausea and vomiting of pregnancy: prevalence, severity and relation topsychosocial health., doi:10.1097/NMC.0b013e3182748489.