

एतान् धारयतो जातान् वेगान् रोगा भवन्ति-WSR TO CASE STUDY ON CHARDI

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ABSTRACT

Chardi simply means vomiting or '*vaman*'. Chardi is also mentioned as an '*Aadharaneeya Vega*', it is a natural *vega* induced by the body, which should not be controlled. It is induced to remove the unnecessary contents out of the body. But chardi becomes a disease when it gets vitiated by doshas. But it depends on how strong the *bala* of the patient is, as the person should handle the process until all the components are thrown off the body. *Samanya Chikitsa* for Chardi is Langhana and Samshodhana except for vata Pradhan chardi. If the patient is weak then Shaman should be done, to provide strong *bala*, then the treatment should be done.

KEYWORD: Chhardi, Adharaneeya Vega, Krimi, Langhana.

INTRODUCTION

These days everyone is having a fast life, in which they forget to maintain their sleep schedule or even their food consumption properly. Due to bad food habits it results in AMA formation. This has a lot of *upadrava* from which one is *Chardi*. *Chardi* can have different causes too, like induced by *Vaman* procedure or travelling sickness (Motion sickness). When chardi occurs as a pathology, it is mostly as an *upadrava* or symptom of some disease.

In ayurveda chardi is explained in types like *Vataja*, *Pittaj*, *Kaphaj*, *sannipatika*, *agantuja* and *krimija*.

In *Vataja* chardi the vomitus is frothy and scanty, it *iskashaya rasatmaka* and comes along with abdominal pain. In *Pittaj* chardi the vomitus is amla, yellow and there is daha. In *kaphaja* chardi the vomitus is *madhura*, white and *shita* associated with *gauravata* and *tandra*. In *sannipatika* chardi there are symptoms like abdominal pain, *trushna* and *tama*. In *Agantuja* chardi there is foul smell to the vomitus. In *krimija* chardi, it occurs due to worm infestation.

In chardi the *udana vayu* comes in combination with the *vyana vayu*, and the person consuming bad food habits or *viruddha ahara* or *adhyashan*, leads to the vitiation of the doshas, which due to the *vayu* moves upwards along with the *ama* in the *amashaya*, which leads to chardi.

History of Illness

The 20 year old patient had complaints about excessive vomiting and fever, associated with weakness. Before the onset of vomiting, the girl did some travelling the day before, also she mentions about the consumption of street foods. She mentioned about having milk products, then some fried and oily foods, after that she had more of street foods and ended up consuming chicken sandwich. All this *viruddha ahara* and over eating was done in a day. This lead to the formation of *AMA* in the *amashaya*, as she consumed food over *ajirna ahara avastha*. This *ama* wasn't getting digested properly.

Later she had the onset of fever, around midnight. The fever was around 101degree Celsius. She consumed anti-pyretic medicine to reduce the fever, but got temporary relief. In the morning the fever was there again, with that she had a lot of vomiting as she drank some warm water .At first the vomitus was watery, later it was yellow in color with lots of burning sensation through the GIT. She had vomiting three times before she went to the physician.

Past history

Has a history of Acidity, observable *mandagni avastha*. Also has vomiting while travelling.

Medication history

None.

Family history

None.

Nidan panchaka**Hetu**

Ahara: Consumption of viruddha ahara, Katu rasatnaka ahara, Mamsasevan, Ruksha and ushna ahara.

Vihar: Alpa nidra, stress

Purvarupa

Jwara, Shira shula, Daha, Bhrama, Tandra, Anga marda.

Rupa

Hrullasa, praseka, Anna dvesha, Ati nidra, Daha, Jwara, Amla udgara, Malaise, Weakness, charadi, Dehydration.

Upashaya

Oral Rehydration Solution, Warm water.

Samprapti

Pitta and vata prakopaka hetu sevan, due to which there is vitiation of *pitta dosha*, it acquires the *rasavaha* srotas and vitiates all the other doshas. There is mandagni which leads to ama formation, which causes obstruction to the vitiated doshas due to which they move in the upward direction, causing pittaja chardi.

Samprapti**Ghatak**

Dosha: *Pitta Pradhan Vatanubandhi*

Dushya: *Rasa dhatu*

Agni: *Jatharagni, Dhatvagni*

Agnidushti: *Mandagni*

Srotas: *Annavaha Srotas*

Srotas dushti: *Vimargagamman, sangha*

Adhithana: *Amashaya*

Udbhavasthana: *Amashayotha, Koshtha*

Sanchara Sthana: *Annavaha and Purishavaha srotas*

Svabhava: *Ashukari*

Marga: *Abhyantara*

Treatment

The girl was given Metoclopramide 2ml, IM to stop the excessive vomiting.

Then for the ama pachan she was given *Chitrakadi Vati*, *Triphala Guggulu*, and *Bhunimba Kwatha*.

She was given *Arogya Vardhini Vati* to reduce the fever.

She was told to have *laghu ahara* and *Drava ahara*, to consume *yavagu*, *shali*, *peya*.

Aushadha	Anupana	Matra	Kala
<i>Chitrakadi Vati</i>	Sukhoshna Jala	1 Vati	Vyanodane
<i>Triphala Guggulu</i>	Sukhoshna Jala	1 Vati	Vyanodane
<i>Arogya vardhini Vati</i>	Sukhoshna Jala	1 Vati	vyanodane
<i>Bhunimba Kwatha</i>	-----	1 Vati	Apane

OBSERVATION AND RESULT

After completion of three days of Ayurvedic medications, the girl was relieved from all the symptoms of chardi, ama and fever. The daha reduced and she was able to get on her normal diet.

DISCUSSION

Chikitsa sutra of chardi includes *LANGHANA chikitsa* as the main line of treatment. Then *Samshodhan* is done in case of *pittaja* and *kaphaja chardi*, the *vamana* and *virechan* is used, but mainly *virechan* is used because of *Gatimarga harana*.

Haritaki prayoga is mainly told in Charak Samhita as *Haritaki* is Tridosha shamaka. Haritaki churna with madhu or dugdha should be consumed.

In pittaja chardi *Trivruta with Draksha* is administered to cause virechan effect. Later for the pitta aggravated in the site of kapha should be removed by giving vaman using madhura rasa drugs. After this the shodhan is done to provide tarpan to the person and provide bala.

CONCLUSION

The patient felt better in three days, in which the panchakarma therapies played an important role. The Ayurvedic therapeutics can provide a very amazing effect in a proper time. It also prevents the reoccurrence of symptoms in the patient, as long as the person follows all the Pathya told to them.

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