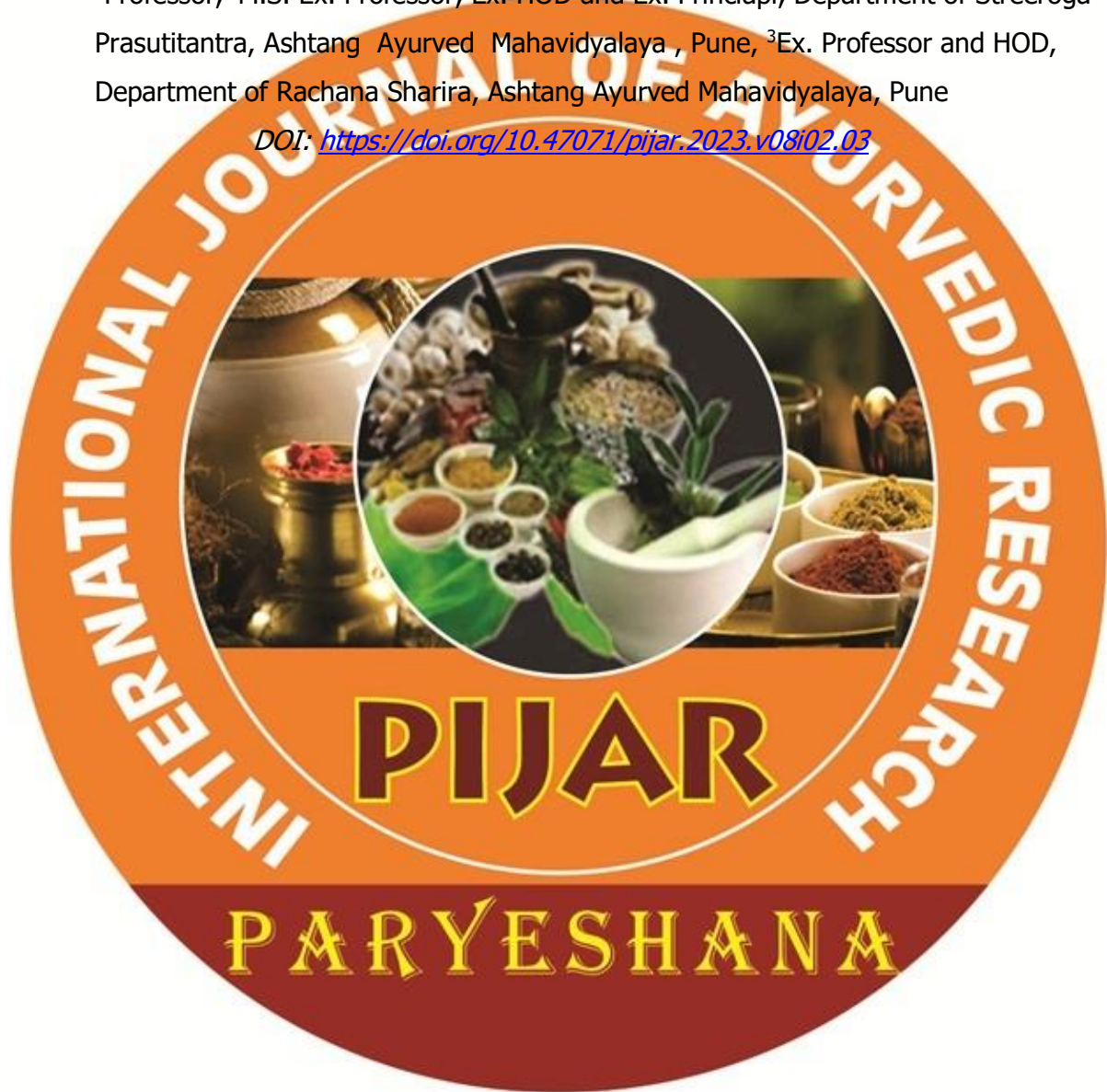


First or Second Trimester Abortions - A Comprehensive Review from Classical Texts of Ayurveda

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Abstract:

In the classics of Ayurveda, disorders of the foetus are referred to as '*garbhavyapad*', however this phrase mostly refers to various types of abortions or miscarriages. First or second trimester abortions, referred to as *garbha-srava* and *garbha-pata*, as per classics of Ayurveda. About 20% of pregnancies experience abortions or miscarriages, which are typical complications. Ayurveda has explained that - up to third month means before complete formation of placenta, amniotic membrane and its fluid, the expulsion of the products of conception usually occurs in pieces while after this period due to complete formation of amniotic bag the mechanism of abortion resembles miniature labour, which is probably the source of above description. The reasons of *yonivyapat* (gynaecological problems), such as *artava-dosha* (menstrual disorders), *mithyachara* (non-prescribed food and behaviour regimen) etc., should also be taken into consideration. Regarding the general signs and symptoms of abortion, the pain is brought on by *vatadosha* vitiation, and the bleeding is brought on by *ama-garbha* ejection and opening of *artava-vaha-srotasa's* orifices. Different forms of abortions are analogous to descriptions of current science when one considers the symptoms of the various illnesses stated above, the care described in classics, indicators of full evacuation of *ama-garbha*, and the use of abortifacient medications as a cause of abortion. As a result, the classical explanations of *garbha-srava* and *garbha-pata* (first- or second-trimester abortions) are helpful for managing such conditions.

Key words: First or second trimester abortions, *garbha-pata*, *garbha-srava*, classical texts of Ayurveda

Introduction:

In the classics of Ayurveda, disorders of the foetus are referred to as '*garbhavyapad*', however this phrase mostly refers to various types of abortions or miscarriages. About 20%

of pregnancies experience threatened miscarriages, which is a frequent problem. The term "spontaneous abortion" or "miscarriage" refers to the loss of a pregnancy with a gestational

age of under 20 weeks. According to the American College of Obstetricians and Gynaecologists (ACOG), it is the most typical kind of miscarriage. According to estimates, up to 10% of clinically confirmed pregnancies and up to 26% of all pregnancies result in miscarriage. Due to its significant prevalence, this article aims to understand the Ayurvedic perspective on the matter, which will pave the way for its incorporation into conventional medical practise and help to lessen the issue. The classical texts of Ayurveda accurately explain *garbhavyapad* (foetal diseases). *Bhela* characterised the manly voice with a feminine tone and feminine voices that sound masculine are a result of abnormalities during the foetal period. Under '*garbhavyapad*', *Sharangadhara* has mentioned eight diseases, including *upavishtaka*, *mudha-garbha*, *makkala*, *gudha-garbha*, *vishkambha*, *jarayudosh*, and *garbhapata*, but he hasn't gone into much depth into the subject. Ayurvedic scholars have not provided a specific definition of *garbhavyapad* (foetal illnesses), although this term encompasses all kinds that affect the foetus, with the exception of teratological defects.

Abortion of first or second trimester (Garbha-srava and garbha-pata) definition:

The removal of the foetus up until four months of pregnancy is known as '*garbha-srava*' since the material of conception is fluid. It is known as '*garbha-pata*' in the fifth and sixth months because by then the foetal components had achieved some firmness or solidity. The *Madhukosha* commentary of *Madhava-nidana* cites *Bhoja's* belief that the '*garbha-srava*' stage can last up to three months.

Causes described in classical texts of Ayurveda:

1. According to *Charaka*, abnormalities in the variables responsible for the proper growth and development of the foetus might result in either the foetus's intrauterine mortality or its expulsion before viability.
2. After the fourth month of pregnancy, feelings of rage, misery, gossip, jealousy, fear, terror, excessive coitus and exercise, annoyance, suppression of natural urges, sitting, standing, and sleeping in odd positions, excessive restraint of thirst and hunger,

and consumption of stale food can result in vaginal bleeding or abortion.

3. *Vata* and *Shukra* dysfunction
4. Unusual *ritu-kala*, usage of hereditary dietetics, *shukra* (sperms), *asrik* (ovum and female sex hormones), *atma* (individual soul), *ashaya* (uterus), and *asrik* (ovum) statuses.
5. *Sushruta* listed causes while describing the causes of both obstructed labour and abortion together, including having sex, travelling in a carriage, horse, etc., travelling on foot, stumbling, falling from a height, being compressed, moving too quickly, being traumatised by a weapon-stone or whips, etc., sleeping or sitting in a rough place, fasting, repressing natural urges, consuming an excessive amount of dry, hot, pungent food, bug bites, *vata*, and trauma. Mother's physical and mental health issues, the third day of the menstrual cycle, the conception by a male under the age of twenty five, or the

conception in a woman under the age of sixteen.

6. *Vagbhata* stated that partaking in prohibited activities.
7. *Arundatta* has included the environment, vegetables like mustard leaves, curd that forms slowly, location, and time factor.
8. Vitiated *dosha* has been cited by *Harita* as a contributing factor.
9. According to Bhela, twenty *yoni-vyapat* might result in abortion.

These analyses of the causes of abortions in classical literature can be precised as follows –

A. Unknown or idiopathic reasons, including curses from God, the pronunciation of '*jataharini*', and the results of past-life acts.

B. Foetal elements:

- i. *Krim*(infections of the foetus)
- ii. *Beeja-dosha* (chromosomal or genetic abnormalities)
- iii. Other foetal illnesses

C. Maternal factors:

1. *Garbhashaya-dosha* or *yoni-dosha* (abnormalities of

- anatomic reproductive system components)
2. Hyperactivity or stimulation of myometrium -
 - i. *Vatadosha* abnormalities (nerve hyper-excitability)
 - ii. Reflex myometrial stimulation in diarrhoea, etc., or during suppression of natural impulses
 - iii. An abrupt rise in intra-abdominal pressure brought on by injury, running, walking, falling, etc.
 3. Female hormone abnormalities -
 - i. *Kala-dosha* - Impregnation in the late secretory phase (late secretory phase), in this case the endometrium may not allow for adequate zygote implantation due to a modest withdrawal of hormones.
 - ii. *Artava-dosha* (hormone abnormality)
 4. Physical trauma - falling, riding in carriages or on animals, etc.
 5. Local trauma (occurring during excessive coitus)
 6. Psychogenic elements including sadness, fear, rage, and excessive coitus etc.
 7. Nutritional considerations -
 - i. Excessive loss through vomiting, diarrhoea, etc., among other nutritional variables.
 - ii. Inadequate intake, such as suppressing hunger or fasting;
 - iii. Use of a putrid diet or excessive use of the *ruksha-katu-tikta* diet.
 8. Women's general illnesses, such as *krimi-janya* (infection), *atapa* (fever), and *vata*-related problems, etc. *doshas*
 9. The *Kala-dosha* (age factor): Women who are too young or too elderly are more likely to have abortions.
 10. Using abortion pills and other medications that can kill the foetus, such as alkalis, *katu-*

tikshna-ushna products, and abortion pills.

Pathogenesis:

The pathophysiology of both obstructed labour and abortion has been discussed in classic Ayurvedic literature as follows -

The foetus separating from its bonds, exceeding normal limits inside the uterus, and sliding downhill from the empty space between the liver, spleen, and colon, causes inflammation in the abdominal cavity. The *apana-vata* becomes irritated, which causes pain in the flanks, *kukshi* (lower abdomen or uterus), *basti-shira* (neck of bladder), abdomen, and vagina, as well as flatulence or abdominal distention, withholding of urine, and other symptoms. It also causes problems with bleeding in the developing foetus.

Abortion symptoms:

General signs -

1. Vaginal bleeding
2. Urinary bladder haemorrhage and pain in the uterus, sacrum, and groin area.

Symptoms of *prasransamana-garbha* (slight decline of ejection) -

1. Pain

2. Excessive bleeding, back and flank burning
3. Abdominal enlargement
4. Urine retention

The following symptoms of *garbha-sthanantaragamana* (displacement from its original place) -

1. Abdominal cavity irritation
2. Pain

Upadrava (complications of abortion):

Although abortion problems have not been explicitly discussed in the classics, care of various complications is advocated. Abortion has been mentioned as a cause of several illnesses as well as during their description. Therefore, problems like *shotha* (oedema/inflammation), *apatanka* (tetanus), *arsha* (haemorrhoids), *garbha-sphurana* (excessive movements), pain with or without bleeding, profuse bleeding, retention of urine, tympanitis, burning, etc., might be considered consequences of abortion.

Summary:

Regarding *garbha-srava* and *garbha-pata* (abortion of first or second trimester) Bhoja opinion appears more logical because up to third month, i.e.

before complete formation of placenta, amniotic membrane and its fluid, the expulsion of the products of conception usually occurs in pieces while after this period due to complete formation of amniotic bag the mechanism of abortion resembles miniature labour, which is probably the source of above description. The reasons of *yoni-vyapat* (gynaecological disorders), such as *mithyachara* (non-prescribed food and behaviour regimen), *artava-dosha* (menstrual disorders), etc., should also be taken into account when determining the causes of abortion. Regarding the

general signs and symptoms of abortion, *Dalhana* has indicated that the pain is brought on by *vata* vitiation, the blood is brought on by *ama-garbha* ejection, and the orifices of *artava-vaha-srotasa* are opened.

The following approaches can be used to summarise various forms of abortions when taking into account the symptoms of the various problems listed above and the therapy given latterly, indicators of full evacuation of *ama-garbha*, and usage of abortifacient medications as a cause of abortion –

Sr. No.	Term used in Classical Texts of Ayurveda	Equivalent clinical term
1	Garbha-shesha	Incomplete abortion
2	Vyavasthita or sthiti-yogyagarbha	Threatened abortion
3	Anavasheshagarbha	Complete abortion
4	Apraja and putraghni yoni or jataharini	Habitual abortion
5	Prasransamana-garbha	Inevitable abortion
6	Garbhapatana	Induced abortion

As a result, the classics provide a clear explanation of first or second trimester

abortions (*garbha-srava* and *garbhapata*), which is helpful for the therapy of such conditions.

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