

**A LITERATURE REVIEW ON ATISAR IN BALROAG W.S.R. TO DIARRHEA****Vd. Renuka S. Jambhorkar<sup>1</sup>, Vd. Sneha Tiwari<sup>2\*</sup>**<sup>1</sup>Professor, Balroga Shri K. R. Pandav Ayurved College, Nagpur.<sup>2</sup>Associate Professor, Kayachikista Shri K. R. Pandav Ayurved College, Nagpur.**\*Corresponding Author: Vd. Sneha Tiwari**

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Diarrhea (Atisar) is the most common disease in clinical practice. It is a gastrointestinal disease; everyone suffers once in life lifetime. Diarrhea is described in Ayurvedic texts as 'Atisara' term Atisara is derived from Ati (Excessive) and Sara (passing of liquid matter through the anus). The excessive passing of liquid matter (Saran) with purishyuktaapadhatu through the anus (adhomarg) is termed as atisar (Diarrhea). In this condition where watery stool is passed in excess, several times a day, through the rectum. The most important factor in the pathogenesis of Atisara(diarrhea) is Mandagni(Low digestive power). Diarrhea is the frequent passage of watery stool, an increase in frequency of stool through increased bowel movement relative to usual. Antibiotics are hazardous to a child's intestinal flora but cause drug resistance. Ayurvedic medicines are very effective for diarrhea. In clinical practice, Ayurveda plays an important role by balancing body elements (Dosha, Dhatu, Mala) in a natural way to cure disease. Herbs have the effect based on taste (Rasa), potency(vipak), and post-digestive effect(vipak). As well as there are Mythological origins of Diarrhea.

Initially, animals were not sacrificed in yajna. Later, King Prasadhra conducted a yajna and started sacrificing animals, even bulls and cows. After observing this, living creatures were bewildered.

**Nidanpanchak**

Aharaja, viharaja, manasika, and agantuja nidanas are the four major categories under which Atisara (diarrhoea) nidanas can be classified. These may serve as sannikrishta nidana (immediate causes) or viprakrusta nidana (remote causes), or both. Samanya nidana and visesha nidana are two subcategories of nidana. Samanya nidana are a common group of nidana that cause dosha dushti, which results in samanya samprapti. The sickness is produced in accordance with the dushti of the particular dosha that Vishesha nidana triggers. Samanya nidana refers to an unwholesome diet and actions such as overeating, consuming food that is inappropriate for the individual, and using helminthes (pureeshajakrimi). The mind also plays a significant role in what causes atisara (diarrhoea). Vishesha nidana considers Atisara's nidana kind (diarrhoea). The causes of each particular doshic vitiation that results in each doshic type of sickness have been described by Acharya Charaka. While others have provided a broad range of potential causes, one or more of which may apply to specific patients. Sushruta in

Uttarasthana mentions guru(heavy), snigdha (unctuous), ruksha(dry), ushna (hot), drava (liquid), sthoola, sheeta padartha sevanana, sanyoga viruddha, samskara viruddha aharasevana, adyasana (eating before the digestion of previous meal), ajeerna, asathmyabhojana, increased snehapana, bhaya (fear), visha (use of poison), shoka (grief), dushtambupaana, madyapana, rithua saathmya (change of season of physical contraries), moving in water, vegavrodha, krimi and arshas.<sup>[4]</sup> Dalhana describes guru as matra (quantity), guna (quality), and vipaka. In this context, Madhukosha refers to guru as matra guru and swabhava guru, signifying an intake of a huge quantity of food or, even if the quantity is little, the meal contains excessive guru gunas such as masha, etc. Virudha is noted by Madhukosha assamyoga, desha, kala, maatraadhi viruddha, which contains koshta, avastha, karma, samskara, agni, saathmya, paakavidhiviruddha, pariharopachara viruddha, hrudhiviruddha, and sampddhivirudha. Madhukosha adopts Charaka's viewpoint on adhyashana and defines it as the consumption of another meal before the last ingested meal has been digested. Madhukosha endorses Sushruta's interpretation of nidanavishamaashana as consuming huge portions in a short period of time. Madhukosha names Krimi as one of the nidana and adds that krimi is consumed in pakwashaya and vitiates it.

Krimi takes on the roles of both dosha hetu and vyadhi hetu. Aside from the foregoing, Nidana Vagbhata believes that ingestion of sushka or rukshamamsa, mamsa obtained from lean animals or preparations of tila or sprouting seeds, Krimi, and Arshas are to blame for Atisara (diarrhoea).

### Samprapti

The involvement of vatapradhanatridosha dusti may be seen in Samanya samprapti of Atisara (diarrhoea), which leads to agnimandya and ajeerana, which produces koshta and pakwamashaya dushti. As a result, apdhatu achieves vimargagamana from various parts of the body to koshta, resulting in an increase in dravata of pureesha in pakwasaya appearing as Atisara (diarrhoea). Pathogenesis of each form of Atisara (diarrhoea) is covered by Vishesha samprapti. Vatavidhi (increase of vata) happens in vataja Atisara (diarrhoea) owing to nidanasevana (indulging in causative elements), which leads to agninasha (impairment of digestive fire). This intensified vayu forces down mutra (urine) and sweda (sweat), producing mala liquefaction and Atisara (diarrhoea). In pittaja Atisara, increasing drava (liquid)guna of pitta generates agninasha, and ushna (heat)guna induces pureeshabheda (diarrhoea). Atisara (diarrhoea) occurs in kaphaja owing to nidanasevana; guru, madhura, sheeta, snigdha guna of kapha rise and collect in amashaya, resulting in agninasha and saumya nature and the development of loose stools. Both bhayaja and shokaja Atisara, according to Charaka, are induced by manasikadosha and share the same clinical features as vataja Atisara. Vatapitta samalakshana is observed in bhayaja Atisara, according to both Vagbhata. Pathology is more prevalent in the pittadharakala of amajatisara than in the pureeshadharakala. Pathology is more prevalent in pureeshadharakala, i.e., in pakwasaya, than in pittadharakala in pakwajatisara. Drava stools are generally found in Atisara (diarrhoea), and the causes include vatavidhi in koshta, an increase in dravaguna, and a decrease in ushna guna of pitta, vishishtadushti of pureeshavasrotas, agnimandya, and amavisha. By analysing the above factors, samprapti of Atisara (diarrhoea) can be summarised as - the etiological factors cause agninasha, resulting in disturbance and dushti of apdhatu, which is driven downwards by samana and apanavata, resulting in expulsion of most water mixed stools through guda. Analysing the Samprapti ghatakas of Atisara (diarrhoea) indicates that vata is always involved as pradhana dosha. The impairment of malapravriti implies apanavatadusti, whereas agnimandya indicates Samanavatadusti. As a result, sickness is caused by the dust of samanavata, kledakakapha, and apanavata. Pachakapitta is also important. Before the onset of the ailment, there is agnimandya and ama due to vikriti in pachakapitta. The agnimandya creates ama, which has gunas comparable to kapha. Thus, kapha, or kledakakapha, is vitiated. In Atisara (diarrhoea), the dushtas are udakayadhatus (kaya drava). Ama resulting from jatharagnimandya causes srotorodha and leads to the manifestation of

Atisara (diarrhoea). Pureeshavaha Srotas is the pradhanasrotas that becomes vitiated in cases of Atisara (diarrhoea). Mala atipravriti is achieved by gudamarga. Amashaya is the genesis of the ailment (udbhavasthana). The prakupita vata, together with the other doshas, transits koshta, and the adhishthana is pakwashaya. Guda is linked with vyaktashtana and abhyantarogamarga. Purvarupa Purvarupa refers to the premonitory symptoms. At this stage, a general concept of future disease may be detected, which aids in disease prevention. Charaka makes no mention of Atisara's purvarupa (diarrhoea). However, According to Sushruta, before the advent of Atisara (diarrhoea), the premonitory symptoms are toda in hridaya, nabhi, payu, udara, kukshi (piercing pain in the region of heart, umbilicus, rectum, and abdomen), anilasannirodha (non-elimination of flatus), vitsanga (constipation), adhmama, and avipaka (abdominal distension and indigestion). Sushruta's lakshanas have been supported by Madhavakara and Bhavaprakasha. Rupa In roopavastha, all of the disease's signs and symptoms become obvious. According to Charaka, there are six distinct forms of it, each with its own set of symptoms. The symptoms of vatajatisara are classified as ama atisara and pakwa atisara. The symptoms of the Amaja variant are as follows: Vijjala (slimy), vipluta/prasaranasheela (spreading nature), avasadi (that includes undigested stuff, sinks when put in water/leena (gets absorbed when it falls on the ground) are the stools. ruksha (dry), drava (liquid), sashula (painful), amagandha (smelling like rotten flesh), sashabdham/asabdham (with or without sound) vibadhavata, mutra (urine retention and flatus). Vata becomes clogged in the alimentary canal and travels obliquely, causing gurgling noises and colicky discomfort. Vibadha, alpalapam (little by little passing of hard stool), sashabdham, sashoola (along with sound and colicky pain), phena, picha (frothy and slimy), parikarthika (gripping pain), romaharsha (horripilation), associated with swasa (difficulty breathing) and sushkamukha (mouth dryness). Pain will be felt in the kati, uru, trika, janu, prishtha, and parswa (waist, thigh, hips, knees, back, and sides). Anugrathitha atisara is another name for this form of Atisara (diarrhoea). The specific features of the Pitta origin type are that the stool is haridra (yellowish), haritha (greenish), nila (blue), Krishna (blackish), tinged with blood and pitta, atidurgandha (very offensive), is accompanied by trishna (thirst), daha (burning), sweda (perspiration), murcha (fainting), shola (colic), santapa, paka (suppuration and inflammation of the affected organs). The stool develops snigdha (unctuous), swetha (whitish), and pichila (slimy) in the kapha-originating variety of the disease. Tantumat (fibrous shreds and undigested stuff). Guru (heavy), durgandha (offensive), loose and constant, sleshomaphita (gets mixed with the lump of mucus), anubandhashoola, alpalpa, abhishana (scanty stools accompanied with pain), guruudara, guda, basti, vakshana (heaviness in the abdomen, rectum, hypogastric and inguinal region), kriteapiakrutasamajata (sense of incomplete evacuation),

romaharsha(horripilation), utklesa (nausea), nidra(drowsiness), alasya (lethargy), sadana (asthenia), annadweshi (dislike for food). The symptoms of tridoshaja type are similar to varahasnehamamsaambu (fatty stools) and are caused by the combined action of three disordered physiological doshas. Medical care is readily available. On quenching the digestive fire, the suppressed tears of a mourning person on a sparing diet reach down into the koshta (intestines) and freely mingle with, causing dushti of blood which becomes dark crimson like kakananti (Gunja). It is then ejected with or without faeces from the rectum. When the doshas in the koshta (abdomen) come into contact with the Ama (undigested), they are aggravated and deranged, and are brought down into the koshta, where they are more disturbed and emitted in various ways in combination with the undigested faecal matter, and are followed by pain and characterized by a variety of colours.

### Upadrava

The upadhravas of Atisara (diarrhoea) as mentioned by different authors are compiled as trishna (thirst), daha (burning sensation), swasa (difficulty in breathing), bhrama (giddiness), hikka (hiccup), jwara (fever), sophra (swelling), ruja (pain), kasa (cough), aruchi (tastelessness), pravahika (mucous diarrhea), parikartika (gripped pain in rectum), and murcha (fainting). The majority of the upadhravas are clearly symptomatic of a severe level of dehydration. Before it progresses to the incurable stage, the physician should begin treatment of the most prevalent morbid humour in the condition by evaluating the etiological causes, symptoms, and morbidity of humours.

### Pareeksha

Srotopareeksha and malapareeksha are the most common types of pareeksha. Pureeshavahasrotas is the primary srota involved in Atisara (diarrhoea). Pureeshavahasrotodushti nidana is made up of vegadharana (holding the need to urinate), atyashana (overeating), ajeerna (due to indigestion), adhyashana, durbalagni (related to weak digestive function), and krisha (due to bodily leanness). Krichrenaalpalam, sasabda, sashoolam, athidravam, athigrathitham, and atibahu are the ingredients of Purishavaha Srotodushti lakshana.

Mala pareeksha: Diagnosis of this condition is mostly dependent on signs and symptoms as well as stool examination, ie, mala pareeksha. This aids in distinguishing ama mala from pakwa mala by identifying anomalous elements such as ama, rakta, kapha, krimi, and pooya in faeces. According to Chakradatta and Ashtanga sangraha, pureesha is in sama avastha if it sinks in water, and nirama if it floats in water, unless there is excess fluidity, compactness, coldness, or the presence of mucous. The ama stool has a terrible odour and is accompanied by severe gas, uncomfortable constipation, and inappropriate salivation. Nirama mala will be devoid of these side effects.

### Pathyapathya

In Ayurveda, pathyapathya, also known as upashayaanupashaya of Atisara, is extensively treated. Fruits, grains, and hot water are categorised as pathya in the Kasyapa Samhita, whereas apathya includes the consumption of lashuna (garlic), sweet substances, meat soup, and sudation. Yogaratnakara<sup>[12]</sup> has provided a detailed explanation of pathya apathya. Important pathyas include nidra, langana, milk from both cows and goats, ghrita, butter made from cow or goat milk, and curd, buttermilk made from cow or goat milk. Apathya includes eating and drinking a lot of calories.

### Sadhyasadhya

When atisara (diarrhoea) is uncomplicated and dhatudushti, it is referred to as krichrasadya. When several upadhravas are present, in bala, vridha, and in a young man with atidhatudushti, it is considered to be asadya. Similar to the Shushrutokta asadyalakshana of Atisara (diarrhoea), Charakakta saadyalakshana of sannipaatajwara causes diarrhoea.

### CONCLUSION

Samsamyapam dhathuragni[, which is the main phase in this condition, is caused by indulging in hetu. According to Pakta cha Upahanyate, the vikruthi of the samanavata, pachakapitta, and kledakakapha reeshavahasrotas has an important influence on the agni mandya. The majority of the dustihetus of purisavaha srotassandharana, adhyasana, ajirnasana, atyasana, and durbalagni are connected to ahara and aharavidhividhana. Prakupitavata in the Agnimandyaavastha creates draveebhuta of pureesha, which results in atisara, and brings kaya drava to pakwasaya, particularly mutra and sweda. The severity of dehydration caused by the loss of kaya drava (fluid and electrolytes) depends on how frequently you have diarrhoea and how much fluid is lost. Dehydration isn't specifically mentioned, but symptoms like trishna, soshana, sushkasya, and saktamootra, etc., point to the possibility of dehydration. It has long been understood that microorganisms can cause Atisara (diarrhoea). Some of the intestinal parasites, or abhyantarakrimi, are described as sookshma, representing microorganisms. For various forms of Atisara (diarrhoea), Charakacharya has listed distinct doshaja samprapti. The most significant contributing factor to Atisara (diarrhoea) is Mandagni. Drugs used for treatment should thus either directly or indirectly affect agni. If Atisara (diarrhoea) roga is not adequately treated, agni becomes even more impaired, which causes Grahaniroga. Ghora, Daruna, and Dhatushoshi are supposed to be the three diseases of Atisara. Management should steer clear of agnivaigunyaakara hetu and apanavaigunyaakara hetu in order to focus largely on Nidana Parivarjana in Atisara.

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