

**AN AYURVEDIC REVIEW OF ETIOPATHOGENESIS AND
MANAGEMENT OF ATISARA ROGA (DIARRHOEA)****Dr. Love Kumar Parashar***

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ABSTRACT

Atisara links the disorder's historical roots back to the Vedic era and blames it on consuming heavy, spicy cuisine, especially meat products. There are six different varieties of Atisara, three of which (vataja, pittaja, and kaphaja) are produced by a single dosha, while a fourth is caused by a combination of all three doshas. Fear and grief are two psychological components that contribute to the fifth and sixth categories Bhayaja and Shokaja Atisara. Jathragni becomes severely vitiated, unable to digest food, and aam takes on shape as a result of irregular and unhealthy practises related to ahara and vihara, which causes sman vayu and apan vayu dushti. Annavaha, Purishavaha, Udaka srotodushti occurs in pathogenesis of Atisara. It has been emphasised not to stop the loose motions in the early or ama stage of

some of these varieties, such as vataja Atisara (diarrhoea induced by the vata dosha), which is further divided into ama and nirama Atisara (with or without mucoid material diarrhoea). Because ama is present in the body at the beginning of the condition, sangrahi therapies are not advised. To remove the accumulated dosha, a moderate laxative should be used. Drugs that induce constipation or bind the bowels should not be used to stop diarrhoea. The patients must be treated with a liquid, nutritious, and easy-to-digest meal regimen that boosts agni strength and helps to end diarrhoea.

KEYWORDS: Atisara, diarrhoea agni, ama, nirama, sangrahi.

INTRODUCTION

In clinical practise, Atisara is the most often encountered ailment. Both Grahani and Atisara exhibit agni vitiation and have the same symptoms of impaired digestion, including

indigestion and loose stools. According to Ayurveda, Atisara is the body's defence mechanism for expelling any hazardous substances. Therefore, it is advised against checking loose motions when they are in the amaja (or beginning) state.

The beginnings of Atisara in history

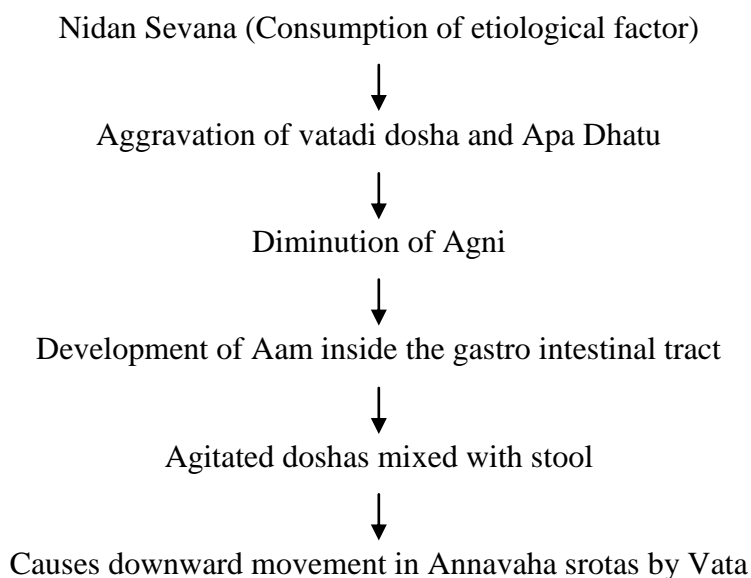
Since goats were not available, even the sacred cows were offered up for sacrifice by king Prushadra. All of humanity was confused (or disturbed) by this divergence, which caused sorrow. When the flesh of these sanctified cows was consumed, the people began to experience Atisara due to the loss of their ability to digest and losing their mental equilibrium. This was caused by the heavy, hot, and incompatible with human nature properties of their flesh as well as by the use of what was not prescribed by the scriptures (diarrhea). Consequently, Prushadhra's yajna is to blame for the cause of the diarrhoea.

Samanya Nidan of Atisara

Aharaja hetu	Viharaja hetu	Mansika hetu	Anyahetu
<ul style="list-style-type: none"> • Ati guru, ushna, ruksha, drava, sthula, sheeta ahara sevana • Viruddhashana, adhyashana, ajirhashana, Asatmya ahara sevana • Vishayukta ahara sevana • Dushita jala sevana • Atimadhyapana • Ritu vipreet ahara sevana 	<ul style="list-style-type: none"> • Vega dharana • Ati jala krida • Improper or excessive administration of snehadi panchkarma • Ati jalakrida. 	<ul style="list-style-type: none"> • Bhaya • Shoka 	<ul style="list-style-type: none"> • Krimi

Vishishta Nidan- According to types/involvement of dosha.

Samprapti





Atisara (Excessive watery stool)

Samprapti ghataka

Dosha- Vata pradha tridosha

Dushya- Rasa, rakta, mansa, meda, mutra, purisha

Srotas- Annavaha, purishavaha, udakavaha

Srotodushti type- Atipravritti, Vimargagamana

Adhisthana-Mahasrotas

Udbhavasthana- Amashaya, pakvashaya

Svabhava- Ashukari, Chirkari

Sadhyta-Asadhyta-Sadhya, Sannipataja, Bhayaja, Shokaja Atisara-Krichchhasadhyha

Rogamarga- Abhyantra

Purvarupa

Pricking type of pain in heart, umbilicus, rectum, lower abdomen and flanks; general malaise; non elimination of flatus, constipation, distension of abdomen and indigestion.

Types of Atisara

According to Acharya charaka, Vagbhatta-6 types- Vataja, Pittaja, Kaphaja, Sannipataja, Bhayaja, Shokaja.

According to Acharya Susurtha, Madhavakara-6 types- Vataja, Pittaja, Kaphaja, Sannipataja, Amaja, Shokaja

LAKSHANA OF ATISARA

Vataja Atisara

Vata is aggravated due to consumption of vata-dominant nidana, which affects the ability to digest food (or, reducing the jathragni). The diminished jathragni causes the exacerbated vata to push perspiration and urine into the colon (purishashaya), liquefying the stool and causing vataja Atisara to show.

Signs and symptoms of Vataja Amaja Atisara (early stages of Vataja Atisara)

The stool is slimy and mixed with mucus, floats on water; The stool, precipitates; The stool is rough and liquid in nature; Evacuation of stool is associated with colic pain; foul smells of

the stool; Evacuation of stool is associated with less or no sound; retention of flatus and urine; and obstructed vata moves in the koshtha obliquely and causes pain & gurgling sound.

Signs and symptoms of Vataja Niramaja Atisara (advanced stage/pakva stage of Vataja Atisara)

Constipation; passes hard stool in small quantities associated with sound and colic pain; The stool is frothy and slimy; Cutting pain in anus, horripilation, increased respiration, dryness of the mouth, pain in lumbar region, thighs, sacral region, knees, back and sides of the chest; prolapse of the rectum; and Evacuates scabulous stool frequently. This type of Atisara is also called anugrathita-Atisara because stool being scabulous by vata.

Pittaja Atisara

When pitta prakopaka nidhan is consumed, pitta becomes aggravated, which in turn suppresses the power of agni (digestion) due to its fluidity and enters the colon, disintegrates the stool due to its heat, liquidity, and movement, and results in pittaja Atisara's manifestation. The patient has frequent loose motions that are either yellow, green, blue, or black in colour; the stool is combined with blood and bile and has an overpoweringly bad odour; the patient experiences hot, scorching, fainting, and burning sensations; colic pain; and there is anus suppuration.

Kaphaja Atisara

When kapha prakopaka nidhan are consumed, kapha becomes worse. It travels downward because of its nature (heavy, sweet, cold, and unctuous), and because of its natural cooling property, it harms the Jathragni (power of digestion) (which is contradictory to the heating effect of Pachakagni). After that, when it reaches the colon, it causes kaphaja Atisara by liquifying the faeces. The stool is heavy, foul-smelling, unctuous, white, slimy, fibrous, mixed with mucous and unprocessed food particles; The patient experiences constant, agonising colic pain. The patient frequently passes little amounts of excrement; The patient feels heavy in the pelvic area, the area around the bladder, and the abdomen; Even after evacuating, the patient still feels the urge to pass faeces. In addition, the patient experiences horripilation, nausea, excessive sleep, indolence, prostration, and a distaste of food. These are the characteristics that make kaphaja Atisara unique.

Sannipataja Atisara

The following are the contributing elements to Sannipataja Atisara (diarrhoea brought on by the simultaneous vitiation of all three doshas);

Excessive consumption of components that are cold, unctuous, unctuous, hot, heavy, coarse, and hard; eating irregular meals, consuming food with ingredients that conflict with one another, and eating unwholesome food; consuming food after the allotted time has passed; eating without considering the food's wholesomeness or other aspects; drinking alcohol and other "polluted," "toxic," or "harmful" beverages; excessive alcohol consumption; avoiding using elimination therapies (within the proper seasons); incorrectly administering or failing to administer treatments; excessive exposure to heat, the sun's harsh rays, wind, and water currents, among other things; not sleeping at all or sleeping too much; repression of instinctive desires; not using the proper routines for the various seasons, having an overly courageous attitude; excessive emaciation; and excessive exposure to fear, sadness, and worry; excessive weight loss brought on by worm infestation, consumption, fever, and piles (bleeding).

All three doshas become worse as a result of the Jathragni becoming vitiated due to the aforementioned causal factors. After entering the pakvashaya (colon), these aggravated dosha further harm the Jathragni and result in sannipataja Atisara.

Signs and symptoms of Sannipataja Atisara

The three exacerbated doshas create excessive dhatus vitiation, which makes the faeces appear to be a variety of colours. The type of the vitiated dhatu and dosha determines how these colours behave. The following signs and symptoms appear when dhatu [like rakta] are overly vitiated;

The patient passes stools that are yellow (like turmeric), green, blue, reddish (like manjistha), pink (like meat-washing water), red, black, white, and yellowish (like pig-fat) in hue; The patient either experiences constant pain or may not experience any pain (in the abdomen). The aforementioned signs and symptoms may appear in their totality or just a portion of them. The patient may occasionally pass scybalous faeces, occasionally it may be mixed with mucus (ama), and occasionally it may be free of mucus (pakva); Muscle tissue, blood, and strength are all depleted; The patient's ability to digest food (agni) is stifled, and their sense of taste is also compromised. Curing such a patient is challenging (krichchra-sadhya).

If the diarrhoea is accompanied by the colours and complications listed below, the patient becomes incurable (asadhya);

The stool's hue is similar to dark blood (melena), a chunk of liver, the appearance of washed-out fat or flesh, curd, ghee, marrow, fat, milk, and vesavara (minced meat); or it might be dark blue, dark red, dark black, or transparent like water. The poop is extremely greasy, or it may be green, blue, or saffron in hue. a few patients have stools that are turbid, slimy, fibrous, mixed with mucus, and chandraka-spotted (coloured patches that are rounded and have a moon-like sheen); The odour of the stool is extremely foul, resembling that of a dead body, or it is extremely rotten, smells like undigested food, or tastes like (raw) fish; The stool excessively draws flies; The excess amount of slough and tissue components in the faeces; The amount of faeces in the stool is low or absent; The patient experiences severe pain or no pain, morbid thirst, burning feeling, fever, giddiness, fainting, hiccups, asthma, and other symptoms on a constant basis.; the entire rectum falls out (mukta-nala), the anal sphincters prolapse and swell, the anal canal becomes inflamed, or both; There is an enormous loss of blood, muscle mass, and strength. All joints and bones hurt. The disease's signs and symptoms abruptly stop appearing. Such a patient ought to be turned down for therapy (Asadhya).

Amaja Atisara

Doshas become excessively aggravated in the abdomen as a result of Amajirna, which makes it difficult to treat and results in the expulsion of faeces of diverse colours.

Raktatisara

If a person with Pittatisara continues to take pittaja ahara vihara, this will cause severe pitta aggravation and vitiate the Rakta dosha. These all result in Raktatisara.

Agantuja Atisara-Exogenous diarrhoea (psychological)

There are two varieties of the exogenous form of Atisara, which has a mental cause. The first of these is brought on by fear, and the second by grief. Their symptoms and indicators are comparable to those of the atisara vatika kind. Thus, there are two varieties of atisara, or diarrhoea: nija or endogenous (such as vataja, pittaja, kaphaja, and sannipataja). Atisara, exogenous or agantuja/manasa Atisara.

Mala Pariksha

According to Acharya Shushrut, the mala pariksha is called as aama mala if purish is connected to vatadi dosh, pichhil, durgandhit, and settles into the water. If none of these symptoms exist, the condition is termed as niram mala (pakwa). Atisara must have Aama Dosh, but if Aama Dosh is present in excess in Mala, it is known as Aamatisara. If a purisha falls into water, the purisha is Aama purisha. Purisha is Nirama (pakwa) if it floats on water.

Upadrava

The upadras of Atisara (diarrhoea) listed by various Acharyas are trishna (thirst), daha (burning pain), swasa (difficulty breathing), bhrama (vertigo), hikka (hiccup), jwara (fever), sophra (swelling), ruja (pain), kasa (cough), aruchi (anorexia), murchha (fainting), Prikartika (gripped pain in rectum). The majority of upadras clearly show a severe level of dehydration.

Sadhyashadhyata

Sukhsadhyata - Vataja, pittaja, kahaja Atisara

Krichhsadhyata - Sannipataja, Bhayaja, Shokaja, Raktatisara

Asadhyata Atisara Lakshana - Pakva jamun, yakrit khand, Mayurpichha, Gharita, tail, vasa, majja, dudha, dahi, veshavara, mechaka sadrishta; mastulungabha; kunapgandhi; krishna, aruna, neela, snigdha, nanavarni mala; trishna, daha, tama, shwasa, hikka, parshvashoola, asthishoola, murccha, arti, moha, pralapa pidit rogi.

Atisara Nivrtti lakshana

The patient has recovered from atisara when there is proper elimination of urine, flatus, and stool, an improvement in the digestive fire, and a feeling of lightness in the gastrointestinal tract.

Recommendations for beginning treatment

After examining the contributing elements, upashaya (pacifying variables), and nature of the aggravation of a particular dosha, the patient who has not yet reached the stage of absolute incurability should be carefully treated. When treating this ailment, the most aggravating dosha should be treated first, then the least aggravating dosha.

Treatment approaches in Atisara roga

When managing Atisara, the following therapeutic tenets are applied:

The patient should be administered a laxative to eradicate the dosha when the Atisara is brought on by an aggravated dosha that is propelled by vidagdha (fermentation of undigested food). Sangraha or Stambhaka chikitsa (Stopping or binding therapies) are never advised in the initial stage of Atisara. When such bowel-binding therapies are administered in the early stages, the already aggravated dosha is prevented from moving and being eliminated, which causes complications like dandakalasaka, adhma, grahani roga, arsha, bhagandara, shotha, pandu, pliha roga, kushtha, gulma, udara roga, and jwara. Therefore, the doctor should disregard the detached (utklishta) sick matter's downward motion, which is occurring on its own. Constipating medications shouldn't be used to stop Atisara during aam mala pravritti; it should be allowed to continue. Haritaki should be administered as a moderate laxative if the diarrhoea is accompanied by griping discomfort (difficulty evacuation). Once the filthy matter has been removed through downward motion, Atisara is healed, the body becomes light, and the jatharagni power is strengthened. Pramathya (a sort of medicinal decoction that stimulates the potency of deepana) and pachana should be used to manage moderately exacerbated dosha. Langhana is the appropriate treatment for a mildly aggravated dosha. Three recipes of *pramathya* which are useful in the treatment of diarrhea are as follow; Decoction of *pippali*, *nagara*, *dhanyaka*, *bhutika*, *abhaya* and *vacha* for vataja Atisara; Decoction of *hrivera*, *bhadra-musta*, *bilva*, *nagara* and *dhanyaka* for pittaja Atisara; Decoction of *prashniparni*, *svadamstra*, *samanga* and *kantakarika* for kaphaja Atisara.

Treatment of Agantuja (Psychological) Atisara

The following treatments can help in psychological or agantuja Atisara:

Vata instantly becomes aggravated by both fear and grief. Exogenous Atisara should be treated using vata-alleviating medications and therapies. The person experiencing fear-related diarrhoea (bhayaja) ought to be ecstatic. Consoling the patient who has diarrhoea brought on by shoka (grief) is necessary.

Upashaya-Anupashaya

Fruits, grains, and hot water are categorised as pathya in the Kasyapa Samhita, while apathya includes the consumption of lashuna (garlic), sweet substances, meat soup, and sudation. Yogaratnakara has provided a detailed explanation of pathya apathya. Important pathya 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. If the patient is hungry at the proper

mealtime, light food should be provided. It increases hunger and activates agni. Apathya includes waking up at night and consuming heavy meals and beverages.

CONCLUSION

The body responds by producing atisara to remove the incompatible substance from the intestines. The etio-pathological variables for Atisara fall into the following categories: decreased agni; Vitiated vata, including the subtypes samana and apana, as well as the udakavaha and purishavaha srotas and the excretory organs. Atisara is caused by the interaction of Prakriti with a diet and lifestyle that have comparable qualities to Prakriti's dosha. Undigested food becomes a waste product when diestive fire is low, and samana vata excretes this waste through the excretory channels where apana vayu boosts the motility of purishavaha srotas to often excrete these huge waste products. The bodily fluids migrate to the gut and are spat out as atisara/diarrhea, which causes dehydration, in order to fill this vacuum left by the ejection of wastes. As a result, udakavaha srotasa is also significantly engaged in the aetiology of Atisara after purishavaha srotasa. After a thorough evaluation of the dominant dosha, contributing causes, and calming factors, Nija Atisara will be treated. Stambhana chikitsa is strictly contraindicated at the beginning of Atisara when undigested food is being evacuated. because it causes a number of difficulties. To remove the mala, mild laxatives like haritaki must be used. Deepana and pachana should be administered along with light liquid diets. Stambhana is administered once agni has been restored, and vata should be kept in balance. Pichcha basti should be used to treat a variety of Atisara states, such as those that are mixed with mucus or blood or those are related to colic discomfort.

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