



E-ISSN: 2278-4136

P-ISSN: 2349-8234

<https://www.phytojournal.com>

JPP 2024; 13(2): 818-820

Received: 17-03-2024

Accepted: 23-04-2024

**Dr. Srujan Suresh Khebudkar**  
P.G Scholar, Department  
Kaumarbhritya-Balroga, L.R.P  
Ayurvedic College Islampur,  
Sangli, Maharashtra, India

**Dr. Sandeep V Patil**  
Guide, Department  
Kaumarbhritya-Balroga, L.R.P  
Ayurvedic College Islampur,  
Sangli, Maharashtra, India

**Dr. Madaudaalam S Mujawar**  
HOD, Department  
Kaumarbhritya-Balroga, L.R.P  
Ayurvedic College Islampur,  
Sangli, Maharashtra, India

## Ayurvedic management of Balatisar: A single case study

**Dr. Srujan Suresh Khebudkar, Dr. Sandeep V Patil, Dr. Madaudaalam S Mujawar**

**DOI:** <https://doi.org/10.22271/phyto.2024.v13.i2f.14932>

### Abstract

It is stated that Atisar is associated with diarrhea in current research. Ayurveda defines Atisar meaning Ati (much) and Saranam (Flow) meaning excessive stool in both volume and frequency. According to mythology, Atizar started by eating the meat of cows and bulls. The cow and cow have agnidushti due to their Guru and Ushna Guna. Bhayu, Shoka etc. Some Mansika Dohas like create Atisar Krimi, which is one of the main causes of Atisar. In Ayurvedic science, the main cause of Atisar is agnidushti and the main source of Agni is Grahani. It is between amashaya and pakwashaya. In the case of Mandani, digestion of food does not occur at all. This led to the creation of haenyeo. Ama is considered a poison or disease that causes all kinds of diseases. This causes the effects of vatas like Amma, samanvata and Aparnavata Dushti.

**Keywords:** Ayurveda, Balatisara, diarrhea, herbs

### Introduction

Ayurveda is an ancient Indian science and way of life. The purpose of science is twofold. It helps get rid of diseases in the body and mind and protects the person from diseases. Ayurveda believes that man is a character of nature. Many events seen in nature can also be seen in humans on a small scale. Therefore, the activities of the human body are as good as nature. The human body is a body-mind-spirit complex. Changes on one side also affect the other. Jaratava in nature manifests in the body as various fluids in Dhatus called Abdhātu. Although it occurs in the intestines, Atisara<sup>[1-3]</sup> is Abdhātu's main weakness. It is a psychosomatic disease. Psychological factors play an important role in the emergence of this disease. This is supported by many nutritional and environmental factors. India is a developing country. It has not yet reached the level of advanced countries, but water use, water use and health education have reached the best level in treatment. The cause of Atisara in other countries is different from that in our country. The cleanliness of this place is not good. Polluted water, poor water quality, neglect of health education, malnutrition and overcrowding are the main factors that cause epidemics such as Atissara, which are frequently seen in villages and slums where 80% of the population lives.

### Causes

Consumption of contaminated foods or water.

Low immune response and poor hygienic conditions.

Consumption of spicy or heavy food; difficult to digest.

Adverse effect of antibiotics.

Lactose intolerance.

Diarrhea can occur with other diseases like; ulcerative colitis, celiac disease and irritable bowel syndrome.

### Symptoms

Increased defecation frequency.

Watery motions.

Abdomen cramps.

Reduced urine quantity.

Mucous with stools.

Dehydration, thirst and bad smelling from mouth.

### Corresponding Author:

**Dr. Srujan Suresh Khebudkar**  
P.G Scholar, Department  
Kaumarbhritya-Balroga, L.R.P  
Ayurvedic College Islampur,  
Sangli, Maharashtra, India

**Samprapti****Samanya Samprapti**

Due to Nidan sevana Vata gets vitiated because of the abnormal function of Aharaparinamakara bhavas leading to mandata of Jatharangi Causing the increase dravatra in pureesha in Pakwashaya resulting in Arisara.

**Samprapti Ghatak**

**Dosha:** Vata pradhan Tridosha.

**Dushya:** Udaya Dhatu.

**Rogmarga:** Abhayatar.

**Sancharstan:** Pittadhara kala, Purishadhara kala

**Udabhavastan:** Amapakvashaya.

**Adishtan:** Pakvashay.

**Srotas:** Annavaha, Udayavaha, Purishavaha srotas.

**Srotodusti Laxana:** Vimargaman & Atipraviriti.

**Agni:** Jatharagni Mandya.

**Ama:** Jatharagni Mandya janya ama.

**Case study**

A 7 year old thin built female patient visited the outpatient department for the complaints of Atisara like Dravamalavega (diarrhoea lasting for more than 2 weeks), Vivarnata (moderate), Udara Shoola (continuous moderate pain), Trishna (moderate-drinks poorly), Kshudhahani (appetite decreased), Dourbolya (weakness), Nidrapata (reduced sleep) for more than two weeks.

**General Examination**

Pallor-absent, Icterus-absent, Cyanosis-absent, Clubbing-absent, Lymph node-non-palpable, Oedema-absent, Oral mucosa-normal BP-100/70 mm of HgPulse-78/min Temperature-96.4°F.

**Systemic Examination**

RS-Air Entry Bilaterally Equal, no any abnormality. CVS-No any abnormality detected in cardiovascular system CNS-Conscious and oriented P/A-Abdomen was shrunken and diffuse tenderness present all over abdomen.

**Personal History of Patient**

Kshudha (appetite)-reduced Nidra (Sleep)-disturbed Mala (Bowel)-loose watery stool 7-8 times per day Mutra (Bladder)-normal Addiction-no any addiction Ahara (Diet)-vegetarian and non-vegetarian food (taking very spicy, hot and fast food) Investigation Lab investigation-CBCHb-10.0 gm% TLC-5600 cells/cu mmRBC-3.5million cells/cu mmPLT -325000 cells/cu mmDLC and other haematological parameters were normal.

**Treatment Given**

1. Bilvadileha 7 ml BD.
2. Kutaja Ghanavati 125 mg BD.
3. Shunthi, Musta, Indrayava Churna 1gm each with Luke warm water. Treatment Given for 5 days.

**Observation**

Lakshana	Before treatment	After treatment
Drav-mala pravartana	+++	-
Udarshool	++	-
Daurbalya	+++	+

**Discussion****Bilvadileha** [4]

Bilvadue to its Kashaya Tikta Rasa, Katu Vipaka and Laghu Gunaact as Agnideepan and also Amapachak. Kashaya Rasa and Ushna Virya help in reducing the colonic motility. Sangrahi property of Bilva is very useful to treat the increased frequency of defecation and the consistency of the stool. In Bilvadilehain addition to Bilva, Prakshepa Dravyas like Dhanyaka, Jeeraka, Ela, Keshara, Twaka, Trikatu, Musta, have properties like Deepan, Pachana, Kaphghna, Vedanasthapaka, Rasayana. Thus, due to different properties of its ingredients, Bilvadileha has property like Tridosahar, Deepan, Pachana, Aamnashaka, Grahi, Vibandhahar and Vatanuloman which checks the Samprapti and pacify the symptoms of Atisara.

**Kutaja Ghanavati** [5]

It is polyherbal preparation containing two ingredients namely Kutajaand Ativisha. Kutajahas Tikta, Kashaya Rasa, Laghu, Ruksha Guna, Katu Vipaka and Sheeta Virya [6]. It is Pitta Kapha Shamak drug. It possesses Deepan, Pachana, Grahi and Stambhaka properties. Various research studies conducted on Kutaj Ghanvatiproved its antidiarrheal, anti-dysenteric, bactericidal, antifungal and haemostatic properties.

**Shunthi** [7], **Indrayava** [8], **Musta** [9] **Churna**

Shunthidue to its Grahinature, absorb excessive amount of liquid Purisha and corrected its pathology and it is Amapachakand Agnideepak. Indrayava and Mustaare Deepana, Pachana and Sangrahi helped to decrease the frequency of bowel and increase appetite. Pathya and Apathya advised Pathya: Light foods, Moong-dal khichdi, rice-once/day, mixed aatta roti, kache papitha sabji (raw papaya), kacha kela sabji (raw banana) with more haldi. Guda (desi jaggery) Fruits-Pomegranate (anar), apple, gooseberry (Amla), Diluted goats milk, Mustha Siddha Jala (50 g boiled with 3 lt water, reduced to 1.5 lt) for drinking, Laghu Vyayama 45 min, Pranayama. Apathya: Spicy foods, fast foods, Dadhi, Matsya, Mamsa, strenuous work.

**Conclusion**

This brief study shows that patients taking Atisara were able to experience improvement in their symptoms within a few weeks. However, our aim is to be an example of how the use of simple herbs can produce wonderful results, as mentioned in traditional Ayurvedic texts.

**Reference**

1. Bhela Samhita, Sharma PV. Editor. Varanasi: Chaukambha Vishwabharati; c2000. p. 1-23.
2. Dalhana, Sushruta Samhita. Nibandha Sangraha Sanskrit Commentary, Editor Jadavaji Trikamaji.
3. Acharya, Chaukambha Surabharati Prakashana, Varanasi, Reprint. Sushruta Samhita Uttartantra 40/7-8, 17, 18, Sushruta Sutrasthana 46/497, Nidansthana 1/60, Sutrasthana 21/18, 27,32,33; c1999.
4. Madhavakara, Madhavanidana. Roga viniscaya English translation, Prof. Srilkantamurthy KR, editor. Varanasi: Chaukhamha Orientalia; 2 ed. MA. NI. 1/16, 25/05, 3/4; c1995.
5. Ayurvedic Pharmacopeia of India 1&2. Govt. of India, Ministry of health and family Welfare, Dept. ISM & H, New Delhi; c2000.

6. Vaidyanatha. Ayurveda Sar Sangraha. Shree Baidyanath Ayurveda Bhawan limited. Gutika Vati Prakarana; c2015, p. 505.
7. Chuneekar K. Bhavprakash Nighantu (Indian Materia Medica). Chaukhambha Bharati Academy, Varanasi; c2020. p. 332.
8. Bramhshankar Mishra, Rupalalji Vaisya. Bhavaprakash, part-I. Chaukhambha Sanskrit Bhawan, Varanasi. Edition, Haritakyadi Varga; c2012. p. 13.
9. Bramhshankar Mishra, Rupalalji Vaisya. Bhavaprakash, part-I. Chaukhambha Sanskrit Bhawan, Varanasi. Edition; c2012, p. 347.
10. Bramhshankar Mishra, Rupalalji Vaisya. Bhavaprakash, part-I. Chaukhambha Sanskrit Bhawan, Varanasi. Edition; c2012. p. 244.