

STUDY OF CORRELATION BETWEEN PITTAVRUTA PRANA AND ACUTE GASTRITIS

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ABSTRACT

Acute gastritis is the most common complaint of patients either in OPD or IPD. There are different causes for it ranging from diet, habits, psychological, infection, drugs, addiction, etc. It produces symptoms viz; pain in abdomen, nausea, vomiting, abdominal bloating, hiccups and loss of appetite.

Avarana is one of the most complicated basic fundamental concepts of *Ayurveda*. In *avarana* there are two major factors i.e. *avaraka* and *avruta*. The increased signs and symptoms indicate the *avaraka* and the decreased signs and symptoms suggest the *avruta*. *Lakshana* of *pittavruta prana* are *bhrama*, *shoola*, *daha*, *murchha*, *sheetkamita* and *vidagdhaana vamana*. These symptoms are quite similar and match coherently with that of acute gastritis. If acute gastritis could be understood in terms of the concept of *avarana* then it shall greatly benefit to understand the *samprapti* as well as to formulate a treatment protocol for the disease with a different perspective.

In *Ayurvedic samhitas* there are two conditions mentioned as *amlapitta* & *vidagdhajeerna* which are often comparable to acute gastritis. After studying in detail various causes and symptoms of *amlapitta* and *vidagdhajeerna*, it is observed that, it is grossly inadequate to correlate acute gastritis with above mentioned diseases. Instead there is an amazing resemblance amongst the symptoms of acute gastritis and *pittavruta prana vayu*. The line of treatment of *avritta vata* has been mentioned in the *samhitas*. This article strives to put forward the correlation between acute gastritis and *pittavruta prana vayu*.

INTRODUCTION

Acute gastritis is the most common complaint of patients either in OPD or IPD. There are different causes for it ranging from diet, habits, psychological, infection, drugs, addiction, etc. It disturbs a person psychosomatically. It produces symptoms viz; pain in abdomen, nausea, vomiting, abdominal bloating, hiccups and loss of appetite.^[1] There is hypersecretion of gastric juices. It decreases pH of gastric mucosa resulting in gastritis. *Avarana* is one of the most complicated basic fundamental concepts of *Ayurveda*. In *Avarana* there are two major factors i.e. *Avaraka* and

Avruta. The increased signs and symptoms indicate the *avaraka* and the decreased signs and symptoms suggest the *avruta*.^[2] *Lakshana* of *Pittavruta prana* are *Bhrama*, *Shoola*, *Daha*, *Murchha*, *Sheetkamita* and *Vidagdhaana vamana*.^[3] These symptoms are quite similar and match coherently with that of acute gastritis. It was this similarity which prompted the present research title. If acute gastritis could be understood in terms of the concept of *Avarana* then it shall greatly benefit to understand the *Samprapti* as well as to formulate a treatment protocol for the disease with a different perspective.

AIM & OBJECTIVES:- To study the correlation between the *Lakshanas* of *Pittavruta prana vayu* and acute gastritis.

MATERIALS AND METHODS

Study was conducted in two phases.

1. Conceptual

2. Clinical

1. CONCEPTUAL

a) Literary review

1) All the references of acute gastritis were studied from modern medical text books and related web sites.

2) The correlation between the *Lakshanas* of *Pittavruta prana vayu* and acute gastritis is attempted according to *Ayurvedic* principles.

Avruta vata

The term *Avarana* refers either, to cover, to mask or to obstruct. Here *gati* is an unique feature of *Vata*, whenever its *Gati* is disturbed due to *avarana* then its vitiation occurs. This has been the central idea of *avruta vata*; *avarana* of *vata* is a distinctive pathological condition, where obstruction to its *gati* occurs due to the etiological factors other than its own, leading to its *prakopa* resulting into various disorders of *avarana* of *vata*. The *avarana* of *vata* can be caused by the *dosha*, *dhatu*, *mala*, *anna* and *ama*. Even any of sub-types of *vata* may cause *avarana* of each other, which is termed as *anyonya avarana*.^[4] The substance, which obstructs the pathway of *vata*, is termed as *avaraka* while *vata* whose *avarana* occurs is termed as *avaruta* or *avarita*. According to *Chakrapani*, the excessively increased strong *avaraka* suppresses the normal actions of *avaruta* i.e. *vata*. On the other hand, excessively increased *avaraka* manifests its actions. *Avarana* of *vata* in the form of obstruction to the functional channel of *vata* leading to its *prakopa*, hence at that stage its *prakopa* symptoms are also manifested depending upon its site of

function involved. It is well known that *pitta*, *kapha*, *dhatu* and *mala* are considered as *pangu* (inactive) and *vata* is the motive force behind their actions. So, when they act as *avaraka*, then they must be sufficiently strong to overpower as well as to obstruct the functions and functional channels of *vata*. Therefore, in the initial stage of the condition, as the *avaraka* are strong and *vata* is nearly in the normal state, so in the beginning, there will be decrease in the functions of *vata* with increase in the function of *avaraka*. Thereafter, when obstruction is complete, it leads to the *prakopa* of *vata* resulting in the manifestation of *vata* vitiation symptoms as well as its disorder.

Symptom complex in *avruta vata*: Often the symptoms manifested are comprised of disturbed function of the obstructing factor as well as the obstructed *vata*. The symptoms produced are based on the principles of *rupahani* (*karma hani*), *rupa vrudhi* (*karma vrudhi*) and *rupantara* (*anya karma*)^[5] and which depend upon the intensity of the obstruction i.e. partial or complete; functional or organic; acute or chronic; transient or persistent etc. For instance, less strong obstruction of *vata* will lead its provocation, whereas the very powerful obstruction may make it weak and likewise. The symptomatology of the *avarana* depends upon the place wherever *dosha-dushya sammurchchharna* has taken place. For instance, the symptom of *shula* of *avruta vata* may occur in different parts like head, ears, abdomen, back, depending upon the organ involved in the process of *avarana*. Similarly clinical manifestations are primarily dependent on the direction of the movement of which is obstructed, anatomical limitation of particular *dosha* or sub type of *vata* which is involved in the pathogenesis, nature of obstruction i.e. *dosha*, *dhatu*, *mala* etc.

Prana vayu – The word “prana” speaks about the forward motion to breath. According to *acharya Vagbhata* the regions or organs associated with the function of *prana vayu* are head, chest, throat and thoracic region. Head is the major site from where *prana vayu* is operating to chest and throat and related organs in the thoracic region. Its functions are the acts of spitting, sneezing, belching, respiration, ingestion and deglutition. By conducting all these vital functions it preserves life. First three functions namely acts of spitting, sneezing, belching are of nature of removing obstructive matters, thus clearing natural ways for smooth movement of entities introduced and thus making act of ingestion and deglutition easier and unobstructed in natural directions. *Prana vayu* is responsible for intellect, hearing, optimal functions of sense organs and mind in their natural position and making them capable of doing their functions in natural ways. Thus it can be concluded that *prana vayu* functions in such a way to eliminate or remove obstructions present in physiological acts or processes keeping them in their natural direction.

Among the five types of *vata*, the *prana vayu* gets vitiated by,

1. *rauakshya* (dryness),
2. *vyayama* (too much of exercise),
3. *langhana* (fasting),
4. *atyahara* (consuming large quantity of food),
5. *abhighata* (trauma),
6. *vegadharana* (suppression of natural urges)^[6]

Pitta- The term *pitta* has a number of synonyms of which the more significant ones are *agni* and *anala*. It is derived from the root *tap-santap i.e.* to heat or to burn or to warm up.

Gastritis-The term ‘gastritis’ is commonly employed for any clinical condition with upper abdominal discomfort like indigestion or dyspepsia in which the specific clinical signs and radiological abnormalities are absent. The condition is of great importance due to its relationship with peptic ulcer and gastric cancer. Acute gastritis is a transient acute inflammatory involvement of the stomach mucosa.^[7]

| Acute gastritis | Pittavruta prana |
|------------------------------|------------------------------|
| Pain in abdomen | Pain in abdomen |
| Nausea | --- |
| Giddiness | Giddiness |
| Burning sensation in abdomen | Burning sensation in abdomen |
| Vomiting | Vomiting |

Thus when we compare acute gastritis with that of *pittavruta prana* four out of five *lakshanas* are similar.

2. Clinical STUDY DESIGN

- 1) Patients were selected irrespective of age, sex, caste, religion, social status etc.
- 2) Total number of 30 patients aged above 18 years diagnosed as acute gastritis was selected.

3) Valid written informed consent was taken from each patient prior to case taking.

4) Detailed case history of the patients was taken and required clinical examination was done with the help of a specially designed case paper.

5) The correlation between the *lakshanas* of *pittavruta prana vayu* and acute gastritis

has been attempted according to Ayurvedic principles.

SELECTION OF PATIENTS

I. INCLUSION CRITERIA

- 1) Age group: 18 – 60 years.
- 2) Patients of both the gender.
- 3) Clinically diagnosed patients of acute gastritis

II. EXCLUSION CRITERIA

- 1) Patients below 18 years and above 60 years.

- 2) All the patients suffering from heart disease, any major illness like Cancer, TB, AIDS.

- 3) Pregnant women.
- 4) Patients having chronic diseases like gastric ulcers, Ca stomach, oesophageal varices.
- 5) Patients who have undergone laparoscopy and laparotomy.

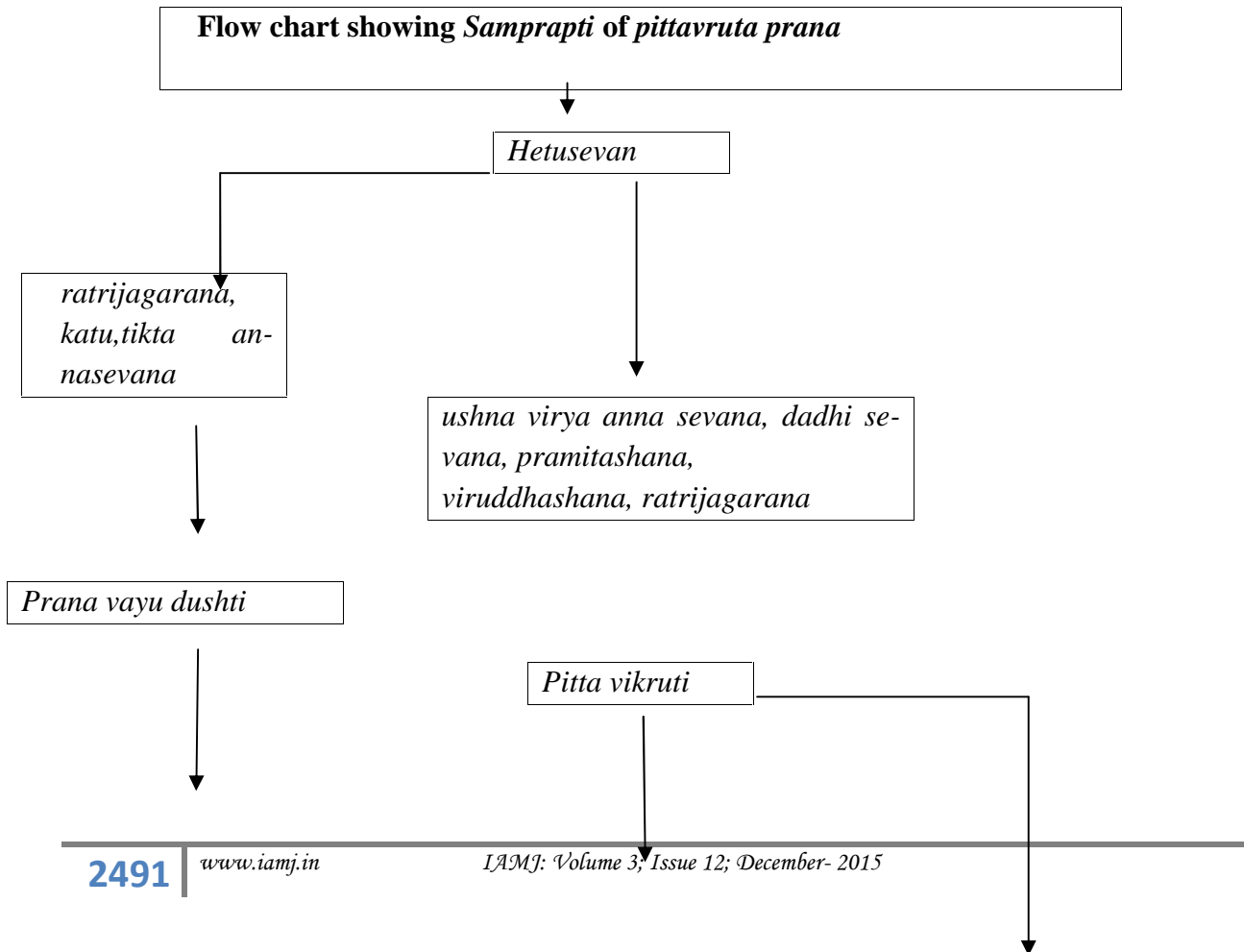
Symptoms of *pittavruta prana*:

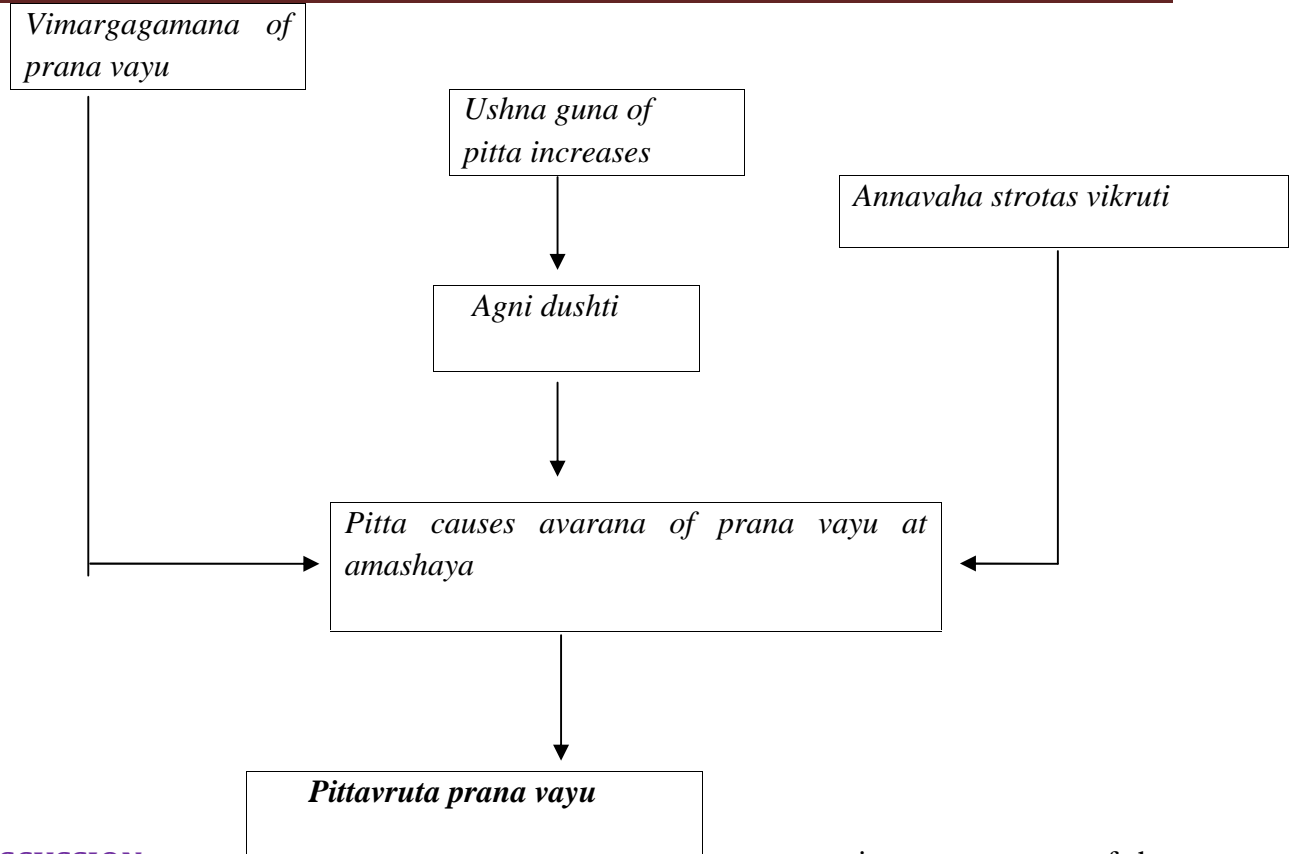
| Symptoms | No. of patients | % |
|-------------------------|-----------------|-------|
| <i>Daha</i> | 22 | 73.33 |
| <i>Vidagdhanna vama</i> | 19 | 63.33 |
| <i>Bhrama</i> | 19 | 63.33 |
| <i>Shoola</i> | 18 | 60.00 |
| <i>Sheetakamita</i> | 15 | 50.00 |
| <i>Murchha</i> | 0 | 00.00 |

Symptoms of acute gastritis:

| Symptoms | No. of patients | % |
|--------------------|-----------------|-------|
| Loss of appetite | 20 | 66.66 |
| Abdominal bloating | 20 | 66.66 |
| Nausea | 17 | 56.66 |
| Vomiting | 12 | 40.00 |
| Hiccups | 12 | 40.00 |

Flow chart showing *Samprapti* of *pittavruta prana*





DISCUSSION

Ayurveda has an unique system of pathology which sets in different *srotas* as to produce different diseases. Whenever a favourable condition and situation arises, disease will manifest. *Atipravrutti*, *sanga*, *vimarga gaman*, *sira granthi* are different varieties of *sroto dushti* which ultimately cause disease.^[8] *Nanatmaja vikara*, *anubandha*, *gata vata*, *avarana* are the unique concepts explained in Ayurveda. *Avarana* is one of the most difficult concepts to understand, teach and demonstrate in clinical practice. It is either least observed, diagnosed or goes unidentified due to lack of clinical skills. Due to modernization & erratic life style; excessive work load, stress, strain, spicy, fast food etc are part of our life. Sedentary and stressful life takes toll on our body in the form of different psychosomatic disturbances. It causes different life style induced disorders. Gastritis is one such disease in which there is inflammation of the stomach. It is of two main types acute and chronic. Hurry, worry and

curry are important causes of the disease. All these causes are part and parcel of today's lifestyle. Hence there are a large number of patients with the above mentioned condition. The modern treatment of acute gastritis deals with suppression of the secretion of gastric juices. It does not deal with the root cause of the disease and it is here that Ayurveda plays an important role. Ayurveda with its concepts of *dosha*, *samprapti*, *hetu* etc has its own way of diagnosis and treatment of particular disease.

In Ayurvedic *samhitas* there is no direct mention about acute gastritis, but there are two conditions mentioned as *amlapitta* & *vidagdha jeerna* which are often comparable to acute gastritis. After studying in detail various causes and symptoms of *amlapitta* and *vidagdha jeerna*, it is observed that, it is grossly inadequate to correlate acute gastritis with above mentioned diseases. Instead there is an amazing resemblance amongst the symptoms of acute gastritis

and *pittavruta prana vayu*. The line of treatment of *avritta vata* has been mentioned in the *samhitas*. This article strives to put forward the correlation between acute gastritis and *pittavruta prana vayu*. This should definitely throw light on the diagnosis, prognosis and help to formulate guidelines for the treatment of acute gastritis according to the principles of *avritta vata*. According to modern science gastritis is inflammation of the stomach.

It is classified into two types:

1. Acute gastritis
2. Chronic gastritis^[9]

The signs and symptoms of acute gastritis are pain in abdomen, nausea, vomiting, abdominal bloating, hiccups, loss of appetite, burning sensation in the chest etc. From above literature it is clear that all symptoms of acute gastritis are mainly related to improper digestion of food. According to *Ayurveda*; *pitta* is responsible for all kinds of digestion in the body.^[10] Also *vata dosha* plays a significant role in this pathology of acute gastritis. Hence there is profuse vitiation of *pitta* and *vata dosha* in the pathophysiology of the disease. It is observed that there are few symptoms like *bhrama* of vitiated *prana vayu dosha* in acute gastritis & few *vata dosha* vitiating *hetus* like *ratrijagarana*, *katu*, *tikta anna sevana* are seen it can logically be concluded that the *dushti* of *vata dosha* may be due to *avarana* of *vata* by vitiated *pitta*. After review of literature regarding *avritta vata* it was found that the symptoms of *pittavruta prana* and acute gastritis were very much similar hence both the diseases can be correlated. In this study 30 diagnosed patients of acute gastritis were selected irrespective of their sex, caste, religion etc. A detailed case history of the patients was taken with the help of a specially prepared case record

proforma in order to find *hetu*, *lakshanas* of acute gastritis and *pittavruta prana*.

Lakshanas –Study reveals 66.66% patients have abdominal bloating, while 40% patients were suffering from hiccups, 66.66% patients have loss of appetite, 40% patients have vomiting whereas 56.66% patients were suffering from nausea. The incidence of symptoms observed in this 30 registered patients were *vidagdhanna vama* 63.33%, *shoola* 60%, *daha* 73.33%, *bhrama* 63.33%, *sheetakamita* 50% while no patient recorded with *murchha lakshana*. All the above mentioned *lakshanas* suggest the profuse vitiation of the *pitta dosha*. *Pittavruta prana* can be correlated with acute gastritis because, 4 out of 5 symptoms of *pittavruta prana* are found in about 80.00% of the patients registered in the study. This helps us to correlate *pittavruta prana* to acute gastritis.

SUMMARY: Acute gastritis is clinical entity resulting from inflammation of gastric mucosa. It can result due to different psychosomatic causes.^[11] It is one of the most common cause of middle age persons visit to doctor. It is the gift of contemporary lifestyle. If left untreated it can lead to severe complication like peptic ulcers. Treatment of acute gastritis is basically aimed at suppression of gastric secretions in order to reduce the incidence of major complications as well as its present symptoms. Today, there is a great need to find out a safe and effective remedy for more acceptability and better compliance which can be derived from the treasure trove of *Ayurveda*. Although, it is very difficult to compare this disease with any particular disease mentioned in *Ayurvedic* texts, yet an attempt has been made, here, to describe this pathological condition on the basis of *dosha*, *hetu*, *lakshanas* etc by keeping symptomatology of disease in mind. The symptoms and signs observed

gives idea about *pitta dosha vriddhi, prana vayu vimargagamana* and ultimately *pittavruta prana lakshanas*. After factoring all the above moieties and the detailed data collected from the patients' signs and symptoms of acute gastritis it was correlated with *pittavruta prana*.

CONCLUSION

1. It is possible to elaborate diagnosis of acute gastritis with the help of *Ayurvedic* basic principles.
2. Acute gastritis can be compared with *avarana of vata* in which *prana vayu* gets *avritta* by *pitta dosha*.
3. As per this study the *hetu* of *pittavruta prana* can be said to be *ushna virya anna sevana, dadhi sevana, pramitashana, viruddhashana, ratrijagarana, vegavidharana, diwaswap, avyayama, chinta, krodha and shoka*.
4. Observations highlighted that major etiological factors found responsible in the occurrence of the disease in this study was *pitta prakopaka ahara, vihara*.
5. Shedding light on the symptomatology of the disease on the basis of *Ayurvedic* fundamentals it becomes evident that *pittadosha* is the chief culprit along with vitiation of *vata dosha*.
6. **Finally acute gastritis can be correlated with *pittavruta prana*.**

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