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, hiccup 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, hiccup 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 vruddhi (karma vruddhi) 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, optical 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. raukshya (dryness),
2. vyayama (too much of exercise),
3. langhana (fasting),
4. atyahara (consuming large quantity of food),
5. abhishata (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-santa p 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]

<table>
<thead>
<tr>
<th>Acute gastritis</th>
<th>Pittavruta prana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pain in abdomen</td>
<td>Pain in abdomen</td>
</tr>
<tr>
<td>Nausea</td>
<td>---</td>
</tr>
<tr>
<td>Giddiness</td>
<td>Giddiness</td>
</tr>
<tr>
<td>Burning sensation in abdomen</td>
<td>Burning sensation in abdomen</td>
</tr>
<tr>
<td>Vomiting</td>
<td>Vomiting</td>
</tr>
</tbody>
</table>

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*:

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>No. of patients</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daha</td>
<td>22</td>
<td>73.33</td>
</tr>
<tr>
<td>Vidagdhanna vamana</td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>Bhrama</td>
<td>19</td>
<td>63.33</td>
</tr>
<tr>
<td>Shoola</td>
<td>18</td>
<td>60.00</td>
</tr>
<tr>
<td>Sheetakamita</td>
<td>15</td>
<td>50.00</td>
</tr>
<tr>
<td>Murchha</td>
<td>0</td>
<td>00.00</td>
</tr>
</tbody>
</table>

Symptoms of acute gastritis:

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>No. of patients</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loss of appetite</td>
<td>20</td>
<td>66.66</td>
</tr>
<tr>
<td>Abdominal bloating</td>
<td>20</td>
<td>66.66</td>
</tr>
<tr>
<td>Nausea</td>
<td>17</td>
<td>56.66</td>
</tr>
<tr>
<td>Vomiting</td>
<td>12</td>
<td>40.00</td>
</tr>
<tr>
<td>Hiccups</td>
<td>12</td>
<td>40.00</td>
</tr>
</tbody>
</table>

**Flow chart showing Samprapti of pittavruta prana**

1. **Hetusevan**
   - ratrijagarana,
     - katu, tikta annasevana
   - ushna virya anna sevana, dadhi sevana, pramitashana, viruddhashana, ratrijagarana

2. **Prana vayu dushti**
3. **Pitta vikruti**
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 & 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 men-
tioned 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 gas-
tritis according to the principles of avritta
vata. According to modern science gas-
tritis is inflammation of the stomach.
It is classified into two types:
1. Acute gastritis
2. Chronic gastritis

The signs and symptoms of acute gastritis
are pain in abdomen, nausea, vomiting,
abdominal bloating, hiccups, loss of appe-
tite, burning sensation in the chest etc.
From above literature it is clear that all
symptoms of acute gastritis are mainly re-
lated to improper digestion of food. Ac-
cording to Ayurveda; pitta is responsible
for all kinds of digestion in the body. 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 dis-
ease. It is observed that there are few
symptoms like bhrama of vitiated prana
dosha & 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 gas-
tritis 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% pa-
tients 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 va-
mana 63.33%, shoola 60%, daha 73.33%,
bhrama 63.33%, sheetakamita 50% while
no patient recorded with murchha laks-
hana. 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 pit-
avruta prana to acute gastritis.

SUMMARY: Acute gastritis is clinical
entity resulting from inflammation of gas-
tric mucosa. It can result due to differ-
ent psychosomatic causes. It is one of
the most common cause of middle age persons
visit to doctor. It is the gift of contempo-
rary 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 symp-
toms. 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 de-
scribe 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.

REFERENCES


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