

**CORRELATIONAL STUDY OF ASSOCIATION BETWEEN
PITTAVRUTA PRANA AND ACUTE GASTRITIS****Dr. Pooja Negi***

India.

Article Received on
08 August 2024,Revised on 29 August 2024,
Accepted on 18 Sept. 2024

DOI: 10.20959/wjpr202419-34014

***Corresponding Author****Dr. Pooja Negi**

India.

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 disturbs person psychosomatically. Hurry, worry, and spicy curry are the most important causes of acute gastritis. It produces symptoms viz; pain in abdomen, nausea, vomiting, abdominal bloating, hiccups and loss of appetite. There is hypersecretion of gastric juices. It decreases pH of gastric mucosa resulting in gastritis. If left untreated it can lead to several complications like peptic ulcers. Acute gastritis is often confused with conditions like *Amlapitta* and *Vidagdhaajreena*. But its causes and symptoms resembles more with that of *Pittaavruta prana*.

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.

KEYWORDS: Gastritis, *Pranavaruta*, *Avarana*, *vata dosha*.**INTRODUCTION**

Ayurveda considered three doshas to be fundamentals of human body. All three are interdependent, synergistic in action and unable to work without each other.

In all the three dosha, vata is most important. Vata is a unique dosha as it differs from other dosha many ways, for example, Pitta and Kapha are Pangu and Vata regulates their functions.^[1] There are five types of *vata*; *prana*, *udana*, *vyana*, *samana* and *apana*.^[2] Each type of vata has its specific sthana. These five types of vata perform different functions and physiological activities along with other two doshas i.e. pitta and kapha.

In the pathological state also vata has double path of its vitiation i.e. its vitiation may occur by the depletion of dhatu or by the obstruction of its path by the others.^[3]

Avarana is one of the most complicated basic fundamental concepts of Ayurveda. It is as unique as well. To get one understood about *avarana*, the basic principles are to be dealt with in detail. In *avarana* there are two major factors i.e. *avaraka* and *avruta*. The increased sign and symptoms indicate the *avaraka* and the decreased signs and symptoms suggest the *avruta*.

The word Vata is defined by Sushruta as “*Vagati Gandhanayoh*”. It means that Vata indicates both *Gati* and *gandhana*.

The meaning of word Gati are; motion, moving or going.

The meaning of *Gandhana* is intimation, information and hint. Therefore it is clear that this somatic factor Vata has two main functions i.e. movement (*Cheshta*) and knowledge (*Gyana*)

AIM

To study the correlation between the *lakshan of pittavrutavat prana vayu* and acute gastritis.

OBJECTIVE

- 1) To study *avarana of vata*.
- 2) To study acute gastritis.
- 3) To study and elaborate *pittavrutavat prana vayu*.

Pathological Conditions of Vata

Sushruta has mentioned three pathological conditions of Vata 1-Kevala Vata, 2-dosha-Yukta Vata and 3-Avruta Vata.

केवलो दोषयुक्तो वा धातुर्भिर्वाऽऽवृतोऽनिलः ।
विज्ञेयो लक्षणोहाभ्यां चिकित्स्यश्चाऽविरोधतः ॥ (सु. सं. चि. ५/२९)⁽⁴⁾

Avruta Vata

Term *Avarana* refers to, to cover, to mask or to obstruct. Here *Gati* is 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*.

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 (Charaka.Chi. 28: 215 Chakra.)

अत्र आवार्याणां बलीयसाऽऽवरणात् स्वकर्महानिर्भवति, आवरकस्य तूत्सर्गतः स्वकर्मवृद्धिर्भवति, तथा आवरणेन च आवार्यः प्रकुपितो भवति तदा स्वकर्मणां वृद्धिर्भवतीति ।

(च.सं.चि. २८/२१६ चक्रपाणि टिका) [5]

Symptom complex in Avruta Vata

The symptomatology of the *Avarana* depends up on the place wherever dosha-dushya *Sammurchchharna* has taken place.

Classification of Avarana

The *Avarana* may be innumerable types

However, 42 types of *Avarana* of Vata have been described in detail in the texts, which can be categorized under the following major divisions.

Doshavruta Vata-2

1) *Pittavruta Vata* 2) *kaphavruta Vata*

Mishravruta Vata-10

When two or more factors are involved in the pathogenesis of *Avarana*, it is termed as a *Mishra Avarana*.

Prana vayu

The word "prana" speaks about the forward motion to breath. According to Acharya Charak the regions or organs associated with the function of prana vayu are head, chest, throat, tongue, face and nose.^[6] 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 doing all these vital functions.^[7]

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.

The prana vayu get vitiated by,

1. *Raukshya* (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)

* वायो पन्वात्मके प्राणो रौक्ष्यव्यायामलङ्घनैः ।

अन्याहाराभिघाताद्वे गोदीरणधारणैः ॥ (अ. नि. १६/१९)^[8]

PITTA DOSHA

Nirukti- "*tap santape*"

Types-5

Pachak, ranjak, Sadhak, alochak, and bhrajak.

Physical characteristic

सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु ।

विपरितगुणैः पित्तं द्रव्यैराशु प्रशाम्यति । (च. सू. १/६०)^[9]

Functions

दर्शनं पक्तिरुष्मा च क्षुत् तृष्णा देहमार्दवम् ।

प्रभा प्रसादो मेधा च पित्तकर्माविकारजम् ।। (च. सू. १८/५०)^[10]

Gastritis

The term 'gastritis' is commonly employed for any clinically 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. Gastritis may be of two types acute and chronic.

A) Acute Gastritis

1. Acute H. Pylori gastritis
2. Other acute infective gastritis (bacteria, viruses, fungi, parasites)
3. Acute non-infective gastritis

B) Chronic Gastritis

1. Type A (autoimmune)
2. Type B (H. Pylori-related) gastritis
3. Type AB
4. Chemical (reflux) gastritis
5. Uncommon forms of gastritis

Acute gastritis is a transient acute inflammatory involvement of the stomach mucosa.

Etiopathgy

Gastritis is commonly secondary to infectious or autoimmune etiologies, although it can also result from drugs, hypersensitivity reactions, or extreme stress reactions.

A variety of etiological agents have been implicated in the causation of acute gastritis, these are;

1. Diet and personal habits

2. Infections
3. Drugs
4. Chemical and physical agents
5. Severe stress

The mucosal injury and subsequent acute inflammation in acute gastritis occurs by one of the following mechanisms

1. Reduced blood flow which results in mucosal hypoperfusion due to ischemia
2. Increased acid secretion and its accumulation due to *H. pylori* infection resulting in damage to epithelial barrier.
3. Decreased production of bicarbonate buffer.

Pathological changes

Grossly, the gastric mucosa is edematous with abundant mucus and hemorrhagic spots.

Microscopically, depending upon the stage, there is variable amount of edema and infiltration by neutrophils in the lamina propria. In acute hemorrhagic and erosive gastritis, the mucosa is sloughed off and there are hemorrhages on the surface.

Pittavruta prana Etiology

As *hetu of pittavruta prana* have not mentioned in *Ayurvedic samhitas*, we have to consider *samanya hetu of vataprakopa and pittaprakopa* mentioned by *Tisatacharya*. *Katu amla sevana* taking sour food

Vidahanna sevane - heartburn producing food *Dadhi sevave* - curd

Krodho - anger

Ushn viryanna sevane - taking hot food *Rukshanna sevane* - taking dry food *Atyahar* taking excessive food

Vegavidharana Suppression of natural urges

Symptoms^[11]

Bhrama Giddiness

Murchha Unconsciousness

Daha - Burning Sensation in abdomen

Shoola Pain in abdomen

Vidhagdhanna Vamana - Vomiting

Sheetkamita - cold affinity

DIFFERENTIAL DIAGNOSIS

Acute Gastritis	<i>Amlapitta</i>	<i>Vidagdhajreena</i>	<i>Pittavruta prana</i>
Pain in abdomen			+
Nausea	+		
Giddiness		+	+
Burning sensation in abdomen	+	+	+
vomiting	+	+	+

So when we compare acute gastritis with above mentioned diseases 4 out of 5 lakshanas of that of *Pittavruta prana* are similar.

DISCUSSION

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. 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.

In 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 found amazing resemblance amongst the symptoms of Acute Gastritis and *Pittavruta prana* vayu.

***Amlapitta* cannot be considered as Acute Gastritis because**

- *Amlapitta* as mentioned in different *Samhitas* is *chirakari vyadhi* whereas as its name suggests acute gastritis is acute condition.
- Thirst, giddiness, horripilation, flatulence are common symptoms observed in *Amlapitta* which are not observed in Acute Gastritis.
- Only vomiting, burning sensation in the chest are two symptoms which are observed in both conditions.

***Vidagdha*jeerna cannot be compared to Acute Gastritis because,**

- As mentioned in the definition, in any type of *Ajeerna* there is *Agnidushti* which causes *Agnimandya* and *ama*. In Acute Gastritis there are no symptoms of *ama* observed in the study.
- In *vidagdha*jeerna and Acute Gastritis only burning sensation and vomiting are the common symptoms.
- While in *vidagdha*jeerna there are symptoms like *jwara*, *trishna* are not observed in Acute Gastritis

***Pittavruta* prana can be correlated with Acute Gastritis because**

- In both the condition there is pain in abdomen, burning sensation, nausea and vomiting as the common symptoms.
- 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

CONCLUSION

Acute gastritis is clinical entity resulting from inflammation of gastric mucosa. It can result due to different psychosomatic causes. 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.

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.

- 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*.
- Observation highlighted that major etiological factors found responsible in the occurrence of the disease in this study was *pitta Prakopaka ahara*, *vihara*.
- 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.

➤ Finally Acute Gastritis can be correlated with *pittavruta prana*.

REFERENCES

1. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Nidansthan, chapter 1, Verse no. 8. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012; 1.
2. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and DrGorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi. Reprint year, 2005, ChikitsaSthana Chapter 28 Verse 5.
3. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and DrGorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi.Reprint year, 2005, ChikitsaSthana Chapter 28 Verse 49.
4. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Chikitsasthan, chapter 5, Verse no 29. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012.
5. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and DrGorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi. Reprint year, 2005, ChikitsaSthana Chapter 28 Verse 216.
6. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and DrGorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi. Reprint year, 2005, ChikitsaSthana Chapter 28 Verse 6.
7. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and DrGorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi. Reprint year, 2005, ChikitsaSthana Chapter 28 Verse 6.
8. P.V. Sharma, Astanga Hrudaya, Nidan sthana 16/19, ed 2009, Chaukhambha Orientalia, Varanasi.
9. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and Dr Gorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi. Reprint year, 2005, Sutra Sthana Chapter 1 Verse 60.
10. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and Dr Gorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi. Reprint year, 2005, Sutra Sthana Chapter 18 Verse 50.
11. Agnivesh, Charak Samhita with Vidyotni Hindi Commentary of Pt. Kashinath Sashtri and Dr Gorakh Nath Chaturvedi J, Chaukhabha Bharati Academy Varanasi. Reprint year, 2005, Chikitsa Sthana Chapter 28 Verse 221.