

CHAPTER 2: LITRARY RESEARCH

2.1 INTRODUCTION

In the conventional system of medicine, disease management predominantly targets the identification and control of external pathogens. Conversely, *yoga* and *Ayurveda* concentrate on the individual, aiming to regulate diseases through the balance of internal life forces. *Ayurveda*, an ancient Indian health science, defines well-being as "*swastha*," meaning "established in oneself." This concept denotes the achievement of optimal spiritual health as the pinnacle of holistic well-being. *Ayurveda* attributes the etiology of all diseases to three fundamental causes: *Asatmendriyārtha Samyoga* (improper utilization of the senses), *Prajnaparadha* (Misuse of intellect), and *Parinama* (Seasonal variations). These elements are integral to both the preventive and curative domains of healthcare. To diagnose diseases and evaluate patient conditions, *Ayurveda* utilizes distinctive diagnostic approaches, including *Ashtavidha Pareeksha*, *Dashavidha Pareeksha*, and *Panchendriya Pareeksha*. The classical texts of *Ayurveda* extensively discuss allergic rhinitis under the term "*Pratishyaya*," which pertains to nasal disorders.

Yoga has been a cornerstone of education, spirituality, and introspection in ancient India. *Hatha Yoga*, in particular, is of considerable significance. As expounded in the *Hatha Yoga* scriptures, the primary aim of *Hatha Yoga* is to prepare the body and mind for *Raja Yoga* (Muktibodhananda, 1998). It is seen as the preparatory stage for more advanced *yogic* practices. The *Gherand Samhita*, among other texts on *Hatha Yoga*, offers an elaborate account of various *kriyas*, their types, and benefits, both health-related and spiritual. The *Shatkarma*, six purification practices, are elucidated in key *Hatha Yoga* scriptures such as the *Hatha Pradipika*, *Gherand Samhita*, and *Hatha Ratnavali*. The *Gherand Samhita* and *Hatha Pradipika* detail the *Shatkarma*

in this sequence: *Dhauti*, *Basti*, *Neti*, *Tratak*, *Nauli*, and *Kapalbhati*. Meanwhile, the *Hatha Ratnavali*, a comparatively recent work on *Hatha Yoga*, expands the list to include eight *kriyas*, adding *Chakri* and *Gajakarni* as distinct practices (Shirsa, 2012).

2.2 OBJECTIVES OF THE LITERATURE REVIEW:

- To identify and analyze descriptions and treatments of Allergic Rhinitis in classical *Ayurvedic* texts, particularly focusing on the *Charaka Samhita* and *Sushruta Samhita*.
- To investigate the ancient *yogic* texts for mentions of *Shuddhi Kriya* practices
- To synthesize current scientific research on *Shuddhi Kriya*.

2.3 REFERENCES FROM CHARAK SAMHITA

In the *Charak Samhita*, one of the seminal texts of *Ayurveda*, the 26th chapter of the *Chikitsa Sthan* is devoted to the detailed exposition of allergic rhinitis, known as '*Pratishyaya*'. The author, *Acharya Charaka*, meticulously describes the etiology and pathophysiology of this condition within the context of '*Trimarmiya. Chikitsa* ', which translates to 'the treatment of disorders affecting the three vital regions'. This section of the text is instrumental in understanding the *Ayurvedic* perspective on allergic rhinitis, as it elaborates on the traditional concepts and therapeutic approaches rooted in the ancient wisdom of *Ayurveda*, and provides a foundation for integrating classical knowledge with modern clinical practices.

सन्धारणाजीर्णज्योतिष्नाष्यक्रोधतुवैषम्यशिरोश्चितापैः ।

प्रजागरातिस्वप्नाम्बुशेतैर्वश्ययमैथुनबष्पधूमैः ॥ च चि २६ । १०४ ॥

sandhāraṇājīrṇa jyotibhāṣyakrodhartuvaiṣamyasirohitāpaiḥ|

prajāgarātisvapnāmbuśetairvaśyayamaithunabaṣpadhūmaiḥ|ha sam 26|104||

Acharya Charaka delineates a variety of risk factors that contribute to the onset of *Pratishyaya*, or allergic rhinitis. These include the suppression of natural urges, poor digestion, exposure to dust, excessive talking, anger, anomalies in seasonal patterns, ailments of the head, over indulgence in wakefulness or sleep, drinking very cold water, exposure to severe cold, excessive sexual activity, crying, and smoking. These behaviors can disrupt the balance of the *doshas*—vital energies or humors within the body—leading to an accumulation of imbalance primarily in the head, characterized by an increase in *Vata* and the manifestation of coryza. *Acharya Charaka* further categorizes the symptoms of *Pratishyaya* according to the predominant dosha that has been aggravated (Caraka, 2017).

2.4 REFERENCES FROM SUSHRUTA SAMHITA

In his commentary on the *Sushruta Samhita*, the eminent Ayurvedic scholar *Acharya Dalhana* provides a thorough examination of allergic rhinitis, known as *Pratishyaya*, in the 24th chapter (*Pratishyaya-Pratinishedhadhyaya*) of the *Uttara Tantra*. He articulates a detailed account of *Pratishyaya*, covering its classification, symptomatology, potential complications, and a range of management strategies. This analysis presents an intricate understanding of the condition from an Ayurvedic perspective, offering valuable insights into traditional medical practices.

नारीप्रसङ्गः शिरसोऽभितापो धूमो रजः शीतमतिप्रतापः ।

सन्धारणं मूत्रपुरीषयोश्च सद्यः प्रतिश्यायनिदानमुखम् ॥ सु उ २४ ॥३ ॥

nārīprasaṅgaḥ śiras'o'bhitāpo dhūmo rajaḥ śītamatipratāpaḥ|

sandhāraṇaṁ mūtrapurīṣayośca sadyaḥ pratiśyāyanidānamuktam||24/3||

As outlined in *Dalhana's* commentary on the *Sushruta Samhita*, *Pratishyaya*, commonly understood as allergic rhinitis, is attributed to a variety of causes. These include *Atinari Prasanga* (excessive sexual activity), *Shirshobhitapa* (excessive heat exposure to the head), *Dhuli* (dust), *Rajah* (pollens), *Dhumra Sevana* (smoke inhalation), *Shitamati Pratapa* (extreme temperature exposure), and *Sandharana* (suppression of natural urges) (Dalhana on S.U. 24/3). This enumeration of causative factors provides a multi-faceted view of the potential triggers for allergic rhinitis from the perspective of ancient Ayurvedic wisdom.

चयं गता मूर्धनि मारुतादयः पृथक् समस्ताश्च तथैव शोणितम् ।

प्रकोप्यमाणा विविधैः प्रकोपणनृणां प्रतिश्यायकरा भवन्ति हि ॥ सु उ ॥ २४ ।४ ॥

cayam gatā mūrdhani mārutādayaḥ pṛthak samastāśca tathaiiva śoṇitam |

prakopyamāṇā vividhaiḥ prakopaṇairnṛṇāṃ pratiśyāyakarā bhavanti hi ||24|4||

Acharya Dalhana elucidates the pathogenesis (*samprapti*) of *Pratishyaya* (allergic rhinitis), emphasizing that the accumulation and subsequent imbalance of the *doshas*—*vata*, *pitta*, *kapha*—and *rakta* (blood) in the head, triggered by various exacerbating factors, are instrumental in the onset and progression of *Pratishyaya*. This insight highlights the critical role of *dosha* imbalance in the development of allergic rhinitis within the Ayurvedic framework.

2.5 REFERENCES FROM ANCIENT YOGIC TEXT

The *Gheranda Samhita*, attributed to the sage *Gheranda* who instructed King *Chandkapali*, is a seminal text on *Ghatastha Yoga*. Although its precise date of authorship is debated, it is commonly placed in the 17th century. *Gheranda Rishi* prescribes a sevenfold path of spiritual practice (*sadhana*), organized into seven chapters corresponding to purification (*Shodhana*)

through *Shatkriyas*, firmness (*Dridhata*) via *Asanas*, steadiness (*Sthairyam*) through *Mudras* and *Bandhas*, patience (*Dhairyam*) in *Pratyahara*, lightness (*Laghavam*) via *Pranayama*, direct perception (*Pratyakshatam*) in *Dhyana*, and detachment (*Nirliptata*) leading to *Samadhi*. Significantly, *Gheranda Rishi* underscores *Shodhana* as the fundamental step in this yogic journey, advocating the six purificatory practices (*Shat karma*) for achieving it. These practices—*Dhauti*, *Basti*, *Neti*, *Nauli*, *Trataka*, and *Kapalbhati*—are integral to purifying the body and laying the groundwork for advanced yogic disciplines.

धौति वस्तिस्तथा नेतिलौलिकी त्रातकं तथा ।

कपालघ्नातिश्चैतानि षट्कर्माणि समाचरेत् ॥ घ सं १ । १२ ॥

dhauti rvastistathā netirlaulikī trātakaṁ tathā |

kapālabhātīścaitāni ṣaṭkarmāṇi samācaret || *gha saṁ 1* || 12 ||

The *Gheranda Samhita* emphasizes the transformative essence of *Yoga* by drawing an analogy: "Just as an unburnt clay pot cannot hold water, so it must be fired to gain the strength and purity to do so." This metaphor illustrates the process of purification and strengthening that *Yoga* imparts, akin to the firing of a clay pot, which then becomes fit to retain water (Saraswati, 2012). This passage underscores the philosophy that *Yoga*, through its purifying practices, prepares and fortifies the individual for spiritual retention and growth.

आमकुम्भमिवाम्भस्थो जीर्यमाणः सदा घटः ।

योगानलेन सन्दह्य घटशुद्धिं समाचरेत् ॥ घ सं १ । ८ ॥

āmakumbhamivāmbhastho jīryamaṇaḥ sadā ghaṭaḥ |

yogānalena sandahya ghaṭasuddhiṃ samācaret|| gha sarṃ 1|8||

In the *Hatha Pradipika* by *Swatmarama*, following the section on *Asanas*, the text progresses into the second chapter which provides an in-depth look at *Shatkarma*, the practices designed for the purification of the *Nadis* (energy channels). *Swatmarama* advocates the performance of *Shatkarma* as an essential preliminary stage, intended to clear excess phlegm and mucus, thus preparing the body for *Pranayama*. Furthermore, the text recommends that individuals whose *Kapha*, *Vayu*, and *Pitta* doshas are already in equilibrium should abstain from these purificatory practices (Muktibodhananda., 2006).

मलाकुलासु नाडीषु मारुतो नैव् मध्यगः ।

कथं स्यादुन्मनीश्रावः कार्यसिद्धिः कथं भवेत् ॥ ह प्र २ ।४४ ॥

malākulāsu nārīṣu māruto naiv madhyagaḥ|

katham syādunmanībhāvaḥ kāryasiddhiḥ katham bhavet||

मेदश्लेष्माधिकः पूर्वं षट्कर्माणि समाचरेत् ।

अन्यस्तु आचेत्तानि दोषाणां समभ्रावतः ॥ह प्र २ ।२१ ॥

medaśleṣmādhikaḥ pūrv ṣaṭkarmāṇi samācaret|

anyastu ācrettāni doṣāṇāṃ samabhāvataḥ|a pra 1|21||

2.6 SCIENTIFIC STUDIES ON *SHUDDHI KRIYA*-

Laghu Shankha Prakshalana (LSP), a *yoga*-based colon cleansing technique, has been examined for its potential therapeutic effects in various conditions. A study by Tekur, Nagarathna, Nagendra, and Haldavnekar in 2014, utilizing a randomized self-as-control trial with 40 participants, reported immediate benefits following LSP. The outcomes included significant pain relief, reduced disability, lower anxiety levels as measured by the State-Trait Anxiety Inventory X1, and enhanced spinal flexibility in patients with chronic lower back pain (CLBP). These improvements were quantified using tools such as the Oswestry Disability Index (ODI), Numerical Rating Scale for pain, and the Straight Leg Raise (SLR) test for spinal flexibility. Further, In a similar vein, Mashyal, Raghuram, and Bhargav in 2014 studied the safety and efficacy of LSP in patients with mild to moderate essential hypertension over the course of one week. Their randomized self-as-control trial with 32 subjects found that LSP *Kriya*, particularly when combined with *triphala*-infused water, was safe and contributed to the cleansing process. The research used blood pressure measurements, pulse rate, and respiratory rate as indicators of physiological response to the practice. Together, these studies underscore the safety and effectiveness of LSP in managing specific health conditions, highlighting its role as a complementary technique in therapeutic settings.

Trataka, a focused gaze practice in *yoga*, has been investigated across various studies for its effects on physiological and cognitive functions. In 2017, a pilot study by Champak and Dr. Kallol observed an immediate reduction in systolic blood pressure after a 15-minute session of *Trataka*, with no significant changes in diastolic pressure. Gopinathan, Dhiman, and Manjusha (2012) reported moderate improvements in vision clarity, contrast sensitivity, and object fineness over three weeks, with subjects noting a greater sense of relief compared to those performing

standard eye exercises. However, Tiwari, Shaik, Aparna, and Brundavanam (2018) found that *Trataka* was ineffective in reducing refractive errors in myopia over an 8-week period. In contrast, a study by Jagannathan, Raghuram, and Talwadkar (2014) demonstrated significant cognitive improvements immediately after *Trataka* practice, with sustained benefits in attention and task performance over a month. Additionally, research by Raghavendra and Ramamurthy (2014) revealed that *Trataka* can induce a meditative state, evidenced by changes in heart rate variability and reductions in breath and heart rates. Finally, Raghavendra and Singh (2016) found that *Trataka* practice could enhance cognitive performance, as shown by improved results on the Stroop color-word test, suggesting heightened selective attention and cognitive flexibility. These findings collectively suggest that *Trataka* has the potential to offer immediate and short-term benefits for both physiological and cognitive functions.

Kapalbhati, a fast breathing exercise in yogic practice, has been the subject of various scientific studies assessing its effects on physical and autonomic functions. A study by Kekan and Shrinivas (2013) demonstrated significant reductions in waist and hip circumferences over 8 weeks, suggesting its potential for weight management. Further, a trial by Pal and Velkumary (2003) over three months showed that slow breathing exercises enhanced parasympathetic activity and reduced sympathetic activity, whereas fast breathing exercises like *Kapalbhati* did not significantly alter autonomic functions. Contrarily, Pradhan (2013) found no effect of *Kapalbhati* on cognitive tasks such as the six-letter cancellation and digit-letter substitution tasks, but noted an increase in error scores. Mourya, Mahajan, Singh, and Jain (2009) reported that both fast and slow breathing exercises could benefit patients with hypertension. Raghuraj, Ramakrishnan, Nagendra, and Telles (1998) in a pilot study observed that *Kapalbhati* increased sympathetic activity and decreased vagal activity in experienced practitioners, indicating a shift

in autonomic balance. Lastly, a study by Kekan (2013) confirmed *Kapalbhati's* effectiveness in reducing Body Mass Index (BMI) and Abdominal Skinfold Thickness, particularly in overweight individuals. These studies collectively illustrate the multifaceted impacts of *Kapalbhati*, with implications for both physical health and autonomic regulation.

Neti, also known as nasal lavage, is a traditional yogic practice that has been evaluated for its efficacy in alleviating nasal symptoms. A cross-sectional study by Holmström, Rosén, and Wåhlander (1997) involving 45 furniture workers found that the Rinomer nasal lavage provided relief from various nasal symptoms such as obstruction, posterior secretions, itching, irritation, and sneezing, and was deemed a simple and safe method. Additionally, nasal peak expiratory flow (NPEF) measures indicated positive outcomes post-intervention. Similarly, a pre-post study by Rabone and Saraswati (1999) with 46 participants reported improvements in nasal and eye symptoms and general health following nasal lavage. The study highlighted the technique as an acceptable, effective, and low-cost option with minimal side effects for individuals, particularly woodworkers, experiencing nasal discomfort and seeking alternative treatments. These findings support nasal lavage as a beneficial practice for respiratory health, especially in occupational settings where nasal irritants are prevalent.

2.7 CONCLUSION

In conclusion, this review has systematically identified and analyzed the classical Ayurvedic perspectives on Allergic Rhinitis, with a focused examination of the *Charaka Samhita* and *Sushruta Samhita*. The texts offer a holistic view, recognizing the interplay of environmental, dietary, and lifestyle factors in the manifestation and management of Allergic Rhinitis. Furthermore, the investigation into ancient yogic scriptures has unearthed references to *Shuddhi Kriya* practices, underscoring their significance in purifying the body and mind, which is

particularly relevant to the management of Allergic Rhinitis. Finally, the synthesis of current scientific research on *Shuddhi Kriya* has corroborated the traditional claims, demonstrating the practices' efficacy in enhancing physiological functions and potentially mitigating symptoms of Allergic Rhinitis.