

CLASSICAL YOGAS IN NASA ROGA AS PER CHAKRADATTA

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Article Received on 24/12/2025

Article Revised on 13/01/2026

Article Published on 01/02/2026

ABSTRACT

Nasa Roga (diseases of nose) are elaborately described in Ayurvedic literature and are primarily attributed to the vitiation of *Kapha* and *Vata Dosha*, with frequent involvement of *Pitta* & *Rakta Dosha* as well. Given the anatomical and functional significance of the nose as the gateway of the head “*Nasa Hi Shiraso Dwaram*”^[1], nasal disorders profoundly affect respiration, olfaction and may contribute to diseases of the ear, throat and head. *Chakradatta*, a therapeutically oriented classical text, provides a systematic account of various *Nasa Rogas* along with precise and effective classical formulations (*Yogas*). The text emphasizes both *Shodhana* and *Shamana* approaches, with special importance given to *Nasya Karma*, internal medications and dietary measures. Classical *Yogas* described in *Chakradatta* including medicated oils, decoctions, powders and herbo-mineral preparations are selected based on the predominance of *Dosha* and specific disease presentation. These formulations aim to relieve nasal obstruction, discharge, headache, anosmia and chronic inflammation by pacifying the vitiated *Doshas* and restoring normal nasal function. The present article attempts to compile and critically analyze the classical *Yogas* indicated for *Nasa Roga* as described in *Chakradatta*, highlighting their therapeutic relevance and clinical applicability.

KEYWORDS: *Nasa Roga*, *Chakradatta*, *Pratishyaya*, *Peenasa*, *Nasya Karma*, Classical *Yogas*.**INTRODUCTION**

Nasa Roga (nasal disorders) are extensively described in Ayurvedic classics, with detailed classifications based on etiological factors, clinical features and *Dosha* predominance. Disorders of the nose significantly affect breathing, olfaction, sleep and overall quality of life. While *Kapha* plays a dominant role in the pathogenesis of most nasal diseases, *Vata* contributes to dryness, obstruction and chronicity. *Pittaja Nasa Rogas* are characterized by burning sensations, inflammation and suppuration, whereas *Raktaja* involvement may present with bleeding, congestion and discoloration of nasal mucosa.

Improper dietary habits, excessive exposure to dust, smoke, cold air, seasonal variations, suppression of natural urges and recurrent upper respiratory infections are recognized as major causative factors for *Nasa Roga*. Classical texts emphasize that untreated or improperly managed nasal disorders may lead to complications involving the ear, eyes, throat and head.

Chakradatta is a concise yet clinically rich Ayurvedic compendium that provides disease specific therapeutic formulations. The text offers detailed management protocols for *Nasa Rogas* such as *Pratishyaya*, *Peenasa*, *Nasarsha*, *Nasakrimi* and *Kshavathu*. These conditions are primarily managed through *Nasya Karma*, supported by internal medications (*Pana*, *Sevana*) and dietary

measures. The present article aims to systematically compile and present the classical *Yogas* indicated for various *Nasa Rogas* as described in *Chakradatta*, thereby serving as a practical therapeutic reference for clinicians and researchers.

MATERIAL AND METHODS

The present study is a classical literary review undertaken to systematically compile and analyse the *Yogas* indicated for various *Nasa Rogas* as described in *Chakradatta*.

Classical references related to *Nasa Roga Chikitsa* were critically reviewed and the *Yogas* were categorized according to their therapeutic utility in diseases & mode of administration. Emphasis was laid on formulations indicated for *Nasya Karma*, internal administration and dietary use. The compiled data were organized under appropriate headings to facilitate clarity and clinical understanding.

Classical *Yogas* in *Nasa Rogas*

Table 1: Showing number of *Yogas* described in various *Nasa Rogas*.

Sr.No.	Disease (<i>Nasa Roga</i>)	Number of <i>Yogas</i>
A	<i>Peenasa</i>	5
B	<i>Kshavathu</i>	2
C	<i>Pratishyaya</i>	11
D	<i>Nasakrimi</i>	2
E	<i>Nasa Arsha</i>	3
F	<i>Pootinasa</i>	4
G	<i>Apeenasa</i>	1
Total		28

A) *Peenasa*

- 1. Panchamoola Ksheeradi Yoga**^[2] – administered for oral consumption as a dietary preparation (*Sevanartha*).
- 2. Vyoshadi Churana**^[3] – oral administration along with *Purana Guda*.
- 3. Pathadi Taila**^[4] – indicated for *Nasya Karma* (nasal administration).
- 4. Sheetodaka Pana**^[5]
- 5. Chitraka Haritaki**^[6] – *Rasayana Sevanartha*

B) *Kshavathu*

- 1. Shunthyadi Taila**^[7] – *Nasya Karma*.
- 2. Shunthyadi Ghrita**^[8] – *Nasya Karma*

C) *Pratishyaya*

- 1. Panchalavana Siddha Ghrita**^[9] – administered for oral intake (*Pana*) and indicated for *Nasya Karma* in *Vatika Pratishyaya*.
- 2. Prathma Gana (Vidarigandhadi) Siddha Ghrita**^[10] – administered for oral intake (*Pana*) and also indicated for *Nasya Karma* in *Vatika Pratishyaya*.
- 3. Madhuraka Gana Siddha Ghrita**^[11] – indicated for nasal irrigation (*Parishheka*) and local application (*Pradeha*) in *Pittaraktaja Pratishyaya*.

- 4. Tila Masha Siddha Yavagu**^[12] – *Vamanartha - Kaphaja Pratishyaya*
- 5. Darvyadi Dhoomavarti**^[13] – *Dhoomapana* (medicated inhalation) in *Pratishyaya*.
- 6. Dhoomayoga**^[14] – *Nava Pratishyaya*
- 7. Jayapatra Putapaka**^[15] – *Sarva Pratishyaya*
- 8. Guda Maricha Yoga**^[16] – *Nava Pratishyaya*
- 9. Chincha Yusha**^[17] – *Nava Pratishyaya*
- 10. Jeerna Pratishyayahara Yoga**^[18] – Consumes boiled *Masha* taken hot, with *Lavana* immediately after the meal.
- 11. Pippalyadi Avapeeda**^[19] *Nasya*

D) *Nasakrimi*

- 1. Mutra Nasya**^[20]
- 2. Chitraka Haritaki**^[21] – *Sevanartha*

E) *Nasa Arsha*:

- 1. Karaveeradya Taila**^[22]
- 2. Grihadhoomadi Taila**^[23]
- 3. Chitraka Taila**^[24]

F) *Pootinasa*

- 1. Vyaghri Taila**^[25] – used for *Navana Nasya*
- 2. Trikatvadya Taila**^[26] – administered for *Nasya Karma*.
- 3. Kalingadi Taila**^[27]
- 4. Kalingadya Avapeeda**^[28] – *Avapeeda Nasya*.

G) *Apeenasa*

- 1. Kalingadi Taila**^[29]

DISCUSSION

The classical *Yogas* described in *Chakradatta* for *Nasa Roga* reflect a rational, *Dosha* oriented and disease specific therapeutic approach. While *Kapha* and *Vata* are most commonly involved, the formulations also address disorders with *Pittaja* and *Raktaja* predominance, ensuring comprehensive management. Among the various therapeutic measures, *Nasya Karma* is emphasized as the principal line of treatment, due to its direct action on the nasal passages and cranial channels. Medicated oils and other *Yogas* possessing *Ushna*, *Tikshna*, *Lekhana* and *Srotoshodhana* properties facilitate the liquefaction and elimination of morbid *Kapha*, relieve obstruction and discharge, and restore normal nasal function.

In conditions such as *Peenasa* and *Pratishyaya* a combined approach involving *Nasya*, internal medications (*Pana*, *Sevana*), dietary measures and systemic therapies like *Vamana* highlights the importance of both local and systemic management. Chronic conditions are addressed through *Agni Deepana*, *Ama Pachana* and *Rasayana* oriented formulations such as *Chitraka Haritaki*, which restore physiological balance, enhance immunity and prevent recurrence.

Specific conditions like *Nasakrimi* and *Nasa Arsha* require penetrating and cleansing interventions, effectively managed through *Tikshna Nasya*

preparations. Overall, the classical *Yogas* demonstrate a comprehensive and integrated approach, aiming not only at symptomatic relief but also at Dosha pacification, channel purification and long-term disease prevention.

Analysis of the data indicates that the maximum number of *Yogas* are described for *Pratishyaya* and *Peenasa*, reflecting their clinical prevalence and significance. Other conditions, including *Kshavathu*, *Nasakrimi*, *Nasa Arsha*, *Pootinasa* and *Apeenasa* are managed with a smaller but targeted number of *Yogas*, demonstrating the specificity of classical therapeutics. In total, 28 *Yogas* are employed for the management of seven major *Nasa Rogas*, highlighting the depth and adaptability of *Chakradatta's* treatment protocols.

CONCLUSION

The classical *Yogas* described in *Chakradatta* provide a well-structured, clinically relevant framework for the management of *Nasa Rogas*. The emphasis on *Nasya Karma* underscores its pivotal role in treating disorders of the nasal and cranial region. Integration of internal medications, dietary measures, cleansing procedures (*Dhooma*, *Vamana*) and *Rasayana* therapy reflects the holistic approach of Ayurveda, addressing both the root cause and symptomatic manifestations of disease. These time-tested formulations continue to hold significant therapeutic value and offer a strong foundation for evidence-based Ayurvedic management of nasal disorders in contemporary clinical practice.

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