

CLASSICAL YOGAS IN SHIROROGA AS PER CHAKRADATTA

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ABSTRACT

Shiroroga (diseases of the head) are extensively described in Ayurvedic classics and are considered among the most distressing disorders due to their direct impact on sensory organs, cognitive functions and quality of life. *Chakradatta*, a clinically oriented Ayurvedic textbook, provides a systematic and disease-specific description of various *Shirorogas* along with precise classical formulations (*Yogas*) for their management. These *Yogas* are selected based on *Dosha* predominance and disease chronicity and include *Nasya*, *Pana*, *Lepa*, *Upanaha*, *Swedana* and *Ghrita-Taila* preparations. The present article aims to compile and critically analyse the classical *Yogas* indicated for different types of *Shirorogas* as described in Chapter 60 of *Chakradatta*. A total of 54 *Yogas* are documented for various *Shiroroga*, highlighting the depth and therapeutic versatility of classical Ayurvedic management. This review serves as a concise yet comprehensive reference for clinicians and researchers in *Shalakya Tantra*.

KEYWORDS: *Shiroroga*, *Chakradatta*, *Nasya Karma*, *Suryavarta*, *Ardhavabhedaka*, Classical *Yogas*.

INTRODUCTION

Shiroroga encompasses a wide spectrum of head related disorders described in Ayurveda, characterized by pain, stiffness, tremors, burning sensation, heaviness, or neurological manifestations. Classical texts recognize the head (*Shira*) as a vital organ (*Uttamanga*) “यदुत्तमाङ्गमङ्गानां शिरस्तदभिधीयते।”^[1] housing the sense organs and life sustaining functions. Hence, diseases affecting this region demand prompt and precise management.

Among Ayurvedic texts, *Chakradatta* occupies a significant place due to its therapeutic clarity and clinical orientation. *Chakradatta* elaborates the management of various *Shirorogas* such as *Vataja*, *Pittaja*, *Kaphaja*, *Tridoshaja*, *Suryavarta*, *Ardhavabhedaka*, *Anantavata*, *Shankhaka*, *Shirakampa*. The text emphasizes the role of *Nasya Karma* as the principal line of treatment, supported by internal medications and external therapies.

The present article systematically compiles the *Yogas* described in Chapter 60 of *Chakradatta* and analyses their therapeutic distribution and clinical relevance.

MATERIAL AND METHODS

This study is a classical literary review based on Chapter 60 of *Chakradatta*. Classical *Yogas* indicated for different *Shirorogas* were extracted, compiled and categorized disease-wise. The formulations were further analyzed based on:

- Type of *Shiroroga*
- Number of *Yogas* described
- Mode of administration (*Nasya*, *Pana*, *Lepa*)

The data were organized under appropriate headings to enhance clarity and clinical utility.

Classical *Yogas* in *Shirorogas*

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

Sr. No.	Disease (<i>Shiroroga</i>)	Number of <i>Yogas</i>
A	<i>Vataja Shiroroga</i>	6
B	<i>Pittaja Shiroroga</i>	11
C	<i>Kaphaja Shiroroga</i>	4
D	<i>Tridoshaja Shiroroga</i>	6
E	<i>Kshayaja Shiroroga</i>	1
F	<i>Krimija Shiroroga</i>	2
G	<i>Suryavarta</i>	10
H	<i>Ardhavabhedaka</i>	4
I	<i>Anantavata</i>	1
J	<i>Shankhaka</i>	2

K	<i>Shirakampa</i>	1
L	<i>Urdhvajatrugata Vikarahara Yoga</i>	6
Total		54

A) Vataja Shiroroga

1. *Kusthadi Lepa*^[2]
2. *Muchukunda Pushpa Lepa*^[3]
3. *Panchamoola Ksheera*^[4] – *Nasya*
4. *Shtahavadya Taila*^[5] – *Nasya*
5. *Jivakadya Taila*^[6] – *Nasya*
6. *Vrihata Jivakadya Taila*^[7]

B) Pittaja Shiroroga

1. *Jeevaniya Ghrita*^[8] – *Pana*, *Parisheka*, *Sheeta Lepa* and *Navana Nasya*.
2. *Mridvika*, *Jatiphala*, *Ikshu Rasa*, *Ksheera Siddha Ghrita*^[9] – administered for *Virechanartha* and *Pana*.
3. *Dahartihara Yoga*^[10]
4. *Chandanadi Lepa*^[11]
5. *Mrinaladi Yoga*^[12]
6. *Amalakadi Lepa*^[13]
7. *Yashtyahvadi Ghrita*^[14]
8. *Sharkaradi Ghrita*^[15]
9. *Tvakapatradi Navana*^[16] – indicated for *Navana Nasya*.
10. *Jivakadya Taila*^[17] – *Nasya*
11. *Vrihata Jivakadya Taila*^[18]

C) Kaphaja Shiroroga

1. *Puranasarpī Pana* followed by *Madhuka Sara* administered for *Virechanartha*^[19].
2. *Krishnadi Lepa*^[20]
3. *Devadarvyadi Lepa*^[21]
4. *Shtahavadya Taila*^[22]

D) Tridoshaja Shiroroga

1. *Purana Sarpipana*^[23]
2. *Trikatukadi Kwatha*^[24]
3. *Nagara Ksheera*^[25]

4. *Natadi Lepa*^[26]
5. *Prapaundarikaadi Lepa*^[27]
6. *Shadbindu Taila*^[28] – administered as *Nasya*, with a dose of **6 drops instilled into each nostril**.

E) *Kshayaja Shiroroga*

1. *Vataghana (Bhadradarvyadi Gana) & Madhura Gana Aushadhi Siddha Ghrita*^[29] – indicated for oral intake (*Pana*) & for *Nasya Karma*.

F) *Krimija Shiroroga*

1. *Vyoshadi Nasya*^[30]
2. *Apamargadi Taila Nasya*^[31]

G) *Suryavarta*

1. *Sarpipana* with *Guda*^[32] (jaggery)
2. *Ksheersarpi*^[33] – *Pana* & *Navana Nasya*
3. *Jeevaniya Gana Aushdha, Tila & Ksheer* formulation^[34] – used for *Swedana*
4. *Kumkumadi Nasya*^[35]
5. *Apamarga Navanita Nasya*^[36]
6. *Dashamoola Kwatha Nasya*^[37]
7. *Avapeeda Dwayam Nasya*^[38] –
 - i) *Shirisha* and *Mulaka* fruit *Avapeeda Nasya*
 - ii) *Vacha* & *Pippali* *Avapida Nasya*
8. *Jangala Mamsa Upanaha*^[39]
9. *Sharivadi Lepa*^[40]
10. *Yoga Chatushtaya*^[41] – *Pana* & *Nasya*
 - i) *Mix Ksheer (milk)* with *Sharkara*
 - ii) *Narikela Jala (coconut water)* with *Sharkara*
 - iii) *Sheeta Jala* with *Sharkara*
 - iv) *Ghrita* with *Sharkara*

H) *Ardhavabhedaka*

1. *Dashamoola Kwatha Nasya*^[42]
2. *Jangala Mamsa Upanaha*^[43]
3. *Sharivadi Lepa*^[44]

4. *Yoga Chatushtaya*^[45]

I) *Anantavata*: Use *Yogas* described in *Suryavarta*

1. *Madhumastaka*^[46]

J) *Shankhaka*: Use formulations described in *Suryavarta* except *Swedana* therapy

1. *Ksheerasarpi*^[47] – *Nasya* & *Pana*

2. *Shatavaryadi Lepa*^[48]

K) *Shirakampa*

1. *Amritadi Lepa*^[49]

L) *Urdhvajatrugata Vikarahara Yoga*

1. *Yashtimadhvadya Ghrita*^[50]

2. *Mayuradya Ghrita*^[51]

3. *Mushikadi Ghrita Chatushtayam*^[52] – *Ghrita* prepared from *Kalka* of;

(i) *Aakhu* (*Mooshaka* or rat)

(ii) *Kukuta* (Hen)

(iii) *Hansa* (Swan)

(iv) *Sashak* (Rabbit)

4. *Prapaundarikadi Taila*^[53]

5. *Mahamayur Ghrita*^[54]

6. *Nasya Dwayam*^[55]

(i) *Shunthi* & *Guda*

(ii) *Pippali* & *Saindhava Lavana*

DISCUSSION

The classical *Yogas* described in Chapter 60 of *Chakradatta* for the management of *Shirorogas* reflect a highly structured, *Dosha* oriented and therapeutic approach. The head (*Shira*), being the *Uttamanga*, houses the sense organs and vital neurological functions, hence even minor pathological disturbances in this region manifest with significant clinical symptoms. The detailed enumeration of 54 *Yogas* for various *Shiroroga* highlights the clinical importance accorded to these disorders in classical Ayurveda.

A prominent observation from the compiled data is the predominance of *Yogas* for *Pittaja Shiroroga* (11) and *Suryavarta* (10). This suggests that disorders associated with *Pitta*

characterized by burning sensation, inflammation and severe pain and *Suryavarta*, known for its intense, diurnal headache pattern, were considered clinically challenging and demanded diversified therapeutic options. The extensive use of *Ghrita*-based formulations such as *Jeevaniya Ghrita*, *Yashtyahvadi Ghrita* and *Sharkaradi Ghrita* in *Pittaja Shiroroga* underscores the importance of *Sheeta*, *Snigdha*, *Daha Shamaka* and *Rasayana* properties in pacifying aggravated *Pitta* and protecting neural tissues.

Across almost all categories of *Shiroroga*, *Nasya Karma* emerges as the cornerstone of management. This reinforces the classical principle that medicines administered through the nasal route directly influence the cranial region via *Shringataka Marma* and associated channels. *Taila* and *Ghrita* based *Nasya* formulations possessing *Srotoshodhana*, *Lekhana*, and *Vata Kapha Shamaka* properties help in clearing obstructions, improving circulation and restoring sensory functions. The frequent inclusion of *Shadbindu Taila*, *Jivakadya Taila*, *Apamargadi Taila* and *Ksheerasarpi* demonstrates the versatility of *Nasya* in both acute and chronic conditions.

The management of *Vataja Shiroroga* emphasizes *Snigdha*, *Ushna* and *Brimhana* therapies. Formulations like *Panchamoola Ksheera Nasya* and *Jivakadya Taila* counteract the *Ruksha* and *Sheeta* qualities of aggravated *Vata*, while external applications (*Lepa*) such as *Kusthadi* and *Muchukunda Pushpa Lepa* provide local nourishment and pain relief. The inclusion of *Vrihata Jivakadya Taila* further indicates the necessity of deeper tissue nourishment in chronic or severe *Vata* dominant conditions.

Kaphaja Shiroroga management focuses on *Shodhana* and *Lekhana* strategies, as evident from the use of *Purana Sarpi Pana* followed by *Virechana*, along with *Tikshna* and *Ushna Lepas* like *Krishnadi* and *Devadarvyadi*. These therapies facilitate liquefaction and elimination of morbid *Kapha*, relieve heaviness and restore channel patency. The relatively fewer *Yogas* for *Kaphaja Shiroroga* suggest that once proper elimination is achieved, symptomatic relief follows effectively.

Tridoshaja Shiroroga requires a balanced, multimodal therapeutic approach, combining internal medications, external applications, and *Nasya*. The inclusion of *Trikatukadi Kwatha* (*Deepana - Pachana*), *Nagara Ksheera* (*Vata-Kapha Shamaka*), and *Prapaundarikaadi Lepa* (*Pitta Shamaka*) reflects an integrated strategy to address simultaneous *Dosha* vitiation. Such formulations exemplify Ayurveda's individualized treatment philosophy.

Special entities such as *Krimija Shiroroga* and *Kshayaja Shiroroga* highlight the etiology specific approach adopted in *Chakradatta*. *Tikshna Nasya* preparations in *Krimija Shiroroga* ensure eradication of parasites and purification of channels, while *Brimhana Ghrita* formulations in *Kshayaja Shiroroga* aim to replenish depleted tissues and strengthen vitality.

The management of *Suryavarta* is particularly noteworthy due to its comprehensive approach involving *Pana*, *Nasya*, *Swedana*, *Upanaha* and *Lepa*. The inclusion of *Yoga Chatushtaya*, combining simple yet effective *Sharkara* based formulations, indicates the role of *Shamana* therapy in acute pain relief. Additionally, therapies like *Jangala Mamsa Upanaha* suggest deeper tissue level intervention for chronic pain conditions.

The sections on *Anantavata*, *Shankhaka* and *Shirakampa* demonstrate therapeutic economy, where *Yogas* from closely related conditions are judiciously adapted. This reflects the classical understanding of shared pathophysiology and avoids unnecessary therapeutic duplication.

Finally, the *Urdhvajatrugata Vikarahara Yogas* represent a broader category addressing disorders above the clavicle. The inclusion of unique formulations like *Mushikadi Ghrita Chatushtayam* highlights the depth and diversity of classical pharmacology, aimed at restoring neurological and sensory functions through potent *Medhya* and *Balya* actions.

Overall, the therapeutic spectrum described in Chapter 60 of *Chakradatta* illustrates a holistic, rational and highly individualized approach to *Shiroroga Chikitsa*, integrating local and systemic therapies for sustained clinical benefit.

CONCLUSION

The classical *Yogas* described by *Chakradatta* provide a comprehensive and *Dosha* specific approach for the management of various *Shirorogas*. A total of 54 *Yogas* are systematically indicated for various diseases, reflecting the depth of classical therapeutic planning. *Nasya Karma* emerges as the principal treatment modality due to its direct action on the cranial region. Internal medications, external applications and cleansing procedures complement local therapy for holistic management. Disease specific selection of *Ghrita*, *Taila*, *Lepa* and *Kwatha* highlights individualized treatment principles. Complex conditions such as *Suryavarta* and *Pittaja Shiroroga* are addressed with multidimensional strategies. The formulations aim not only at symptomatic relief but also at *Dosha* pacification and tissue

nourishment. These classical *Yogas* hold significant relevance in contemporary *Shalaky* *Tantra* practice.

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