

Understanding of Karna Chikistopakramas-A Review Article

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Date of Submission: 01-08-2024

Date of Acceptance: 10-08-2024

ABSTRACT: *Karna* being one of the seat of *vata* and *adhishtana* for *shrotrendriya*. It can get afflicted with ailments ranging from minor discomfort to severe infections, these ailments can significantly impact one's quality of life if left untreated. Acharyas mentioned localized treatments aimed at restoring Doshic balance and alleviating related symptoms. This article explores the significance of *kriyakalpas* in *Karna Chikitsa*, highlighting techniques such as *Karna Purana*, *Karna Dhupana*, and *Karna Abhyanga*, among others. These practices aim to cleanse, nourish, and heal the ears, addressing specific ailments while promoting overall well-being.

INTRODUCTION:

Recognizing the delicate nature of the ears and their vital role in sensory perception, specialised local treatment procedures of *Karna* are explained. The methods include *Karnapramarjana*, *Karna abhyanga*, *Karna swedana*, *Karna prakshalana*, *Karna poorana*, *Karna avachurna*, *Karna pichu*, *Karna lepa*, and *Karna dhupana*. At the heart of this approach these *Sthanika Aushadha prayoga* are tailored to address specific issues affecting the ears restoring ear health and promoting overall well-being.

Ayurvedic Kriyakalpas in *Karna Roga Chikitsa* and modern treatments for ear diseases share common objectives of alleviating symptoms and promoting ear health, but through different methodologies. Practices such as *Karnapoorana*, *Karnadhoopana*, and *Karnabasti* in *Ayurveda*, which involve the application of medicated oils, fumigation, and oil retention in the ear canal, respectively, find correlations with modern interventions like ear drops, ear irrigation, and ear wick placement.

AIMS & OBJECTIVE OF STUDY:

A literary review on different *Sthanika upkrama* in managing *Karnagata rogas*.

MATERIALS AND METHODS :

Various Ayurvedic texts such as *Brihatrayi*, *Laghutrayi*, *Yogratnakara*, etc, medical journals, published articles were studied and all the relevant points have been explained in this study.

Various Sthanika Upkrama for Treating Karnagata Rogas

KARNA PRAMARJANA :

Karnapramarjana is a procedure involving the cleaning of the ear using cotton or gauze.[1] Among *Shalakayantras* 6 types of *Karpaasakrutoshneesha Shalaka* are mentioned for the purpose of *Pramarjana*. [2]. *Pramarjana* is the first treatment for *karna roga* because cleaning of *karna mala, sravaadis* is necessary before the application of medicine.

Indications of *Karna pramarjana*:

- In the management of *Karna Vit* by *Acharya Yogaratnakara*[3]
- In case of *karna srava*, *pooti karna* and *Krimi karna*
- *Karnagata shalya*

Benefits of *karna pramarjana* :

- *Karna pramarjana* serves to purify the Ear cana by eliminating earwax, discharge, debris and moisture.
- Ensures unobstructed sound conduction.
- Effective absorption of medicine if applied after *Pramarjana*.
- *Karna pramarjna* removes *srava* and *pootita* and thus helps to overcome social hesitation.

KARNA ABHYANGA :

karna abhyanga specifically means massaging medicated *Sneha* onto the external ear and its surrounding area. It is a type of *Bahya Sthanika Sneha Prayoga*.

Indications of Karna abhyanga

- As a part of daily regimen :*Acharya Vagbhata* included it under *dinacharya* and gave special importance to the head, ears and feet during *Abhyanga*. [4]
- As a *poorva karma* or for *karna poorana* and *karnapichu* and as treatment in vata predominant conditions

Probable mode of action of *Karna abhyanga*:

The mode of action of *Karna Abhyanga* is based on the principles of *Snehana* as *Sneha* does *Vatahara*, brings *Mriduta* to the body, it removes *Malasanga*. [5] whereas specific benefits is based on *Sneha dravya* used for *abhyanga*.

Also, *Abhyanga* improves blood circulation, ease the lymphatic drainage and gives stimulation to specific *marma* points.

KARNA SWEDANA :

Swedana refers to the process that induces perspiration [6]

Swedana is commonly indicated before *Shodhana* and local treatments like *Karnapoorana* and *Karnapichu*. *Naadi sweda* and *Pinda sweda* are commonly used in *karna rogas*.

Indications of *karna swedana*:

Karna shula, *Karnanada*, *Karna ksweda*, *Badhriya*, *Karna vidhradi*, *Karnanada*, *Karna vit*, *Karna palishosha*, *Karna pratinaha*, *Parilehi/ Lehika*, *Tantrika*, *Paripota*, *Utpata*, *Dukhavardhana*.

Probable mode of action of *Karna Swedana* :

Swedan probable mode of action on the ears can be understood from Ayurvedic principles: as "stambhagauravasheetaghnam" [7] and being influenced by properties within *Sweda upayogidravya*. *Ushna guna* enhances *Bhrajaka pitta's* action, aiding local absorption of medicines. *Swedana dravyas* penetrate *Srotas* via *Romakupa*, activating sweat glands, leading to cutaneous vasodilation that boosts drug absorption. *Drava guna* eradicates *Dosha* accumulation, while *Snigdha guna* pacifies *Vata*, softens the skin, and rejuvenates the ear. Additionally, *Sara guna* aids *Srotoshodhan* by expelling *Dosha* through sweat micropores, contributing to detoxification and balance within the ear.

KARNA POORANA :

The process of filling external auditory canal with medicines like *taila*, *swarasa* or *mutra* for a stipulated time is called *Karnapoorana* or

Karna tarpana. *Acharya Vagbhata* included it under *Dinacharya* and is one among the 24 *pravicharana sneha* mentioned by *Acharya Charaka*.

Karna poorana vidhi :

In *Bhruhatrayis* expalntion of *Karnapoorana* is available in *Sutra* form whereas its detailed description is available in *Madhyakaalina samhitas* like *Sharangadhara Samhita* and *Yoga Ratnakara*. *Karna abhyanga* and *Karna Swedana* are advised as *poorva karma* for *Karna poorana*. After *karna poorana* gentle massage over *Karna moola* and holding the medicine till the pain subsides or for 100 *maatraakaala* is mentioned by *Acharya Vagbhata*. According to *Sharangadhara Aushadha Dharana kaala* for different conditions is as follows : [8]

- *Karna roga* - 100 *maatraakaala*
- *Kanta roga* - 500 *maatraakaala*
- *Shiro roga* - 1000 *maatraakaala*

Karna poorana with *Swarasa* or *Mutra* should be done *Bhojana poorva* (during morning time) and with *sneha dravya* is done after *Sooryastha* (evening) [9]

KARNA PICHU:

Karna Pichu is a procedure in which a cotton swab, known as *Pichu varti* soaked in medicated oil (*Sneha*), is inserted into the ear. *Acharya Vagbhata* mentioned *karna pichu varti* in the treatment of *pakwa karna*. He said that the pus-filled ears should be first cleaned with *pichu varti* (dry mopping) and after that, the ear should be filled with *pichu varti* dipped in medicine. It has to be carried out twice daily. But there is no hint of duration of its administration.

Indications : All *Karnarogas* where *Karnapoorana* is mentioned for treatment. *Karna nada*, *Badhriya*, *Karna srava*, *Karnashoola*, and *Pootikarna*

Benefits of *Karna pichu* :

- Can be used as an alternative treatment to *Karna poorana*
- Gives relief from pain and discomfort

KARNA PRALSHALANA :

The process of irrigation of *Karna srotas* with water or *kashaya* is *Karna Prakshalana*. According to the *Aushadhi Dravya* used it gives *Shodhana* and *Ropana* action. It is useful in removing deep seated foreign body or dried ear debris and before applying medicaments to ear

canal. The exact procedure is explained in classics. It can be correlated to Ear syringing of current practice.

Indications of *Karnaprakshalana* :

- *Karna srava -karna Dhawana* with *Rajavrikshadi kashaya* (AH)
- *Pootikarna*

***Karnadhoopana* :**

The process *Karna Dhoopana* involves fumigating the ear with medicated smoke for a specific time period. It is indicated when there is pain and Discharge in ear. Also it is used as the Paschat karma for *Karnaprakshalana* and *Karna pramarjana* to dry the Ear canal.

Indications of *Karna dhoopana* :

- *Krimikarna*
- *Kaphaja karna srava*
- *Karna shoola*
- *Pooti karna*
- *Badhirya*
- *Karnanadakshveda*

Probable mode of Action of *Karna dhoopana* :

Dhooma being Ruksha-Ushna makes it as *Vata-Kaphahara*. This helps to inhibit fungal growth by decreasing excess *Kleda* that fosters it. The fumes from *Dhoopana* also induce vasodilation and enhance blood circulation, promoting better absorption and healing in the affected area. Precaution should be taken while using Pittakara drugs for *dhoopana* as its excessive use may lead to complications.

DISCUSSION :

In *Karna roga chikitsa*, *Sthanika upakrama* plays a crucial role in maintaining the normal functions of *Bhrajaka pitta*. Local treatments like *Snehana*, *Swedana*, *Poorana*, *Dhooma* and *Prakshalana* rely on the proper functioning of *Bhrajaka pitta* for effective absorption. *Karnapramarjana*, or aural cleansing, is the initial treatment for *karna rogas*, preceding medication administration. This process enables *vraha shuddhi* and *sheeghra vraha ropana*. *Karnaprakshalana*, or ear syringing, helps remove foreign bodies, fungal debris, and *karnagootha*. *Karnapoorana* involves filling the ear canal with medicated oil, *kashaya*, or *gomutra* to address conditions like *Karnanaada*, *Badhirya* and *Karnashoola*. *Karnapichu* is an alternative

treatment to *Karnapoorana*, suitable for all *karna rogas* where *Karnapoorana* is indicated. *Karnadhoopana*, or aural fumigation, is a *paschat karma* for *Karnapoorana* and *Karna Prakshalana*, used to treat *Karnashoola*, *Badhirya*, *Karnasraava*, and *Krimi karna*. Combining local therapies like *Sthanika abhyanga*, *Pinda sweda*, *Karna poorana*, and *Karna dhoopana* helps to balance multiple *Doshas*.

CONCLUSION :

In conclusion, the *sthanika upakramas* of *Karna Chikitsa* offer a comprehensive and holistic approach to the management of ear diseases, rooted in the ancient wisdom of *Ayurveda*. By exploring the principles and practices of *Karnachikitsopakrama*, we may uncover new avenues for the prevention and treatment of ear diseases, and gain a deeper appreciation for the wisdom of traditional *Ayurvedic medicine*. *Ayurvedic* formulations like *Karnachikitsopakrama* in the management of ear diseases and highlights the importance of integrating traditional knowledge with modern scientific methods to develop effective and safe treatment.

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