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REVIEW ARTICLE

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### *KARNASHUL & KARNAPOORAN- A CRITICAL REVIEW*

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#### ABSTRACT:

**Background:** *Shalakya tantra* is one among the 8 branch of *Astang Ayurved*, which deals with disease of Eye, Ear, Nose, Throat and Head. Where 76 disease of eyes, 18 disease of nose, 28 disease of ear, 65 disease of oral cavity, 11 disease of head described. From 28 disease of ear, *Karnashul* is one which affects person of any age from child to advanced years, But the causes are varies person to person. *Karnashul* is very disturbing and make that person very uncomfortable. According to Ayurveda origin of pain mainly due to vitiation of *Vata Dosha* association with other *Dosha s*. According to Morden science causes of ear aches are due to local and referred, its managements is specific depends upon cause or general management consist of administration of analgesics, antibiotics and anaesthetic drops But it has its own side effects if administrated for long time. In Ayurveda various treatment mentioned, but *Ghrut Pan* and *Rasayan Aushadhi Sevan* are applicable to treat all 28 type of ear disease. *Karnashul* can be managed by *Karnapooran* i.e *Dipika Tail* which is helpful to reduce the pain.

**Material & Method:** Appropriate Ayurveda and Modern literature, obtainable information on internet etc. were explored. **Conclusion:** Avoid *Nidan* of *Karnaroga* is helpful to provide healthy ear and for disease ear *Samanya Chikitsa* like *Snehan*, *Swedan*, *Virechan*, *Nadi Swedan* are also described which can be adopted.

**Key word:** *Karnaroga*, *Karnashul*, ear diseases, otalgia, *Karnapooran*, ear filling

## INTRODUCTION:

*Shalakyā*<sup>[1]</sup> is one among the 8 branch of *Astang Ayurveda*<sup>[2]</sup>. Which deals with the disease of most precious sense organs (i.e. Eye, Ear, Nose, Throat, Mouth and Head). Where 76 disease of *Netra*<sup>[3]</sup>, 18 disease of *Nasa*<sup>[4]</sup>, 28 disease of *Karna*<sup>[5]</sup>, 65 disease of *Mukh*<sup>[6]</sup> and 11 disease of *Shir*<sup>[7]</sup> described. From 28 disease of *Karna*<sup>[8]</sup>, *Karnashul*<sup>[9]</sup> is one which affects person of any age from child to advanced years especially seen more in children but its causes varies person to person and sometimes Hearing impairment may be seen associated with *Karnashul*. *Karna* is the seat of *Shravanendriya*<sup>[10]</sup>, *Karnashul* is the separate disease entity according to Ayurved, but it is one of the symptoms according to modern otology.

In Modern medical science Otolgia<sup>[11]</sup> (Earache) can be co related with *Karnashul*. Its causes are local and referred <sup>[12]</sup> and its management is specific depends upon cause or general management which consist of administration of analgesics, antibiotics and anaesthetic drops (i.e Ofloxacin etc.)<sup>[13]</sup> But it has its own side effects if administered for long time. So apart from this Ayurveda having several type of treatment i.e *Ghrīta Pan*, *Rasayan Aushadhi Sevan*<sup>[14]</sup> and *Karnapooran* which can be helpful to treat *Karnashul*.

## KARNA ROGA NIDANA:

*Karnagat Roga Samanya Nidans* mostly having *Vata prakopak* features. So *Karnashul* occurs in early stage of mostly *Karnagat roga*. Later on other *Dosha* also contributing in vitiation of *Vata Dosha* and create rest of *Karnagat Roga*.

## SAMANYA NIDAN<sup>[15]</sup>:

- *Avashyay*
- *Jal krida*
- *Karna kandu*
- *Shashtra Mithya yog*
- *Pratishyay*

## SAMPRAPTI OF KARNASHUL:

In *Karnashul*, the term suggests earache. *Nidana*, particularly *Vihara*, causes an elevation in *Vata dosha* in the ear. According to *Ayurvedic* theory, unhealthy aspects occur when a person consumes an excessive amount of *Karnagat Roga Nidana* and then *Karna Pradesh Sthita Vata* becomes vitiated, then it is encircled by *Vata* and other *Doshas*, and this encircled vitiated *Vata Dosha* eventually leads to *Vimarg Gaman* of *Dosha*, which produces severe agony in the ear known as *Karnashul*.<sup>[16]</sup>

## CHIKITSA:

In *Karnagat Roga Samanaya Chikitsa* are like *Ghrīta Pan* and *Rasayan aushadhi sevan*<sup>[17]</sup>. Acharya mentioned various *Aushadhi Siddha Tails* and other preparations for *Karnapooran* in *Karnashul Chikitsa*, such as

*Ghrit, Swaras, Kwath, and Asta-Mutra.* <sup>[18]</sup>

Because the core cause of *Karnagata roga* is *Shabdavaha strotas* and the *dosha* primarily engaged is *vataj* with *Tridosh Aavrut*, *Karnapoorana* is the treatment of choice to address the fundamental cause of *Karnashul*. So *Karnapooran* can be *Karnashul's Vishesh Chikitsa*.

#### **KARNAPOORAN:**

*Karna* means ear and *Pooran* mean filling. So it is a process in which the ear is filled with medicated *Taila, Mutra, and Svarasa*, etc. for treatment of various *Vyadhis*. Acharya Charak said that those who practice *Karnapoorana* daily do not suffer from *Vataja Karna Roga, Badhira* (deafness), *Manya* and *Hanu Roga*.<sup>[19]</sup> Acharya Sushruta described it as the treatment of *Hanu, Manya Shirah*, and *KarnaShoola*.<sup>[20]</sup> Vagbhata explained that it is part of *Dincharya* and should be followed if one wants to stay healthy.<sup>[21]</sup>

According to Ayurveda, it is not only used to cure diseases but also as part of a healthy lifestyle. In Ayurveda, diseases of the ear, nose, and throat are classified and numerous treatment regimens are outlined in *Urdhavajatrugata Vikara*. It involves surgical techniques, medicines, and various procedures such as *Karnapoorana, Akshitarpana, Nasya*, etc. Because of the Wide range of causes, therapy should likewise be varied.

*Karnapoorana* not only treats diseases but also helps to preserve the health of the Ear, Neck, and Head. Ayurveda cures diseases using *Dosh vikruti Avastha*<sup>[22]</sup>, which are impacted by a variety of elements such as *Vaya, Bala, Ahara* etc<sup>[23]</sup>.

In Ayurveda, *Vata* is regarded as the most significant of the three primary *Dosha*s<sup>[24]</sup>. *Snehana* procedures are best for treating *Vata*. This *Snehana* is divided into two parts: *Bahya* and *Abhyantara*<sup>[25]</sup>. *Karnapoorana* is a kind of *Bahya Snehana* <sup>[26]</sup>. *Karnapoorana* drugs are chosen based on disease, *Dosha, Prakriti, Awastha*, and *Desha* etc Time and duration are also according to *Dravya* and *Vyadhi*. *Karnapoorana* is highly significant in healthy people since it is a part of *Dinacharya*<sup>[27]</sup>. *Karnapooran* should not be performed in the conditions like a perforated tympanic membrane, CSOM, Cholesteatoma because it may lead to complications as it is difficult to make complete sterile conditions.

Drugs to be used for *Karnapoorana* are selected on the basis of disease. Different kinds of *Taila, Mutra*, and *Svarasa*, etc. can be used. Some of the drugs mentioned in Samhitas especially for *Karnapoorana* <sup>[28]</sup>

- **Mutra:** There is 8 type of *Mutra* (*Ashtamutra*) explained in Samhitas that are of medicinal use. Acharya Sharangadhra explained that all these

types of *Mutra* can be used for *Karnapoorana* alone or with other drugs.

- **Sneha:** *Deepika Taila, Katu Taila, Bilva Taila* are some of *Snehana Dravya* used for *Karnapoorana*.
- **Svarasa:** *Arkankura svarasa, Adraka svarasa, Shigru Patra Svarasa, Moolaka Patra Svarasa* etc.

❖ **Time of the *Karnapoorana*:**

*Karnapooran* Time is based on the drug utilised. *Karnapoorana* is done after *Suryasta* if it is conducted with *Sneha Dravya*. And when *Svarasa* and *Mutra* are employed, they are done in the morning before eating.<sup>[29]</sup>

❖ **Duration of the *Karnapoorana***<sup>[30]</sup>

- 100 *Matrakala Karna Roga*
- 500 *Matrakala Kantha Roga*
- 1000 *Matrakala Shiro Roga*
- In painful conditions duration is until pain resides.

❖ **PROCEDURE OF *KARNAPOORAN*:**

*Karnapooran* mainly includes:

1. *Karna Abhyang*
2. *Baspa Sweda*
3. *Aushadhi Siddha Tail Pooran* in *Karna*.

*Karnapooran karma* is divided into three parts *Poorva karma, Pradhana karma, Pashchata karma*.

***Poorva karma:***

This part includes the preparation of the individual and collection of necessary material.

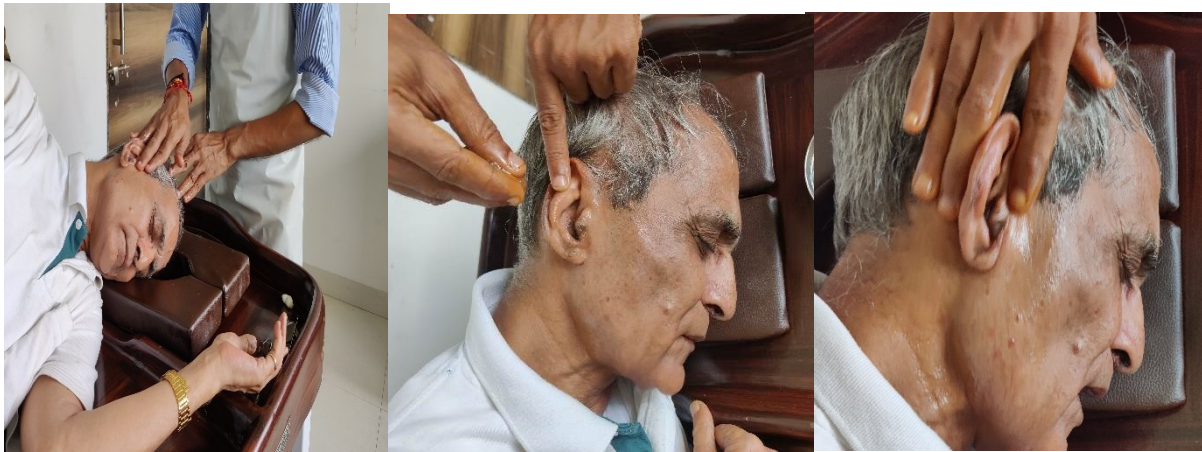
**Material enquired:** *Abhyanga* table, medicated *Taila/Svarasa/Gomutra*, dropper, cotton, cotton buds, stove, towel, etc.

Preparation of the patient includes written consent and give brief information about the procedure, massage of ear pinna, the surrounding area of the ear, head, and neck.

Indication and contraindications of the procedure should be kept in mind while performing the procedure.

***Pradhana karma:***

Position of the patient: *Karnapooran* is performed in lying down position. If *Karnapooran* is performed in the right ear than the patient should lie down in the left lateral position. Fomentation of the ear is performed. The ear of a patient is straightened and then lukewarm *Mutra/ Svarasa/ Taila* is poured in the ear. It is kept in the ear according to the duration given for specific diseases.



**Image 1 KARNA ABHYANG**

**Image 2 & 3 KARNAPOORAN**

**Mode of action of *Karna Abhyang* (Massage of Ear):**

- Massage of the body with the *Tail*, *Ghrit* in the same direction called *Abhyang*.
- *Abhyang* helps the drug to enter in viscera, tissue and dilute the accumulated toxin.
- For *Karna Abhyang* mostly *Til tail* can be used.
- *Til tail* having Properties like : *Vyavayi*, *Vikasi*, *Sukshma*, *Vishada*, *Guru*, *Sara*, *Ushna*, *Veerya*, *Madhur*, *Vipaka* <sup>[31]</sup> which mainly acts on vitiated *Vata Dosha* and pacifies pain and normalizes its function.

**Mode of action of *Bashpa Swedan* (Sudation Therapy):**

- *Swedan* having properties like: *Ushna*, *Sara*, *Snigdha*, *Shukshma*, *Sthira* *Guna*

this properties helps in quicker absorption of oil in to the ear and helps in *Vata Shaman*, improves blood circulation and gives strength to the ears.

**Mode of action of *Karnapooran* (instillation of medicated oil into external auditory canal):**

- Ears said to be the seat of *Vata Dosha*.
- *Karnashool* is mainly due to vitiation of *Vata Dosha*.
- *Karnapooran* does the *Vata Shaman* and in addition medicine is used Luke warm so *vata* is eliminated by *Ushna Guna* and also removes the Aavran of *Dosha*.

**For An Example:**

***Deepika Taila*<sup>[32]</sup> :**

Aacharya Shushrut Described *Dipika Tail* in *Karnashul* and clearly point out that it has

properties which immediately acts on Vitiated *Vata Dosha* and subside the pain.

#### **Probable mode of action of *Dipika Tail***

#### ***Karnapooran* in *Karnashul*:**

In *Karnashul* Mainly *Vata Dosha* got aggravate and encircle with other *Dosha* and

produce pain in ear. Instillation of Luke warm *Dipika Tail* in *Karna* will help to subside the pain with *Madhur Ras*, *Laghu guna*, *Ushna Virya* and *Katu Vipaka*.

**Table 1: Properties of *Dipika Tail*:**

Dravya	Rasa	Guna	Veerya	Vipaka	Karma
Bilva	Madhura	Laghu	Sheet	Madhura	Tridosha ghna
Agnimanth	Katu , Tikta ,Kashay	Laghu , Ruksha	Ushna	Katu	Kapha – Vata Hara
Shyonak	Tikta ,Kashay	Laghu , Ruksha	Sheet	Katu	Kapha Pitta Shamak , Shoolhara
Patla	Tikta ,Kashay	Laghu , Ruksha	Anushna	Katu	Tridoshhara
Gambhari	Madhura, Katu , Tikta ,Kashay	Guru	Ushna	Madhura	Kaphahara, Pachan , Pittahara

#### **CONCLUSION:**

In *Karnashul*, mostly *Vata Dosha* became vitiated and encircled by *Vata-Pitta-Kapha* and *Rakta Dosha*. *Karnashul* was associated with Otalgia at Morden Medical Science, and patients were provided analgesic drops, but they could not be taken for an extended period of time due to side effects, as well as frequent pain attacks and hearing impairment. After that, there is no option for pain management, however in Ayurveda, there are various drugs specified for

*Karnashul*, including *Karnapooran*, which may be used to alleviate the pain of *Karnashul*.

*Karnapoorana* is one of the most essential techniques used to treat ear disorders. Prevention is given top priority in this period since lifestyle is flawed, leading to early ageing and weakening sense organs. *Karnapoorana* protects the ear from these early signs of ageing. *Karnapoorana* is a simple and cost-effective ritual.

*Karnapoorana* is significant since it affects all three components of the disease:

prevention, *Shodhana*, and *Shamana*. The use of various *Dravya* for it results in multidimensional qualities that act on all three *Doshas*. It gets rid of *Mala Sanga* and cleans *Srotasa*. It also offers strength due to the *Balya* quality of the drugs employed. When treating various disorders, different medications should be utilised based on *Dosha* predominance. As a result, it accomplishes critical operations using simple techniques. *Pathya Palan* is just as essential as medicines and *Kriyakaalp*. In *Karnashul*, the patient was instructed to discontinue the *Nidan Sevan* of *Karnagat Roga* as mentioned in the Samhita.

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