



ISSN 2456-3110

Vol 6 · Issue 3

May-June 2021

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

# Fundamental study of *Karnaroga Samanya Chikitsa* w.s.r. to *Karnasrava*

Shradha Pandagale<sup>1</sup>, Nilakshi Pradhan<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, II<sup>nd</sup> year, Dept. of Shalakyatantra, Sumatibhai Shah Ayurveda Mahavidyalaya, Hadapsar, Pune, Maharashtra, India.

<sup>2</sup>Principal, Head of Department, Dept. of Shalakyatantra, Sumatibhai Shah Ayurveda Mahavidyalaya, Hadapsar, Pune, Maharashtra, India.

## ABSTRACT

*Karnasrava* is a common disease in which discharge through ear is routinely reported. *Vata* vitiated by various *Hetus*, enters in *Karnasrotas* through *Karnasiras* and induce *Karnarogas*. *Acharya Sushruta* have explained the general mode of treatment i.e., *Karnaroga Samanya Chikitsa* in case of *Karnasrava*. The importance of *Karnaroga Samanya Chikitsa* is its approach towards both preventive and curative aspects of disease. The common treatment principle for all *Karnaroga* is *Grutapana*, use of *Rasayana*, *Brahmacharya*, *Avyayama* (avoid exercise), *Shirasnana* (head bath) and *Atibhashya* (excessive speaking). *Rasayana* represents the basic approach of *Ayurveda* which comprises preventive, promotive and curative aspect of health. *Ghruta* is a *Yogawahi* and follow *Sanskara* in addition to these acquired properties and also capable of retaining its own properties. So *Ghrutpana* is effective. *Brahmacharyapalan* is like *Sadvrittapanan* and is equals to *Rasayana* effect. *Vyayama* leads to vitiation of *Vata* as *Karna* is *Sthana* of *Vata* and exercise causes *Kshayaj Samprapti* hence it is important to avoid exercise in *Karnasrava*. In *Shirasnana* (head bath) water enters in EAC. It changes the PH of meatus skin from acid to alkali, which favours the growth of pathogens. *Atibhashya* (excessive speaking) causes *Vata Prakopa* and *Vataprakopa* is basic *Samprapti* for *Karnasrava* as the preventive aspect, avoidance of excessive speaking is necessary.

**Key words:** *Karnasrava*, *Karnaroga Samanya Chikitsa*

## INTRODUCTION

The diseases and management of Ear, Nose, Throat, Tooth and Eyes are explained in an *Anga* of *Ashtang Ayurveda* is called as *Shalakyatantra*. The disorders of *Karna* have been described by all *Acharyas*. *Charaka* has subdivided the *Karnarog* into four group based on

predominance of *Dosha*. *Karnasrava* explained as a symptom under 4 *Karnaroga* due to variation of different *Dosha*.<sup>[1]</sup> *Acharya Sushruta* has described 28 ear diseases in *Karnarogvigyniyam*. *Acharya Sushruta* has explained *Karnasrava* as a disease.<sup>[2]</sup> *Madhukosha* explain the *Karnasrava* with more elaboration and properly correlating the etiology and types of secretion.<sup>[3]</sup>

*Ayurveda* classics described three condition which causes chronic discharge from ear namely *Karnasrava*, *Putikarna*, *Krimikarna*. The general cause of *Karnaroga* explained by *Acharya Sushruta Pratishaya* or common cold, *Sheeta Vhara* or exposure to cool environment *Jalkrida* or swimming, *Karnakandu* or scratching ear, *Shabda- Shashtra Mithyayoga* i.e listening to high sound frequencies and other general cause of *Vata* aggravation.<sup>[4]</sup> *Vata* vitiated by above mentioned various *Hetu* enters *Karnasrotas* through

### Address for correspondence:

Vd. Shradha Pandagale

Post Graduate Scholar, II<sup>nd</sup> year, Dept. of Shalakyatantra, Sumatibhai Shah Ayurveda Mahavidyalaya, Hadapsar, Pune, Maharashtra, India.

E-mail: shradhapandagale018@gmail.com

Submission Date: 12/05/2021 Accepted Date: 17/06/2021

Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

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*Karnashira* and induce *Karnarogas*. *Sushruta* suggests specific *Samprapti* for *Karnsrava*.<sup>[5]</sup> Head injury or immersion in water or suppuration of *Vidradhi* causes purulent discharge from *Vata* afflicted ear and the condition is called *Karnasrava*.<sup>[6]</sup>

The thought is based on different fundamental principles of Ayurveda. In the view of preventive and curative therapy our *Acharya* have mentioned general line of treatment for *Karnarogas* includes *Rasayana*, *Ghritapana*, *Bhramacharya*, *Aavyama*, *Shirasana* and *Khathanam*.<sup>[7]</sup>

### AIM AND OBJECTIVE

A detail review of *Karnaroga Samany Chikitsa* in *Karnasrava*.

### MATERIALS AND METHODS

Ayurvedic and Modern literature related to *Karnasrava*, *Ghritpana*, *Rasayana* were thoroughly reviewed, collected, analyzed and presented.

#### *Gritapana*

*Karna* being one of the *Adhithana* of *Vata Dosha*. *Karnasrava* causes vitiation of *Vata Dosha*. *Ghritpana* becomes important to control the localized and systemic increased *Vata Dosha* because *Ghruta* having *Madhur Rasa*, *Sheet Virya* and *Madhur Vipaka* results *Vata Shaman*. Also, *Ghruta* having property of *Samskaraya Anuvartanatva* when processed with *Vatashamak* drugs become more effective and potential to control vitiated *Vata*. So the *Ghritpana* become base line of treatment for *Karnasrava*.

#### *Rasayana*

*Rasayana* is one of the important preventive measures which improve immunity and perform many vital functions of body.<sup>[8]</sup> *Rasayana* drugs act inside the human body by modulating the immunity system and are rich source of antioxidants. The present lifestyle is very much responsible for the *Tridosha* imbalance along with *Dhatu* distribution. The basic *Samprapi* of *Karnasrava* based on imbalance of *Vata* and *Kapha Dosha*. *Rasayan* improve moment by correcting *Vata Dosha* also improve metabolism through balancing of and improve growth and

protection mechanism by correcting *Kaphe Dosha*. Specific *Rasayana* stimulates and nourish respective *Dhatu*s. Various oral drugs formulations like *Rasnadi Guggula*, *Sarivadi Vati* used in management of *Karnasrava*. *Dalhana* advised *Rasayana* i.e., food along with or prepared with *Mansrasa* instead of *Rasayana*. The need of *Rasayana* becomes essential to increase the essence of each *Dhatu*.

Ear is functionally predominated by *Akasha Mahabhuta* is explained in organ ear i.e. *Shrotrendriya* also *Guna* of *Akasha Mahabhuta* is *Shabda* whose base is *Shrotrendriya*. We can say that when there is space there is *Akasha Mahabhuta*, we can see *Akasha Mahabhuta* in ET Tube etc. So that alterations to the function of the ear can also be interpreted in terms of abnormality of underline constituent *Mahabhutas*. Imbalance regarding the space for accommodation affects the functional activity of organ. In *Karnasrava* due to production of pus or water discharge, the free space for *Shabdavan* minimizes and resulting in symptoms like difficulty in *Shabdagrahana*, *Gurutva* and *Shabda*. *Akasha* has already formed by dominant *Sattva Guna*. Deformity happens when *Sattva Guna* un-equilibrium in the level of *Sattva Guna*. So, our aim is to increase *Sattva Guna* to treat that organ. *Ghritapana*, *Rasayana* and *Bramhacharya* and *Akathanam* are ways to increase *Sattva Guna* and thus they are helpful to correct the *Karnsrava*.<sup>[9]</sup>

#### *Aavyama*

*Karna* is a *Sthan* of *Vata*. In *Karnasrava*, *Vatas Prakopas* seems to be chief cause. *Vyayama* leads to vitiation of *Vates Dosha*. It aggravates *Vata*, hence it is important to avoid *Vayayama* in *Karnasrava*. *Vyayama* is contradicted in vitiated *Vata-Pitta* disease.<sup>[10]</sup>

#### *Shirasnan*

In *Shirasnan* i.e., immersion in water or under water diving water enters in External acoustic canal. This is *Sheeta* in property leads to *Kapha* vitiation. Spending more time in water causes *Vata* vitiation too. Water enters in EAC also cause moisture of wax. The defense mechanism of cerumen has bacteriostatic property and insect repellent become derangement. also, it

changes pH of meatus skin from acid to alkali which favors the growth of pathogen trauma can result from scratching the ear canal with unskilled instrument to remove F.B., vigorous cleaning of ear canal break the continuity of meatal lining after swimming already macerated meatal skin sets the ground for organism to invade.<sup>[11]</sup> So the avoidance of *Shirasnan* is a preventive measure for *Karnasrava*.

### Aatibhashaya (excessive speaking)

It causes *Vata Prakopa* and *Vataprakopa* is basic *samprapti* for *Karnasrava*. As the preventive aspect, avoidance of excessive speaking is necessary. *Shabdamithyog* is one of the causes of ear disease.

### CONCLUSION

Importance of *Ayurveda* in global scenario is because of approach towards positive lifestyle. It deals with both preventive and curative aspect of Disease. *Bhramachrya*, *Rasayana*, *Ghritapana* should be follow to enhance resistance towards *Karnasrava* and improve immunity system. *Shirasnana*, *Aatibhashaya*, *Aavyayama* like *Nidanas* or which aggravate the *Dosha* should be avoided. These are the preventive measures to be adopted according to different stages of *Karnasrava*. So we concluded that during practice *Vaidyas* should consider *Ghritapana*, *Rasayana* as main elements of treatment and advice *Shirsnana*, *Atibhashya*, *Avyayama* to patient for regular part of *Dincharya*.

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**How to cite this article:** Shradha Pandagale, Nilakshi Pradhan. Fundamental study of Karnaroga Samanya Chikitsa w.s.r. to Karnasrava. J Ayurveda Integr Med Sci 2021;3:113-115.

**Source of Support:** Nil, **Conflict of Interest:** None declared.

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