SIGNIFICANCE OF KRIYAKALPAS IN THE MANAGEMENT OF KARNA ROGAS

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ABSTRACT:
Karna is one among the nine bahya srotas and is considered as one among the five sensory organs. It is known as shrotrendriya. Main function of the ear is perception of sound along with maintaining the equilibrium of the body. In all kind of karna rogas kriya kalpa are useful. Our Acharya’s are explained many procedures for karna roga like karna prakshala, karna pramarjana, karna dhoopana, and karna poorana kavala and gandoosha. Shalakya tantra refers to the kriya kalpa where kriya means unique therapeutic method and kalpa means medicinal formulation such as swarasa, kwatha, kalka, used in treatment.

Key words: Karna, Shrotrendriya, Kavala, Gandoosha, Kwatha.

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INTRODUCTION:
Ayurveda has originated along with the birth of this universe. It is an eternal science. Man has been searching for miraculous cures and answers for various ailments that he suffers from, since the dawn of civilization. This Ayurveda mainly studied under eight branches which are considered astangas, shalakya tantra.
is one among them, and it deals with Urdhwanga chikitsa which includes Netra roga, Karna roga, Nasa roga, Shiro Roga, Mukha roga, Danta roga, Gala roga etc. along with their management. Karna is one among the panchendriyas. There are various diseases affecting the ears. As a preventive therapy our acharyas have mentioned karna abhyanga and karna poorana, i.e. application of oil and filling it with oil in Dinacharya (daily regime). One who does not indulge in such regimen is sure to be afflicted by the diseases of the ear. Thus importance should be given to karna and karna rogas. Our acharyas are explained about kriyakalpas in karna rogas which are, Karna pramarjana is the first treatment for karna roga before application of medicine. After removal of karnamala, medicine should be applied. Pramarjana is done with shalaka yantra is well and good. Karna prakshalana is correlated to ear syringing /ear toileting, irrigation of ear with Oushadhayukta jala /kashaya. Karna poorana is comes under vichara sneha which means the different special method of administration of sneha dravya to achieve the sneha effect. It is also called as karna tarpana because it is used in swastha purusha to nourish the ear and to prevent the ear diseases. Karnapichu it is an alternative treatment to karnapoorana, karna pichu is the procedure basically evolved from the concept of shiropichu a type of moordni taila. Pichu varti is cotton swab soaked in medicated drugs, particularly in taila ,then it is placed in karna. Karnadhoopana (Aural fumigation), in vrana chikitsa dhoopana is one of the shashti upakrama. It is paschat karma for karna poorana and karnaprakshalana.

1) Karna pramarjana: Nirukti: Cleaning the ear with the help of kaarpasa pichu or kavalika is known as pramarjana.

pramarjana is the first treatment for karna roga before application of medicine. After removal of karnamala, medicine should be applied.

Benefits of karna pramarjana:
- Vrana shuddhi
- Sheeghra vrana ropana.

2) Prakshalana:
Karna Prakshalana is a technique of ear toileting with various liquid drugs like decoction, fresh juices and oil. Decoction like Surasadi Gana and Rajvrikashadi Gana these drugs are known to be best for cleansing ear.

Nirukti: Irrigation of the ear /washing with Oushadhayukta jala /kashaya.

Indication:
- In blunt foreign body,
- Karna goothaka,
- Dried fungal debris,
- Epithelial debris,
- In case of ear discharge.

Contra indications:
- Tympanic membrane perforation,
- Acute inflammatory condition,
- Hygroscopic foreign body,
- Sharp foreign body.

Yogas:
1. Thripala kashaya
2. Sukoshnambu

3) Karnapoorana
Is made up of two words Karna and Poorana. Karna means ear and Poorana mean filling. So it is a process in which the ear is filled with medicated Taila, Mutra, and Svarasa, etc. for treatment of various karna Vyadhis.

Indications:
Different diseases related to the ear, head, and cervical spine may be effectively treated by the Karnapurana/ Karna Abhyanga and the same are listed below.
- Vataja Karnaroga
- Karnashula
- Badhirya

[1] Acharya Charak said that those who practice Karnapoorana daily do not suffer
from Vataja Karna Roga, Badhirya (deafness), Manya and Hanu Roga.


[3] Vagbhata explained that it is part of Dincharya and should be followed if one wants to stay healthy.

**Contraindications:**
In the conditions like a perforated tympanic membrane, CSOM, Cholesteatoma Karnapoorana should not be performed because it may lead to complications as it is difficult to make complete sterile conditions.

**Drugs**
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 are:

**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 yogas used in karnarogas,**
- Deepika Taila,
- Katu Taila,
- Bilva Taila.

**Svarasa yogas used in karna rogas,**
- Arkankura svarasa,
- Ardraka svarasa,
- Shigru Patra Svarasa,
- Moolaka Patra Svarasa etc.

Time of the Karnapoorana: Time is divided according to the substance used.
If Karnapoorana is performed with
- Sneha Dravya - performed after Suryasta.
- Svarasa and Mutra - performed in the morning before taking meal.

**Duration of the Karnapoorana**

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

4) **KARNAPICHU:** There are many references available regarding pichu in Ayurveda but the description of karna pichu is very less. Pichu varti is a cotton swab soaked in medicine, particularly taila. When it is placed in karna, the procedure is called karnapichu.

**Nirukti of pichu:**
- "Pechatiti Pichu" - that which spreads is called as pichu.
- "Pichu sthoola kavalika" - A thick swab or a cotton pad is called pichu.

Acharya Vagbhata mentioned karna pichu varti in the treatment of pakwa karna. He told that the puss 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. Similar explanation is available in karnaroga pratishedha adhyaya of Chikitsa Manjari (an ancient Ayurveda text in Malayalam). Sharangadhara mentioned Shiro pichu as a part of moordha taila in the management of all kinds of shiroroga including karna, nasa and anya roga.

**Indications:**
All karnarogas where Karnapoorana is mentioned for treatment.

**Contraindications:**
It should not be administered without performing karna pramarjana and puya nirharana.

**Dharana kala:**
Depending on condition and severity of disease it can be changed once or twice daily.

Benefits of karnapichu:
This is easy to administer and cost effective.

The procedure is not messy and is well accepted by patients.

5) **Karna dhoopana:**

It is the paschat karma for karnapoorana and karna prakshalana.

**Indications:**

- Karna shoola,
- Pranada,
- Badhirya,
- Karna kshweda,
- Karnasraava
- Pootikarna,
- Krimi karna

**OBJECTIVES:**

To know the proper procedure of karna kriyakalpas.

**METHODS AND MATERIALS:**

1. Main aim of the study is to evaluate the local therapeutic procedure and its simple applicability
2. There are many people suffering from karnarogas and at present there is no effective treatment for the same in other system of medicine.

So it is essential to evaluate effective medicine from our science.

**DISCUSSION:**

Management is described as part of three common diseases with chief symptom as discharging ear. The main protocol of treatment is same as that of wound management, which includes various measures to keep area dry, clean, clear of microbes and providing ideal conditions for healing. Various procedures described in Ayurveda for the management of discharging ear, fulfill these requirements of wound management.

Furthermore Shirovirechana is postulated as first procedure for managing karnasrava, which give the insight of treating CSOM from its primary origin site. As in most of instances discharging ear is preceded by upper respiratory infection, shirovirechana prevents respiratory infection and also help in decongesting eustachian tube and increasing middle ear aeration as well as immunity.

Other procedures described in ayurvedic classics are mainly achieving local toileting, control of infection by their anti-infective potential and relieving local congestion.

Moreover, drugs used in various local procedures pacify Dosha vitiates at local site. Karnapramarjana is nothing but dry moping, it is first treatment in karna rogas before application of medicine, by this we can do vrana shuddi, sheeghra vrana ropana. Karnapralshalana is ear syringing/ear toileting by this we can remove blunt foreign body,dried fungal debris,karnagootha,karnapoorana is ear canal filling with medicated oil or kashaya or gomutra in the condition of karnanaada ,badhirya, karnashoola etc. Karnapichu it is alternative treatment for karnapoorana, which is usefull in all karna rogas where karnapoorana is mentioned for treatment ,this is easy to administer and well accepted by patient. Karnadhoopana is aural fumigation , in vrana chikitsa dhoopana is one among shashti upakrama, it is the paschat karma of karnapoorana and karna prakshalana, this is indicated in karna shoola, badhirya, karnasraava, krimikarna , etc. so by this we can treat all kind of karnarogas with the help of kriyakalpa procedures.

**Conclusion:**

Acharya Sushrutha, Acharya Vagbhata and Acharya Sharangadhara have explained kriyakalpas in netraroga as a separate chapter
but kriyakalpas in karnagata roga been not explained as a separate chapter by any of the Acharyas. These karnagata roga kriyakalpas broadly used in clinical practices. these procedures are made easy to practice and gives immediate relief in all karna rogas. Hence these kriyakalpas are practised in hospitals and clinics to gain the good experience and knowledge.

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