

A Pilot Study on Concept of *Karnya*: A Literary Review

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Abstract

The ear is one of the seats of sense organs and it has two main functions. First, to sense hearing and secondly to sense the equilibrium and motion of the body. Ear is also known as *Śabdēndriya* (organ of sound perception). The ear is originated by the *Ākāśabhūtais*. According to *Suśrutha Samhitha* there are 28 types of *Karna Rogas*. Authentic classics have mentioned lot of drug recipes for the management of all kind of ear diseases. Principles of *Karna Roga Cikitsa* are further divided into two parts viz., external and internal. External treatments are also known as *Karna Kriya Kalpa* and internal treatments are drinking Ghee⁸ and *Rasāyana* (Rejuvenation therapy). The purpose of this review is to study properties of herbal drugs which were mentioned in main Ayurveda classics for the treatments of *Karna Roga* and to get an idea about the term *Karnya*. Among all the authentic classics *Vrudattraya*, *Laghuttraya* (except *MādawaNidana*), *Chakkradatta*, *BhaisajyaRatnāvali* and *Yōgaratnākara* were selected for this review and only herbal drugs mentioned in these classics were selected. Most of the herbal drugs mentioned were isolated and identified with respect to their properties such as *Panchapadārta* and *DōśaKarma*. According to the findings 67.85% drugs were *KatuRasa*, 50.0% drugs were *TiktaRasa* and 42.85% drugs were *MadhuraRasa*. Selected drugs contain 46.42% *Laghu Guna* and 50.0% *Guru Guna*. *Uśna Virya* is 66.66%. *KatuVipāka* 67.85% and *Kapha Vāta sāmaka* 74.07%. According to the reference *Karnya* has been defined as “suitable to the ear”. Therefore drugs which are used in *Karna Roga* (*Karnya Dravya*) should have above properties. It can be concluded that *Karnya* is a term used to describe *Karnya Dravya* belonging above properties.

Keywords

Karnya, Panchapadārta, KriyaKalpa, Ākāśabhūta



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INTRODUCTION

Ear is also known as *Śabdēndriya* (organ of sound perception). The *Śabdēndriya* is originated by the *Ākāśabhūtais*. *Akasa bhuta* is predominant of *Satva Guna*. In *Ayurveda Indriya* (sense organs) and *Indriyārtha* (objects of the sense organs) are described as *bhauthika* (composed of *panchabhutas*) (primary elements). The *indriase* refers mainly to *panchabhuddi indriya* (*jnanendriya*- sense organs) and seats of sense organs viz., ears, eyes, skin, nose and tongue. *Indriyārtha* (objects of sense organs) are sound, touch, form, taste and smell. *Srotra* (ears) can only grasp *sabda* (sound) and not any other sense similarly with other sense organs.¹

Karna Roga nāma, sankhyā- names and number of diseases

Karnasūla, *Pranāda*, *Bādhirya*, *ksveda*, *karnasrava*, *karnakandu*, *karnawrcha*, *krimikarna*, *karna pratinaha*, two kinds of *vidradhi*, *karnapāka*, *Putikarnna*, four kinds of *karna arśas*, seven kinds of *karna arbuda*, and four kinds of *karna śopa* – are the twenty eight diseases of the ears.²

Vata localized in the ear is associated with other *dośas* and moves in wrong directions giving rise to severe pain in the ears which is difficult to cure. This is known as

Karnasūla. When it gets moving in wrong paths (*Vāta* aggravated) it occupies the *śabdvahānādī* (channels purveying sounds), then the person hears many kinds of sounds. This disease is called *Karna pranāda*. When the same (aggravated *Vāta*), associated with *kapha*, stays in *śabdavaha sirā* (blood vessels supplying the sound canals) it produces *Bādhirya* (deafness) in the person who does not take treatment early. Due to exertion, depletion of tissues, ingestion of dry and astringent food, after effect of purgation to the head and indulgence in cold (foods and activities), *Vāta* gets aggravated and localized in the sound passage and give rise to hearing of more sounds (constant sound in high pitch) in the ears; this is known as *Karna ksveda*. Due to injury to the head, immersing in cold water to ripening (suppuration) of *Vidradhi* (abscess inside the ear) ear becoming vitiated by *Vata* exudes pus this is called *Karna srāva*. *Kapa* accumulating greatly in the passages (orifices) of the ear produces severe itching this is known as *Karna kandu*. *Kapa* getting dried by the heat of the *pitta* gives rise to *Karnaguthaka* (hardened) ear wax. Ear wax getting liquefied begins to flow out from the nostrils and gives rise to many diseases of the head; this is known as *Karna pratināha*.

When *jantu* \k_rimi (bacteria virus etc.) develop or when the flies deposits their young ones (larvae or maggots) which adhering inside, block the passage of sound; this disease is called as *Krimikarnaka Vidradhi* (abscess) is produced either by the effect of injury or aggravation of *dosās*, reddish-yellow or mild red colored blood flows out from the ear accompanied with severe pain, feeling of hot air coming out, burning sensation and sucking pain. This disease is known as *Karna vidradhi*. Aggravated *pitta* gives rise to suppuration and exudation inside the ears, which is known as *karna pāka*. *Kapha* accumulated in the passages of the ears, becoming liquefied by the heat of *pitta*, gives rise to flow of thick, bad smelling exudation from the ear; this disease is known as *pūtikarnaka*.³

According to *charaka samhita*, four Ear diseases have been mentioned. Those are *vatika*, *paittika*, *kapaja* and *sannipathika*, (which is caused by the simultaneous aggravation of all three *dosas*). Tinnitus, excessive pain, drying of ear wax thin discharge and inability to hear are the signs and symptoms of *vatika* type of ear diseases. Edema, Redness, ulceration and yellow as well as putrid discharge are the

signs and symptoms of the *paittika* types of ear diseases. Defective hearing itching stiffness edema white and unctuous discharge and dull pain are the signs and symptoms of the *kapaja* types of ear diseases. If the ear diseases are caused by aggravation of all the 3 *dosas* it is called as *sannipathaja* (simultaneous).⁴ Diseases of the ear lobe are mentioned in the *susrutha samhita* in details.⁵ and also *karna vyadhi bandha vidi*, *sandhanaanahartha* and Treatments of complications can be seen.⁶

Sāmānya cikitsā.- general treatments.

General treatments for the diseases of the ear drinking Ghee⁸, *Rasāyana* (Rejuvenation therapy), avoidance of physical exercises and bath on the head maintaining celibacy (avoiding copulation) and not speaking too much.⁷ *vamana* therapy nasal therapy, smoking therapy and bloodletting are helpful measures in case of ear diseases. Similarly maintaining celibacy and speaking less are also useful.⁹

Karna Roga pathyāpathya

The patient should take wheat, Sali rice, mudga pulse, barley, old ghritam, meat of peacock, deer, partridge, lava birds, wild hen, patola, drumstick, aborigine, sunisna and kathilaka. The patient should take *rasayana* and the patient should avoid

Incompatible drinks and meat, hold the calls of nature, speak a lot, wash his teeth and head frequently and indulge in exercises, Use ear picks and ice cubes to treat the ailing ear, meals that promote *kapa dosha* and foods that are heavy to digest.¹⁰

Methodology

Mainly literary review is used as methodology. As the inclusion criteria, eight Ayurveda classics have been selected and leaving other texts in this review. Those are *Vrudattraya*, *Laghuttraya* (except *Mādawa Nidana*), *Chakkradatta*, *Bhaisajyaratnāvali* and *Yōgaratnākara*. *Yogas* which are used to *karna roga cikitsa* have been selected from above classics and only herbal drugs mentioned in these classics were selected. Among those Herbal drugs have being selected which are presented in between lowers times of five (5) and highest times (44) and identified with respect to their properties such as *Panchapadārta* and *DōśaKarma*. The meaning of word *Karnya* was searched by using the Ayurveda classics and other references. Finely data was analyzed by using a simple Data Analyzing method.

RESULTS AND DISCUSSION

In this literary review it was define first *Karnendriya*. *Karnendriya* is also known as *Śabdēndriya* (organ of sound perception). The *Śabdēndriya* is originated by the *Ākāśabhūtais*. *Akasa bhuta* is predominant of *Satva Guna*. Properties of *Antrika dravya* (substance with predominance of *Akasa bhuta*) are sound, organ of sound (ear) all vacant places and action of separating things. According to the *susrutha samhitha* there were 28 ear diseases, *Charak samhitha* defines four ear diseases, and the facts of ear diseases which are mentioned in *Ashtanga hrida samhitha* is a combination of *susrutha* and *Charaka samhita*. *Udbitha*, *jangala* and *parthiva* materials have been mentioned in the *karna roga cikitsa* of selected books. As amount of herbal drugs were highest than others. The oil which made by the herbal drugs seems more than other materials e.g.:- *Deepika taila*. Although it was mentioned in the selected references the same *Yogas*. But *Bhaisajjya ratnavali* and *cakradatta* introduce the extra *yogas* rather than the other text. Also It was found some herbal drugs used only one times in *yogas*. E.g.:- *Snninayam*, *Pata*. In this condition the mode of herbal drugs were limited up to 5 times ahead. In the definition of the word of

karnya it was unable to find the standard definition over the ayurveda classics but it was mentioned in the Sir, Monier monier williams Sanskrit English Dictionary, and It defined "suitable to the ear". Therefore this definition was used to this review.

According to the main data analyses there were 141 herbal drugs were mentioned. The amounts of 27 herbal drugs were mentioned in the limit of from up to 5 times to 44 times (It was reported as highest point).

Table1 Panchapadarta of selected herbal drugs (27 herbal drugs)

	Rasa	Guna	Virya	Vipaka	Dōsa Karma
<i>Zingiber officinale</i> Rose.	Katu	Guru, Teekshna	Shīta	Katu, Madhura	Kapha Vātashāmaka
<i>Withania somnifera</i>	Katu, Tikta, Kashaya	Laghu, Snigdha	Uśna	Katu	Kapha Vātashāmaka
<i>Mangifera indica</i>	Kashaya, Amla	Guru	Shīta	Madhura	Kapha Vātashāmaka
<i>Gmelina arborea</i>	Katu, Tikta, Madhura, Kashaya	Guru	Uśna	Katu	Kapha Vātashāmaka
<i>Aegle marmelos</i> Linn	Katu, Tikta, Kashaya	Laghu, Rūksha	Uśna	Katu	Kapha Vātashāmaka
<i>Vitex nigundo</i>	Katu, Tikta Kashaya	Laghu, Rūksha	Uśna	Katu	Kapha Vātashāmaka
<i>Citrus medica</i> Lour	Madhura	Guru, Snigdha	Shīta	Madhura	Vata pitta shāmaka
<i>Musa paradisiaca</i> Linn	Madhura	Guru, Snigdha	Shīta	Madhura	Vāta pitta shāmaka
<i>Allium sativum</i> Linn	Katu, Tikta,	Guru, Snigdha, Teekshna	Uśna	Katu	Kapha Vātashāmaka
<i>Jasminum jasmī</i>	Tikta, Kashaya	Laghu, Snigdha	Uśna	Katu	Kapha Vātashāmaka
<i>Ricinus communis</i>	Katu, Tikta, Madhura	Guru, Teekshna	Uśna	madhura	Tridosha shāmaka
<i>Ferula asafoetida</i> Linn	Katu, Tikta,	Laghu	Uśna	Katu	Kapha Vātashāmaka
<i>Premna serratifolia</i>	Katu, Tikta, Madhura, Kasaya	Laghu	Uśna	Katu	Kapha Vātashāmaka
<i>Moringa oleifera</i> Lam.	Katu Madhura	Laghu, Teekshna	Uśna	Katu	Kapha Vātashāmaka
<i>Syzygium cumini</i> Linn	Kashaya Madhura	Laghu, Rūksha	Shīta	Madhura	Kapha pitta sāmaka
<i>Saussurea</i> <i>lappa</i>	Katu, Tikta, Madhura	Laghu,	Uśna	Katu	Tridosha shāmaka
<i>Amethum graveolens</i>	Katu, Tikta	Laghu, Teekshna,	Uśna	Katu	Kapha Vātashāmaka
<i>Calotropis procera</i>	Katu, Tikta, Madhura	Laghu, Snigdha	Uśna	Katu	Kapha Vātashāmaka
<i>Acorus calamus</i> L.	Katu, Tikta	Laghu, Teekshna	Uśna	Katu	Kapha Vātashāmaka
<i>Glycerrhiza glabra</i>	Madhura	Guru, Snigdha	Shīta	Madhura	Kapa pitta shāmaka
<i>Zingiber officinale</i> Rose. (dry)	Katu	Laghu, Snigdha	Uśna	Madhura	Kapha Vāta shāmaka
<i>Raphanus sativus</i> L.	Katu	Laghu	Uśna	Katu	Kapha Vātashāmaka
<i>Limonia acidissima</i>	Amla, Kashaya, Madhura	Laghu, Rūksha	Shīta	Katu	Kapa Vāta shāmaka
<i>Cidrus deodara</i> Roxb.	Katu, Tikta,	Laghu, Snigdha	Uśna	Katu	Kapha Vātashāmaka
<i>Piper longem</i> L.	Katu	Laghu, Snigdha	Anuśna	Katu	Kapha Vātashāmaka
<i>Oroxylum indicum</i> L.	Tikta, Kashaya	Laghu, Rūksha	Shīta	Katu	Kapha Vātashāmaka
<i>Stereospermum</i> <i>chelonooides</i>	Katu, Tikta, Madhura	Guru	Uśna	Katu	Tridosha shāmaka

Table 2*Rasa*

<i>Rasa</i>	Frequency	Percentage
<i>Madura</i>	12	42.85%
<i>Amla</i>	02	7.14%
<i>Katu</i>	19	67.85%
<i>Tikta</i>	14	50.00%
<i>Kashaya</i>	09	32.14%

Table 3*Guna*

<i>Guna</i>	Frequency	Percentage
<i>Laghu</i>	13	46.42%
<i>Gura</i>	14	50.00%
<i>Snigdha</i>	08	28.57%
<i>Teekshna</i>	08	28.57%
<i>Ruksha</i>	03	10.71%

Table 4*Vīrya*

<i>Vīrya</i>	frequency	percentage
<i>Ushna</i>	18	66.66%
<i>Shīta</i>	08	29.62%
<i>Anushna</i>	01	3.70%

Table 5*Vipāka*

<i>Vipāka</i>	Frequency	Percentage
<i>Madhura</i>	08	29.62%
<i>Katu</i>	19	67.85%

Table 6*Dōsa karma*

<i>Dōsa karma</i>	Frequency	Percentage
<i>Vāta kapha śāmaka</i>	20	74.07%
<i>Vāta pitta śāmaka</i>	02	7.4%
<i>Tridōśa śāmaka</i>	03	11.11%
<i>Kapha pitta śāmaka</i>	02	7.4%

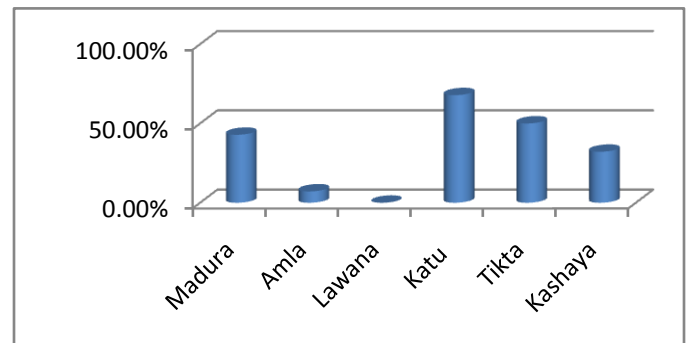
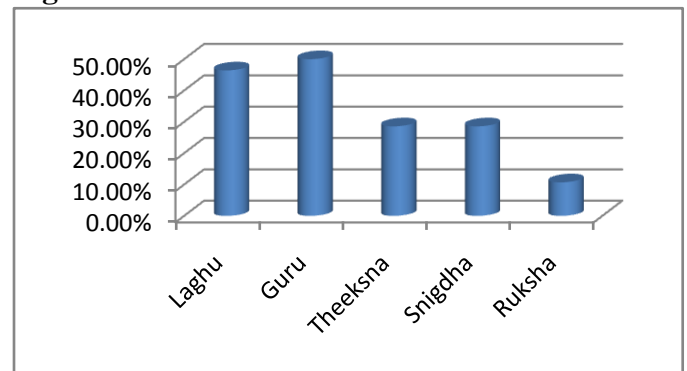
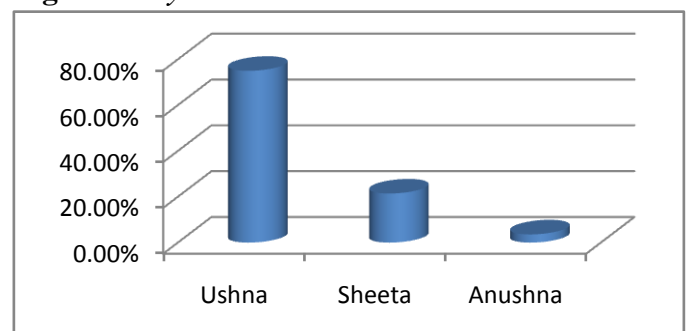
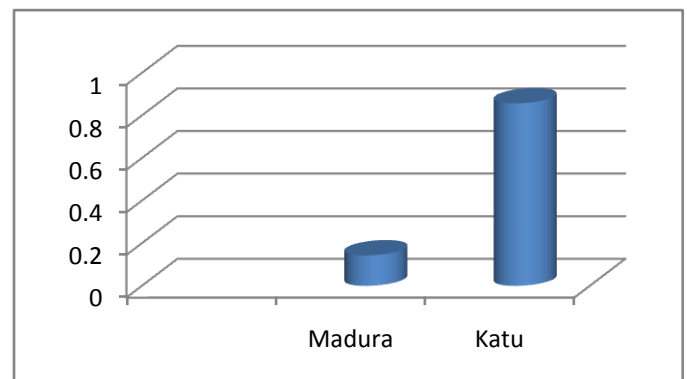
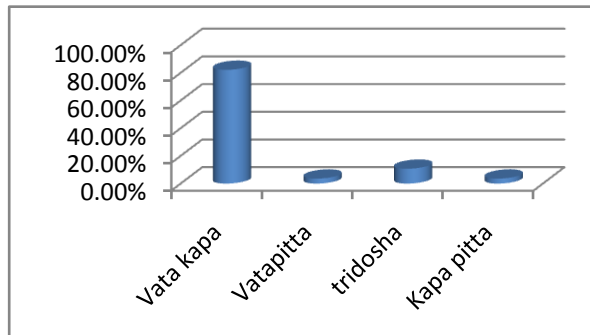
Figure 1*Rasa***Figure 2***Guna***Figure 3***Vīrya***Figure 4***Vipāka*

Figure 5 *Dōsa karma*

CONCLUSION

According to the findings 67.85% drugs are *Katu Rasa*, 50.0% drugs are *Tikta Rasa* and 42.85% drugs are *Madhura Rasa*. Selected drugs contain 46.42% *Laghu Guna* and 50.0% *Guru Guna*. *Uśna Virya* is 66.66%. *Katu Vipāka* 67.85% and *Kapha Vāta sāmaka* 74.07%. Therefore drugs which are used in *Karna Roga (Karnya Dravya)* should have above properties. It can be concluded that *Karnya* is a term was used to describe *Karnya Dravya* belonging above properties.

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