



## CONCEPT OF KARNANADA & KARNAKSHVED WITH SPECIAL REFERENCE TO TINNITUS

Shukla Hemangi <sup>1</sup>

Chabhadiya Nileshkumar <sup>2</sup>

<sup>1</sup>HOD, Department of Shalakyatantra, Govt. Akhandanad Ayurved College, Ahmedabad, Gujarat, India.

<sup>2</sup>P.G.Scholar, Department of Shalakyatantra, Govt. Akhandanad Ayurved College, Ahmedabad, Gujarat, India.

### ABSTRACT :

To find out the etiopathogenesis of *Karnanada* and *Karnakshveda* and explain the concept of 'Vatvyadhi' and 'Pratishyayvat chikitsa'. Acharya Sushruta is the first, who had explained the *Karnaroga* in detail. It is accepted truth that, in our *samhitas* every single letter has its important. *Karnanada* and *Karnakshveda* are the diseases characterized by noise that seems to originate in the ear. According to modern science both can be correlated with Tinnitus. Here, an attempt has been done to understand the reason why Acharya Sushruta have mentioned two different diseases with apparently the same characteristics. In this study, the concept of difference between *Karnanada* and *Karnakshveda* along with their etiopathogenesis, and management has been carried out. **Conclusion:** *Karnanada* is *aavrutavata pradhan vyadhi* and can be treated by 'Vatvyadhi' where as *Karnakshveda* is *Kaphapitta snshrushtavata pradhana vyadhi* which can be treated by 'Pratishyayvat'.

**Keywords :** *Karnanada, Karnakshveda, Tinnitus, Vatvyadhi, Pratishyayvat*

**INTRODUCTION:** Ayurveda is the science based on Indian philosophy. The philosophical insight provided by our seers is a complete science in itself. Even after thousands of years after their documentation; we are not able to decipher the extent and the context of aphorisms put down. Acharya Sushruta has mentioned 28 types of *Karnaroga* in *Uttartantra*.<sup>1</sup> Tinnitus is an auditory sensation within the ears or head in the absence of any relevant external stimulus to cause it.<sup>2</sup> In Ayurveda, it can be correlated by *Karnanada* and *Karnakshveda* in which patient hearing sound in the ear.

Ayurveda is the medical science narrated to the sages in the lap of nature. So, in the description of the diseases, its signs and symptoms we can find the impression of nature. Thus, there are many facts hidden in the words or 'upama' in the description of any diseases. It is our duty to find out

such fact and try to understand the *Sutratmak* form of our *Acharyas*. Here an attempt has been made to establish the concept of *Karnanada* and *Karnakshveda* along with tinnitus.

**DISCUSSION:** Acharya Sushruta has mentioned two different diseases with the similar characteristic i.e. sound heard in the ear. They are *Karnanada* and *Karnakshveda*. The hidden fact and the concept are discussed here.<sup>3</sup>

### *Karnanada:*

*Karnanada* is made up from *Karna* and *Nada*. *Karna* means ear and *Nada* defined the sound.<sup>4</sup> Thus *Karnanada* is the sound heard in the ear. In dictionary, the word *Nada* is defined not only as sound but a specific characteristic of sound and particular manner of the origin of the sound. The characteristic of sound is like roaring, bellowing. The manner of the origin of the sound is the nasal sound

represented by a semicircle and used as an abbreviation in mystical words.<sup>5</sup>

**Samprapti of Karnanada:** The *vimaraga gata, vitiated shirogata Vayu* get obstructed by *Kaph, pitta* etc, *doshas*. This *Vayu* is then become *aavrutta* by the *Avarana* of *Kaphadi dosha*. This *Avvrutta vayu* get *sthana samsraya* in *Shabdabhivaha nadi* and produced different kind of sound which is known as *Karnanada*.<sup>6</sup>

**Symptoms:** Hearing of different kind of sound is the only symptom of *Karnanada*. In the commentary of *Ashtanga Sangraha*, the characteristic of the sound are like the sound of *bhrungara, kronch, mrudanga, bheri*<sup>7</sup> etc. All these sounds are generated by the *Avvrutta vata* so as in *Karnanada*.

#### Differential diagnosis of *Karnanada* and *Karnakshved*:

<u>KARNA NADA</u>	<u>KARNA KSHVEDA</u>
<i>Kevalvatarbdho</i>	<i>Doshasnsrushtarbdho</i>
<i>Kaphadi avaranavrutta vata</i>	<i>Doshasansrushta vata</i>
<i>Shabdabhivahanadi</i>	<i>Shabdapatha</i>
<i>Mrudanga, Bheri, Nagara – shabda</i>	<i>Venughosha – shabda</i>

**Tinnitus:** Tinnitus is an auditory sensation within the ears or head in the absence of any relevant external stimulus to cause it.<sup>10</sup>

**Classification:**<sup>11</sup>

**SUBJECTIVE:** Sound like ringing, whistling or roaring is heard by the patient without the existence of such a sound.

**OBJECTIVE :** Sound heard not only by the patient but also by the examiner

**Causes of subjective tinnitus**<sup>12</sup>

Tinnitus can arise in any of the four sections of the ear:

1. The outer ear: wax, fungus, otitis externa, polyp, foreign bodies.
2. The middle ear: Fluid, infection, or disease of the middle ear bones or ear drum (tympanic membrane)
3. The inner ear: damage to the microscopic endings of the hearing

**Karna kshveda:** Here *Kshveda* is also defined as sound and the characteristic of sound is like singing or buzzing.<sup>8</sup>

**Samprapti of Karnakshveda:** The *nidas* like *Shrama, kshaya, ruksha-kashaya, Bhojana, Shirovirechana paschat shita sevana* leads to vitiation of *Vata, Kapha* and *Rakta dosha*. The *shirogata vayu* get *sanshrushta* i.e. mixed with these *prakupita doshas* get *sthana samsraya* in *Shabdapatha* and produced the sound like *Venughosha* (flute like) which is known as *Karnakshveda*.<sup>9</sup>

**Symptoms:** Acharya *Sushruta* specifically mentioned the *Venughoshavat* (flute like) sound in *Karnakshveda*.

nerve in the inner ear, Vasospasm of labyrinthine artery.

4. The brain: disseminated sclerosis, cerebrovascular insufficiency due to thrombosis, embolism and hemorrhage

**Mechanisms of Subjective Tinnitus:** The mechanism of tinnitus is still not developed. Though there are many theories developed for it.

**EAR THEORY:**

Damage to outer hair cells leads to Alteration of cilia and their stiffness. Due to that the cilia are decoupling from tectorial membrane. As a result, there is increase in baseline output and elevation of spontaneous discharge rate of auditory system. Ultimately it leads to Tinnitus.<sup>13</sup>

**Neuroplastic Theory:**

Abnormal input of CNS and reorganization of pathway in CNS leads to abnormal interaction between auditory and other central pathways that don't participate in hearing. Auditory information gets to those areas of brain that usually do not process sound. This coupling of auditory & other central system with limbic and other autonomic nervous system is the basis of neurophysiological approach to tinnitus.<sup>14</sup>

#### Characteristics:

- INTERMITTENT : With long / short / irregular intervals
- CONTINUOUS
- FLUCTUANT : Vary in intensity, More – when the patient is emotionally perturbed / when he is in a quiet atmosphere as at night
- PITCH : high / low

**Correlation:** Apparently tinnitus can be correlated with *Karnanada* and *Karnakshveda*. But if further evaluated, only subjective tinnitus can be correlated. Beside this, tinnitus explained by the Ear theory can be correlated with *Karnakshveda* where as the tinnitus explained by the Neuroplastic theory can be correlated with *Karnanada*.

**Treatment:** Acharya Sushruta has mentioned the similar treatment for *Karnashoola*, *Karnanada*, *Badhira* and *Karnakshveda*.<sup>15</sup> He has also mentioned the two kinds of *chikitsasutras*. 'Pratishyayvat chikitsa'<sup>16</sup> and *Vatvyadhiyat chikitsa*.<sup>17</sup>

As discussed in *Samprapti* of *Karnanada*, it is *Kaphadi avarana avrutta kevalavatarabdha pradhana vyadhi*.<sup>18</sup> So; *Karnanada* is to be treated by *Vatavyadhiyat chikitsa siddhanta*.

As per discussed in *Samprapti* of *Karnakshveda*, it is *Kaphadidosha*

*sanshrushta vata pradhana vyadhi*.<sup>19</sup> So, *Karnakshveda* is to be treated by *Pratishyayvat chikitsa siddhanta*.

**CONCLUSION:** *Karnanada* and *Karnakshveda*, both are *vata pradhana vyadhi*. But in *Karnanada* there is *avrutta vata* and in *Karnakshveda* the *vayu* is *sanshrushta* (mixed) with *Kaphadi dosha*. *Shbdabhivaha Nadi* i.e. Cochlear Nerve is affected by *avrutta Vata* in *Karnanada* and *Karnanada* can be treated by *Vatavyadhiyat Chikitsa*. *Shabdapatha* i.e. Ear itself is involved in *Karnakshveda* by *KaphaPitta sansrushta Vata* and *Karnakshveda* can be treated effectively with *Pratishyayvat Chikitsa*.

#### REFERENCES:

1. Acharya Sushruta, "Sushruta Samhita" with sanskrita commentary "nibandhsangraha vyakhya" edited by Vaidya Jadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, 2015, uttaratamtra, 20/3,4,5
2. Bhargava K. B., "A short textbook of ENT diseases", 6<sup>th</sup> edition, 2004,
3. Acharya Sushruta, "Sushruta Samhita" with sanskrita commentary "nibandhsangraha vyakhya" edited by Vaidya Jadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, 2015, uttaratamtra, 20/7,8
4. Vaman Shivram Apte, "the practical Sankrit- English dictionary" revised and enlarged edition of prit V. S. Apte. june 2008
5. Monier- Williams, "monier- Williams Sanskrit – English disctionary, 1899"
6. Acharya Sushruta, "Sushruta Samhita" with sanskrita commentary "nibandhsangraha vyakhya" edited by Vaidya Jadavji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, 2015, uttaratamtra, 20/7 dalhan

7. Vagbhatta, “ Aṣṭāṅg Saṃgraha”, with hindi commentary, kaviraj atridev gupta, with Chaukhambha krishnadas academy, Varanasi, reprint 2005,uttarsthan 21/7
8. Vaman Shivram Apte,“ the practical Sankrit- English dictionary” revised and enlarged edition of print V. S. Apte. june 2008
9. Acharya Sushruta, “Sushruta Samhita” with sanskrita commentary “nibandhsangraha vyakhya” edited by Vaidya Jadavji Trikamji Acharya , Chaukhambha Sanskrit Sansthan, Varanasi,2015, uttaratamtra, 20/9
10. PL Dhingara, Shruti Dhingara, Diseases of EAR, nose, & throat -5<sup>th</sup> edition
11. Bhargava K. B. , A short textbook of ENT diseases, 6th edition, 2004,
12. Bhargava K. B. , A short textbook of ENT diseases, 6th edition, 2004,
13. Pawel J. Jastreboff, “Phantom auditory perception (tinnitus):mechanisms of generation and perception”, Neuroscience reaserch,1990.
14. Ashleigh Wells, “THE ROLE OF NEURAL PLASTICITY IN THE MECHANISMS AND TREATMENT OF TINNITUS”, Capstone Project, The Ohio State University, 2011
15. Acharya Sushruta, “Sushruta Samhita” with sanskrita commentary “nibandhsangraha vyakhya” edited by Vaidya Jadavji Trikamji Acharya , Chaukhambha Sanskrit Sansthan, Varanasi,2015, uttaratamtra, 21/4

16. Acharya Sushruta, “Sushruta Samhita” with sanskrita commentary “nibandhsangraha vyakhya” edited by Vaidya Jadavji Trikamji Acharya , Chaukhambha Sanskrit Sansthan, Varanasi,2015, uttaratamtra, 21/39
17. Acharya Sushruta, “Sushruta Samhita” with sanskrita commentary “nibandhsangraha vyakhya” edited by Vaidya Jadavji Trikamji Acharya , Chaukhambha Sanskrit Sansthan, Varanasi,2015, uttaratamtra, 21/38
18. Acharya Sushruta, “Sushruta Samhita” with sanskrita commentary “nibandhsangraha vyakhya” edited by Vaidya Jadavji Trikamji Acharya , Chaukhambha Sanskrit Sansthan, Varanasi,2015, uttaratamtra, 20/7 dalhan
19. Acharya Sushruta, “Sushruta Samhita” with sanskrita commentary “nibandhsangraha vyakhya” edited by Vaidya Jadavji Trikamji Acharya , Chaukhambha Sanskrit Sansthan, Varanasi,2015, uttaratamtra, 20/9

---

**Corresponding Author:**

Dr.Hemangi B.Shukla :HOD, Department of Shalakyatantra, Govt. Akhandanad Ayurved College, Ahmedabad, Gujarat, India.

Email-drhemangishukla@gmail.com

---

Source of support: Nil

Conflict of interest: None

Declared

**Cite this Article as:** Shukla Hemangi et al: Concept of Karmanada & Karnakshived with Special Reference to Tinnitus