



## ROLE OF ERANDADI TAILA IN THE MANAGEMENT OF KARNA NADA-A CONCEPTUAL STUDY

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### ABSTRACT

*Karna Nada*, a hearing disorder mentioned in *Sushruta Samhita* can be co-related with tinnitus on the basis of signs and symptoms. As per the literature, *Karna Nada* is *Vata Dosha* predominant disorder along with *Avarana* of *Kapha Dosha*. *Erandadi Taila* is a formulation mentioned in *Ashtanga Hridaya*. Contents of this formulation are found to be active on *Vata* and *Kapha Dosha*. In the present study, an effort is made to explain the probable mechanism of action of *Erandadi Taila* in the management of *Karna Nada*.

**KEYWORDS:** *Karna Nada*, Tinnitus, *Erandadi Taila*.

### Etymology

The term *Karna Nada* is basically derived from two root words *Karna* and *Nada*. *Karna* means the organ of hearing. *Nada* means sound or ringing in the ear.

*Karna Nada* means hearing various type of sound, is one among the 28 *Karna Rogas* mentioned in *Sushruta Samhita Uttara Tantra – Karnagatarogavigyaniam Adhyaay*.<sup>[1]</sup>

### Definition

Vitiated *Vata Dosha* either entering into other channels (*Vimarga Gamana*) encircled by *Kaphadi Doshas* in *Shabda Vaha Srotas* produces different types of sounds in the ear like *Bheri*, *Mrudanga*, *Shankha* etc, is known as *Karna Nada*.<sup>[2]</sup>

### Samprapti (Pathophysiology)

In *Karna Nada* vitiated *Dosha* is mainly *Vata*. Due to indulging in *Vata Prakopaka Nidana* like *Avashyaya*, *Jalakrida*, *Karna Kanduyana*, *Mithya Yoga* of the *Shastra*, *Atiyoga*, *Ayoga*, *Mithya Yoga* of the *Shabda* etc. vitiation of *Vata* occurs. The vitiated *Vata* affects the *Karna* and manifest as *Karna Nada*.<sup>[3]</sup>

### Co-relation

This disease can be correlated to tinnitus on the basis of sign and symptoms.

### Definition

Tinnitus may be defined variously, as ‘a sound perceived for more than five minutes at a time, in the absence of

any external acoustical or electrical stimulation of the ear and not occurring immediately after exposure to loud noise’, ‘phantom auditory perception’, or ‘head noise’. The term ‘tinnitus’ embraces an infinite variety of auditory sensations that are not caused by externally applied stimulation. Tinnitus is a symptom and not a disease.<sup>[4]</sup>

### Management

In contemporary science management of tinnitus includes: Reassurance and psychotherapy, techniques of relaxation and biofeedback, sedation and tranquillizers, masking of tinnitus etc. This line of management is not capable of providing satisfactory results. So in quest of finding out an alternative and effective therapy review of literature was done. As per the reference in *Ashtang Hridaya*, *Karna Nada* is mentioned in *Rogadhikara* (indication) of *Erandadi Taila*.<sup>[5]</sup>

Contents of *Erandadi Taila*

S. No.	Drug Name	Botanical Name	Rasa	Guna	Virya	Vipaka	Doshaghnta		
							V	P	K
1	<i>Eranda</i>	<i>Ricinus communis</i>	<i>Madhura Katu, Kashaya</i>	<i>Guru, Snigdha, Tikshna, Ushna</i>	<i>Ushna</i>	<i>Madhura</i>	↓		↓
2	<i>Shigru</i>	<i>Moringa oleifera</i>	<i>Katu, Tikta</i>	<i>Ruksha Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	↓		↓
3	<i>Varuna</i>	<i>Crataeva nurvala</i>	<i>Kashaya, Tikta,</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	↓		↓
4	<i>Mulaka</i>	<i>Raphanus sativus</i>	<i>Katu, Tikta</i>	<i>Laghu, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	↓	↓	↓
5	<i>Yasthi madhu</i>	<i>Glycyrrhiza glabra</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	↓	↓	
6	<i>Ashwa gandha</i>	<i>Withania somnifera</i>	<i>Tikta, Katu, Madhura</i>	<i>Laghu, Snigdha,</i>	<i>Ushna</i>	<i>Madhura</i>	↓		↓
7	<i>Go-Dugdha</i>		<i>Madhura</i>	<i>Guru, Sheeta, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	↓	↓	
8	<i>Tila Taila</i>	<i>Sesamum indicum</i>	<i>Madhura, Katu, Tikta, Kashaya</i>	<i>Guru, Snigdha</i>	<i>Ushna</i>	<i>Madhura</i>	↓	↓	↓

- Due to unavailability of *Kshirakakoli*, *Ashwagandha* was taken as *Pratinidhi* Dravya.

**Route of administration**

As mentioned in *Ashtanga Hridaya Erandadi Taila* is to be used in *Nasya* (administration through nasal cavity) and *Karnapurana*.

**Probable mode of action of *Erandadi Taila***➤ **Mode of action as per *Rasa***

*Madhura Rasa* having *Shadindriya Prasadana, Balya, Marutaghna, Sthairyakara* properties and *Katu Rasa* having *Sphutikarotiindriyani, Margan Vivranoti* and *Shleshma Shamaka* properties. On the behalf of these properties they work on *Karmendriya* and cleaning the channels and provide the strength to the *Nadi Sansathana*.<sup>[6]</sup>

➤ **Mode of action as per *Guna***

*Snigdha Guna* having *Balya* and *Vatahara* properties. *Guru Guna* having *Tarpana, Brinhana, Balya* and *Vatahara* properties which help in the nourishment and strengthening of neurovasulatures and improve the disease by *Vatahara* property.<sup>[7]</sup>

➤ **Mode of action as per *Virya***

Due to *Ushna Virya, Kapha Dosha* and *Gati* of *Vata* gets normalised which improves the disease.

Another benefit of *Ushna Virya* is that it enhances local as well as general metabolism. Because of this, it correct *Dhatuposhana Krama* and ultimately it leads to production of *Dhatu* and provide nourishment to *Indriyas*.

➤ **Mode of action as per *Vipaka***

Maximum drugs have *Madhura Vipaka* and according to our *Acharyas Madhura Vipaka* work same as that of *Madhura Rasa*.

Summarising the above concept, it can be stated that *Karna Nada* is *Vata Pradhana, Vatakaphaja* and so compound drug employed should also have *Vata-Kapha*

*Shamaka* properties, so that it can counteract vitiated *Doshas* to disintegrate the pathology of the disease. Most of the ingredients of *Erandadi Taila* have *Madhura, Katu* and *Tikta Rasa* (62.50%), *Snigdha Guna*(62.50%) followed by *Guru Guna*(50%), *Ushna Virya*(75%), *Madhura Vipaka*(62.50%) and *Vata-Kapha Shamaka*(50%) properties. *Erandadi Taila* can be used as an alternative and cost effective formulation in the management of *Karna Nada*.

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