



**CONCEPT OF VIDDHAKARMA IN NETRAROGA**

**Dr. Geetanjali Akolkar<sup>1\*</sup> and Dr. Sushant Thorat<sup>2</sup>**

<sup>1\*</sup>M.S.Shalaky, Assistant Professor, Department of Shalakyatantra, S.V.N.H.T's Ayurved mahavidyalaya, Rahuri, Maharashtra, India.

<sup>2</sup>M.S.Shalya, Assistant Professor, Department of Shalyatantra, S.V.N.H.T's Ayurved mahavidyalaya, Rahuri, Maharashtra, India.

**\*Corresponding Author: Dr. Geetanjali Akolkar**

M.S.Shalaky, Assistant Professor, Department of Shalakyatantra, S.V.N.H.T's Ayurved mahavidyalaya, Rahuri, Maharashtra, India.

Article Received on 04/03/2020

Article Revised on 25/03/2020

Article Accepted on 15/04/2020

**ABSTRACT**

*Ayurveda* is one of the most ancient medical sciences of the world which is most rational and scientific. Among the classic *granthas* of *Ayurveda* which are available now, *Sushrut samhita* gives a wide description of diseases of *shalakya tantra*. Among five sense organs *Sushruta* has given the most importance to the eyes. While treating patients of *netraroga* on ayurvedic line of regimen we are always concerned to reduce the pain related to various disorders. A person having pain is always restless and demands quick pain relief. There are several drugs or injections in market for pain relief which are included under the name NSAID. These adversely affect *Raktavaha* and *mutravaha strotas*. The analgesic remedies in *Ayurveda* are not that much effective as NSAID. The benefits of *snehana* and *swedana* are limited to certain extents. In this condition the role of *viddha chikitsa* proves its effectiveness in reducing pain very quickly. Also it is very economical procedure and very simple to perform. *Acharya Sushruta* has explained this in detail in *Sushrut Samhita*. *Vyadha* means to bore a hole to drain out. It must be done by hollow needle. That is the basic difference between *viddha chikitsa* and acupuncture which is done with solid needle. It is implied to give an instant and acute pain relief. It doesn't require any internal medication as an addictive to enhance its effect. *Viddha* and *siravedha* is a part of ayurvedic treatment along with other ayurvedic treatments. The concept of *viddhakarma* will be discussed further.

**KEYWORDS:** *Viddhakarma*, pain relief, *netraroga*, *sushrut samhita*.

**INTRODUCTION**

*Ayurveda* has emphasized the fraternity and co existence of *rasa-rakta dhatu*. If their *ushnatva* and *sheetatva* is considered both *dhatu* live together without any problem. If their equilibrium is disturbed, disease is produced. Both *dhatu*s circulates through *sira* all over the body. *Acharya Sushruta* says that *vata*, *pitta*, *kapha*, *rakta* circulates together through *sira*.<sup>[1]</sup> This statement is acceptable because *pitta* is generated from *rakta*, *kapha* from *rasa* and *rakta* from *rasa*. Both these *dhatu*s are mobile in nature. This mobility is due to *vayu*.<sup>[2]</sup> *Vedana* (pain) or any disorder indicates deranged or *vikrut vayu*<sup>[3]</sup> and this is ideal indication for *viddha chikitsa*. *Viddhakarma* is based on the knowledge of *marma*. One should avoid injury to *marma*. In *netraroga*, three *marma* points are important for *viddhakarma*. These are *nasasamipastha*, *apanga*, *lalata*. We are going to elaborate this in this article.

**MATERIALS AND METHOD**

The literature on *viddhakarma* is collected from classical texts and its anatomical correlation from modern text.

**RESULT AND DISCUSSION**

There are 700 *sira* in human body.<sup>[4]</sup> Among them 164 are in *urdvajatrugata*. *Vatavaha*, *pittavaha*, *kaphavaha* and *raktavaha* each 41 in number. There are 50 *avedhya sira*<sup>[5]</sup> which we should not harm in *urdhvajatrugata*.

*Sira* always carry all *doshas* along with *rakta*. *Vedana* indicates deranged or *vikrut vayu* and this is ideal indication for *viddha chikitsa*.

*Acharya Sushruta* has mentioned *raktamokshan* as one of the *shodhan upakrama*. There are two types of *raktamokshana*- *Prachhan* and *siravedh*<sup>[6]</sup>

Also according to *doshas*<sup>[7]</sup>

- *Alabukarma-Kapha*
- *Shruga karma-Vata*
- *Jallaukavacharan-Pitta*

Before *alabukarma* and *shruga karma prachhan* is necessary.

The principle in this procedure is to remove vitiated blood. Another indication for *siravyadha* is failure to cure the condition by *snehan*, *swedana*, *lepas* etc which are use to cure pain.<sup>[8]</sup> Also when there is *raktadushti*, *raktamokshan* is indicated.

**Table 1: Disease of netra indicated for *viddha* karma.**

Name of disease	<i>Sthan</i>
<i>Timir kach</i>	<i>Drushtigat</i>
<i>Akshipak</i> <i>Adhimantha</i> <i>Abhishyanda</i> <i>Sirotpad</i> <i>Siraharsha</i> <i>Anyatovat</i> <i>vataviparyay</i>	<i>Sarvagat</i>
<i>Anjannamika</i>	<i>Vartmagat</i>
<i>Puyalas</i>	<i>Sandhigat</i>

The main diseases indicated for *viddha* in *netrarog* are *timir*, *akshipak*, *adhimantha* and the site for *viddha* are *upnashika*, *lalat*, *apang*.<sup>[9]</sup> the treatment of *abhishyand* and *adhimantha* is same and in above mentioned other diseases *raktamokshana* or *siravedha* is indicated as treatment part.

#### Site for *viddha karma*<sup>[10]</sup>

1) *Upanasika-Nasasamipath* Anatomical correlation- depression of infraorbital foramen.

Vessels- Branches of facial artery and infraorbital artery and vein.

Nerve- branches of facial nerve (point near infraorbital nerve).

2) *Apanga*- Depression of lateral end of eyebrow.

Vessels- Frontal branch of superficial temporal artery and vein

Nerve- Zygomatic branch of auriculo-temporal nerve.

3) *Lalatyam*- On forehead, one finger above eyebrow midpoint.

Vessels- Lateral branch of frontal artery and vein

Nerve- Lateral branch of frontal nerve.

#### Depth of *Vyadha*<sup>[11]</sup>

In Skin- ½ *Yava*

In Mansa- 1 *Yava* or *vrihi* depth

In Bone- ½ *Yava*

For *viddha chikitsa* in shool we use insulin needle no.26, 0.45 breadth, and 13mm length. Pierce it 2- 4mm for skin, 4-6mm for *mansa*, 6-10mm *snayu asthi* and *sandhi*.<sup>[12]</sup>

***Samyak yog***- Relieves pain, Reduction in severity and produce a sensation of well being.<sup>[13]</sup> Blood stops oozing on its own.<sup>[14]</sup>

#### Mode of action

- Removal of obstruction in blood vessels and establishment of circulation.
- Reduction in load of pathogens circulating in blood.

- Letting out *vata*.

#### CONCLUSION

*Viddha chikitsa* is widely used in Chinese medicine as acupuncture but it is somewhat less use in India. Now a day some *ayurvedic* practicenors are using it and giving their patient great benefit. It gives quick relief in pain which is our primary goal while treating patient. According to severity of disease we can decide the mode of bloodletting and amount. But only *viddha* can also give effective pain relief. It is stated that after pricking at certain points endorphin is released in body which reduces pain. Further study should be carried out to know the exact mechanism happening at these points. But for now it is confirmed the ancient knowledge of our *Ayurveda* is very useful and very deep to understand, yet when we apply it gives miraculous results.

#### REFERENCE

1. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravarnavibhaktisharir: Chapter 7, Verse 17. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.81.
2. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravarnavibhaktisharir: Chapter 7, Verse 9. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.80.
3. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravarnavibhaktisharir: Chapter 7, Verse 10. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.80.
4. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravarnavibhaktisharir: Chapter 7, Verse 3. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.78.
5. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravarnavibhaktisharir: Chapter 7, Verse 22. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.82.
6. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sutrasthan; Shonitvarnaniya: Chapter 14, Verse 25. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.70.
7. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sutrasthan; Jaullokavacharniya: Chapter 13, Verse 4. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.57.
8. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravyadhavidhisharir: Chapter 8, Verse 22. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.91.

9. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravyadhavidhisharir: Chapter 8, Verse 17. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.89.
10. Dr.Gogate RB (editor). Vidha and Agni Karma chikitsa (Eng). 1st ed. Pune: Vaidyamitra Prakashan; 2004. P.36-38.
11. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravyadhavidhisharir: Chapter 8, Verse 9. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.86.
12. Dr.Gogate RB (editor). Vidha and Agni Karma chikitsa (Eng). 1st ed. Pune: Vaidyamitra Prakashan; 2004. P.17.
13. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sutrasthan; Shonitvarnaniya: Chapter 14, Verse 33. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.71.
14. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, Sharirsthan; Siravyadhavidhisharir: Chapter 8, Verse 11. Varanasi: Chaukhambha Sanskrit Sansthan, 2009; p.87.