



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Viddhakarma In Shalakyatantra Revisiting Ancient Precision Therapies

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ABSTRACT

Acharyas of Bruhatrayee have classified *Ayurveda* into eight specialties or branches. The human body has five sense organs: the eyes, nose, ears, tongue, and skin. Of these, the eyes are thought to be the most important. *Acharya Sushruta* states in *Ayurveda* that "*Sarvendriyanam Nayanam Pradhanam*." The world is currently dealing with a huge number of eye-related issues. Multiple safe, efficient medicines and treatments have been made available to us by *Ayurveda*. Along with medication, *Shushruta* has mentioned several methods for treating the illness, including *Ashtavidha Shastrakarma*, *Kshar karma*, and *Raktamokshana*. Among these, *Viddha Karma* is a special *Ayurvedic* treatment that provides immediate relief and manages illness.

KEYWORDS – *Shalakyatantra, Ayurveda, Viddhakarma*

INTRODUCTION-

Acharyas of Bruhatrayee have divided *Ayurveda* into eight specialties or branches. *Acharya Sushruta* was the first person to explain Ophthalmology, ENT, and dental disorders in a systematic manner in *Uttartantra*. *Shushruta* has mentioned several procedures for treating the disease, including *Kshar karma* and *Raktamokshana*, as well as medicine. In *Shalakyatantra*, *Acharya Sushruta* describes *Viddha karma* (bloodletting) as one of the treatment modalities. *Viddha karma* (bloodletting) is also referred to as *Vedhanakarma*. *Acharya Sushruta* explained the *Ashtavidha Shastra Karma*, which includes *Vedhana*. *Viddha* is derived from the word *Vyadha*, which means "bore a hole to drain the entrapped *Vayu*." In the *Sushruta Samhita*, *Acharya Sushruta* describes various points for *Viddhakarma* (bloodletting). *Viddha Karma's* primary mechanism of action is to clear *Strotas* and stimulate sensory fibers from peripheral receptors, thereby reducing the transmission of irritating signals from the affected area.

MATERIAL AND METHOD-

Siravyadh vidhi adhayay explains it. *Viddha* means to puncture in this instance. *Raktamokshana* is explained in *Siravyadh Vidhi Adhyay*. On the site mentioned, we perform *Raktamokshana*. At many places in *Urdva Jatrugat Vikaar*, there are no blood vessels available for performing *Raktamokshana*. As a result, many practitioners perform *Raktamokshana* on their hands or at the jugular vein. We have to perform *Raktamokshana* at *Nasaagre*, just like in *Nasa Vikar*. Doing it in different locations is pointless. *Acharya Dalhan* solves this problem. In these situations, bloodletting is either expected or very unlikely.

Sukshma Viddha Avyaktam Asrujam Stravet.

Instrument/Upakarana-

for *Shalakyatantra* diseases, we use Needle of size 26 no. and ½ length. As it is exact of *Vrihi Pramana*.



Figure no 1

PROCEDURE OF VIDDHAKARMA –

One of the *Ashtavidha Shashtra Karma* (surgical procedures) in *Ayurveda* is *Viddha Karma*^[1]. *Viddha Karma* is a cost-effective treatment method that responds rapidly^[2] and uses needles of different sizes. *Viddha Karma* points are calculated in relation to *Marma points*^[3], and *Suchi* (needle) should do it based on the *Dosha* vitiation. Different points are chosen for *Viddha Karma* based on disorders, and the needle size is fixed for each site^[4]. The area that needs to be punctured must first be cleaned with spirit, then painted with povidine iodine solution. The needle is then placed on the chosen spots for 15 to 30 seconds, and finally it must be taken out slowly in clock wise direction.

A FEW SITES OF VIDDHA KARMA-

1. Jivha Vikar, Dant Vikar-

For tooth and tongue diseases at the base of the tongue. Raising the tongue at its base is the proper way to perform *Viddha*. on the veins on either side of the frenulum^[5] [6].

2. Talu Vikar-

By opening the mouth, *Viddha* should be performed on the palate and gums for diseases of the teeth and palate. This *Viddha* relieves submucosal fibrosis, lichen planas, and toothaches.

3. *Nasa Roga-*

Viddhakarma at the tip of the nose in *Nasagat Vyadhi*. This helps in Allergic rhinitis, Nasal blockage, DNS, and *Nasavarodha*. If *Rakt Pittadushti* is present, the symptoms will change right away^[7].

4. *Karn Vikar-*

a point one *Angul* above *Vidhur Marma* at the edge of a hair follicle known as *keshante* is where *Viddhakarma* in *Karn Badhira*, *Karn Shul*, and *Karnvikar* is performed. When it comes to hearing loss, the *Viddhakarma* period is too long, but *Karnshul* patient provides immediate results especially pain from ASOM.

5. *Shiroroga-*

Viddhakarma at *Nasasamipasathe* in *Shirorog*. This *Viddhakarma* also helps with *Adhimantha* (glaucoma), *Akshipaak* (Conjunctivitis), and Refractive errors on the side of the nose^[8].

6. *Conjunctivitis-*

Viddhakarma at *Apang Upanasika Lalat Pradesh* should treat both inflammatory and non-inflammatory forms of *Akshipaak*^[9].

7. *Adhimantha and Abhishyanda-*

All forms of *Adhimantha* and *Abhishyanda* *Viddhakarma* at the *Apanga Sandhi* and *Upanasika lalaty*. In our practice, particularly in Ophthalmology, we see more patients of both. We can observe a 2-3 mm of HG decrease in IOP with proper *Viddhakarma*. Accuracy is important in these diseases. The *Vagbhat Samhita* states, "*Abhyasat prapyate drushti karm siddhi prakashini*." In accordance with *Mandala* and *Patal*, we perform *Viddha*. We must take into thought the involvement of *Shankh Marma* and *Shrungatak Marama* when there are changes in *Drushti*. The four— *Strotas Netra Vaha*, *Nasavaha*, *Shabdavaha*, and *Jivhaa* are united in *Shrungatak Marma*.

8. *Vedhya-*

Vaatviparyay, *Abhishyanda*, *Adhimantha*, *Akshipaaka*, *Puyalas*, *Anytowaata*, *Sirotpaata*, and *Siraharsha*. These illnesses are referred to as *Vedhya Vyadhi*. The primary *chikitsa* in all of the *Vedhya* is *viddharakarma chikitsa*, as well as *Vyaadhi Raktamokshan*. Similar to the way *Viddhakarma* is half treatment in *Shalya Shalaky* *Vyadhi*, *basti* is half treatment in *Kayachikitsa*. while *Raktamokshan*, or *Viddhakarma*, is point-than-specific *chikitsa*. However, there is only a reference to *Raktamokshan* and no specific location for it in certain *Vyadhi*, such as *Anantawaat-trigeminal neuralgia*, *kaach*, *Timir*, etc. Thus, we began *Viddhakarma* in accordance with *Mandal Pratham Dwitiya*, *Trutiya*, etc., with the help of contemporary science anatomy and *Ayurvedic Netra Sharir*.

MODE OF ACTION-

Tridosha and *Rakta* are regulated by *Viddha Karma*^[10]. By clearing *Strotas*, it facilitates the free removal of trapped *Vayu* from the body. The primary way that *Viddha Karma* works is by clearing the blockage of the blood vessels, restoring circulation, and stimulating sensory fibers from peripheral receptors to lessen the transmission of irritating signals from the affected area.

SUITABLE TIME FOR *Siravedha/Viddhakarma-*

Hemanta Ritu after noon, *Varsha Ritu* without clouds, and *Grishma Ritu* (cold climate) are all suitable locations for *Viddha Karma*^[11].

BENEFITS OF *Viddhakarma-*

It is simple, economical, and cost-effective treatment which does not produce any adverse effect.

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