

LITERARY REVIEW OF VIDDHAKARMA IN NETRA ROGA

¹Jayshree Deepak Gothe, ²Chandana Virkar¹PG scholar 3rd year, department of Shalakyatantra, PDEA's College of Ayurved and Research Centre, nigdi, Pune.²Guide and HOD, department of Shalakyatantra, PDEA's College of Ayurved and Research Centre, nigdi, PuneCorresponding Author: gothe.jayshree@gmail.com<https://doi.org/10.46607/iamj2812032024>

(Published Online: March 2024)

Open Access

© International Ayurvedic Medical Journal, India 2024

Article Received: 07/02/2024 - Peer Reviewed: 04/03/2024 - Accepted for Publication: 11/03/2024.



ABSTRACT

In *Shalakyatantra*, among the five sense organs, *Siro (head)* and *Netra (eyes)* are the most important. This sense organ acquires utmost importance as this is one of the vital sense perceptions for human beings. While treating *Netra Roga (ocular disorders)*, it is necessary to eliminate all four vitiated *doshas* for total *vyadhi shaman (disease cure)*. *Raktamokshan* (blood-letting) is considered one of the essential treatments for *vyadhi shaman*. In *Shalya – Shalakyatantra* it is considered as '*Ardha chikitsa*' (*half treatment*). *Siravyadha Karma* (type of blood-letting) is an ideal *Chikitsa* (treatment) for pain as well as disease management. *Acharya Sushruta* has also described *Viddha karma* (bloodletting) as a treatment modality in *Netra Roga (eye disorders)*. An attempt is made here to emphasize *Viddha karma* as an essential treatment in various *Netra roga*.

Keywords: *Shalakyatantra, Netra roga, Viddha karma, Raktamokshan*

INTRODUCTION

Raktamokshana is one necessary para-surgical procedure. The word *Raktamokshana* comprises two words viz. '*Rakta*' & '*Mokshana*'. *Rakta* - blood *Mokshana* - Derived from the root '*Moksha*,' which means to relive or let out. Therefore, letting out blood is known as

Raktamokshana. *Sushrut Samhita* and *Ashtanga Hridaya* describe *Vedhana* as a treatment modality in *Netra roga* in *Shalakyatantra*. *Acharya Sushruta* explained that *Ashtavidha Shastra Karma* (8 surgical procedures), *Vedhana* is one of them. *Viddha* is derived

from the word *Vyadha*. *Vyadha* means bore- a hole to drain the vitiated *Doshas* from the *Sira* (veins) thus reducing the pain and inflammation and helping reverse the pathology mechanism in specific possible ways. *Acharya Vagbhata* has stated that *Rakta* is the *Adhishtana* (abode) for all the *Vikara* (diseases), there is no other *Dushya* like *Rakta*. Hence, *Siravyadha* is the first/essential procedure.⁶ In *Siravyadh Vidhi Adhyaya* (chapter), there is an explanation of *Raktamokshana* where *Acharya Sushruta* stated that the conditions which do not subside with *Snehana*, *Lepa*, etc. those conditions will subside with proper *Sira-*

vyadha.¹ *Acharya Dalhana* also has stated - (At the expected site, if there is no blood vessel, and then does *Viddha*. Bloodletting is not expected or significantly less bloodletting is expected in such cases). In *Sushruta samhita* *Acharya Sushruta* has described different points for *Viddha karma* (bloodletting).

AIMS AND OBJECTIVES- To review the use of *Viddhakarma* as a treatment modality in *Netra roga*.

MATERIAL- Modern medical books, previous studies, research articles, and Google Scholar were referred. 26 number and 1/2-inch needle (*Vrihi pramana*), cotton gauze, spirit for *Viddhakarma* process



Figure 1 & 2 – 26 and ½ inch needle

Vedhya Vyadhi -

Acharya Sushruta stated 15 *Vedhya rogas* in *Netra* that are *Sirotpata*, *Siraharsha*, *Sashopha-akshipaka*, *Ashopha-akshipaka*, *Anyatovata*, *Puyalasa*, *Vataviparyaya*, four types of *Adhimantha* and four types of *Abhishyanda* in all *Vedhya Vyaadhi Raktamokshan*, i.e. *Vidhakarman Chikitsa*, is the main *Chikitsa*.² All six diseases-

(*Drishtigata Rogas*) are curable where bloodletting (*Viddha*) should be done.⁸

Acharya Vagbhata added some more *Netra roga* as *Vedhya roga* – Complications of *Arma*, *Savrana shukra*³.

Pittaja, *raktaja* and *kaphaja timira*⁵

*Pilla roga*⁴

Table 1 – *Vedhya Vyadhi*

SR. NO.	VYADHI	VYADHI STHANA	VYADHI DOSHADHIKYA
1	<i>Sashopha akshipaka</i>	<i>Sarvagat</i>	<i>Sannipataj</i>
2	<i>Ashopha akshipaka</i>	<i>Sarvagat</i>	<i>Sannipataj</i>
3	<i>Puyalasa</i>	<i>Sandhigata</i>	<i>Sannipataj</i>
4	<i>Abhishyanda (4 types)</i>	<i>Sarvagat</i>	<i>Vataj, Pittaj, Kaphaj, Raktaj</i>
5	<i>Timira (6 types)</i>	<i>Drushtigata</i>	<i>Vataj, Pittaj, Kaphaj, Raktaj, Sannipatik</i>
6	<i>Vataviparyaya</i>	<i>Sarvagat</i>	<i>Vataj</i>
7	<i>Adhimantha (4 types)</i>	<i>Sarvagat</i>	<i>Vataj, Pittaj, Kaphaj, Raktaj</i>
8	<i>Sirotpata</i>	<i>Sarvagat</i>	<i>Raktaj</i>
9	<i>Siraharsha</i>	<i>Sarvagat</i>	<i>Raktaj</i>
10	<i>Anyatovat</i>	<i>Sarvagat</i>	<i>Vataj</i>

When other treatments fail, *Siravyadha* has to be done for *Raktaprapkopaja Vikaras*.⁶

INDICATIONS - As described above, mentally fit and physically strong patients having *Netra rogas*.

CONTRAINDICATIONS - 1. Rainy or cloudy day
2. Extreme cold environment
3. Immediately after meal
4. Patient who has a history of any skin diseases at the site of puncture
6. Pregnant woman

MATRA—The instrument should be inserted as half a *Yava* in the skin. The muscular parts should be inserted as deep as the measure of a *Yava* or *Vrihi*. On the bony part, it should be inserted as a measure of half a *Yava* with the *Vrihimukh* instrument.

In diagram⁹ –

1. Up to skin
2. Up to muscle
3. Up to bony part/vessels {*Sira* (veins), *Snayu* (muscle tendons), *Sandhi* (joints), *Asthi* (bone)}

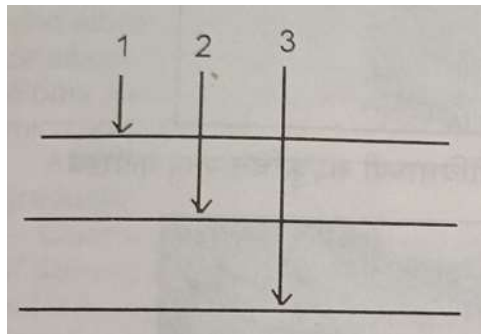


Figure 3 – instrument insertion *Matra* (measure)

Standard Operating Procedure of Viddha karma Method –

1. *Purva karma* (pre activity)
2. *Pradhan karma* (main procedure)
3. *Paschat karma* (post activity)

1. Purva karma – 1. Written informed consent was taken.

2. The patient was asked to take a suitable position for *Viddhakarma*.

(Lie down / sitting position)

3. The patient's BP and pulse were taken.

2. Pradhan karma - 1. The points of *Viddha karma* (bloodletting) were cleaned with spirit Swab.

2. with the help of 26 number and ½ inch needle, a gentle prick of 1.5 -2.5 mm deep was made at *Apang* (Depression at the lateral end of the eyebrow), *Lalata* (on the forehead one and a half finger above the eyebrow) and *Upanasika* (lateral aspect of *alla*). Or at the sites indicated in various *Netra rogas*.

3. Paschat Karma - Blood oozed out from the pricked site and was wiped out with the help of a sterile cotton swab.

Site for Viddha karma –

According to *Acharya Sushruta*⁷, in diseases like *Akshipaka* (*Sashopha* and *Ashopha*) (Ulceration of the eye) and diseases of the eyes, surgery should be done either at the *Upanasika* (Base of the nose), forehead, or outer angle of the eye.

According to *Acharya Sushruta*¹, in *Timira*, *Akshipaka*, *Adhimantha*, etc., *Netra rogas*, the indicated sites for *Viddhakarma* are *Upanasika*, *Lalata*, and *Apanga Sira* (base of nose, forehead, and outer angle of the eyes).

1) Upanasika – Lateral aspect of *alla*. (Base of the nose)

Vessels - Infra orbital branch of the maxillary artery. Lateral nasal branch of the facial artery.

Nerve - Infraorbital branch of Trigeminal nerve, a zygomatic branch of the facial nerve.

2) **Apanga** – Depression of the Lateral end of the eyebrow.

Vessels - Frontal branch of superficial temporal artery and vein

Nerve - Zygomatic branch of auricular - Temporal Nerve

3) **Lalata** - On the forehead, one finger above the eyebrow mid-point.

Vessels - Lateral branch of frontal artery and vein

Nerve - Lateral branch of the frontal nerve.

In some diseases, one more site is indicated -

4) **Bhrumadhya** - on the glabella

Vessels - Supraorbital and supratrochlear arteries, which are ophthalmic artery branches.

Nerve - Ophthalmic division of trigeminal nerve

Iris Prolapse (Ajakajata) should be punctured with a needle on the outer side to drain the fluid.⁷

Cataract - The puncture for Cataract surgery should be carried out precisely on a natural hole on the *Apanga* side at a distance, leaving a minimum of two parts of the white part.⁸

Mode of action – Stimulation to sensory fibres from peripheral receptors reduces the transmission of irritating signals from the affected area, which is the primary mechanism of action of *Vidhakarman* (bloodletting). The immune system responds to this treatment by releasing endorphins, which helps to reduce pain and inflammation. Also, obstruction removal and reduction in Load of pathogens in blood vessels in establishment of circulation.



Figure 4 – sites of vidhakarman¹⁰

CONCLUSION

Vidhakarman (bloodletting) treatment is a simple, economical, and effective procedure without adverse effects. It is proved that the ancient knowledge of *Ayurveda* is beneficial. As this *Vidhakarman* shows significant results, large-scale clinical studies with all laboratory studies need to be initiated for better understanding.

REFERENCES

1. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). *Sushrut samhita of Maharshi Sushrut*,

- Sharirasthan; Siravyadhavidhisharir: Varanasi: Chaukhambha Sanskrit Sansthan, 2009, page no. 84-92
2. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). *Sushrut samhita of Maharshi Sushrut, uttartantra; chikitsitpravibhagavidnyaniya : Varanasi: Chaukhambha Sanskrit Sansthan, 2009, page no. 49*
3. Trivedi-Ashtanga sangraha uttartantra, shri baidyanath ayu. bhavan publisher 14th adhyay, page no.234-239
4. Trivedi-Ashtanga sangraha uttartantra, shri baidyanath ayu. bhavan publisher 20th adhyay, page no. 259-262
5. Trivedi-Ashtang sangraha uttartantra, shri Baidyanath Ayu .Bhavan publisher 16th adhyay. Page no.242- 246

6. Trivedi-Ashtang sangraha sutrasthana, Shri Baidyanath ayu. Bhavan publisher 36th adhyay, page no.238-244
7. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, uttartastra; Raktabhishyandapratishedha : Varanasi: Chaukhambha Sanskrit Sansthan, 2009 page no. 58- 64
8. Kaviraj Ambikadatta Shastri Editor(s), (Reprint 2009 Ed.). Sushrut samhita of Maharshi Sushrut, uttartastra; Drushtigatrogapratishedha : Varanasi: Chaukhambha Sanskrit Sansthan, 2009, page no.40-48
9. Dr.Gogate RB (editor). Viddha and Agni Karma chikitsa (Eng.). Pune: Gogate Memorial Foundation, 2022, page no. 17,36-37
10. Supriya A. Bhandare, Nilakshi S Pradhan, role of viddhakarma in management of ashopha akshipaka - a case study, Ayushdhara (ISSN: 2393-9583 (p)/ 2393-9591 (o)) may-June 2022
11. Deshmukh C. (2022). Viddhakarma & Agnikarma in ENT Diseases. Journal of Ayurveda and Integrated Medical Sciences, 7(10), 241 - 244.
12. Nilakshi Pradhan, & Shradha Pandagale. (2022). Role of Viddhakarma in management of Gandhanasha w.s.r. to Hyposmia - A Clinical Study. Journal of Ayurveda and Integrated Medical Sciences, 7(1), 397 - 400.
13. Chaitali Kulkarni & Nutan Radaye: Management of Isolated (Left) Sixth Cranial Nerve Palsy Through Ayurveda with Special Reference to Viddhakarma: A Case Report. International Ayurvedic Medical Journal {online} 2022 {cited August 2022}

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Jayshree Deepak Gothe & Chandana Virkar: Literary review of viddhakarma in netra roga. International Ayurvedic Medical Journal {online} 2024 {cited March 2024} Available from: http://www.iamj.in/posts/images/upload/649_653.pdf