

Vidhakarma from Samhita-Understanding and Application

Bishnupriya Mohanty¹, Supriya Sanjay Kulkarni², Sangram Keshari Das³

¹Professor & Head, Department of Sanskrit Samhita and Siddhanta, Gomantak Ayurved Mahavidyalaya and Research Centre, Shiroda, Goa, India

²Gomantak Ayurveda Mahavidyalaya & Research Centre, Shiroda, Goa,

³Professor & Head, Department of Dravyaguna Vijnana, Gomantak Ayurveda Mahavidyalaya & Research Centre, Shiroda, Goa, India

¹drbishnupriyadas@gmail.com

Abstract

Ayurveda, the ancient Indian system of medicine, is renowned for its holistic approach to health and wellness. Among its various therapeutic modalities, Viddha Karma stands out as a distinctive and effective treatment. This method is designed to provide immediate relief and assist in the management of various ailments, particularly those associated with pain. Viddha Karma is classified as one of the Shashtra Karmas, a group of specialized procedures outlined in classical Ayurvedic texts such as the Brihatrayee and Laghutrayee. These texts serve as foundational sources for Ayurvedic knowledge, encompassing a wide range of treatment protocols and philosophies. The essence of Viddha Karma lies in the precise puncturing or piercing of specific points on the body. This technique targets vital energy pathways, known as nadis, and various marma points, which are critical for maintaining the body's physiological balance. By stimulating these areas, Viddha Karma can effectively reduce pain, enhance circulation, and promote overall well-being. Practitioners of Ayurveda utilize Viddha Karma not only for its analgesic effects but also for its ability to support the body's natural healing processes. This makes it a valuable option for individuals seeking a natural, non-invasive method for pain relief and disease management. Overall, Viddha Karma exemplifies the efficacy and wisdom of Ayurvedic practices, offering a time-tested approach to health that emphasizes the interconnectedness of body, mind, and spirit.

Keywords

Vidha Karma, holistic approach, Puncturing, Nadi.

*Corresponding Author

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1. Introduction

Viddha Karma has its roots in ancient Ayurvedic texts and traditions, with historical references found in foundational scriptures such as the Charaka Samhita and Sushruta Samhita. These texts date back over two thousand years and outline various therapeutic practices, including surgical techniques and methods for pain management.

The concept of Viddha Karma is associated with the broader category of Shashtra Karmas, which encompasses specialized procedures designed for therapeutic interventions. Traditionally, practitioners would utilize this technique to address a range of ailments, particularly those related to pain and inflammation [1].

Historical records indicate that Viddha Karma was practiced by skilled Ayurvedic physicians who combined knowledge of anatomy, physiology, and energy pathways (Nadis). The precise methods of puncturing or piercing specific points were refined over centuries, integrating observations from clinical practice and the philosophical underpinnings of Ayurveda.

As Ayurveda evolved, Viddha Karma remained relevant, adapting to new understandings of health and disease. Today, it continues to be employed as a therapeutic approach within modern Ayurvedic practice, valued for its efficacy in providing immediate relief and supporting overall wellness. Its enduring presence highlights the system's holistic philosophy and its commitment to addressing both symptoms and underlying causes of health issues [2,3].

Viddha Karma is a specialized therapeutic technique within Ayurveda, an ancient system of medicine that emphasizes holistic healing. This method involves precise puncturing or piercing of specific points on the body to alleviate pain and manage various health conditions. Recognized as part of the Shashtra Karmas, Viddha Karma is detailed in classical texts such as the Charaka Samhita and Sushruta Samhita, which date back over two millennia.

The practice is rooted in the understanding of vital energy pathways (nadis) and marma points, which are essential for maintaining the body's balance and promoting overall well-being. By targeting these areas, Viddha Karma can provide immediate relief from pain, enhance circulation, and stimulate the body's natural healing processes [4].

This technique exemplifies the Ayurvedic philosophy of addressing not just symptoms but also the underlying causes of illness. As a time-tested method, Viddha Karma continues to be utilized in modern Ayurvedic practice, offering a non-invasive alternative for those seeking effective pain management and holistic health solutions [5].

1.1. Aims & Objectives

The aim of the study is to know the sites of Vidhakarma and its effectiveness in disease's condition.



2. Materials and Methods

Procedure of Viddha Karma can be divided into three steps:

- Poorva Karma (Pre-procedure)
- Pradhan Karma (Main procedure)
- Paschat Karma (Post-procedure)

2.1. Materials

- Spirit: Alcohol (e.g., Isopropyl alcohol) for sterilization.
- Insulin Needle No. 26: Chosen for its precise size, equivalent to Vrihi Pramana.
- Marker Pen: For marking the puncture sites.

2.2. Selection of Patients

1. Patients should be mentally fit and physically robust.
2. Avoid patients with a history of skin diseases at the puncture site.
3. Patients with uncontrolled diabetes or hypertension should not undergo this procedure.
4. Only children above the age of 10 are eligible.
5. Pregnant women should be excluded.

2.3. Pre-Operative Procedure

1. Apply spirit to the area designated for puncture.
2. Follow with povidone-iodine solution painting for disinfection.
3. Mark the puncture sites with a marker

2.4. Operative Procedure

1. Insert the needle at the selected points for 15 to 30 seconds.
2. Remove the needle slowly in a clockwise direction

2.5. Contraindications of Viddha Karma

Viddha Karma is contraindicated in various conditions, including: General Conditions, Specific Conditions & Environmental considerations.

2.5.1. General Conditions

1. Baala (children), Vriddha (elderly), Krisha (emaciated), Bheeru (fearful), Upvasa (fasting), Pipasa (thirsty).
2. Garbhini (pregnant women), Rooksha (dry), Kshatakshina (weak), Parishranta (exhausted).
3. Madhyapana (intoxicated), Vamita (vomiting), Virikta (feeble), Asthapita (infirm).
4. Anuvasta (afflicted), Jaagrita (restless), Kliba (impotent).
5. Kasa (cough), Shwasa (asthma), Shosha (emaciation), Pravridha-Jwara (aggravated fever).
6. Akshepaka (epileptic), Pakshaghata (hemiplegia).

2.5.2. Specific Conditions

1. Adrishta Sira (invisible veins), particularly those that are neither depressed nor elevated.
2. In emergency situations or cases of Vishopsarga (poisoning complications), Viddha Karma may be performed at Abedhya Siras (non-puncturable veins).

2.5.3. Environmental Considerations

Viddha Karma should not be conducted in adverse weather conditions, such as:

- Cloudy atmospheres
- Rainy weather

This comprehensive approach ensures that Viddha Karma is performed safely and effectively, adhering to the principles of Ayurvedic practice.

2.6. Sites of Viddha Karma in ENT and Other Conditions

Table 1. Sites of Viddha Karma in ENT and Other Conditions [4,5].

Condition	Site
Jivhaa Vikara (Tongue Disorders)	Base of the tongue, near veins on both sides of the frenulum
Talu Vikara (Palate Disorders)	Palate and gums
Karna Vikara (Ear Disorders)	One angula above Vidhur Marma, at the hair follicle margin (Keshante)
Shirorog (Head Disorders)	Nasasamipasathe, lateral side of the nose
Akshipaak (Conjunctivitis)	Apand Upanasika Lalat Pradesh
Various Conditions	About two angula above Kshipra Marma
Apchi	Two fingers below Indrabasti Marma, in the forearm and leg
Galganda Nasa	Vein of Urumoola
Pliha Roga (Spleen Disorders)	Near Kurpersandhi, middle of the left arm or between Kanisthika and Anamika fingers
Yakridaludara, Kasa, Shwasa	Veins of the right arm
Pravahika with Pain	Various sites of the Shroni, two Angula Apart
Parivartika, Updand, Shookdosha & Shukra Roga	Middle veins of Medhru (penis).
Mutravridhhi	Veins on both left and right flanks of the testis.
Antravridhhi & Parsavassoola.	Veins in the left middle of the axilla and breast.
Trityaka Jwara (Third Type of Fever).	Middle vein of Triksandhi.
Chaturthaka Jwara (Fourth Type of Fever).	Middle vein below Skandhas and any lateral aspect.
Jihv Roga Dantroga.	Veins located beneath the tongue.
Karna Roga (Ear Disorders).	Upper side of the ear veins.
Roga (Nasal Disorders)	Front part of the nose.
Timira Roga, Akshipaka, Siro Roga, Adhimanth	Veins near the nose.
Grudhrasi and Visshvachi	Four angula above or below the knee and elbow joint.
Shlipada (Sciatica)	In Vataja conditions: four fingers above ankle joint, four Angula below;



Pitaja: four Angula below; Kaphaja: dorsum of Greater toe.

This comprehensive outline of Viddha Karma sites underscores its versatility in treating a range of conditions in both ENT and other medical fields, reflecting its significance in Ayurvedic practice.

2.7. Benefits of Viddha Karma

1. **Simplicity and Safety:** Viddha Karma is a straightforward procedure that can be performed by practitioners with appropriate training, making it accessible even at the community level. Its non-invasive nature reduces the risk of complications, enhancing patient safety.
2. **Cost-Effective Treatment:** This method offers an economical alternative for patients, requiring minimal resources and reducing the overall cost of treatment compared to more invasive procedures.
3. **Immediate Relief:** Many patients experience instant relief from pain and discomfort following the procedure, making it an effective option for acute conditions.
4. **Holistic Approach:** Viddha Karma aligns with Ayurvedic principles, addressing not only the symptoms but also the underlying causes of ailments, promoting overall well-being.
5. **Wide Range of Applications:** It can be used to treat various conditions, including those related to ENT, musculoskeletal issues, and dermatological disorders, showcasing its versatility in clinical practice.
6. **Minimal Downtime:** Patients typically experience little to no recovery time, allowing them to resume normal activities shortly after the procedure.
7. **Complementary Therapy:** Viddha Karma can be effectively combined with other Ayurvedic treatments, enhancing overall therapeutic outcomes and patient satisfaction.
8. **No Side Effects:** When performed correctly, Viddha Karma has minimal side effects, making it a safe option for many patients, including those who may not tolerate conventional treatments well.

These benefits make Viddha Karma a valuable treatment modality within Ayurveda, promoting holistic health and offering effective solutions for various medical conditions.

3. Results and Discussion

3.1. Current Research and Applications

Recent studies and clinical observations support the efficacy of Viddha Karma in various health conditions, particularly in pain management and enhancing quality of life for patients with chronic ailments. Research continues to explore its applications in modern medical settings, including integrative approaches that combine traditional Ayurvedic practices with contemporary medical treatments.

4. Conclusion

Viddha Karma represents a significant aspect of Ayurvedic practice, emphasizing its effectiveness in pain management and treatment across a range of conditions. Its accessibility, cost-effectiveness, and holistic nature make it a valuable therapeutic tool in contemporary healthcare, aligning with the growing interest in integrative medicine approaches. The continued exploration and application of Viddha Karma can further establish its role in enhancing patient care and promoting wellness.

This document format provides a structured overview of Viddha Karma, its procedure, applications, benefits, and relevance in modern healthcare.

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