



### “To study the role of *Mahamarma Palanam* in *Vasti Yogy Vyadhi* as *Poorvaparikshana* w. s. r. to *Basti Marma*”

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#### ABSTRACT

In Ayurveda, Acharya Charaka has mentioned Trimarmiya Siddhi Adhyaya (Ch.Si.9) & Trimarmiya Chikitsa Adhyaya.( Ch.chi 26 ). In this Adhyaya, Acharya Charaka has explained the importance of Trimarma. Vasti is one of the most important Panchakarma Chikitsa which is also called as ‘Ardhchikitsa’, Acharya Charaka has explained Mahamarma Paripalanam in CharakSamhita, as per reference in Ch. Si. 9/9-10. In this study when we diagnosed Vastiyogyavyadhi, we have done Poorvaparikhsana of Basti Marma in Vastiyogyavyadhipurusha. Before giving any Chikitsa it is necessary to protect the Marmasrelated to that region. Acharya Charaka has explained Marmarakshavidhan. In PoorvaParikshana, Marmas has to be taken into consideration., So we have

selected this topic to know the importance of Poorvaparikshana of “Basti Marma” as per parameters like Shool(Gud&Basti), Udarshool, Parikartika, Aarsha & Bastishoth & Gudshoth.

“MahaMarmaParipalanam” is essential concept for VastiYogyavYadhi Purusha to decide whether indicated Vasti can be given or not.

**KEYWORDS** –Mahamarma, Vasti , Poorvapariksha.

#### INTRODUCTION:-

In Ayurveda, it has been stated that while diagnosing and treating any disease the SthanikMarmas should be taken into consideration. But in present era, it is rarely practiced practically. It is necessary to study the Marmas for their Rakshana as stated by Acharya Charaka in MarmaRakshavidhan.

Ayurveda has described 107 Marma. Acharya Charaka has mentioned Hridaya, Basti, Shir as an important Trimarmas<sup>(1)</sup>. In Trimarmiya Sidhhi & Trimarmiya Chikitsa Adhyaya, Acharya Charaka has explained importance of Trimarma<sup>(2)</sup>. It is divided as Mans marma, Siramarma, Snayumarma, Asthimarma, Sandhi marma<sup>(3)</sup>. Among these Trimarma, Hridaya is Siramarma, Basti is SnayuMarma, Shir is SadyoPranharmarma.

In Trimarmiya Sidhhi Adhyaya, Acharya Charaka have mentioned-

हृदये मूर्ध्नि बस्तो च नृणां प्राणाः प्रतिष्ठिताः ।  
तस्मात्तेषां सदा यत्नं कुर्वीत परिपालने ॥ ९ ॥  
आबाधवर्जनं नित्यं स्वस्थवृत्तानुवर्तनम् ।  
उत्पन्नातिविघातश्च मर्मणां परिपालनम् ॥  
१० ॥ (च.सि. ९/९, १०)

Vata dosha plays an important role in human body. It is an important factor in all diseases. Pakvashaya is the mulsthana of vatadosha. In Vatadosha, (Pranmunch– Panchaprana), Samiranavayu is responsible for causing all Vata vyadhi. Vasti Chikitsa is called as Ardha chikitsa<sup>(4)</sup>. which is one of the best and unique Panchkarma Chikitsa for vataniyantrana. Vasti is administration of medicated oil or decoction in Pakvashaya through Mahamarmaparikshanain Vasti Chikitsa Karma is very essential for Marmarakshana. To give Vasti Chikitsa, it is necessary Poorvakarma to find out

Vastiyogyavyadhi and Vastiyogyarugna. We should examine & checkup the Marmarelated to that region and Strotasain detail to confirm whether Vastiyogyavyadhitrugna is fit for Vasti treatment or not.

### AIM :-

STUDY OF MAHAMARMA PALANAM IN VASTI YOGYA VYADHI AS POORVAPARIKSHNA w. s. r. to BASTI MARMA.

### OBJECTIVES :-

- To study the concept of Mahamarmapalanam.
- To study the Mahamarmapalanam in Panchkarma especially in Basti Marma.
- To study the Basti Marmapoorvaparikshna in VastiYogyavyadhi.

### STUDY POPULATION

- Total 30 Patients were selected.
- Age- between 30 -60 years, as per inclusion criteria.

### METHODOLOGY

Selected 30 patients under a complete physical examination & observe for Vastiyogyavyadhi & this Vastiyogyavyadhipurusha examine for Vastimarmaparikshana & assessed as per assessment criteria.

### 3. STUDY DESIGN

Total 30 no. of patients were selected from OPD from our AyurvedRugnalya.



Detailed clinical examination was done as per assessment criteria.



Clearly diagnosed patients of *VastiyogyaVyadhi* were taken for study



Conclusion

#### ASSESSMENT CRITERIA:-

- A. INCLUSION CRITERIA
- B. EXCLUSION CRITERIA

#### A. INCLUSION CRITERIA :-

- 1) Age between in 30 – 60 years
- 2) *VastiyogyaVyadhi*
- 3) Ambulatory to both sex( male& female)

#### B. EXCLUSION CRITERIA :-

- 1) Any critical systemic disease
- 2) Age less than 30 & more than 60
- 3) *Vastianaharya*( contra-indicated)
- 4) Non co-operating.

#### ASSESSMENT CRITERIA

**Table no.1:-Gudshool**

	Present	Absent

**Table no.2:-Bastishool**

	Present	Absent

**Table no.3:-Udarshool**

	Present	Absent

**Table no.4:-Parikartika**

	Present	Absent

**Table no.5:-Aarsha**

	Present	Absent

**Table no.6:-Gudshoth&bastishoth**

	Present	Absent

#### OBSERVATION :-

Total 30 patient selected as per inclusion and exclusion criteria were examined in detail with respect to *Bastimarma* for *Gudshool*, *Bastishool*, *Parikartika*, *Udarshool*, *Aarsha*, *Gudshoth* and *Basti Shoth*, and it was observed that among these patients, 22 patients were having one or more of the above *Lakshanas*. Hence, inspite of having *VastiyogyaVyadhi* these patients were not fit to undergo *Vastichikitsa* and hence they were not given *Vastichikitsa*. *VastiChikitsa* was avoided in these patients for *Bastimarmarakshana*. Remaining 8 patients were undergone *Basti Chikitsa*.

**Table - 7:-DehaPrakrutiwise distribution:-**

DehaPrakruti	No. of patients	%
<i>Vatakaphaj</i>	15	50 %
<i>Vatapittaj</i>	8	27 %
<i>Pittavataj</i>	7	23 %
Total	30	100 %

**Table - 8:- Age wise distribution:-**

Age	No. of patients	%
30-40	12	40%
41-50	12	40%
51-60	4	20%
Total	30	100%

**Table - 9:- Gender wise distribution:-**

Gender	No. of patients	%
Male	22	73.33%
Female	8	26.67%
Total	30	100%

**Table - 10:- Religion wise distribution:-**

Religion	No. of patients	%
Hindu	28	93.33%
Muslim	2	6.67%
Total	30	100%

**Table - 11:- Socio-economic status distribution:-**

Socio-economic status	No. of patients	%
Rich	3	10%
Middle	20	67%
Poor	7	23%
Total	30	100%

**Table - 12:- Diet wise distribution:-**

Diet	No. of patients	%
Vegetarian	9	30%
Mixed	21	70
Total	30	100%

**Table - 13:- Table showing result of examination**

Patients	No. of patients	%
Vastiyogya	8	26.67%
Vastiyayogya	22	73.33%
Total	30	100%

**4. DISCUSSION:-**

According to the observations noted, it was seen that though diagnosed as *VastiyogyaVyadhi*, almost 73.33% patients were found to be unfit for *Vastichikitsa* on clinical examination of *Basti marma*. So, they are considered as *Vastiyogyarugna* and were not given *Vastichikitsa*. Hence, for the safety of these *marmas* and to avoid further complications, *Mahamarmapalanamas* told by Acharya Charaka is essential to decide *VastiyogyaVyadhi purusha*.

**5. CONCLUSION :-**

*Mahamarmapalanam* is essential for *Vastiyogyavyadhipurusha*.

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