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THE CONCEPT OF *TRIMARMA* IN *AYURVEDA* W.S.R. TO *BASTI* *MARMA*

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ABSTRACT

The *marma* is one of the important scientific concept in *Ayurveda*. According to *Ayurveda* 107 *Marmas* are present in the body. *Acharya Charaka* also opines the same number but when it came to the point of narration he elongated only 3 of them are *Trimarma* – *Hridaya*, *Basti* and *Shira*. The reason for their importance is that they are the main seats of *Prana*. *Basti* is *snayu marma* and *sadyapranahara marma* of pelvic cavity. By any infection to *basti* leads to involvement of these surrounding structures quickly because by destruction of substratum the dependent is also destroyed. By *basti* affliction, there is appearance of severe disorders. Hence *basti* should be protected particularly from external injury. Hence the main objective of this study is to bring forward to the concept *trimarma* and importance of *basti marma* in *Ayurveda*.

Keywords- *Marma, prana, shira, urine, kidney*

INTRODUCTION

Etymologically the word *marma* is derived from *Sanskrit* root word 'Mri' indicative of *Jeevasthan*, *Sandhithana* respectively. *Sushruta* explains *marmas* are the conglomeration of *mamsa, sira, snaayu, asthi*

& *sandhi*, in these places *prana* resides specially. His explanation is mainly based on Anatomical structure. Hence naturally they are the seat of *prana*. Therefore injury on *marma* will definitely causes some or other

derangements in the above mentioned factor. *Marmas* are the seats of *sharira doshas*, *manasika guna-doshas* and the *atma*. Being the seat of all these vital factors, any injury in the *marma* results in death [1].

Trimarma

According to *Ayurveda* 107 *marmas* are present in the body. *Acharya Charaka* also opines the same number but when it came to the point of narration he elongated only 3 of them are *Trimarma* – *Hridaya*, *Basti* and *Shira* [2]. He wrote separate chapters namely ‘*Trimarmiya Chikitsa*’ and ‘*Trimarmiya Siddhi*’ where he describes the different diseases affecting these vital organs with their treatment.

Basti Marma

A. Anatomy of Basti

Situation- According to *Sushruta*, *basti* is situated in the pelvic cavity, surrounded on its different sides by the *prishta*, *kati*, *nabhi*, *mushka*, *guda*, *vamkshna* and *sepha* [3]. *Sarangadhara* mentions that *basti* is located below the *pakvasaya* [4].

Development-The essence part of the *rakta* and *kapha* after digested by *pitta* along with *vayu* forms the *basti*. *Acharya Sushruta* speaks that the hollow shape is formed when the essence part of the above three is inflated by the repeated action of *vayu* [5].

Structure-The organ which is seen in the *abhyanthara pradesa* of *kati*, made up of *alpa mamsa* and *shonita* and which acts as the *ashaya* of *mutra* is known as *basti*. This organ is provided with a single aperture or opening and lies with its mouth downward, covered with nets of nerves (*sira*) and ligaments (*snayu*), in the shape of a gourd. The organ is extremely thin in structure. In *Chikitsa sthana*, in the chapter of *Asmari chikitsa*, *Sushruta* states that in females, the uterus is situated very near to the urinary bladder posteriorly [6].

Relations- *Charaka* describes the *basti* as the *mutradhara* which is situated in relation with the *sthula guda*, *mushka*, *sevane*, *mutravaha nadis* and *sukravaha nadis* [7].

Size & Shape -The size of *basti* is equal to the pit of one’s own Palm. It is mentioned as ‘*Alabu sadrusa*’. *Vagbhata* mentions it as ‘*Dhanurvakra*’. *Adamalla* in his commentary of *Sarangadhara* said that *basti* is *Charmakhalvatvakakara* [8].

B. Physiology of Basti

It is the receptacle of urine in to which all the channels of the body carrying liquid elements converge as all the rivers on the earth flows in to the ocean. It forms (one of) the primary seats of vital energy (*Prana*) [9]. This important organ is related to urine formation. As water in the river is drained into ocean

continuously, in the same way *mutravaha nadi* (urinary ducts) from *pakvashaya* carry *poshaka mutra* to *basti*. *Mutravaha nadi* and their fine branches are spread in the abdominal cavity around *pakvashaya* and *amashaya*, which constantly drains *poshaka mutra* to *basti*. *Basti purana* (drainage of urine) is continuous process which is compared with new pot immersed in water. When earthen pot is new, it is very porous, it permeates water easily that way urine form in urine ducts enters the *basti* and stored in *basti*. When *basti* gets filled with urine, due to action of *apana vayu*, urine is excreted [10].

DISCUSSION

Charaka says that among the 107 *marmas*, *Basti*, *Hridaya* and *Shira* are considered as the most important *marmas*. The reason for their importance is that they are the main seats of *prana*, and hence, when they are injured it will affect the *prana* by causing vitiation of *vatadi doshas*. *Chakrapanidatta* comments that the *prana* is particularly affected said to be depending on those vital organs; he compares with the destruction of a picture due to the destruction of the wall on which it is painted. Likewise any injury to *trimarma* will affect particularly the *prana* [11].

In *Siddhi Shana*, *Charaka* emphasizes the importance of these *marmas* in relation to other *marmas*. He says that there are 107 *marmas* including the *Sakha* and *Skanda*. Comparatively more pain will be felt in these particular parts than the other parts of the body because the *chetana* is seated in these parts. He continued that among these *marmas*, the *skanda marmas* are more important than *sakha marmas* because the *sakhas* depend on the *skanda* [12]. Injury to *skanda* will affect the *sakha* because *sakhas* are connected with the *skanda*. Furthermore the existence of the *sakhas* depends on the nourishments as *rasa*. etc. which are circulated to them from the *skhanda*.

The *sadhya pranahara marmas* described by *Vagbhata* and *Sushruta* are *skanda marmas* not *sakha marmas*. *Sringataka*, *adipati*, *sankha*, *matruka*, *guda*, *hridaya*, *basti* and *nabhi* are considered as the *sadhya pranahara marmas*. Among them, *sankha*, *adhipati*, *sringataka* and *matruka marmas* are *shiro marmas*. *Hridaya* is an *Uromarma*. *Basti*, *nabhi* and *guda* are the *koshta marmas* [13]. From this it is clear that all the *sadhya pranahara marmas* are situated in *skanda* and no *sakha marma* is vital as *sadhya pranahara*.

Charaka explains the *dasha pranayatanas* in *Sutrasthana*. They are *sankha*, *marma traya*,

kanta, rakta, sukra, ojus and *guda*. So *trimarmas* are very important since it holds the *prana*. In *Ashtanga hridaya*, *Vagbhata* explains that there are ten *jeevitadhamas*. They are *shira, rasana bandhana, kanta, asra, hridaya, nabhi, basti, sukra, ojus* and *guda*. Here also the *trimarmas* present [14]. *Chakrapanidatta* says that *trimarmas* and the *pranayatanas* have got common importance due to *asraya* of the body. But the *trimarmas* are more important than the other *pranayatanas* like *sankha*, etc. because which are not the *asrayas* of the body as *trimarmas*. But both of them are described as *pranayatanas* in *pranayatanatva* functions. Serious injury to any one of these vital organs causes destruction of the body since the destruction of the *asraya* leads to the destruction of the *asrita*. Partial injury to these vital organs leads to affliction by serious diseases. Therefore these vital organs should be specially protected from external injury and afflictions by *vayu*.etc. [15]. *Acharya Charaka* says that on diagnosing a *trimarma vyadhi* or their involvement in any other disease the physician should act both promptly and sensibly in prescribing medication. If not then he may harm the patient rather than treating him. The knowledge of *trimarma* helps a physician to a better prognosis of any disease. In the

advanced state of any disease when these *marmas* get involved these diseases tend to get *kastasadhya*.

Charaka, being a physician was less concerned to the external trauma that directly injures the *marmas* which in turn creates disturbance in the homeostasis of the body. He was well concerned to the internal trauma caused by the vitiated *tri-doshas*, and the vitiated *tri-doshas* generally affect these *trimarmas*. Thus, *Acharya Charaka* limited himself to the description of the three. If any *marma* affected vigorously, after a certain period the *trimarmas* are always affected, being the seat of *doshas*, and it becomes responsible of its ultimate effect. *Acharya Charaka* said these *trimarmas* as the root of life – ‘*Tanmultvata sarirasya*’. *Acharya Chakrapani* explains nothing other than these *trimarmas* have the capability of hosting the body – ‘*Tanmulatvata tadashritvata iti*’ [16].

Importance of Basti

1. *Mutra* is a liquid waste product of food. It is receptacle of urine and stabilizer of all the fluid carrying channels like sea of the rivers.
2. According to *Charaka basti* and *vankshana* (pelvic region) are the roots of *mutravaha srotas*. According to *Sushruta*, *basti* and *medhra* are the roots of *mutravaha srotas*.

3. *Basti* is an organ situated in pelvic region. It is *bahirmukha srotas*. *Basti* is a *pranayatan* (site of *prana*) and it is also *sadhapranahara marma*. It is *snayu marma* and *sadyapranahara marma*, which means that an injury to this causes death, except when wound is due to renal calculus; even in that disease the person does not survive if the *basti* is torn at both sides.

4. This important organ is related to urine formation. Urine form in urine ducts enters the *Basti* and stored in *basti*. The fact that urine is form in kidneys can't be neglected. According to new thoughts of researchers, *poshaka mutra* is formed in *pakvashaya*. This is then absorbed in blood and then in kidneys many metabolic waste products mix with *poshaka mutra*, and later on this *mutra* is transferred to *basti* by ureters [17].

5. *Charaka* explains about the *basti* disorders at first in the *Trimarmeeya Chikitsa Adhyaya* of *Chikitsa Sthana*. In *Siddhi Sthana* 9th chapter, *Charaka* explains about the. Injury to urinary bladder gives rise to retention of flatus, urine as well as feces, pain in the groin, *kundala* (spiraling spasm in the bladder), *udavarta* (upward movement of pain in the abdomen), *gulma* (phantom tumor), *vatashteela* (hard tumor), *upastambha* (spasticity of the bladder),

stiffness of Umbilicus, Pelvis, Anus, Hips. etc. [18].

6. Many structures are related to the *basti* in pelvic cavity like the sky by the sun rays. These are the rectum, scrotum, raphe, vasdeferens, ureters in males and uterus in females. By any infection to *basti* leads to involvement of these surrounding structures quickly because by destruction of substratum the dependent is also destroyed. By *basti* affliction, there is appearance of severe disorders. Hence *basti* should be protected particularly from external injury as well as *vata* etc.

From the above literature it is considered that *basti* and urinary bladder has the same structural and functional anatomy. The urinary bladder is a hollow, distensible muscular organ situated in the pelvic cavity posterior to the pubic symphysis. In males, it is directly anterior to the rectum; in females, it is anterior to the vagina and inferior to the uterus. When slightly distended due to the accumulation of urine, the urinary bladder is spherical. When it is empty, it collapses. As urine volume increases, it becomes pear-shaped and rises into the abdominal cavity. It has two urethral openings i.e. internal urethral orifice and the external urethral orifice [19, 20]. Dysuria, frequency of urination urgency of urination, cystitis,

surgical, or accidental trauma, calculus or foreign body, neoplasm, urinary retention are the most common problems of the bladder [21].

CONCLUSION

Marma is described as the vital spots in our body, injury to which ends in various dangerous crises. The *marmas* are 107; they are classified in various groups. If any injury to the *marma* points that leads to deformity of the structures, produces the severe pain, loss of movements, and even some times there may be a death. *Acharya Charaka* has emphasized only the main three *marmas* – *basti*, *hridaya* and *shira*. Among the 107 *marmas* told in *Ayurveda*, these 3 *marmas* have got more importance due to other *marmas* of the body are depending on these *trimarmas*. *Basti* is one of the important *marma*. It is *snayu marma* and *sadyapranahara marma* of pelvic cavity. By *basti* affliction, there is appearance of severe disorders. Hence *basti* should be protected particularly from external injury as well as *vata* etc.

Conflicts of interest- Nil

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