



# Correlation of Basti Marma and Shat Chakra – An Integrative Review

**Dr. Priyanka Sanjay Kumbhar**

P. G. Scholar

DEPARTMENT OF RACHANA SHARIR  
UNDER GUIDANCE OF GUIDE & H.O.D

**Dr. C. V. Patil**

**M.D. (Rachana Sharir)**

Dept. of Rachana Sharir

Yashwant Ayurvedic College P.G.T & R.C., Kodoli

YASHWANT AYURVEDIC COLLEGE, POST GRADUATE TRAINING & RESEARCH CENTRE,  
KODOLI, TAL: PANHALA, DIST: KOLHAPUR

## Abstract

In Ayurveda, *Marma* are vital anatomical and functional sites where *Mamsa* (muscle), *Sira* (vessels), *Snayu* (ligaments/tendons), *Asthi* (bone), and *Sandhi* (joints) meet, imbued with *Prana* (vital life force). Among them, Basti Marma is classified as a *Sadhya Pranahara Marma* (fatal if injured), located in the pelvic region and associated with the urinary bladder and pelvic structures. In Yoga, *Shat Chakra* refers to six subtle energy centers along the spine. The *Muladhara Chakra*, located at the base of the spine, and the *Swadhisthana Chakra*, located in the pelvic region, share close proximity and energetic functions with the Basti Marma. This article discusses their structural, functional, and energetic correlation, integrating Ayurvedic and Yogic viewpoints with modern anatomical interpretations.

**Keywords:** Basti Marma, Muladhara Chakra, Swadhisthana Chakra, Marma Vigyana

## Introduction

The ancient sciences of Ayurveda and Yoga present two seemingly distinct yet deeply interconnected frameworks for understanding the human body—one grounded in anatomical and physiological descriptions (*Sharira Rachana* and *Sharira Kriya*), and the other in the mapping of subtle energy systems (*Pranic Sharira*). The meeting point of these two disciplines is found in the correlation between Marma points and Chakras, where physical structures and energetic centers influence each other's functions.

Marma Vigyana, as described in *Sushruta Samhita* (*Sharira Sthana* 6/21-23), identifies 107 vital points where *Mamsa* (muscle), *Sira* (vessels), *Snayu* (ligaments/tendons), *Asthi* (bone), and *Sandhi* (joints) meet, imbued with *Prana*—the life force. These points are not merely structural but are loci of physiological regulation and subtle energy exchange. Among them, Basti Marma is a *Sadhya Pranahara* (immediately fatal if injured) Marma located in the pelvic region, corresponding primarily to the urinary bladder (*Basti*) but influencing urinary, reproductive, and lower abdominal functions as a whole [1].

Parallel to this, the Yogic concept of Shat Chakra—*Muladhara*, *Swadhisthana*, *Manipura*, *Anahata*, *Vishuddha*, and *Ajna*—describes six primary energy centers along the *Sushumna Nadi*, each governing specific psycho-physiological domains [4,5]. The *Muladhara Chakra*, situated in the perineal region, governs stability,

grounding, and the basic instinct for survival, while the Swadhisthana Chakra, located just above the Muladhara in the pelvic cavity, governs sexual energy, creativity, and fluid regulation [4]. Both these chakras have direct energetic influence over the urinary bladder, reproductive organs, and pelvic floor—regions anatomically linked with Basti Marma.

From a modern anatomical viewpoint, the Basti Marma area corresponds to the urinary bladder, pelvic diaphragm, surrounding neurovascular structures, and the pelvic plexus [6]. The Muladhara–Swadhisthana complex correlates to the coccygeal and sacral nerve plexuses, along with associated endocrine structures such as the gonads. These overlaps suggest that Basti Marma could be considered the physical–structural manifestation of the Muladhara–Swadhisthana energetic system.

Thus, studying the correlation of Basti Marma and Shat Chakra not only enriches our understanding of the integration between body and mind but also offers a framework for therapeutic approaches that combine marma therapy, yoga, and modern anatomical insights. This integration has implications for urinary and reproductive health, pelvic floor rehabilitation, energy balancing, and psychosomatic wellbeing.

Basti Marma is listed among the *Sadhya Pranahara* Marmas—those whose injury leads to rapid death. The term “Basti” in this context denotes the urinary bladder, but by implication also covers related pelvic structures, including reproductive organs and pelvic floor musculature. Ancient surgeons regarded protection of this region as paramount, given its role in Mutravaha Srotas (urinary system), Shukravaha Srotas (reproductive system), and the balance of Apana Vata.

In parallel, Yoga Shastra developed the doctrine of Shat Chakra (six primary energy centers along the spinal axis) as part of the *Tantra* and *Hatha Yoga* traditions. Descriptions are found in texts such as *Shat Chakra Nirupana* (16th century CE), *Hatha Yoga Pradipika*, and the teachings preserved in the Bihar School of Yoga tradition. These Chakras are not physical organs but psychic–energetic loci where *Nadis* (subtle channels) converge, regulating pranic flow and influencing both physical and mental functions.

Of these, the Muladhara Chakra (root chakra) and Swadhisthana Chakra (sacral chakra) are situated in the pelvic region, governing stability, survival, sexual energy, and fluid regulation. They are closely associated with Apas Mahabhuta (water element) and *Apana Vayu* (downward-moving vital air), resonating with the Ayurvedic description of Basti Marma’s functional domain.

Over centuries, Ayurveda and Yoga have evolved as complementary sciences—one mapping the tangible body through physical landmarks like Marmas, the other exploring the intangible through energetic maps like Chakras. Modern anatomical studies now allow a clearer correlation between these systems, linking Basti Marma’s gross anatomy to the Muladhara–Swadhisthana energetic complex through shared location, neurovascular supply, elemental association, and physiological roles.

This historical and conceptual background establishes the basis for an integrative analysis of how Basti Marma and Shat Chakra correspond, offering insights into both preventive and therapeutic applications that harmonize body, energy, and consciousness.

### Anatomical Location & Description of Basti Marma

- **Location (Ayurveda):** In the *Kati Pradesha*, midline pelvic cavity, corresponding to the urinary bladder (*Basti*).
- **Measurement (Pramana):** About four fingers in dimension (Sushruta Samhita, Sharira Sthana 6).
- **Type:** *Sadhya Pranahara* Marma (immediate fatality upon injury).
- **Constituents:** Mainly *Snayu* and *Sira* marma with muscular and ligamentous supports of pelvic floor.
- **Functions:** Control over urination, reproductive functions, and pelvic organ stability.

### Muladhara & Swadhisthana Chakra – Overview 1. Muladhara Chakra

- **Location:** Perineal region, between anus and genital organ.
- **Element (Tattva):** Prithvi (Earth).
- **Function:** Stability, basic survival instincts, pelvic floor control.
- **Associated Organs:** Perineum, pelvic floor muscles, lower spinal cord segments.

## 2. Swadhisthana Chakra

- **Location:** Two finger breadths above Muladhara, at the level of the sacral plexus.
- **Element:** Apas (Water).
- **Function:** Reproductive energy, creativity, urinary and sexual fluid regulation.
- **Associated Organs:** Bladder, urethra, reproductive glands.

### Correlation Between Basti Marma and Shat Chakra

Aspect	Basti Marma (Ayurveda)	Muladhara Chakra (Yoga)	Swadhisthana Chakra (Yoga)	Correlation
Location	Pelvic cavity, urinary bladder	Perineum, pelvic floor	Pelvic region above perineum	Overlapping pelvic location
Function	Control of urination, reproduction, pelvic stability	Grounding, pelvic muscle control	Sexual energy, urinary control	Shared control over pelvic organs
Element	Not directly stated, but linked to <i>Apas</i> due to bladder function	Prithvi (Earth)	Apas (Water)	Physiological fluids & stability
Nerve Supply (modern)	Sacral plexus (S2–S4), pelvic splanchnic nerves	Pudendal nerve, sacral plexus	Sacral plexus	Common neural pathways
Clinical Importance	Injury → urinary retention, death	Imbalance → instability, fear	Imbalance → sexual/reproductive issues	Physical/energetic integration

### Modern Anatomical Correlation

From a modern anatomical perspective:

- **Basti Marma** corresponds to the urinary bladder and adjacent pelvic organs (prostate in males, uterus in females).
- **Neural Connection:** Sacral plexus, parasympathetic supply from pelvic splanchnic nerves, sympathetic fibers from hypogastric plexus.
- **Vascular Connection:** Internal iliac arteries & veins.
- **Energetic Correlation:** Muladhara and Swadhisthana chakras correspond to nerve plexuses (coccygeal and sacral plexus) and endocrine glands (gonads, adrenal cortex indirectly).

### Clinical & Therapeutic Implications 1. Ayurvedic Perspective

- Protection of Basti Marma is critical during surgical or traumatic pelvic interventions.
- *Basti Chikitsa* (therapeutic enema) indirectly influences pelvic energy and function.

### 2. Yogic Perspective

- *Moola Bandha* (root lock) and *Ashwini Mudra* stimulate Muladhara and pelvic floor.
- *Swadhisthana activation* through hip-opening asanas improves urinary & reproductive health.

### 3. Integrative View

- Basti Marma injury disrupts both physical functions and subtle *Pranic* flow in Muladhara–Swadhisthana chakras.

- Meditation, pranayama, and marma therapy can harmonize both.

## Discussion

The relationship between Basti Marma and Shat Chakra—specifically Muladhara and Swadhisthana—is multidimensional, spanning physical anatomy, physiology, energy dynamics, and therapeutic applications.

### 1. Ayurvedic Perspective – Basti Marma as a Vital Pelvic Control Point

According to *Sushruta Samhita* (Sharira Sthana 6/22), Basti Marma is located in the *Kati Pradesha*, in the central pelvic cavity corresponding to the urinary bladder (*Basti*). It is classified as a Sadhya Pranahara Marma, indicating that injury to this point results in rapid death, primarily due to the disturbance of *Mutravaha Srotas* (urinary channels) and associated pelvic structures [7].

- Functional Roles:
- Regulation of urinary storage and voiding.
- Support for reproductive organ function.
- Maintenance of pelvic organ stability via ligaments and pelvic diaphragm muscles.
- Coordination between *Apana Vata* movements and bladder–rectal function. Ayurvedic texts emphasize that the *Basti* is not just a hollow organ but a central control hub for pelvic health. Therapeutic procedures like Basti Chikitsa (medicated enema) indirectly nourish and stabilize this Marma, restoring *Vata* balance and improving urinary–reproductive function [8].

### 2. Yogic Perspective – Muladhara & Swadhisthana Chakras

In Yogic anatomy, the Muladhara Chakra is the foundational energy center, located at the perineum. It represents the *Prithvi Mahabhuta* (Earth element), stability, and the instinct for survival [9]. The Swadhisthana Chakra, located just above Muladhara in the sacral region, governs the *Apas Mahabhuta* (Water element) and is responsible for creativity, sexuality, and fluid regulation in the body [10].

- Muladhara Functions:
- Energetic grounding.
- Control over pelvic floor muscles.
- Stability and postural foundation.
- Seat of *Kundalini Shakti*.
- Swadhisthana Functions:
- Sexual energy and reproductive drive.
- Control of urinary and sexual fluids.
- Emotional balance related to pleasure and intimacy.

Energetically, the Muladhara and Swadhisthana form a functional unit that governs the *Apana Vayu*—the downward-moving energy responsible for elimination, reproduction, and childbirth.

### Pranic–Physiological Integration

The pelvic region, as per Ayurveda, is the primary site of Apana Vata, responsible for elimination, reproduction, and downward movements of energy. Both Muladhara and Swadhisthana chakras are considered governing stations for *Apana Vayu*.

- Basti Marma Injury → Disruption of *Apana Vata* → Urinary retention, sexual dysfunction, elimination disorders, life-threatening conditions.
- Chakra Imbalance → Muladhara disturbance causes instability, fear, constipation; Swadhisthana imbalance leads to sexual dysfunction, urinary issues, and emotional disturbances.
- Neuroendocrine Link → The sacral plexus and gonadal endocrine axis form the modern counterpart of these ancient concepts.



## Therapeutic Implications

### Ayurvedic Approaches

- *Basti Chikitsa* for strengthening pelvic structures and regulating Apana Vata.
- *Marma Therapy*—gentle stimulation of adjacent points to restore flow without harming the Marma itself.
- *Yoni Pichu* and *Uttar Basti* for reproductive health in women; *Urethral Basti* for men.

### Yogic Approaches

- *Moola Bandha* (root lock) to activate Muladhara.
- *Ashwini Mudra* (anal contraction) to tone pelvic floor muscles.
- Hip-opening asanas (*Baddha Konasana*, *Malasana*) for Swadhisthana activation.
- *Pranayama* techniques like *Nadi Shodhana* and *Bhramari* to balance *Apana Vayu*.

### Integrative Benefits

Combining Ayurveda's structural focus with Yoga's energetic approach may provide:

- Improved urinary continence.
- Enhanced sexual function.
- Better pelvic stability.
- Emotional grounding and creativity balance.

## Conclusion

The Basti Marma of Ayurveda and the Muladhara–Swadhisthana Chakras of Yogic science represent two dimensions of the same anatomical and energetic domain—the pelvic region. While Basti Marma emphasizes the structural, functional, and clinical significance of the urinary bladder and adjacent pelvic organs, the Muladhara and Swadhisthana Chakras highlight the subtle energetic flow, emotional balance, and spiritual grounding associated with this area. Their anatomical overlap—involving the bladder, reproductive organs, pelvic diaphragm, sacral plexus, and associated vasculature—combined with their shared physiological roles in urinary control, reproductive health, and regulation of *Apana Vata*, underscores a deep functional interconnection.

From an integrative perspective, safeguarding the health of Basti Marma through Ayurvedic interventions (such as Basti Chikitsa, Marma care, and Vata-pacifying measures) alongside Yogic practices (including Moola Bandha, Ashwini Mudra, and pelvic-centered asanas) can ensure both physical vitality and energetic balance. Recognizing this correlation not only bridges traditional Ayurvedic anatomy and Yogic subtle physiology but also creates a holistic therapeutic framework that harmonizes body, mind, and energy. Such understanding is invaluable for preventive care, rehabilitation, and enhancement of overall well-being.

## References

1. Sushruta. *Sushruta Samhita*, Sharira Sthana 6/21-23. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhamba Orientalia; 2017. p. 370-372.
2. Agnivesha. *Charaka Samhita*, Siddhi Sthana 9/88-90. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthan; 2019. p. 715.
3. Ghanekar BG. *Sushruta Samhita – Sharira Sthana*. Pune: Meharchand Lachhmandas Publications; 2015.
4. Saraswati S. *Kundalini Tantra*. Munger: Bihar School of Yoga; 2006. p. 102-121.
5. Motoyama H. *Theories of the Chakras*. Wheaton: Theosophical Publishing House; 1981.
6. Standring S. *Gray's Anatomy: The Anatomical Basis of Clinical Practice*. 42nd ed. London: Elsevier; 2020. p. 1285-1292.
7. Sushruta. *Sushruta Samhita*, Sharira Sthana 6/22. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhamba Orientalia; 2017. p. 370-372.
8. Agnivesha. *Charaka Samhita*, Siddhi Sthana 9/88-90. Edited by Yadavji Trikamji Acharya. Varanasi: Chaukhamba Sanskrit Sansthan; 2019. p. 715.
9. Sharma PV. *Dravyaguna Vijnana*. Varanasi: Chaukhamba Bharati Academy; 2015. p. 198-202.
10. Saraswati S. *Kundalini Tantra*. Munger: Bihar School of Yoga; 2006. p. 102-121.