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Review Of Guda Sharira According to Ayurveda

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ABSTRACT

Now a days due to modern lifestyle which result in irregular bowel habits due to which the number of Guda (annorectal) diseases are increasing parikartika i.e. fissure and. bhagandhar is such a type of Guda (annorectal) diseases. Guda is the vital part of human body. According to charaka mula (base) of the body is guda. Siras are situated in Guda and Murdha (sharira) are based on Guda. Acharyas has described guda as a sadhyapranhara marama and Mansmmarma type of marma. Any trauma to this marma leads to sudden death like situation or death in seven days. According to yogshastra Guda is the seat of Muladhara Chakra on which all the chakras are dependent. So these fact confirm the statements of sushrutacharya. Vagbhata included Guda in Dhamni marma In the Utpatti (embryogenesis) of Guda it is counted in Matruja avayava because of Mrudutva by different Acharyas. Guda is the mulsthana of purishavaha strotasa, so its vikruti leads to vikruti of whole strotasa. Almost all the samhitas has stated vallies as vali, Ashtangasangraha, Madhava nidana, Bhavaprakasha all has explained this Trivali structure of guda. Charakacharya explained guda in two as utterguda an Adharguda while stating Koshtangas Chakrapani has given the function of utterguda as storage and Adharguda as excretion of mala (Faeces) In Ayurveda guda described as very important organ and various description were found. All these details are scattered throughout the classical text. Keeping in view of ancient Acharyas it becomes important to understand the complete Anatomy of the Guda which may be interpreted to come out with higher and more scientific knowledge which will be very helpful and more practically useful to our student, practitioner and academicians. Objective of the study is literary review of Guda Sharira with correlation of anatomical features in detailed description of Guda is mentioned in many Ayurvedic text. Therefore it is necessary the study review of Guda sharir is important.

Keywords: Guda, Gudamarm, Pranayatan, Muladharchakra, Gudavllies, Karmendriya, Purushvaha Strotas, Koshtang.

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INTRODUCTION

Now a day due to vast civilization and active fast lifestyle of human kind and irregular dietary habits which result in irregular bowel habits they are also suppressing the natural urges of micturition and defecation on proper time due to which the number of anorectal diseases are increasing parikartika i.e. fissure in anno is such a type of anorectal diseases which is very painful which may associated with bleeding per rectum as.

Victims of anorectal diseases are increasing day by day. In these parikartika (fissure in anno) arsha s(s) bhangandara (fistula in anno) Vidradhi (anorectal abscess) are on top. According to charaka, being a practitioner it is necessary to know the anatomy of human body properly So that practitioner must know the contents of the body as normal colour, organs, size and shape , all dhatus¹ .Acharaya charaka has explained the vaidya who knows the Rachana Sharira thoroughly can only know the Ayurveda Properly² Chikitsa of any kind is done on the media called sharira so in chikitsa shashtra there is valuable importance of Sharira Rachana..

Guda is the vital part of human body. According to charaka mula (base) of the body is guda. Siras are situated in Guda and Murdha (sharia) are based on Guda .So in Bastikarma Bastidravya is poured in Guda. 4 Acharyas explained the rachana of gudavallies in guda .almost all the acharyas and tikakaras have explained this fact about gudavallies in their literature. Sushruta samhita being shalyatantra based samhita given details about guda but in brief. They have stated anatomy of guda in Arshanidana adhyaya in Nidansthana but not in Sharirsthana. Firstly Acharyas has described guda as a sadhyapranhara marama and Mansmmarma type of marma. Any trauma to this marama leads to sudden death like situation or death in seven days.

According to yogshastra Guda is the seat of Muladhar Chakra on which all the chakras are dependent. Also according to modern science, coccygeal plexus is situated in guda. So these fact confirm the statements of sushrutacharya. Vagbhata included Guda in Dhamni marma In the Utpatti (embryogenesis) of Guda it is counted in Matruja avayava because of Mrudutva by different Acharyas. Guda is the mulsthana of purishavaha strotasa, so its vikruti leads to vikruti of whole strotasa.

Interior of guda is explained by Sushruta in Arshanidana adhya in Nidansthana Guda has three vallies occupying four and half angula (finger width) space. All these vallies projects obliquely one above the other similar to the interior structures like spirals of the conch shell and having colour similar to the palate of an elephant. These three valies are Prqavahini, Visarjani, Samvarani situated one and half angula from each other proximal to distal to distal. Gudaushtha is situated at

one angula from last vali .vali i.e. samvarani. (Gudaushtha is at the length of half of the yava from Rompranta (hair end).

Almost all the samhitas has stated vallies as bali, Ashtangasangraha, Madhava nidana, Bhavaprakasha all has explained this Trivali structure of guda. Charakacharya explained guda in two as utterguda an Adharguda while stating Koshtangas Chakrapani has given the function of utterguda as storage and Adharguda as excretion of mala (Faeces)

All this anatomical layers (mucosa, sub mucosa, circular and longitudinal layers, and venous plexus) are present in this part. Structure of annorectul looks like spirals of conch shell.

Vali	Area	Function
pravahini	Ampula of rectum	Propel faeces towards anal canal
Visarani	From anno rectal ring to dentate line	Action of internal sphincter (Involuntary) evacuation of anal canal.
Samvarani	From dentate line to anal verge	Action of external sphincter (voluntarily), covering and relaxation of anus during defecation.

We know the disease occur at the site of guda are ,arsha ,bhagandara, parikartika, sanniruddha guda ,Ahiputana etc. of which last two are enlisted in kshudra roga. These diseases are surgically treated and hence said to be kruchsadhya (Difficult to treat) . As guda is very delicate and important organ ,necessity of special precaution during surgical procedure is mentioned by Acharyas Chakrapani. He quoted that though surgical procedure like Shastra, Kshara, agnikarma are useful to treat arsha .but special precaution should must be done by expert and skilful surgeon. Improper surgery may leads to complication, like prolapse impotence inflammation, loss sense of defecation, excessive pain, and excessive haemorrhage, improper wound healing, prolapsed rectum and even death may occur.

All these details are scattered throughout the classical text. Keeping in view of ancient Acharyas it becomes important to understand the complete Anatomy of the Guda which may be interpreted to come out with higher and more scientific knowledge which will be very helpful and more practically useful to our student, practitioner and academicians. The detailed description of Guda is mentioned in many Ayurveda text. Therefore it is necessary the study review of Guda sharir is important

MATERIALS AND METHOD

The study of Guda sharir is conducted with the help of Various Ayurvedic texts and commentaries were deeply studied and reference regarding concern topic was collected. All knowledge regarding this topic from research journal, internet published document was reviewed and studied minutely. On the basis of detailed literature study, appropriate conclusion is drawn.

REVIEW OF LITERATURE

In Vedas Rigveda and Yajurveda has some statement about Guda. Rigveda has given similarity between Guda and Antra⁶ Yadnyavalkal smruti has given explanation about Guda as Pranayatana. Nabhi, guda, Shukra, Shonitha, both shankha, murdha, kantha, Hriday are the ten sites of vital energy called as Dashpranayatana⁹ Shatpatha Brahman has included Guda in strotasa⁸ They have Guda Or Payu in Karmendriya the inferior passage of apanvayu (flauts) is from Payu. They have given Adhyatma, Vyaadhibhuta visarga as synonyms of Payu It is the state of Mitra Devata⁹

CHARAK SAMHITA

Acharya Charaka included Guda in fifty Kostangas. They have explained Utterguda and Adharguda as separate¹⁰ Chakrapani has commented this fact as Utterguda is the reservoir and adharguda as organ of excretion for Purusha (faecal matter)¹¹ Charaka has explained Guda in Panchakarmendriyas hasta, Pada, **paayu (Guda)**, Upastha and Jeevha are the five **karmedriya**¹²

SUSHRUT SAMHITA

Sushrut has included Guda in **Sadhyapranahar marmas** so any trauma to this organ may leads to sudden death¹³ In Nidan Sthana while explaining arsh vyadhi Sushruta has explained Guda in detail. According to Acharya Sushruta this portion of **Mahastrotasa** contains three vallies (fold) i.e Pravahini, Visarjani, Samvarani from proximal to distal respectively each fold lie one and half angula (finger) apart and covering the space of four fingers. All these vallies projects obliquely one above the similar to the interior structure like spirals of the **conch shell** and having colour similar to the **palate of an elephant**. Half a finger width in length is measured from outer hairy orifice is called as **Gudaushtha** (anal orifice)¹⁴

ASTANG SANGRAH

Vagbhata has explained guda in relation to **Panchakarmendriyas** and their functions. Vaak, **Paayu**, Upastha, Paani, Paada are the five karmendriyas Function of vaak is speech, paayu as excretion, upastha as joy, paani as to accept and of paada as locomotion¹⁵ Vagbhata has also included Guda in bahya Strotasas Sharira has nine bahya strotasas as two karnas two netras two nasaputas mukha, guda and Mutramarg¹⁶ Vagbhata has also included Guda in sadyapranahara marmas. This marmas is the route for excretion for apanvayun(Flauts) and purisha (faeces) .it is connected to last part of Sthaulya and any trauma to this may causes sudden death¹⁷

ASTANGAHRIDAYA

Like sushruta Ashtangahridaya has also explained Rachana of Guda in **Arshyadhinidanaadhyaya** in Nidansthana. Accordingly guda is included in **sthaulyantra**. Its length is four and half angula.

There are three vallies. I.e. proximal Pravahaini, middle Visarjanai and outer samvarani. Outer to samvarani there is Gudaushtha which is at the length of half of the yava from Rompranta (hair end)¹⁸ they have also included Guda in nine **Dhamni marmas**, Achaarya Vagbhata has explained new type of marma as Dhamni marma¹⁹. They have explained 9 dhamani maramas. These are Guda1. Apastambha 2, Vidhura 2, Shringahridaya4.

MADHAVNIDANA

Acharya madhava has explained has also explained same about Guda as stated by Sushruta .The dimension of guda is four and half angula .It has three valies on the length of one angula from Gudaushtha . First vali is situatd one angula above gudaushtha.²⁰They have also explained Bhojas statement as each vali is situated at one and half angula from each other.

SHARANGDHARA SAMHITA

Sharangadhara has explained 10 Randhras these randhras are bahyastrotasas explpained by oyher Acharyas .they have included **Guda in these randhras**. Nasa2, nayana 2, karana 2, mehana, apana(Guda), Vaktra (mukha) bramharandhra are called as ten randhras²¹

KASHYAPA SAMHITA

Kashyapa has explained Guda else were in their literature. The Ashraya of Amashaya ,Pakvashaya , Anna and Paana is Guda²², all these form basti which is poured by strava. They have also explained **guda in relation to Koshtangas**.Nabhi ,Pleeha, Yakruta Kloma, Vrikka 2, Guda . Sthulantra Basti , Kshudantra, Amashaya, Vapaa are the **thirteen kosthanga**.²³

BHAVAPRAKASHA¹⁶

Bhavaprakasha has explained the same fact explained by Sushruta in Arshanidana and Garbhaprakarana adhyaya.²⁴

HARITA SAMHITA

Acharya harita also explained about gudavalies in his Arshanidana adhyaya.²⁵

GU DOTPATTI (EMBRYOLOGICAL GENESIS)

In Sushruta Sharira Sthana it is clearly noted that Antra, Basti, Guda of the featus are formed from the cream part of raktaq and Kapha after being digested by Pitta along with the active participation of Vayu.²⁶ In the genesis of Guda it is told that it is a Matruja Avayava i.e. it has dominance of genes from the mother. Garbhaotpatti is not possible without matruj Beeja , Avayava formed from matruj beeja are twacha , hridaya ,nabhai , kloma , yakruta npleeha , Vrikka , Basti , Purishdhara, Amashaya, Pakwashaya, Guda , Kshudantra , Sthaulantra, Vapa , Vapavahana.Guda is includd in these .if there is vikruti in matruj beeja bhaga, then the avayava formed from these will be vikruti.²⁷It is produced in the 3rd and 4th month of intrauteribne life . Guda is a matruja Avayava. If

there is Vikruti of this matruj beeja bhaga, then there will be vikruti in guda. According to Charaka all the congenital disorder are due to these vikrut beejbhaga.

GUDASHARIRA (PAKWASHAYA AND GUDA)

The organ of storage is called as ashaya in ashayas dosha Dahatu mala gets saturated thus they work as a reservoir. The organ in which Dosha Dhatu Mala gets saturated and are excreted at proper time are the ashayas pakwashayas do their function .pakwashayas is the best part of mahastrotas and is koshthng .In Pakwashayas there is a katu Awasthapaka here rasa and uduka get absorbed . ,malabhaga is stored for period .then the malabhaga is propelled to utterguda then after passing through adharguda it is excreted out of the body The separation of annabhaga As sara and kitta takes place in Purishdharakala Pakwashaya is the seat of Purishdharakal.²⁹ Here after location of doshas are mentioned briefly Vata is seated in Shromni (Pelvis) and Guda (anorectal region) Pakwashayas exist above shromni (mpelvice) and Guda (anorectal region) Pakwashaya exist above shromni and guda and below nabhi (umbilicus) the portion in between pakwashaya and amashayas is the seat of pitta amashayas being the seat of kapha So it is confirmed that Guda is situated below Pakwashayas.³⁰Sushruta acharya stated about Basti that it is a muscular organ situated between nabhi, prushtha, kati , vrushna,guda,vankshan and linga. Also Basti,bastishira, paurushgranthi vrishana,Guda are situated in Gudasthivivara (Pelvic cavity) and are closed to each other.³¹While stating the surgical removal of bastigat ashmari (vesicular calculus) by Sushruta, route explained is through Guda So it is confirmed that, Guda is in closed vicinity to Basti. In the treatment of vatavyadhi, charaka has stated that Guda is a seat of apanvayu.³²

DIMENTION OF GUDA

Acharya Sushruta explained in detail about Guda in Nidansthana while stating the vyadhi arsha. In this he explained about dimension, anatomy and interior of guda .Sushruta stated that Guda is four and half angula (finger width) long.³³Vagbhata also stated same as Sushruta about the length of guda.³⁴ According to modern, an angula is approximately 2 cm long. So that length of guda is about 9 cm approximately. But the length of rectum is 12cm Anal canal is 3.8 cm long .so we can say that the lower part of rectum and anal canal included in Guda.Acharya Vagbhata described in sharirsthana that the length of guda is same as of the own's palm ³⁵

In the book pratyakshya shariram written by gananathsen described that the length of Guda is Viatasthi i.e. 12 angula .it starts from lower part of Bihadantra (large intestine) to the gudaushtha (anal orifice)³⁶They divided this part of mahastrotasa in 3 parts as uttarguda, madhyaguda and Adharguda .Guda is divided 3 parts as uttarguda , madhyagudda and adharguda . Uttarguda is the

first part Guda and its length is four and half angula .anterior to it,there is Peshi (muscle) called Shundika. Second part (madhyaguda has length six angula . anterior to this , there are Bastishira , Paurishgranthi and Shukradhanika .Adharguda is the lowest part of guda having a length of one and half angula . It is situated anterior to Anutrikashthi (sacrum) outer to the Adharguda, Payudharini Peshi is situated.³⁷

INTERIOR OF GUDA

According to Acharya Sushruta, this portion of mahastrotasa contains three vallies (folds)ie. pravahani, visarjani, and samvarani from proximal to distal respectively . Each fold lie one and half angula (finger) apart and covering the space of four fingers. All these vallies projects obliquely one above the other simila to the interior structures like spiral of the conch shell and having colour similar to yhe palate of an elephant .Half a finger width in length is measured from outer hairy orifice is called as Gudaushtha (anal Orifice)³⁸Vaghata also explained the same as sushruta about anatomy of Guda. Vagbhata has given the specific order of this arrangement. Guda is included in sthulantra .its length is four and half angula . Ther are three vallies ie. Pravahani, middle Visarjani and outer Samvarani,outer to samvarani there is Gudaushtha which is at the length of half of the yava from rompranta (hair end)³⁹ Acharya charaka described rhese valies in contexts of arsha.This site for all type of arshas is four and half angula long guda guda is divided in nthree parts.⁴⁰

DR GHANEKAR

While stating commentary in arshanidana adhyaya on Sushruta they have explained the following fact - According to pratyakshashariram four and half angula long Guda includes Gudqashtha (Anusa) ,Gudanalika(anal canal) and last one inch part of Malashaya(Rectum) They also explained Gudavallies as transverse folds called Houstons Valves.⁴¹

GUDAVALLIES

Guda is a distal portion of the large intestine (Sthoolantra) having a length of four and half fingers, it contains three folds (Vallies) namely Pravahani, Visarjani and Samvarani from proximal to distal respectively.⁴² Each fold is situated atna distanc nof one and half fingers and total diameter of these Valies is four fingers.⁴³ All these Vallies are projected obliquely one above the other similar to the interior structure of a shell and having colour similar to the palate of an elephant.⁴⁴

FUNCTIONS OF GUDAVALLIES

Pravahani valli which is situated most superior in guda does the function by propelling mala (Faecal material) down. Central Visarjani relaxes and evacuate the faeces. The outermost Samvarani covers the anus and opens during the time of defecation. Acharya Ganantha Sen has

explained the fact in brief. Valies are situated where they perform their action.⁴⁵ Inside the rectal region, there are three horizontal circular muscular folds, sometimes four called Houstans valves. They hold the faecal matter for a time and then expel out. For construction, anal canal constrict from proximal to distal direction .then the action of gudasamvarana (construction of anal orifice) is by constriction of two muscle (probably by internal and external sphincter) situated i n the side of anal canal.⁴⁶ According to this we can say that Gananath sen has pointed out the Houston valves as vallies which are situated in rectum. But in latter part, they created a doubt in this version by explaining anal sphincters situated in anal canal.

1) Pravahini

It is the first valli in guda .its main action is propel mala (faecal matter) downward. Its colour is black – reddish. Its length is one angula. It is situated four angula above the gudaushtha (anal orifice). According to Gananath Sen Pravahini is circular and brings mala downwards.⁴⁷

2) Visarjani

Below to the Pravahini vali, there is second vali called visarjani. Its colour is also black redish .Its length is one and half angula. it is situated at two and half angula above the anal orifice. It evacuates mala by dilating the anal canal. This dilatation is due to chala and laghu guna of vayu .⁴⁸

3) Samvarani

It is distal most valli of guda, situated ane angula above the anal orifice. Its colour is also black reddish and is circular in shape. It constrict the anal canal by two peshis (probably external and internal sphincter).⁴⁹

GUDAUSTHA /GUDMUKHA /GUDMARGA

Last part of guda is known as gudaushtha it is situated one angula later to samvarani vali. Rompranta (hairy end) is at the distance of ane and half yava from this part ^{50,51} While explaining purushaja krimi. charaka has used the word gudamukha itching at gudamukha is due to presence of purushaja krimi.⁵² The length of anal margin has been highlighted as half angula .i.e. one centimetre. So the first vali lies at a distance of one centimetre from the anal margin. According to recent Ayurvedic Ayurvedic practitioners ,these three vallies are considered as the three Houstans valve .But this is not logical point because these vallies are situated much higher level in rectum and the whole dimation of guda as established is only 9 cm . I.e. four and half angula. One and half angula is considered as equal to 3 cms. Only measuring the 3 cm from the anal margin , it nlis at the anorectal junction which is location of the annorectal line also .here also the upper limit of external sphinctuer .similarly the uppermost vali is marked by the inferior Houstons valve which

lies roughly 8 cm from i.e. four angula from the anal margin (orifice) . This can be taken for Pravahini

SIRA AT THE GUDA

There are 25 each in lower limb and upper limb .in koshtha there are 34 siras. Out of these 8 siras are situated the shroni region connected with linga and guda.⁵³ Similar connection also has been described regarding the pitta, kapha and raktavaha siras.

DHAMNIS OF GUDAS

There are 24 dhamnis in the body out of which 10 go downward and perform the function of micturition, defecation, and ejaculation of semen, menstruation and expulsion of foetus during delivery.⁵⁴ So from these 10 dhamnis two perform. Two perform the function of defecation.

STROTAS AT GUDA

While explaining Strotasa Charaka has explained that the Strotasa is which do the function of secretion 55. The human body is originated from the group of Strotasas

There are 2 type of strotasa as

1. Bahirmukha (external)
2. Antarmukh (internal)

1) Bahirmukha strotasa

There are 9 bahirmukha strotasa which do the function of excretion of malabhaga Guda does the function of excretion of purusha, so Acharyas included it is in bahirmukha strotasa.

2) Antarmukha strotasa

Charaka has explained 13 antarmukha strotasa they also explained specific mulasthanas for each strotasa. Due to vikruti in these mulasthanas causes the vikruti in all the function of that strotasa. So the mulasthanas of purushavaha strotasas are pakwashaya with shthulguda (malashaya) by Charaka ⁵⁶and pakwashaya with Guda by Sushruta.⁵⁷ So due to vikruti in these mulasthanas causes flatulence, foul smelling, constipation, pain and sound during passage of stool, granthi in antra region. To perform the normal function of purushavaha strotas , guda should be prakrut.⁵⁸

GUDASNAYU

There are 60 snayus in kati (pelvic) region. ⁵⁹The snayus which are connected with guda region come under the group of Sushira type of snayu.⁶⁰

ASTHI, SANDHI, AND GUDA

Shroni region (pelvic) has five athis , from which 4 are in Guda (anal region) , Bhaga (pubic region) Nitamba (iliac region) and one in trika (sacral) region.⁶¹ Ansapitha scapula), Guda,

Bhaga , Nitamb has Samudgata type of sandhi.⁶²This type of joint is present in hip bones. Both hip bones are joined by pubic symphysis. Rectum and anal canal are well protected in this bony cage.

UTTARGUDA /ADHARGUDA

Guda is the mulasthana of purishvaha strotasa. Storage and excretion of purusha takes place in guda. Acharyas Sushruta has explained Guda as a single with length of four and half angula. Charakacharya has counted Guda in 15 koshthangas but also explained uttarguda and adharguda as different koshthangas. Acharaya Chakrapani has given clarification of this as Uttarguda is where the purusha get stored before excretion and adharguda is where the purusha out.⁶³ According to modern science, the function of uttarguda and sigmoid colon are similar .faecal matter is getting stored in sigmoid colon and when it comes in rectum there is an urge of defecation. So we can consider uttarguda as sigmoid colon and adharguda as rectum and anal canal.

STHULAGUDA

Following references are there for sthulguda. Basti is situated in between sthulguda and both andakosha (scrotum), sevani shukra and mutravahini. It is a base for mutravahi and all types of jalavahi strotasas.⁶⁴It means that basti is situated close to sthulguda.⁶⁵According to Chakrapani, sthulguda is situated in centre and accommodates at basti region⁶⁶So it is clear that Guda and sthulguda is the same organ. It is situated in pelvic cavity and closed to basti (Urinary Bladder) According to modern anatomical science, rectum and anal canal is situated behind the urinary bladder the base of bladder is related to rectum. In the shastrakarma (operative) of Bastigat Ashmari (Vesicular calculus), Approach explained by Sushruta is through guddvara by inserting finger. Kaviraj gangadhar has explained sthulguda as Trivalliroopam it means the Pravahini, Visarjani, and samvarni valves are situated in sthulguda .

GUDA AS PRANAYATAN

The vital breath (jeevneeya Shakti) is situated in some part of body, these were called as prana by Acharyas pranashakti , jeevanshakti, Chaitanyashakti are the sama lives in body due to atma. Sushruta explained twelve dravyas in which vital breath (prana) is situated .these are agnai , Soma, vayu, satva, raja, tama, five dnyandriya (special senses) , Bhutatma.⁶⁷ The vital breath (prana) is situated in 10 body parts(anga dravyas) these are shira ,kantha ,hridaya, nabhai basti, Guda , ojah , shukrah ,shonithh,mansa.^{68,69}Vagbhata also explained guda as a pranayatana⁷⁰Thus guda is a vital organ of body in which vital breath is seated.so any injury to this leads to life in danger.

GUDA AS MARMA

According to Sushruta the junction of mansa , sira and snayu is called as marma it is the seat of vital breath of body called Prana.⁷¹Trauma to body parts which causes death or death like situation is called marmma .⁷²soma, maruta, (Vayu) teja (agni) satva , raja ,tama and bhutatma situated in marma sthana .so death occurs when this part is traumatised .so by knowing marmas we get half the knowledge of shalyashashtra .Guda is pranayatana as well as sadyapranhara marma.⁷³Trauma to sadyapranahara marma causes instant death. These marmas has predominance of Agni. So during surgery, this vital part of body should be protected.According to Acharya ,Guda is included in mansa marmma.⁷⁴Acharya Vagbhata has explained new type of marma as dhamni marma.⁷⁵ they have explained 9dhamni marmas. These are guda, apasthambha 2 vidhura and shringataka 4

GUDMARAMA PRAMAN

The praman of guda explained by Acharya sushruta is swapanisankuchita or swahastal praman means the size of ones own fist.⁷⁶

SIGN AND SYMPTOMS OF TRAUMA TO GUDAMARAMA

Death may occur when there is a trauma to the organ which is attached to the shtulantra and does the function of elimination of vayu and mala.⁷⁷

GUDA AND MULADHARA CHAKRA

The vital force of body is pranashakti. It lives primarily in the sghushumna nadi prana circulates in the shatchakras. The seat of **Muladhar chakra** is in between linga and guda .⁷⁸ so thus muladhar chakra is closed to guda. kundalini Shakti lives in Muladhar chakra is explained in yogopnishada this is the first chakra in body .by getting control over this chakra one can achieve control over all the shatchakras . So it is the base of all chakras, hence called as Muladhar Chakra.⁷⁹According to modern science, there is a coccygeal plexus so trauma to this plexus leads to shock. So death can occur hence, sushruta included guda sadyaparanahar marma.

CONCLUSION

- Guda is an important part of body.
- Gudaushta may be correlated to Anus.
- Guda is a Sadyopranhara marma.
- Guda marma is both Dhamni and Mansa marma.
- Guda is one among 15 Koshtangas.
- Guda is an important seat of Prana therefore included in Dashpranayatana
- Guda is mula of sharira.
- The shape of guda is identical to shape conch shell as said by sushruta.

- Guda is karmendriya with function of faecal matter.
- Guda is site of Muladhar chakra and kundlini Shakti reside in muladhar chakra
- Guda is mulsthan of purushvaha strotas
- Guda is bahirmukha strotas
- Guda praman is swapanisankuchita.

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