Review Of Guda Sharira According to Ayurveda

Khanolkar Gurunath Digambar, Madavi Kishorkumar Patru*
Dept of Sharir Rachana, R.A.Podar Medical College (AYU) Worli, Mumbai 400018

ABSTRACT

Now a days due to modern lifestyle which result in irregular bowel habits due to which the number of Guda (ano-rectal) diseases are increasing parikartika i.e. fissure and. bhagandhar is such a type of Guda (ano-rectal) 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 sadhyaapranhara marama and Mansmarmarma 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 Muladhar Chakra on which all the chakras are dependent. So these fact confirm the statements of sushrutcharyya. Vagbhata included Guda in Dhamni marma In the Utpatti (embryogenesis) of Guda it is counted in Matrija 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.

*Corresponding Author Email: madavi.kishor00@gmail.com
Received 28 July 2020, Accepted 07 August 2020
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 annorectal diseases are increasing parikartika i.e. fissure in anno is such a type of annorectal 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 (annorectal 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 shashttra 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 confirm the statements of sushrutcharya. 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 uttreguda an Adharguda while stating Koshtangas Chakrapani has given the function of uttreguda 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 Ayurveedic 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 Antra. 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 Dashpranayatanas. Shatpatha Brahman has included Guda in strotasa. They have given 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 Devata.

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

SUSHRUT SAMHITA
Sushrut has includd Guda in Sadhyapranahar marmas so any trauma to this organ may leads to sudden death. 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).

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 exscretion, upasth as joy, paani as to accept and of paad as locomotion. Vagbhata has also included Guda in bahya Strotasas Sharira has nine bahya strotas as two karnas two netras two nasaputas mukha, guda and Mutramarg. Vagbhata has also included Guda in sadyapranahara bmaramas. This maram 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 death.

ASTANGAHRIDAYA
Like sushruta Ashtangahrirdaya 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 marma \(^{19}\). They have explained 9 dhamani maramas. These are Guda1, Apatambha 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.\(^{20}\)They 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 randhrs 21

**KASHYAPA SAMHITA**

Kashyapa has explained Guda else were in their literature. The Ashraya of Amashaya ,Pakvashaya , Anna and Paana is Guda 22, 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 .

**BHAVAPRAKASHA**\(^{16}\)

Bhavaprakasha has explained the same fact explained by Sushruta in Arshanidana and Garbhaparakarana adhyaya.\(^{24}\)

**HARITA SAMHITA**

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

**GUDOTPATTI (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.\(^{27}\)It is produced in the 3\(^{rd}\) and 4\(^{th}\) month of intrauteribne life . Guda is a matruja Avayava. If
there is Vikruti of this matrj beeja bhaga, then there will be vikruti in guda. According to Charaka all the congenital disorder are due to these vikruti 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 theirs function .pakwashayas ids the best part of mahastrotas and is kosthng .In Pakwashayas there is a katu Awasthapaka here rasa and uduka get absorbed . ,malabhaga is stored for perioed .thesn the malabhaga is propelled to utterguda then after passing through adharguda it is excreted out of the body The separation of annnabhaga As sara and kitta takes place in Purishdharakala Pakwashaya is the seat of Purishdharakal. Here after location of doshas are mentioned briefly Vata is seated in Shromni ( Pelvis ) and Guda ( anorectal region ) Pakwashayas exist above shroni (mpelvice) and Guda ( annorctal region ) Pakwashayaq exist above shroni 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. Sushrut 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.While 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.  

**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.Vagbhata also stated same as Sushruta about the length of guda. According to modern, an angula is approximately 2 cm long. So that length of guda is about 9 cm approximately. But the nlenght of rectum is 12cm Anala 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 owns palm

In the book pratyakshya shariram written by gananathsen described that the length of Guda is Viyatsthi i.e. 12 angula .it starts from lower part of Bihadantra (large intestine) to the gudaushtha (anal orifice) They divided this part of mahastrotasa in 3 nparts 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.

**INTERIOR OF GUDA**

According to Acharya Sushruta, this portion of mahastrotasa contains three vallies (folds)ie. pravahaini, 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 oyher 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) Vaghata 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. Pravahini, middle Visarjani and outer Samvarani,outner to samvarani there is Gudaushtha which is at the length of half of the yava from rompranta (hair end ) Acharya charaka described these valies in contexts of arsha. This site for all type of arshas is four and half angula long guda  guda is divided in three parts.

**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 Gudquauntha (Anusa) ,Gudanalika( anal canal) and last one inch part of Malashaya(Rectum) They also explained Gudavalies as transverse folds called Houstons Valves.

**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 Pravahini, Visarjani and Samvarani from proximal to distal respectively. Each fold is situated atna distanc nof one and half fingers and total diameter of these Valies is four fingers. 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.

**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. 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 in the side of anal canal. 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.

2) Visarjani
Below to the Pravahini valli, there is second valli called visarjani. Its colour is also black reddish. 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.

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).

GUDAUSTHA /GUDMUKHA /GUDMARGA
Last part of guda is known as gudaustha it is situated one angula later to samvarani valli. Rompranta (hairy end) is at the distance of ane and half yava from this part. While explaining purushaja krimi. charaka has used the word gudamukha itching at gudamukha is due to presence of purushaja krimi. The length of anal margin has been highlighted as half angula. The length of anal margin has been highlighted as half angula. So the first valli 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 dimention 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 lies at the anorectal junction which is location of the annorectal line also. Here also the upper limit of external sphinctuer similarly the uppermost valli 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. 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. 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. 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 mulasthana for each strotasa. Due to vikruti in these mulasthana causes the vikruti in all the function of that strotasa. So the mulasthana of purushavaha strotasas are pakwashaya with ssthulguda (malashaya) by Charaka and pakwashaya ith Guda by Sushruta. So due to vikruti in these mulasthana 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.

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

**ASTHI, SANDHI, AND GUDA**
Shroni region (pelvic) ha sfive athis, from which 4 are in Guda (anal region), Bhaga (pubic region), Nitamba (iliac region) and one in trika (sacral) region. Ansapitha scapula, Guda,
Bhaga, Nitamb has Samudgada type of sandhi. This 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 purushvaha 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. According to modern science, the function of uttarguda and sigmoid colon are similar. Faecal matter is getting stored in sigmoid colon and then it comes in rectum then 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. It means that basti is situated close to sthulguda. According chakrpani, sthulguda is situated in centre and accommodates at basti region. So 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 Trivalliropam it means the Pravahini, Visarjani, and samvarni valies are situated in sthulguda.

**GUDA AS PRANAYATAN**

The vital breath (jevneeya Shakti) is situated in some part of body, these were called as prena 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. The vital breath (prana) is situated in 10 body parts (anga dravyas) these are shira, kantha, hridaya, nabhai basti, Guda, ojah, shukrah, shonithh, mansa. Vagbhata also explained guda as a pranayatana. Thus 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 viatal breath of body called Prana. Trauma to body parts which causes death or death like situation is called marnma. Soma, maruta, (Vayu) teja (agni) satva, raja, tama and bhuratma situated in marma sthana. So death occurs when this part is traqumatised. So by knowing maramas we get half the knowledge of shalyashashtra. Guda is pranayatana as well as sadyapranhara marma. Trauma ro sadhyapranahara marma causes instant death. These maramas has predominance of Agni. So during surgery, this vital part of body should be protected. According rachana, Guda is included in mansa marama. Acharya Vagbhata has explained new type of marma as dhamni marma. They have explained 9dhamni marmas. These are guda, apasthambha 2 vidhura and shringataka 4

**GUDMARAMA PRAMAN**

The praman of guda explained nby Acharya sushruta is swapanisankuchita or swahasttal praman means the size of ones owns fist.

**SIGN AND SYMPTOMS OF TRAUMA TO GUDAMARAMA**

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

**GUDA AND MULADHARA CHAKRA**

The vital force of body is pranashakti. It lives primarily in sghushumna nadi prana circulates in shatchakras. The seat of Muladhara chakra is in between linga and guda. So thus muladhar chakra is closed to guda. Kundulini Shakti lives in Muladhara chakra is explained on 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. According to modern science, there is a coccygeal plexus so trauma to this plexus leads to shock. So death can occur hence, sushruta included guda sadhyaparanahar 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 Dashpranayatanas.
- 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.

REFERENCE
1. Prof. Priyavrat Sharma Caraka Samhita Critical Notes incorporating the commenteries of jejjata, Chakrapanani, Gangadhar and Yogindranatha Chaukhamba orientalia A House of oriental and Antiquarian books Varanasi, Reprint 2010 Vol-3 P.369
2. Caraka samhita Expounded by the worshipful Atreya Punarvasu, Compiled by the Great sage Agnivesha and Readacted by Caraka & Drudbala. Chaukhamba orientalia A House of oriental and Antiquarian books Varanasi, Reprint 2008 P 407
3. Agnivesha. Vaidya Jadavji Trikamji Acharya, editor. Charak Samhita revised by Charaka and Dridhabala with the Ayurveda-Dipika commentary of Shri Chakrapanidatta. Varanasi. Chaukhamba Orientalia, Reprint -2009.
4. Prof. Priyavrat Sharma Caraka Samhita Critical Notes incorporating the commenteries of jejjata, Chakrapanani, Gangadhar and Yogindranatha. Chaukhamba orientalia A House of oriental and Antiquarian books Varanasi, Reprint 2012 Vol-4
5. Agnivesha. Vaidya Jadavji Trikamji Acharya, editor Charak Samhita revised by Charaka and Dridhabala with the Ayurveda-Dipika commentary of Shri Chakrapanidatta. Varanasi. Chaukhamba Orientalia, Reprint -2009.
6. Prof. K.R. Srikantha Murthy Susruta Samhita Chaukhamba orientalia A House of oriental and Antiquarian books Varanasi, Reprint 2010 Vol-1
7. Vagbhat. Pt. Hari Sadasiva Sastri Paradakara editor. Astang Hrday with Sarvanga Sundara commentary of Arundatta and Ayurveda Rasayana Commentary of Hemadri. Varanasi, Chaukhambha Sanskrit Sansthan Reprint-2010
8. Vahata or Vridha Vagbhata. Dr. Shivprasad Sharma, ditor. Astang Sangraha with the Sasilekha Commentry by Indu. Varanasi, Chowkhamba Sanskrit Series office ISBN-81-7080-189-9
9. Prof. K.R Srikantha Murthy Vagbhatas Astanga hrdayam, chowkhamba Krishnadas Academy Varanasi, reprint 2004 Vol- 1st.
10. Madhav Nidan Madhav Nidanam With Commentary by Shrivijayrakshit and Shrikanthadatta, Edited by Shri Yadunandan Upadhyay, Published by Chaukhambha Sanskrit Sansthan, Varanasi Reprint 2003

11. Sharangdhar Sharangdhar Samhita Edited by Dr. Tripathi B. Published by Chaukhamba Surbharati Prakashan, Varanasi Reprint 2007

12. Prof P. V. Tewary, Kashyapa Samhita, Chaukhamba Vishwabharati Oriantal publishers and distributors Varanasi -1 (India), Reprint 2002.

13. Bhava Misra. Bhava Prakash with commentary of Dr Bulusi Sitaram. Varanasi, Chaukhambha Orientalia.- Reprint 2006.

14. Vagbhat. Pt. Hari Sadasiva Sastri Paradakara, editor. Astang Hraday with Sarvanga Sundara commentary of Arundatta and Ayurveda Rasayana Commentary of Hemadri. Varanasi, Chaukhambha Sanskrit Sansthan Reprint-2010,