

**CONTEMPORARY REVIEW ARTICLE OF GUDA MARMA IN  
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**INTRODUCTION**

Ayurveda “the historic medicine” loved through the sages, included and diverse through the contemporary day- by -day. Ayurvedic principles has proved to be a boon for the society and for humans across the globe. It is the technology of life. The primary purpose of Ayurveda is treated Atura and to maintain Svasthya of the Svastha purusha.

प्रयोजनम चास्य स्वस्थस्य स्वास्थ्यरक्षणम आतुरस्यविकार प्रशमनम च  
(चरक सूत्र 30/26)

In Sharira there are a few typical and vital unique points known as marma because of “Sthanavishesha” The precaution of such Sthana should be taken through Chikitsa and during surgical operation and such Sthana are known as Marma. Marma Sharira is the vital part of Ayurvedic Sharir Rachna. Marma is described as the Sthana where Mamsa, Sira, Snayu, Asthi, Sandhi meet collectively and where “Dvadasha Prana” are located that is why those factors are known as important factors.

मर्माणि मांससिरास्नाय्वस्थिसंधिसन्निपाता, तेषु स्वभावतः एव विशेषेण प्राणास्तिष्ठन्ति | (सुश्रुत  
शारीर 5/15)

Ayurveda taken into consideration a few essential components of frame as Prana sthana (wherein lifestyles reside) & those essential factors termed as Marma. The damage to those

Marma factors can be liable for extreme consequences, even as use of Marma therapy assist to deal with many pathological situations and the important benefit of Marma therapy is that it's far a non- invasive treatment. The classical textual content of ayurveda specially Acharya Sushruta defined 107 Marmas points. Sadhyopranhar, Kalantarpranhar, Vaikalyakar, Vishalyaghna, Rujakar are structurally defined Marma anciently. Dhamani, Sira, Asthi, Mamsa, Kandara, Sandhi and Snayu are the sthana (sites) used for Marma chikitsa where Abhyanga (massage), Mardana (Acupressure) etc. are performed. Marma points additionally assist to stability Tridoshas and Trigunas because it contains dwadash pranas like; vayu, sattva, agni, rajas, atma etc.

## METHODS AND DISCUSSION

### 1. Anatomical classification

According to Acharya Sushrut, there are eleven Mamsa marma i.e., predominant of mamsa (muscle) is a Mamsa marma. According to Acharya Vagbhat, there are six types of marma. Acharya vagbhat included Dhamni marma (Blood vessel as a vital point) as a 6<sup>th</sup> marma. Guda marma is included in Dhamani marma by Acharya Vagbhat.

### 2. Effect-based categorization

Acharya Sushrut described Guda marma, in Sadhyopranahara marma (causing immediate death). Sadhyopranahara marma are having the Agni guna predominance. The agni guna becomes immediate persuade, by injury to the marma site. Due to the vitiation of Agni that leads to sudden death. So, if any injury to the Guda marma there will be immediate death. The death may occur within 7 days.

### 3. Details of guda marma

Marma	Number	According to Rachna (Structure)	According to Parinama (Effect)	Pramana
Guda	1	Mamsa & Dhamani	Sadhyopranahara	4 Anguli

Guda marma is single and located in anal canal. It is a mamsa (muscular) marma, consisting musculature, muscle like external sphincter ani, internal sphincter ani. It supplied with hemorrhoidal nerve plexus and inferior hemorrhoidal artery and vein.

### 4. Embryonic concept of guda according to ayurveda

According to Ayurvedic embryology, structure of the body is formed by maternal, paternal, and other genetic aspect. Guda is originally Matrija (maternal quality), mridu (soft), mamsaj

(muscular). It means that it is developed with a pregnancy with most of the maternal genes. Its bodily composition takes place in intrauterine existence from the sukshma part of Rakta and Kapha being digested through Pitta and penetrated through Vayu. The above description indicates the complicated anatomy of anal canal and rectum containing specific formation of muscles.

### 5. Relations of guda

Sushruta says that Guda is in Gudasthivivara (Pelvic cavity), Bastishir (bladder neck), near paurusha granthi (prostate)). Sushrut points to the insertion of a finger into the anus and fixation to the perineum during vesicular calculus surgery, whereby Guda is the terminal part of the large intestine, an organ located in the pelvic cavity in front of Gudasthi (Sacrum). It is perfectly justified that Gudasthi (sacrum) is behind the basti (bladder).

### 6. Measurement of guda

As per the Sushrut and Vagbhat, the total length of Guda is four and half angula. Vagbhat also described the measurement of Guda as svapanitala (palm of hand). Dalhana, the commentator of Sushruta Samhita taken into consideration one angula as most width of thumb. This is nearly same to 2 cm. Therefore, the overall length of Guda is set 4cm. As in line with the anatomy, the length of anus is 3 to 4 cm and overall length of anorectal canal from recto-sigmoid junction to anal verge is 16.5cm. so we can conclude that Guda is anal canal with distal 5 to 6cm of rectum meaning upto middle Houston valve.

### 7. Internal structure of guda

Sushruta and Vagbhata have defined the presence of 3 valis (folds) in Guda from proximal to distal namely - Pravahini, Visarjani and Samvarni. These are located one over the opposite in Guda at a distance of 1 and a 1/2 of angula from each other. All of them are obliquely projectile in a one angula, Shankhavartanibham (spiral like conch), and similar to color of Gajatalu (palate of elephant) as reddish black. Gudaustha is located at a distance of one and a 1/2 of yava from romanta (furry margin). The first vali is at a distance of one angula from anal verge.

Dalhana, while dealing with the above context clarified that three yavas are equal to one angula in length and specified that Gudaustha distance is about half angula (one and half yava) from romanta. Now the entire description of valis can be interpreted in the light of modern anatomy.

Some authors have enumerated these valves as sphincters. Gananath sen assumed the distal two Houston valves as Pravahini, Visarjani, the area of external and internal anal sphincters collectively known as Samvarni. Sharma *et al* in 1968 described Pravahini, Visarjani and Samvarni as lower Houston valve, column of Morgagni and dentate line respectively.

Finally, we can interpret the precise rectum and anal canal measurements in light of Ayurvedic principles. According to Sushruta, Gudaushta is located one angula from Samvarni and half an angular distance from Romanta. Because an angula is nearly equivalent to 2 cm, the position of Samvarni is practically taken at the level of the dentate line. It is possible that Visarjani is at the level of the inferior Houston valve and anorectal ring because it is located three centimetres (3 angula) proximal to Samvarni. Once more, Pravahini is 1.5 angula away from Visarjani, and it can be regarded as being at the same level as the middle Houston valve.

## CONCLUSION

- Adhar Guda and the lower half of the rectum and the anal canal can be associated with Uttara Guda and the upper part of the rectum, respectively.
- The horizontal folds of the rectum and anal sphincter (Houston valves) can be connected with three different types of valves.
- The length of the guda, which includes the anal canal of 3 cm, the middle and lower rectal folds (Houston valves) and the lower 6 cm of the rectum.
- Gudaushta can be translated as anus.
- The total length of the 4.5 angula of the guda includes the rectum 6 cm and the anal canal 3 cm. Gudamarma is a mamsa and dhamani marma.
- A sadhyopranhara marma is guda.
- Samvarni and Visarjani are physiologically related to the external and internal sphincters, respectively.
- Guda is a Significant Prana Seat and is a part of Dashpranayatana.

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