

GUDA (ANORECTUM)- REVIEW ON DESCRIPTION IN AYURVEDA WITH CLINICAL PARALLELS

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INTRODUCTION

The Anorectal diseases have been known from thousands of years. *Acharya Sushruta*, the renowned surgeon of ancient India gave a list of Anorectal disorders, discussed the normal functions of *Apananvaya* and described *Guda* and *Vasti* diseases produced on its vitiation.^[1]

Anorectal region being gate of excreta, always carries infectious materials, so there are difficulties in surgery of this part because even without eating, glands of GIT remain active, and its secretion again passes to Anorectal region. In *Nyaya chandrika* commentary of *Sushruta* by *Gayadas* these Anorectal diseases have been named as

Arsha, Bhagandara, Ahiputna, Baddhaguda and Gudbhramsas.^[2] In other Ayurvedic literatures, anorectal diseases have been described as *Arsha, Bhagandara, Parikartika, Nadivrana, Gudvidradhi, Gudbhramsas, Sanniruddha Gud, Ahiputna, Gudpaka, Paschadruja, Charmakila and Lalita* etc.

Concept of Guda according to Ayurveda

For the proper understanding of the Anorectal diseases, it is necessary to have a clear knowledge of their site of manifestation. Detailed description regarding the anatomy of *Guda* is not available at one place. But a little light can be shed in this direction by collecting references scattered in various chapters.

In context of *Ayurvedic* literature the term "*Guda*" denotes both anal canal & rectum which according to the modern western medical sciences is designated by the composite term of ano-rectum. *Guda* is mentioned as *Kosthanga* (hollow viscera) of the body by *Charaka* and it has two parts viz. *Uttara guda* & *Adhara guda*. *Chakrapani* explains that former is the seat of faecal material collection whereas later helps in the evacuation. Thus it can be inferred that extent of *uttara guda* is upto pelvic colon at least & *adhara guda* forms the part of anorectum

because no sooner as the faecal matter enters in ampula of rectum, the reflex starts resulting into desire for defecation.

Sushruta said *guda* as the terminal portion of large intestine (*Sthulantra*) in neighbourhood to *basti* (Urinary Bladder). It excretes the faeces & flatus hence is also grouped under *bahya srotas*. *Guda* is also mentioned in *Das pranayatana* & also included in *Sadyopranahara marma*. Almost all the Acharyas have used the term *Guda* to refer to an organ which performs the actual function of defecation. They have even described the embryological derivation along with the development of *Guda*, and other body organs in *Sharira Sthana*.

Derivation of the term ‘Guda’

According to *Parashar samhita*, “गुयते अनेनेति गुदम- तु पुरीषोत्सर्गे”

Here the term *Malotsarge* or *Purishotsarge* is more important as far as the Anorectal diseases are concerned. Thus the organ which facilitates the excretion of the *Apana Vayu* and *Mala* is called *Guda*.

According to “*Ayurvedic Sabdakosa*” the word *Guda* means-

“ गुदते भेदते चलत्वा अपान वायु अनेन इति गुदम- ”

i.e. the organ which evacuate the *Apana Vayu* is called *Guda*. This definition is more suitable as far as the physiology of ano-rectum is concerned.

Guda is *Chaturangula ayata* (four angulas in diameter), and has three *valis*, all of which are *Tiryak*, *Ekgangula*, *Ucchrita* (lie horizontally, one above the other, in one angula distance). They are like *Sankha avartas* (the spiral grooves of a conch), and are *Gajatalunibha* (like the palate of an elephant in color). When seen externally, taking the romas (hair) located at *guda pradesha* as criteria, from the ending line of romas, one „yava“ inside is located the „Gudaustha“. From this *Gudaustha* one angula inside is the first *Vali*, i.e *Samvarni*.^[3]

Synonyms

- *Apana*, *Braddhana*, *Mahat Srota*, *Payu*, *Vit-Marga*, *Bughna* and *Braghna*.

Various Acaryas have used different names for *Guda*. The structure that collects and expels the waste products (faeces) and thus helps in the maintenance of life is *Apana*.^[4] That structure which is filled with dirt/excreta and helps in its removal is *Guda*.^[5] The structure which causes the expulsion of faeces, drinks (or receives) the medicaments (and helps in its absorption) is termed *Payu*.^[6-7] *Braghna* is also used to denote *Guda*.^[8]

Embryology/Utpatti (origin)

Acharya Charak says that *Guda* is *Mridu* and *Matruja avayava* and is formed from the *Uttama Sara bhaga* of *Rakta* and *Kapha*, digested by the *Pitta* and *Vayu*, giving it a hollow or tubular structure.^[9] *Sushruta* mentioned that the *Antra*, *Basti* and *Guda* of the fetus are formed from the cream parts of the *Rakta* and *Kapha* after being digested by the *Pitta* along with the active participation of *Vayu*.^[10] He has also mentioned that the soft part like *Mamsa*, *Sonita*, *Majja*, *Hridaya*, *Nabhi*, *Yakrut*, *Pliha*, *Antra* and *Guda* are maternal in origin.^[11] *Vagbhata* mentioned formation of *guda* takes place in intrauterine life from the best part of *rakta & kapha* being digested by *pitta* & penetrated by *vayu*.^[12]

Sthana (Location)

Acharya Charaka mentions *Uttara Guda* and *Adhara Guda* as parts of the fifteen *Koshthanga*.^[13] *Acarya Chakrapani* says that *Uttarguda* is where *Purisha* is stored and *Adharaguda* is through which *purisha* passes out i.e. excreted.^[14] *Charaka* in the context of *Uttara Basti*, describes the location of *Basti* in between *Muska*, *Sthula-Guda*, *Sevani*, *Sukra* and *Mutra vaha Nadis*.^[15]

According to *Sushruta* – *Guda*, *Basti*, *Basti siras*, *Vrusans* and *Pourusa granthi* are *Eka sambandhi* and are related to *Gudasthi vivara*.^[16] There are *Dwa trimasat*^[17] *Siras* in *Shroni* supplying *Guda* and *Medhra*; *Guda* is *Sthula pratibadha* (joined proximally with *Sthulantra*), *Adhyardha panchangulam* (four and half angulas in length), *Trivalays Sambhuta* (formed with three *valis*, each one and half angula in length) and namely *Pravahini*, *Visarjani* and *Samvarni*.^[18]

Relations and Parts of Guda

The term *guda* finds mention at several places in connection to the description of different organs of the human body. In the description of *Basti*, *Sushruta* said *guda* is one of the many organs situated in relation to *basti* (urinary bladder). Other structures described with *Guda & Basti* are *Nabhi* (umbilious), *Pristha* (post.abd.wall), *Kati* (loin), *Mushka* (scrotum), *Vankshana* (groins), *Shepha* (penis).^[19]

The organ has been included by *Sushruta* as the vital spots (*Marma*) of the instant fatality variety.^[20] *Sushruta* advised, while operating upon vesical calculi (*Ashmari*) put a finger in the *guda* & fix the calculus so as to make a prominence in the perineal region^[21] It indicates that *guda* lie immediate to posterior aspect of urinary bladder.

Charaka mentioned it as *Sthulguda* which is situated in close vicinity of *basti*, *mushka*, *sevani* (raphae), *shukravaha srota* (seminal apparatus) & *mutravaha srotas* (urinary channels).

Charaka has also counted *guda* under *Dash Pranayatana*^[22], *Panchdasha kosthanga* & a type of *Marma*. *Charaka* has considered *Sthula Guda* as a root of *Purisa Vaha Srotas*.^[23]

Kaviraj Gangadhara describes *Sthula Guda* as trifoliate organ, which directly indicates it as same as the rectum. Thus it can be concluded that *uttara guda* is terminal colonic part of the alimentary tract (the sigmoid & pelvic colon), while the *adhara guda* refer to rectum proper, including anal canal. In nutshell, *Guda* is an organ which refers to terminal part of intestine & is situated in the cavity lying posterior to the urinary bladder.

Measurements of Guda

Sushruta & *Vagbhata* have mentioned that the length of *guda* is four & half *angula pramana*.^[24] *Dalhana* regards one *anguli pramana* as maximum width of thumb. *Charaka* & *Vagbhata* have also affirmed the view of *Sushruta*. *Vagbhata* has also cited measurement of *Guda* as *Atmapanitala* (palm hand) *pramana*.^[25-26]

It appears that in those ancient times the organs were measured mostly by this method, i.e. by width of fingers of healthy individuals, but none of the ancient authors has mentioned the accurate width measurement of a healthy human finger. *Anguli praman* has been standardized in BHU by Dr. K.R. Sharma and Dr. K.K Thakral and it is fixed at about 2 cms, approximately. Therefore the 4.5 *angulas* length of *guda* can be considered as 9cm approx.

The total length of anal canal is 3cm-4cm and the total length of anorectal canal from rectosigmoid junction to anal verge is 16.5cm. Therefore the length of *guda* is considered to be including the whole of the anal canal & distal 5 to 6 cm of rectum, which extends up to the inferior Huston's valve roughly.

Internal structure of Guda

According to *Sushruta Samhita*, three *Valis* are situated at a distance of one and half fingers inside the *guda*. The total diameter of these *Valis* is four fingers, projecting obliquely one above the other similar to the interior structure of a shell and having color similar to the palate of an elephant.^[27] *Dalhana* comments that the names of these *Valis* are given according to their functions.^[28] *Vagbhata* gives the specific order of their arrangement.^[29] He

clarifies that, *Samvarni* is the distal most *Vali* from where *Gudaustha* is one angula externally, whereas *Pravahini* is the proximal most from large intestines. *Visarjani* is situated in between these two *Valis*.

Commentators on *Sushruta Samhita*, like Dr. Ambikadata Sastri has supposed *Samvarni Vali* and *Visarjani Vali* as sphincter ani internal and external respectively. According to *Vaidya Ranjeet Rai Desai*, the *Valis* are rather above, to the folds described in modern anatomy. Dr. V.S. Patil who enlightened the concepts of *Marma*, has come out with a clear explanation that instead of Houston's valves, the lower part of the ampulla of rectum with internal and external sphincters may be taken as three *Valis* respectively, based on physiological importance rather than structural importance.

Pravahini: This is the first *Vali* in the proximal part of *Gudanalika* and is about 1½ inch above the *Visarjani*. Since it initiates the *Vega* of *Purisha Pravartana* (sensation of expulsion) and pushes the *Purisha* downwards (*Pravahana*), it is called *Pravahini*.

Pravahanayastu praavahana – Dalhana

This is the middle one third part of the rectum or the upper half of the ampullary part of the rectum. Its beginning or the proximal end is indicated by the presence of the second Houston's valve. The distance from the second to the third Houston's valves is about 3 to 4cm, which is similar to the *Ayurvedic* description. The middle Houston's valve which lies at the upper end of the rectal ampulla is the largest and the most constant fold. In *Ayurvedic texts*, it has great importance and considered as a landmark. The faecal matter is stored in the Sigmoid colon and at the time of evacuation by mass peristaltic movements it enters the ampulla of the rectum and gives rise to the urge of defecation and *pravahanam*, hence it is named as, *Pravahini*.

Visarjani: This is the second *Vali* situated between *Pravahini* and *Samvarni* and is about 1 inch and is in the middle portion of *Guda*. It helps in moving the fecal matter forward by its expansion and aids in its expulsion.

“Tasam antaramadhya Visarjani” (Vaghatta) “Visrujateeti Visarjani” (Dalhana)

This is the last one third part of the rectum or the lower half of the ampulla of the rectum its beginning or proximal end is indicated by the third Houston's valve and the distal end by the ano-rectal ring, and its length is about 3 to 4 cm. The mucous membrane of this part is pink in

colour and the tributaries of the superior and middle rectal vessels are seen through it. It also contains longitudinal mucosal folds similar to *Pravahini*. This is related to the base of the urinary bladder, terminal parts of the ureters, seminal vesicles, vasa deferentia and prostate in males and in females with vagina. This description correlates well with the *Charaka*'s and *Sushruta*'s description of *Guda* and its relations.

Samvarni: This is the third vali situated below *Visarjani*, 1 inch above the *Gudaustha* and is the last *Vali*. Its function is to open *Guda*, when faecal matter comes from above and to close it after faecal expulsion.

“Samvaraanaity Samvarni” (Dalhana)

This part is the anal canal with internal and external anal sphincters. It is in continuation with the rectum above and is marked by the Ano-rectal ring. The internal anal sphincter is involuntary and the external anal sphincter is under voluntary control. Both of these open for defecation and close after passing out of the faecal matter, hence the name „*Samvarni*”.

Guda as a Marma

According to *Sushruta*, *Guda* comes under the category *Mamsa Marma*^[30] but *Vagbhatta* includes it in *Dhamani Marma*.^[31] Both *Acaryas* called it as *Sadhyapranhara Marma*.^[32] *Sadyah Pranhara Marma* means any injury to this organ results in immediate death or death with-in seven days.^[33] *Sushruta* has considered *Guda* as an *Udara Marma* while *Vagbhatta* has included it in *Kosta Marma*. The *Sadhy Pranhara* is due to the Predominancy of *Agni Mahabhuta*.^[34]

Acharya Charak has considered *Guda* as one of the *Dash- Prana-Ayatana* (i.e vital seat of life), and also as a *marma*.^[35]

Guda as a Srotas

Guda comes under five *Karma indriyas*.^[36] *Charaka* while discussing different types of *Srotas* has used the term *Sthula Guda* as one of the roots of *Purishavaha Srotas*.^[37] But *Sushruta* undoubtedly has used the term *Guda* for the description of the root of *Purishavaha srotas*.^[38]

Vascular and musculo-skeletal aspect of Guda

Siras: According to *Sushruta*, in *Kostha* region there are *Vayu* carrying thirty four *Siras* out of these, eight *Siras* are situated in the *Sroni* region, connected with *linga* and *Guda*.^[39]

Similar connection also has been described regarding the *Pitta*, *Kapha* and *Raktavaha Siras*.

Dhamani: There are twenty four *Dhamnis* in the body, out of which ten runs downwards and perform their function of micturation, defaecation, ejaculation of Semen, menstruation and expulsion of fetus during delivery.^[40] The two *dhamanis* attached to the *sthulantra* perform excretion of the *purisha*.

Asthi: The visceral organs are well protected by the bony edge of *Sroni*. This *Sroni* comprises of five bones out of them four bones are well attached with *Guda*, *Yoni* and *Nitamba* and the remaining one is in the *Trika region*.^[41] The *Sandhi* of this region is *Samudge* type.^[42]

Peshi and Snayu: *Sushruta* has described the presence of 3 *peshi* (muscles) in *Guda* region.^[43] The *Snayu* which are connected with *Guda* region come under the group of *Sushira snayu*.^[44]

Physiology of Guda

Guda is one among the *Pancha Karmendriya* and its function is to excrete the *mala* from the body.^[45] i.e. Defaecation. The mechanism of defaecation was known in the ancient period too. According to them the act of defaecation is accomplished with the help of *Apana Vayu* and the associated efforts of the three *Valis*. The *Apana Vayu* helps in expulsion of *Vata*, *Mutra*, *Purisa*, *Sukra* and *Garbha*. In case, when this *Apana Vayu* gets vitiated it results in the origin of diseases of *Basti* and *Guda*.^[46]

In the recent period, *Gananth Sen* has described in detail as how defaecation occurs. The role of three *Valis* is very significant in this context. The *pravahini* as the name suggests, help to propel (*Pravahan*) the stool downwards. Once it has occupied the space in the rectum, thereafter the second *Vali* i.e. *Visarjini* relaxes the rectal walls and thus performs *Visarjan* (excretion) of the faeces. Lastly the third *Vali* i.e. *Samvarni* closes the anal orifice after faecal column has been cut by the action of *Visarjini*. Thus the *Samvarni* according to ancient authors also act as a valve to guard at the anal orifice, once the act of defaecation is completed. Thus all these three *Valis* and *Apana Vayu* are solely responsible for the mechanism of defecation.

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कुद्धश्च कुरुते रोगान् घोरान् बस्तिगुदाश्रयान् ॥ शुकृदोषप्रमेहांस्तु व्यानापानप्रकोपजान् ॥२०॥ (S.Ni. 1/19-20)
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9. यानि खल्वस्य गर्भस्य मातृजानि.. . तद्यथा-त्वक्च .. नाभिश्च हृदयं .. च बस्तिश्च पुरीषाधानं चामाशयश्च पक्काशयश्चोत्तरगुदं चाधरगुदं च क्षुद्रान्नं च स्थूलान्नं च वपा च वपावहनं चेति (मातृजानि) ॥६॥ (Ch. Ni 3/6)
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23. पुरीषवहानां स्रोतसां पक्काशयो मूलं स्थूलगुदं च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा--कृच्छ्रेणाल्पालपं स शब्दशूलमतिद्रवमतिग्रथितमतिबहु चोपविशन्तं दृष्ट्वा पुरीषवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् ॥(Ch.Vi 5/7)
24. तत्र स्थूलान्प्रतिबद्धमर्धपञ्चाङ्गुलं गुदमाहुः, (Su.Ni 2/5)
25. ... आत्मपाणितलोन्मानाः शोषाण्यर्द्धाङ्गुलं वदेत् ॥६२॥ (A.H.Sa 4/ 61).
26. हृदस्तिर्कूर्चगुदनाभि वदन्ति मूर्ध्नि चत्वारि पञ्च च गले दश यानि च द्वे ॥ तानि स्वपाणितलकुञ्चितसंमितानि शोषाण्यवेहि परिविस्तरतोऽङ्गुलार्धम् ॥२९॥ (Su.Sh.6/29)
27. तत्र स्थूलान्प्रतिबद्धमर्धपञ्चाङ्गुलं गुदमाहुः, तस्मिन् वलयस्तिस्त्रोऽध्यर्धाङ्गुलान्तरसंभूताः प्रवाहणी विसर्जनी संवरणी चेति चतुरङ्गुलायताः, सर्वास्तिर्यगेकाङ्गुलोच्छ्रिताः ॥५॥
शङ्खावर्तनिभाश्चापि उपर्युपरि संस्थिताः ॥ गजतालुनिभाश्चापि वर्णतः संप्रकीर्तिताः ॥६॥
रोमान्तेभ्यो यवाध्यर्धो गुदौष्ठः परिकीर्तितः ॥ प्रथमा तु गुदौष्ठदङ्गुलमत्रे ॥७॥ (S.Ni. 2/ 5-7)
28. प्रवाहयतीति प्रवाहणी विसृजतीति विसर्जनी संवृणोति इति संवरणी ॥ (S.Ni. 2/6 Nibandha samgraha)
29. अर्धपञ्चाङ्गुलस्तस्मिंस्तिस्त्रोऽध्यर्धाङ्गुलाः स्थिताः। वलयः, प्रवाहिणी तासामन्तर्मध्ये विसर्जनी ॥४॥
बाह्या संवरणी तस्या गुदौष्ठो बहिरङ्गुले । यवाध्यर्धः प्रमाणेन रोमाण्यत्र ततः परम् ॥५॥ (A.H.Ni7 /4-5).
30. तत्र तलहृदयेन्द्रबस्तिगुदस्तनरोहितानि मांसमर्माणि । (Su.Sh.6/7)
31. गुदापस्तम्भविधुरशृङ्गाटानि नवादिशेत्। मर्माणि धमनीस्थानि सप्तत्रिंशत्सिराश्रयाः ॥४२॥ (A.H.Sa 4/42)
32. शृङ्गाटकान्यधिपतिः शङ्खौ कण्ठशिरा गुदम् ॥ हृदयं बस्तिनाभ्यौ(भी)च घ्नन्ति सद्यो हतानि तु ॥९॥ (Su.Sh.6/ 9)

33. तत्र सद्यःप्राणहराणि समरात्राभ्यन्तरान्मारयन्ति ॥ (Su.Sh.6/ 24)
34. तत्र सद्यःप्राणहराण्याग्नेयानि अग्निगुणेष्व्वाशु क्षीणेषु क्षपयन्ति ॥ (Su.Sh.6/ 17)
35. दश प्राणायतनानि, तद्यथा-मूर्धा, कण्ठः, हृदयं, नाभिः गुदं, बस्तिः, ओजः, शुक्रं, शोणितं, मांसमिति । तेषु पूर्वाणि मर्मसंख्यातानि ॥१॥ (Ch. Sh.7/9)
36. हस्तौ पादौ गुदोपस्थं वाग्निन्द्रियमथापि च । कर्मन्द्रियाणि पञ्चैव पादौ गमनकर्मणि ॥२५॥
पायूपस्थं विसर्गार्थं हस्तौ ग्रहणधारणे । जिह्वा वाग्निन्द्रियं वाक् च सत्या ज्योतिस्तमोऽनूता ॥२६॥(Ch. Sh.1/25)
37. पुरीषवहानां स्रोतसां पक्काशयो मूलं स्थूलगुदं च ॥ (Ch. Vi.5/8)
38. पुरीषवहे द्वे, तयोर्मूलं पक्काशयो गुदं च, तत्र विद्धस्यानाहो दुर्गन्धता ग्रथितान्त्रता च ॥(Su.Sh.9/12)
39. विशेषतस्तु कोष्ठे चतुस्त्रिंशत्; तासां गुदमेद्वाश्रिताः श्रोण्यामष्टौ ॥ (Su.Sh.7/7)
40. अधोगमास्तु वातमूत्रपुरीषशुक्रार्तवादीन्यधो वहन्ति । .. द्वे वर्चोनिरसन्त्यौ स्थूलान्प्रतिबद्धे,.. ..
पक्काशयकटीमूत्रपुरीषगुदबस्तिमेद्दसक्थीनि धार्यन्ते याप्यन्ते च ॥७॥ (Su.Sh.9/7)
41. श्रोण्यां पञ्च, तेषां गुदभग्नितम्बेषु चत्वारि, त्रिकसंश्रितमेकं ॥७॥ (Su.Sh.5/7)
42. अंसपीठगुदभग्नितम्बेषु सामुद्राः ॥२७॥ (Su.Sh.5/27)
43. पञ्च पेशीशतानि भवन्ति । तिस्रः पायौ ॥४७॥ (Su.Sh.5/47)
44. स्नायुश्चतुर्विधा आमपक्काशयान्तेषु बस्तौ च शुषिराः खलु ॥ (Su.Sh.5/40)
45. हस्तौ पादौ गुदोपस्थं वाग्निन्द्रियमथापि च । कर्मन्द्रियाणि पञ्चैव पादौ गमनकर्मणि ॥२५॥
पायूपस्थं विसर्गार्थं हस्तौ ग्रहणधारणे । जिह्वा वाग्निन्द्रियं वाक् च सत्या ज्योतिस्तमोऽनूता ॥२६॥
(Ch. Sh.1/25)
46. पक्काधानालयोऽपानः काले कर्षति चाप्यधः ॥ समीरणः शकृन्मूत्रं शुक्रगर्भातवानि च ॥१९॥
कुद्धश्च कुरुते रोगान् घोरान् बस्तिगुदाश्रयान् ॥ (Su. Ni 1/19)