



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

The Location Of Vatashaya: A Systemic Review

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ABSTRACT

In Ayurveda, the term *Aashaya* means spaces or places or occupancy. This place is occupied by essential ingredients needed for body functioning and also by waste materials which need to be excreted throughout the body. *Aacharyas* have noted seven *Aashayas* in the male body, and eight in the female. *Vatashaya* is the site where *Vata* is located and its natural functions are exhibited. *Vata* is considered as leader of three *Doshas*. It is responsible for all movements in the body. *Vata* gets aggravated at its own site by its various *gunas* and produces various diseases. In Ayurvedic classics there is no specific description that which organ is *Vatashaya*. To cure the diseases, it is necessary to understand the sites of *Vata* in body. In the numbering of *Aashayas*, their structural presentation and specific study is not sufficient in the Ayurvedic texts. Acharya *Sharangdhar* tries to clear that *Vatashaya* is between *Agnashaya* and *Malashaya*. According to Acharya *Charaka* the specific site of *Vata* is *Pakvashaya*. Anatomically the large intestine can be considered as the place of *Vatashaya*.

KEY WORDS: *Aashaya*, *Vata*, *Vatashaya*,

INTRODUCTION

Acharya Sushruta described the whole body in six parts i.e. *Shadang Sharir*. It means a body has six parts. these are-four *Shakhas*, *Madhya sharir*, and *Shir*. *Aashayas* are situated in *Madhya Sharir*. The term *Aashaya* means *Adhishtana*¹. *Aashayas* are defined as spaces². In intrauterine, by staying constantly at a place, *Vayu* forms *Aashaya*³. The *Vayu* staying constantly in the *Maamsa* and *Peshi*, form various *Aashayas* like *Hrudaya* etc⁴.

According to Acharya Sushruta, the *Aashayas* are 7 in number⁵. They are *Vatashaya*, *Pittashaya*, *Shleshmashaya*, *Raktashaya*, *Amashaya*, *Pakvashaya* and *Mutrashaya*. There are 8 *Aashaya* in females and 8th is *Garbhashaya*⁶. In both the treatise, *Ashtanga hrudaya* and *Ashtanga samgraha*, Acharyas enumerated 7 *Aashayas*. Acharya Sharangdhar also mentioned 7 *Aashayas*, but their nomenclature is slightly different. While in females 3 *Aashayas* are additionally mentioned-*Garbhashaya* and two *Stanyashaya*.

Acharya Sharangadhar while describing the *Aashayas*, he also mentioned its location⁷: *Shleshmashaya* is located in *Ura*. Below this *Amashaya* is located, *Agnashaya* is located above and left of *Nabhi*, *Tila* is located above the *Agnashaya*, below the *Tila Pavanashaya* (*Vatashaya*) is located, *Malashaya* and *Mutrashaya* are located below the *Vatashaya* and *Jeevraktashaya* is located in the *ura*.

These *Aashayas* have more clinical value in modern and ayurvedic treatment and diagnosis. It is necessary to know about *Aashayas* for all physicians and surgeons. *Aacharyas* are denoted *Vatashaya* in *Saptashaya*. But it is not confirmed which organ is *Vatashaya*, it is not directed by *Samhita*. *Pavanashaya* or *Vatashaya* is the site where *Vata* resides.

Acharyas opined that *Vata* spreads thought the whole body and exhibits its natural functions in the whole body, although its specific sites are explained by our Acharyas. Acharya Charaka described *Basti*, *Purishadhan*, *Kati*, *Sakthi*, *Pada*, *Asthi* and *Pakvashaya*-these are sites of *Vata*, among them *Pakvashaya* is specific the site of the *Vata*⁸.

METHODOLOGY

Ancient Ayurvedic classics were consulted and compiled references out of them has been collected and Articles, Modern text Critically reviewed for said subject to elaborate as well as to understand the concept of *Ashaya* in scientific way.

DISCUSSION

The sites where *Dhatus* are located are known as *Aashaya*. *Dhatu* i.e. *Rasa*, *Rakta* etc. with *Doshas* (*Vata*, *Pitta*, *Kapha*) and *Mala* in their natural state are also considered as *Aashaya*.

Acharya Sharangdhar quoted the *Aadhara* of *Udanvata* as *Phuffus*⁹. Our whole process of breathing is due to air. Practically we see that the air staying in lungs and helps in purification and circulation of blood. The air we inhale, move to lungs and distributed throughout the body and mixed with blood. Therefore, lungs are the place of air.

Acharya Sharangdhar have told about *Pranvata* denoted that *Pranvata* situated in *Nabhi* rises upwards by *Kanth Marga* by touching *Hritkamala* and suck *Vishnupadamrita* (natural air) after suck it returns the body and spread in the whole body¹⁰. It seems that *Vishnupadamrita* is oxygen, which is essential for life.

Acharyas have told *Pakvashaya* is the chief place of *Vata*. Acharyas have explained both *Vatashaya* and *Pakvashaya* by which one can be infer that there is site of *Vatashaya* also in *Koshtha* besides *Pakvashaya*. But *Pakvashaya* cannot be regarded as *Vatashaya* because *Pakvashaya* and *Vatashaya* have been mentioned separate *Aashayas*.

A specific part of large intestine can be considered as *Vatashaya*. Large intestine is divided into the caecum, the ascending colon, the transverse colon, the descending colon, the sigmoid colon the rectum and the anal canal. Among these parts Transverse colon can be considered as *Vatashaya* because feature of air is to moving up. Therefore, resting place of air is mostly transverse colon.

The term *Pakvashaya*, *Vatashaya* and *Malashaya* all represent parts of large intestine. In Ayurveda there is a lot of confusion regarding what is *Vatashaya*. Since Acharya Sharangadhar described the *Vatashaya* below the *Tila* (spleen) and the *Malashaya* (rectum) is said to be present below the *Vatashaya*. Thus, transverse colon can be considered as *Vatashaya*.

CONCLUSION

Vatashaya is present between the *Tila* (spleen) and the *Malashaya* (rectum). Feature of *Vata* is to moving up and the Transverse colon is the upper part of large intestine. So, it is concluded that *Vatashaya* should be considered as Transverse colon.

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