

RESEARCH ARTICLE

Analytical Study of *Vatashaya*

Author: Deepali Gautam¹

Co Authors: Ram Mohan Singh Kushwah²

^{1,2}P. G. Dept. of Rachana Sharir, RGGPG Ayurvedic College & Hospital, Paprola, MS, India

ABSTRACT

Ayurveda, the ancient Indian system of medicine, presents a holistic view of health by considering not only physical but also mental and spiritual well-being. Among its foundational anatomical concepts is that of *Ashaya*, denoting internal spaces that serve as functional sites for various bodily constituents. One such vital *Ashaya* is *Vatashaya*, the primary seat of *Vata Dosha*—the bio-energy responsible for movement, regulation, and communication within the body. This study offers an analytical exploration of *Vatashaya*, drawing upon classical *Ayurvedic* texts including *Sushruta Samhita*, *Ashtanga Hridaya*, and *Sharangadhara Samhita*, while incorporating correlations from modern anatomy. Traditional texts describe multiple potential sites of *Vatashaya* such as the *Pakwashaya* (large intestine), *Aamashaya* (stomach), and *Phuphussa* (lungs), based on the predominant physiological functions of *Vata Dosha* in these organs—namely digestion, absorption, and respiration. The derivation of "Vata" from *Va Gatigandhanyo* underscores its core qualities of motion and organization, which are echoed in the described functions of these anatomical structures.

Despite some variation in textual descriptions, a consistent theme emerges: *Vatashaya* must be understood through both structural and functional perspectives. This study not only highlights the classical views but also aligns them with contemporary medical understanding, identifying the large intestine and lungs as modern equivalents of *Vatashaya*. By integrating ancient *Ayurvedic* wisdom with current scientific knowledge, this research underscores the relevance of *Vatashaya* in both traditional diagnostics and modern clinical frameworks.

Key Words *Ayurveda*, *Ashaya*, *Vatashaya*, *Vata Dosha*, *Pakwashaya*, *Phuphussa*

Received 27th July 2025 Accepted 06th September 2025 Published 10th September 2025

INTRODUCTION

Ayurveda, the ancient Indian system of medicine, offers a holistic perspective on health by addressing not just the body but also the mind, spirit, emotions, and soul. The word "*Ayurveda*" is derived from two *Sanskrit* roots—*Ayu* meaning life and *Veda* meaning knowledge—making it the "Science of Life"¹. With its deep philosophical roots and empirical evolution over millennia, *Ayurveda* presents a comprehensive healthcare model. One of the foundational anatomical

concepts in this system is that of *Ashaya*, which refers to the internal spaces or cavities that serve as the receptacles for various physiological elements of the body².

According to *Ayurvedic* texts, *Ashayas* are the sites that house important body constituents such as *Doshas* (bio-energies), *Dhatus* (tissues), and *Malas* (waste products). These are not merely anatomical containers but also play significant functional roles, often being referred to as

RESEARCH ARTICLE

Sharira Yantras, or mechanical units of the body^{3,4}.

Among the seven principal *Ashayas* described by the classical *Ayurvedic* seers—namely *Vatashaya*, *Pittashaya*, *Shleshmashaya*, *Raktashaya*, *Aamashaya*, *Pakwashaya*, and *Mutrashaya*—*Vatashaya* holds a position of prime importance. It is considered the chief seat of *Vata Dosha*, which governs all forms of movement within the human body, including neural conduction, circulation, respiration, and even mental activity⁵. This classification is explicitly stated in the *Sushruta Samhita*, where these seven *Ashayas* are detailed and linked with the normal physiological operations of the body⁶. From a modern anatomical viewpoint, *Vatashaya* is frequently correlated with the large intestine (colon or *Pakwashaya*), as it serves as the primary region where *Vata Dosha* accumulates and functions⁷. The lower gastrointestinal tract, particularly the colon, aligns well with this *Ayurvedic* designation due to its involvement in waste elimination, absorption of water, and various *Vata*-related physiological functions⁸. Notably, the *Ayurvedic* texts describe the origin of *Ashayas* during the early stages of life, attributing their formation to the activity of *Vayu*. It is said that *Vayu*, by residing within the *Mamsa* (muscle tissue), creates these internal spaces which later become the *Ashayas* that support and regulate bodily constituents⁹. This embryological view provides a profound insight into how the body's hollow organs might have been conceptualized in ancient times.

The functioning of *Vatashaya* has both anatomical and clinical significance. *Ayurveda* emphasizes that when *Vata* is balanced and remains confined within its own *Ashaya*, it performs vital functions. However, any imbalance or displacement can lead to various disorders, including neuromuscular, abdominal, and degenerative conditions. The *Sharira Sthana* of *Sushruta Samhita* highlights this process, stating that the formation of *Ashayas* is intrinsically linked to the constant activity of *Vata* in specific regions of the body¹⁰.

Despite minor differences in the enumeration of *Ashayas* across classical texts, *Vatashaya* consistently appears as an essential component. While *Acharya Sushruta* lists seven *Ashayas*, scholars like *Vagbhata*, *Sharangadhara*, and *Bhavamishra* also detail additional ones like *Garbhashaya* in females, emphasizing the reproductive role of specific organs. Yet, in all accounts, the importance of *Vatashaya* as the residence of *Vata Dosha* is unanimously acknowledged¹¹.

This study aims to critically analyze and interpret the concept of *Vatashaya*, drawing from classical *Ayurvedic* scriptures while incorporating relevant modern anatomical insights. Understanding *Vatashaya's* location, structure, and function is crucial for both traditional *Ayurvedic* diagnostics and its potential correlation with contemporary medical conditions involving the lower gastrointestinal and nervous systems.

RESEARCH ARTICLE

MATERIALS AND METHOD

1. A critical review of classical *Ayurvedic* texts such as *Sushruta Samhita*, *Ashtanga Hridaya*, and associated commentaries was undertaken to explore the concept, structure, and significance of *Vatashaya*.

2. Relevant references from modern anatomical science were analyzed to correlate traditional views of *Vatashaya* with gastrointestinal and respiratory physiology for a comparative and integrative understanding.

REVIEW OF LITERATURE

1) *Vatashaya*:

The word *Vatashaya* consists of two components—*Vata* and *Ashaya*.

✧ Etymology of the Word *Vata*:

1. *Sanskrit Hindi Kosha*¹²

Vayu (wind or air) located within the body i.e. the bodily wind or vital air (*prana*).

A type or category of disease (referring to *Vata* as a *Doshic* disorder in *Ayurveda*).

2. *Shabdakalpadruma*¹³

Carrier of Fragrance

Air, Wind

The Purifier

Great Strength

That which touches

✧ Derivation of the word "*Vata*"

➤ *Acharya Sushruta*

Sushruta explained the derivation of the word "*Vata*" as "*Va Gatigandhanyo*" where "*Gati*" means movement and "*Gandhana*" means binding¹⁴.

Its primary function is to serve as a medium for knowledge transmission through the skin. *Vayu* (air) is an intangible element and is a part of *Panchbhautika* composition (five fundamental elements).

Keeping the above thought in mind, it can be said that *Vata* is an intangible element. The place where it resides or is most active in its functional aspects is referred to as *Vatashaya*.

Some *Acharyas* (scholars) have mentioned *Vatashaya*, while others have not.

➤ According to *Sushruta Nidana Sathana*¹⁵

This means that *Samana Vayu*, which circulates in the *Aamashaya* (stomach) and *Pakwashaya* (intestines), regulates *Agni* (digestive fire) and aids in digestion. It also helps in separating the *Mala* (waste) from *Annarasa* (digested food) and ensuring the proper functioning of *Agni*.

Accordingly, *Samana Vayu* moves from the *Aamashaya* (stomach) to the *Pakwashaya* (intestines), assisting digestion. Since its essential property is to stay near *Agni* (digestive fire), wherever *Agni* is present, *Samana Vayu* is also located there. This concept also supports the idea of "*Kshudrantre Vasini*" (residence in the small intestine).

➤ *Acharya Kashyapa*¹⁶

Acharya Kashyapa, while describing the locations of different aspects in the body in the *Kashyapa Samhita*, has not specifically mentioned *Vatashaya*.

However, the *Acharya* has mentioned *Vatashaya* in the context of the "*Khil*" (supplementary) section¹⁷. Thus, the *Acharya* has mentioned
September 10th 2025 Volume 23, Issue 2 Page 37

RESEARCH ARTICLE

Vatashaya in one place but has not mentioned it in another.

➤ *Astanga Sangraha* Acharya *Vagbhata*¹⁸

The *Astanga Sangraha* Acharya *Vagbhata* has acknowledged the position of *Vatashaya*.

In the context, the Acharya in the *Sutra*, while enumerating the *Ashayas* (reservoirs), has mentioned *Raktashaya* (blood reservoir), *Kaphashaya* (phlegm reservoir), *Aamashaya* (stomach), *Pittashaya* (bile reservoir), *Pakwashaya* (large intestine), and *Mutrashaya* (urinary bladder).

➤ *Ashtanga Hridaya*¹⁹

The *Ashtanga Hridaya* has also acknowledged the existence of *Vatashaya* (seat of *Vata*).

➤ According to *Ashtanga Hridaya Sutra Sthana*²⁰

That is, the *Pakwashaya* (large intestine), *Kati* (waist), *Sandhi* (joints), *Shrotra* (ears), *Asthi* (bones), *Sparsanendriya* (the sense of touch) are the locations of *Vata* (air element).

Among these, *Pakwashaya* (the large intestine) considered a special site for *Vata*. Since the *Vayu* present in digested food is absorbed in the *Pakwashaya* (large intestine), it is identified as the primary seat of *Vata*.

However, Acharyas have also mentioned *Vatashaya* (the seat of *Vata*) along with *Pakwashaya*. From this, it can be inferred that, along with the *Pakwashaya* (large intestine), *Kostha* (thoracic cavity) is also a location of *Vatashaya*.

Regarding this matter, the Acharyas have specifically clarified which organ or structure should be considered as *Vatashaya* and which should not.

✧ Location Of *Vatashaya*

➤ All Ayurvedic Acharyas - have stated that *Vata* pervades the entire body and governs natural functions. However, certain specific locations have been designated where *Vata* primarily resides. The general locations of *Vata* (air) are listed below.

➤ Acharya *Sharangadhara*²¹

Acharya *Sharangadhara*, while describing *Ashayas* (reservoirs), has described the location of *Vatashaya* as follows: The location of *Pawanashaya* (seat of air) is below *Agnashaya* (pancreas), while a *Tilla* (*Kalom*) is situated above *Agnashaya*.

➤ According to Acharya *Adhamala*²²

Acharya *Adhamala*, who wrote a commentary on *Sharangdhara Samhita*, paid special attention to the location of *Vatashaya* as designated by *Sharangdhara* and, based on that, concluded in favor of the *Antra* (intestines) as its location.

As illustrated below:

In the lower part of *Agnashaya*, there is *Pawanashaya* (*Vatashaya*), which is the seat of *Vata* (air element). It is associated with *Saman Vayu*. Below *Pakwashaya* (intestines) lies *Malashaya* (rectum or excretory region). However, Acharya *Sushruta* has described the location of *Samana Vayu* differently.

➤ According to *Kaviraja Atrideva Gupta*²³

RESEARCH ARTICLE

Regarding the location of *Vatashaya*, *Kaviraja Atrideva Gupta* presented his views while analyzing the sequence described in *Vagbhata's Sharira Sthana*.

The first is *Raktashaya* (blood reservoir), followed by *Kaphashaya* (phlegm reservoir), *Aamashaya* (stomach), *Pittashaya* (bile reservoir), *Pakwashaya* (intestines), *Vatashaya* (air reservoir), *Undukka* (vermiform appendix), *Mutrashaya* (urinary bladder), and the eighth is *Garbhashaya* (uterus), which is present only in females.

➤ *Acharya Ghanekar*²⁴

Acharya Ghanekar, while discussing the concept of *Ashayas* (reservoirs/organs), stated that *Vata* (air) can exist in two locations within the body.

According to the above verses, it is established that *Vayu* is not only omnipresent in the entire body but also takes special refuge in its functional locations. *Vayu* mainly resides in the *Phuphussa* (lungs) and *Pakwashaya* (intestines). The entire process of respiration occurs due to air. *Vayu*, while residing in the *Phuphussa* (lungs), helps in the purification and circulation of blood.

✕ **Structures included in the *Vatashaya*:-**

▪ *Phuphussa*-

➤ *Acharya Sushruta*²⁵

Acharya Sushruta has accounted *Phuphussa* into *Koshtanga* as follows-

That is,

Amasthan, *Agnisthana*, *Pakwasthan*, *Mutrasthan*, *Rudhirsthana*, *Hridaya*, *Unduka* and *Phuphussa* are called as *Koshtha*.

According to *Acharya Sushruta*, the *Phuphussa* are formed from the *Phena* of blood in the *Garbha*²⁶.

Acharya Sushruta has described the location of the *Phuphussa* as being below and to the left of the heart²⁷.

Acharya Sushruta has defined the function and location of *Udana Vayu*. *Udana Vayu* controls speech, singing, and other related functions²⁸.

➤ *Acharya Sharangadhara*²⁹

Acharya Sharangadhara has described the breathing process in detail. The *Prana Vayu* (life force air), located in the *Nabhi* (navel region), touches the *Hridaya Kamal* (heart lotus) as it moves upward to receive the *Vishnupadamrita* (nectar of *Vishnu's* feet – located at the *Brahmarandhra* or *Crown Chakra*, i.e., oxygen). It then moves outward through the *Kantha* (throat) to draw in the *Ambar Piyush* (nectar of the sky – atmospheric oxygen), and swiftly returns to its original position. This movement nourishes the entire body, the *Jiva* (soul/life force), and the *Jatharagni* (digestive fire). The *Ambar Piyush*, after blending with *Rakta* (blood), helps in nourishing all *Dhatu*s (tissues) of the body. This vital air is referred to as *Prana Vayu* (vital life-sustaining air).

DISCUSSION

The concept of *Vatashaya*, though not universally elaborated by all *Acharyas*, holds significant value in understanding the physiology and anatomical correlations of *Vata Dosha*.

RESEARCH ARTICLE

Derived from “*Va Gatigandhanyo*,” the term *Vata* encapsulates the essence of movement and binding, denoting its dynamic and all-pervading presence in the body. The *Ashaya* or 'seat' of *Vata*, hence termed *Vatashaya*, varies slightly in location as interpreted by different classical texts. *Sushruta Samhita* emphasizes the role of *Samana Vayu* in digestion, suggesting that its principal location is near *Agni*, aligning it with the *Pakwashaya* (large intestine) and *Aamashaya* (stomach). However, the inference extends beyond the intestines, as several scholars such as *Acharya Ghanekar* and *Kaviraja Atrideva Gupta* acknowledge the *Phuphussa* (lungs) as a significant site of *Vata* due to its role in respiration and *Prana Vayu's* activity. *Ashtanga Hridaya* and *Sharangadhara Samhita* further substantiate this by enlisting structures such as the *Kati*, *Sandhi*, *Shrotra*, and *Asthi* as *Vata*-dominant regions.

This multiplicity of views indicates a functional, rather than a strictly structural, interpretation of *Vatashaya*. It encompasses organs like the *Pakwashaya*, *Phuphussa*, and associated structures based on the predominant activities of *Vata*. Modern anatomical understanding of the intestines and lungs as dynamic sites for digestion and respiration respectively, align well with the *Ayurvedic* notion of *Vatashaya*. Thus, this integrative approach justifies considering both the gastrointestinal tract and respiratory system as vital seats of *Vata* in the body.

CONCLUSION

The analytical study of *Vatashaya* reveals that its conceptual foundation lies deeply rooted in the functional attributes of *Vata Dosha*, which is responsible for movement, separation, and regulation within the body. Classical *Ayurvedic* texts like *Sushruta Samhita*, *Ashtanga Hridaya*, and *Sharangadhara Samhita* identify various anatomical sites such as the *Pakwashaya* (large intestine), *Aamashaya* (stomach), and *Phuphussa* (lungs) as important locations of *Vata*. These organs reflect the diverse physiological functions of *Vata*, including digestion, respiration, and circulation. Although *Acharyas* differ slightly in their textual descriptions, the unifying concept is the functional dynamism of *Vata* across these structures.

Furthermore, the inclusion of these sites under *Vatashaya* is validated by modern anatomical and physiological understanding, especially regarding the roles of the intestines and lungs. This study emphasizes the importance of interpreting classical *Ayurvedic* knowledge through a contemporary lens. Such integrative insights bridge the gap between ancient wisdom and modern science, fostering a more holistic and evidence-based approach to health and anatomy.

Acknowledgement- Nil

Conflict of Interest- Nil

Sources of finance & support- Nil

ORCID

Deepali Gautam ^{ID} ,<https://orcid.org/0009-0000-4572-7084>

RESEARCH ARTICLE

REFERENCES

1. Charak Samhita of Agnivesa by Pt. Kasinatha Sastri and Dr. Gorakha Natha Chaturvedi, Sutra Sthana 30/23, Page no-586, Published by- Chaukhambha Bharati Academy, Varanasi, Edition- Reprint- 2017.
- 2 Dalhana's commentary on Sushruta Samhita by Priya Vrat Sharma, Vol II, Sharira Sthana 4/30, Page no-155, Published by- Chaukhambha Visvabharti Varanasi, Edition- Reprint-2018.
- 3 Susrutasamhita of Susruta with the Nibandhasangraha Commentary of Sri Dalhanacharya, Shareera Sthana chapter 4/5, Page no-355, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2013.
- 4 Hindi Pratyaksha Sarira (The Hindi Translation of the Pratyaksasariram) by Mahamahopadhyaya Gananath Sen, Part II, Ashaya Khand, Chapter 1, Page no-201, Published by- Chowkhamba Sanskrit Series Office, Varanasi.
- 5 Susrutasamhita of Maharsi Susruta by Kaviraja Ambikadutta Shastri, Part I, Shareera Sthana, Chapter-5/8, Page no-55, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2017.
- 6 Susrutasamhita of Maharsi Susruta by Kaviraja Ambikadutta Shastri, Part I, Shareera Sthana, Chapter-5/6, Page no-55, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2017.
- 7 Bhavaprakasa of Bhavamisra, Vol. I, Translated by- Prof. K. R. Srikantha Murthy, Purvakhanda, Chapter -3/217-218, Page no- 48, Published by- Krishnadas Academy, Varanasi, Edition: Second, 2001.
- 8 Astangsamgraha of Vrddha Vagbhata with the Sasilekha Sanskrit Commentary by Indu, Prologue in Sanskrit and English by Prof. Jyotir Mitra, Shareera Sathana, Chapter 5/46, Page no- 304, Published by- Chowkhamba Sanskrit Series Office, Edition: First, 2006.
- 9 Susrutasamhita of Maharsi Susruta by Kaviraja Ambikadutta Shastri, Part I, Sharira Sthana, Chapter- 4/29, Page no- 42, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2017.
- 10 Dalhana's commentary on Sushruta Samhita by Priya Vrat Sharma, Vol II, Sharira Sthana 4/30, Page no-155, Published by- Chaukhambha Visvabharti Varanasi, Edition- Reprint- 2018.
- 11 Sharngadhar Samhita of Acharya Sharngadhara by Dr. Smt. Shailaja Srivastava, Purvakhanda, Chapter 5/7-10, Page no-37, Published by- Chaukhambha Orientalia, Varanasi, Fourth Edition: 2005.
- 12 Hindi Sanskrita Kosa by Dr. Ramsarupa 'Rasikesha', Page no-542, Published by- Chowkhamba Vidyabhawan, Third Edition- 1986.
- 13 Shabda-Kalpadrum by Raja Radha Kanta Deva, Part Four, Edition-Third, 1967, Page no- 325,

RESEARCH ARTICLE

- Published by-Chowkhamba Sanskrit Series, 2004.
Varanasi.
- 14 Susrutasmhita of Maharsi Susruta by
Kaviraja Ambikadutta Shastri, Part I, Sutra
Sthana,
Chapter-21/5, Page no-112, Published by-
Chaukhambha Sanskrit Sansthan, Varanasi,
Edition: Reprint, 2017.
- 15 Susrutasmhita of Maharsi Susruta by
Kaviraja Ambikadutta Shastri, Part I, Nidana
Sthana,
Chapter-1/16, Page no-297, Published by-
Chaukhambha Sanskrit Sansthan, Varanasi,
Edition: Reprint, 2017.
- 16 Kasyapa Samhita by Vrddha Jivaka, Revised
by Vatsya, Sanskrit introduction by Nepal
Rajaguru Pandit Hemaraja Sarma with The
Vidyotini Hindi Commentary and Hindi
Translation
of Sanskrit Introduction by Ayurvedalankar Sri
Satyapala Bhisagacharya, Shareera Sathana,
Chapter 4/9 Page no- 74, Published by-
Chaukhambha Sanskrit Sansthan, Varanasi,
Ninth
Edition 2004.
- 17 Kasyapa Samhita by Vrddha Jivaka, Revised
by Vatsya, Sanskrit introduction by Nepal
Rajaguru Pandit Hemaraja Sarma with The
Vidyotini Hindi Commentary and Hindi
Translation
of Sanskrit Introduction by Ayurvedalankar Sri
Satyapala Bhisagacharya, Khil Sathana, Chapter
9/16 Page no- 287, Published by- Chaukhambha
Sanskrit Sansthan, Varanasi, Ninth Edition
- 18 Astangasamgraha of Vrddha Vagbhata with
the Sasilekha Sanskrit Commentary by Indu,
Prologue in Sanskrit and English by Prof. Jyotir
Mitra, Shareera Sathana, Chapter 5/45, Page no-
303, Published by- Chowkhamba Sanskrit Series
Office, Edition: First, 2006.
- 19 Astangahrdayam of Vagbhata by Kaviraja
Atrideva Gupta, Shareera Sathana, Chapter 3/10-
11, Page no-251, Published by- Chaukhambha
Prakshan, Varanasi, Edition: Reprint -2009.
- 20 Astangahrdayam of Vagbhata by Kaviraja
Atrideva Gupta, Sutra Sathana, Chapter 12/1,
Page
no- 120, Published by- Chaukhambha Prakshan,
Varanasi, Edition: Reprint -2009.
- 21 Sharngadhar Samhita of Acharya
Sharngadhara by Dr. Smt. Shailaja Srivastava,
Purvakhanda,
Chapter 5/7-10, Page no-37, Published by-
Chaukhambha Orientalia, Varanasi, Fourth
Edition: 2005.
- 22 The Sarngadhara Samhita by Pandit
Sarngadharacharya with the commentary
Adhamalla's
Dipika, Prathma Khanda, Chapter 5/8, Page no-
45, Published by- Pandurang Jawaji,
Bombay, Second Edition.
- 23 Astangahrdayam of Vagbhata by Kaviraja
Atrideva Gupta, Shareera Sathana, Chapter
3/10, Page no-251, Published by- Chaukhambha
Prakshan, Varanasi, Edition: Reprint -2009.
- 24 Sushruta Samhita Shareera Sthana by Dr
Bhaskar Govind Ghanekar, Chapter 5/7, Page no-
September 10th 2025 Volume 23, Issue 2 **Page 42**

RESEARCH ARTICLE

150, Published by- Meharchand Lachmann Publication, New Delhi, Edition- Reprint: Nov, 2022.

25 Susrutasamhita of Maharsi Susruta by Kaviraja Ambikadutta Shastri, Part I, Chikitsa Sthana,

Chapter-2/12, Page no-19, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2017.

26 Susrutasamhita of Maharsi Susruta by Kaviraja Ambikadutta Shastri, Part I, Shareera Sthana, Chapter-4/25, Page no-41, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2017.

27 Susrutasamhita of Maharsi Susruta by Kaviraja Ambikadutta Shastri, Part I, Shareera Sthana, Chapter-4/30, Page no-42, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2017.

28 Susrutasamhita of Maharsi Susruta by Kaviraja Ambikadutta Shastri, Part I, Nidana Sthana, Chapter-1/14, Page no-297, Published by- Chaukhambha Sanskrit Sansthan, Varanasi, Edition: Reprint, 2017.

29 Sharngadhar Samhita of Acharya Sharngadhara by Dr. Smt. Shailaja Srivastava, Purvakhanda, Chapter 5/51, Page no-45, Published by- Chaukhambha Orientalia, Varanasi, Fourth Edition: 2005.