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**Description Of Ashaya Sharir: A Review Article**

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**Abstract**

Ayurveda is an ancient science of life. Principles of Ayurveda are eternal. Every concept has its own importance. It should be understood with the help of references in different samhitas. While doing such study, one should refer the particular Samhita only, from which we got the reference to be studied. Meaning of same word may differ in each samhita. There are many conflicted concepts or terminologies which should be clarified for better understanding of samhitas. One of these is the concept of ASHAYA described in Sushrut Samhita. In this study, attempt is made to explore the concept of Ashaya in Sushrut Samhita and interpret it anatomically. This will help to explain the exact meaning of Ashaya.

**Key word-** Ayurveda, Ashaya, Sankhya Sharir, Sushruta Samhita.

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**INTRODUCTION**

In Sharir sthana of Sushrut Samhita, seven Ashayas are described in the body. It is need to explore the concept of Ashaya for better understanding. Tridoshas are very much important entities for the normal functioning of the body. They are considered as primary and most essential factors in situation of human organism. A deranged condition of these three fundamental humors may bring about

its dissolution or death, while on their continuance in a normal state depends the vitality of organism. So, firstly Ashaya related to Tridosha is mentioned in Sushrut Samhita.

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Even though tridoshas are important; they are unable to work separately. They circulate along with Blood in the body. Sushrut Samhita has given equal importance to Blood. Three humors in combination with a fourth (Blood), determine the origin, preservation and dissolution of organism and permeate it with their respective properties till the moment of death so after the Tridosha, Ashaya for Blood is mentioned.

Anna rasa nourishes Dhatus. During process of digestion, Ahara undergoes two stages, Amavastha i.e. partially digested food, and Pakwa Awastha i.e. Digested food. So, next Ashaya given for Ama Anna (Amashya) and Pakwa Anna (Pakwashaya). After Pachana, Sara and Kitta Vibhajan takes place. Sara is absorbed for nourishment while Kitta again differentiate into Purisha and Mutra. Purisha remains in Pakwashaya i.e. Large intestine. It is the remains of pakwa anna. So Ashaya for purisha is not mentioned separately, but Mutra is stored in different site, so next Ashaya is mentioned for Mutra. As the Uterus is the main site for Foetal development which is present in Female, additional Ashaya is explained in Females for Foetus. From above, it is noticed that if these seven entities i.e. Vata Pitta, Kapha, Rakta, Ahara containing Ama and pakwa anna and

mutra are present in their Ashaya then the systemic functions will be performed smoothly. According to Dalhana, commentator of Sushrut Samhita, the meaning of Ashaya is the site or place in body.

Accordingly, sutra can be studied as follows:

**Vatashaya:** Means the site of Vata in the body. Vata is described as energy. Its existence can be judged by its normal functions. Vata is superior to all doshas. It controls all other entities in the body; also it helps in perception of knowledge by Indriyas.

**Pittashaya:** Means site of pitta in the body. Main function of Pitta is related to Pachana (sthula and sukshma) including digestion and cellular metabolism.

**Kaphashaya:** Means site of Kapha in the body. Main function of Kapha is like functions of water in the body eg.- snehan, avalamban, Sandhi sanshleshana

**Raktashaya:** Means site of Blood storage in the body. It is mainly present in Yakrut and Pleeha.

**Amashaya:** Means the site of partially digested food in the body

**Pakwashaya:** Means site of fully digested food in the body.

**Mutrashaya:** Means site of Urine storage in the body. According to Sushrutacharya, Its shape is like a gourd. Basti can be

considered as site of Mutra where mutra is continuously stored.

**Garbhashya:** Means site of Garbha in the body. It is additional ashaya present in female for Garbha. It can be considered as Garbhashaya where garbha remains till prasava avastha starts.

## DISCUSSION

Ashaya means not a single organ but it the site in the body where seven entities, Vata, Pitta, Kapha, Blood, Partially digested, fully digested food and Store of Urine are predominantly present, so as to maintain normal functioning in the body. Tridoshas are functional entities which are carried with Blood all over the body. Their presence in the Ashaya is very important. Without their contribution, not a single process can start. These sites can be considered as the prime functional areas in the body.

1. Ashaya means not a single organ but it is the site in the body where seven essential entities should be predominantly present.
2. Vatashaya can be considered as nervous system.
3. Pittashaya can be considered as all digestive glands, gall bladder and endocrine glands in the body.
4. Kaphashaya can be considered as serous and mucous glands in the body, synovial cavities, chambers of Eye, Lacrimal gland, ventricles, pleural and pericardial, peritoneal cavities.
5. Raktashaya can be considered as Liver and Spleen in fetal life, only liver after birth.
6. Amashya can be considered as Stomach and duodenum. Food eaten starts to arrive in the Small intestine after one hour, and after two hours the stomach has emptied. Until this time the food is termed a bolus. It then becomes the partially digested semi-liquid termed Chyme. In the small intestine, the pH becomes crucial; it needs to be finely balanced in order to activate digestive enzymes. The chyme is very acidic, with a low pH, having been released from the stomach and needs to be made much more alkaline. This is achieved in the duodenum.
7. Pakwashaya can be considered as jejunum, ileum and Large intestine where fully digested food is stored. Necessary nutrients and vitamins are also absorbed.
8. Mutrashaya can be considered as urinary bladder where continuous storage of urine take place
9. Garbhashaya can be considered as Uterus where the full development of foetus takes place.

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