CONCEPT OF SUSRUTOKTA AASHAYA

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ABSTRACT

Ayurveda is a science of life which deals about swastha rakshana & vikara prashamana. Knowledge about structural & functional aspect of Shareera is very important in attaining these goals. Aashaya is one such structural entity explained in Ayurveda which support or provide shelter for various substances in the body. According to acharya Sushruta, Vataashaya, Pittaashaya, Shleshmaashaya, Raktaashaya, Amaashaya, Pakwaashaya & Mootraashaya are the seven Aashaya’s present in human body and Garbhashaya is the additional Aashaya found in females. Knowledge of these Aashaya’s helpful in understanding various diseases. Hence, in this article an attempt is made to understand the concept of Susrutokta Aashaya.

Key words: Aashaya, Vataashaya, Pittaashaya, Shleshmaashaya, Raktaashaya, Amaashaya,

INTRODUCTION

Ayurveda is a unique system of medicine which considers health promotion & disease management as its prime goal¹. Structural & functional knowledge of Shareera plays a vital role in attaining these goals. Aashaya is one such structural entity found in human body which acts as a support or shelter for various factors like mootra, rakta, garbha etc. Knowledge of these Aashaya’s helps in understanding normal functions of Shareera & pathogenesis of various diseases.

LITERARY REVIEW

Aashaya’s are the structural entities found in human body which provide shelter for aama anna etc.² Acc to acharya Sushruta, there are seven Aashaya’s present in the human body and they are Vataashaya, Pittaashaya, Shleshmaashaya, Raktaashaya, Amaashaya, Pakwaashaya & Mootraashaya. Garbhashaya is considered as the extra Aashaya found in females³.
Shroni & Guda pradesha can be considered as Vataashaya as these are the vata sthana and are situated below the Pakwaashaya. Pittashaya is the adhishtana of pitta & is located in between Aamaashaya & Pakwaashaya.

Ura pradesha can be considered as Shleshmaashaya as it the adhaara of Shleshma.

Yakrit & Pleeha are considered as the Raktaashaya as they support the Rakta.

Aamaashaya is the adhishtana of aama anna & is located above the Pittashaya. Pakwaashaya is the adhaara for pakwa anna and is located below the Naabhi & above Shroni & Guda.

Mootrashaya is the adhaara of mootra located between Naabhi, Prushta, Kati, Mushka, Gu.da, Vankshana & Shepha and is also called as Basti.

Garbhashaya is the additional Aashaya found in females in the 3rd aavarta of Yoni between Pittaashaya & Pakwaashaya. Its shape resembles the mouth of Rohita matsya.

DISCUSSION

Aashaya is the place which acts as shelter for aama anna, mootra etc in the body & is seven in number. They are Vataashaya, Pittaashaya, Shleshmaashaya, Raktaashaya, Aamaashaya, Pakwaashaya & Mootrashaya. Garbhashaya is the additional Aashaya found in females.

Aashaya’s are considered as adhishtana for various Dosha, Mala, Rakta, Anna & Garbha. As all these Aashaya’s are located in Koshta pradesha, we can consider them as Koshtanga too.

Few scholars opine Pakwaashaya as the pradhana sthana of vata as well as Vataashaya, but acharya Sushruta opines Shroni & Guda pradesha as Vataashaya as vata sthana. As this reference clearly states vata sthana & Pakwaashaya are two different entities, we may predict Shroni & Guda pradesha as Vataashaya. Pelvic region can be considered as the place of Vataashaya. As Pakwaashaya is located below Nabhi & Pittaashaya in between Aamaashaya & Pakwaashaya we may predict Nabhi pradesha is the sthana of Pittaashaya. Few scholars name Pittaashaya as Grahani or Pakwaamaashya madhyaga. Pittaashaya is the adhishtana of pachaka pitta. Pittaashaya can be correlated to Duodenum, Jejunum & proximal part of Ileum as major part of digestion takes place in these areas.

Even though Amaashaya, Ura pradesha etc are considered as Shleshma sthana, Ura pradesha including upper part of Amaashaya can be considered as Shleshmaashaya as it is the pradhana sthana of Shleshma. Thoracic region can be considered as location of Shleshmaashaya.

Yakrit & Pleeha are considered as the Raktaashaya as it is adhishtana of Rakta as well as the place where Rasa converts into Rakta. It can be correlated to Liver & Spleen as they play a vital role in hemopoiesis.

Amaashaya is the adhishtana of aama anna & is located above the Pittaashaya. We may consider lower part of Oesophagus & Stomach as Amaashaya as undigested food stays here for a long period for digestion.

Pakwaashaya is the adhaara for pakwa anna and is located below the Naabhi & above Shroni & Guda. Few scholars opine it as the place where pakwa anna is converted into Pureesha. Terminal part of Ileum, Caecum, Ascending colon & proximal part of Transverse...
colon can be considered as Pakwaashaya as
they help in absorption of food & conversion
of remaining material into feces.
As Mootrashaya is the adhaara of mootra lo-
cated between Naabhhi, Prushta, Kati, Mushka,
Guda, Vankshana & Shepha, we may consider
it as the Urinary bladder located inside the
pelvis. Udakavaha dhamani’s will carry drav-
aroopi mala from Pakwaashaya to Basti.
Once the dravaroopi mala reaches Basti it will
be called as Mootra. Udakavaha dhamani can
be correlated to renal glomerulus.
Garbhaashaya is the additional Aashaya
found in females between Pittaashaya &
Pakwaashaya. As Uterus is the place where
growth of fetus takes place & is related to in-
testines during pregnancy we may consider it
as Garbhaashaya.

CONCLUSION

Aashaya’s are the abode of ama anna
e tc in the body & are 7 in number. They are
named based on the entity resides in it as Va-
taashaya, Pittaashaya, Shleshmaashaya, Rak-
taashaya, Amaashaya, Pakwaashaya & Moo-
traashaya. Garbhashaya is considered as the
other Aashaya found in females. They play an
important role in various functions of the
body. Hence knowledge of Aashaya is very
much helpful in understanding normal func-
tions of Shareera & pathogenesis of a vyadhi.

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Source of Support: Nil
Conflict Of Interest: None Declared

How to cite this URL: Nithin Kumar & U Govindaraju: Concept Of Sushrutokta Aashaya. International Ayurvedic Medical Journal [online] 2017 [cited April, 2017]