



## A REVIEW ON ASHRAYA- ASHRAYI BHAVA AND ITS CLINICAL APPLICATION

<sup>1</sup>Dr. Jitendra Kaur, <sup>2</sup>Dr. Virender Singh, <sup>3</sup>Prof. Mahesh Vyas

<sup>1</sup>PhD Scholar, <sup>2</sup>Ayurveda Consultant, <sup>3</sup>Prof. &HOD

<sup>1</sup>Ayurveda Samhita and Siddhanta

<sup>1</sup>All India Institute of Ayurveda, New Delhi, India

**Abstract-** *Dosha, Dhātu and Mala* are anatomical and physiological basis of the body. Their equilibrium is indicative of good health while the disturbance defines illness. Among these three entities *Dosha* and *Dhātu* resides inside the body to carry out bodily activities while *Mala*, being the waste materials get eliminated from the body. Inhabiting the body, *Dosha* and *Dhātu* remain in contact with each other. The interrelation between *Doshas* and *Dhatus* of similar properties is termed as *Ashraya- Ashrayi Bhava*. This concept is of great importance as it can be helpful to understand the normal body configuration and functioning along with pathology, diagnosis, prognosis and treatment of diseases.

**Keywords-** *Dosha, Dhātu, Ashraya- Ashrayi Bhava*

### Introduction-

*Ayurveda* is the science that imparts knowledge about healthy life. Its aim is to provide guidelines to maintain and promote health as well as to prevent and treat the diseases. In other words, it can be stated that the purpose of *Ayurveda* is to describe all the methods required to maintain a balanced state of *Dosha Dhātu and Mala* as these three are basic constituents of the body<sup>1</sup> which work in a synchronized way to sustain the body. Various principles of *Ayurveda*, explicated in order to maintain the health are based on natural laws (law of similar and dis-similar). According to his law, intake of substances having similar properties to a particular tissue in the body, increases that tissue and vice versa<sup>2</sup>. Likewise, the *Dosha, Dhātu and Mala* are inter-related with each other in terms of similarities and it is exclusively explained by *Acharya Vagbhata* in the principle of "*Ashraya-Ashrayi Bhava*." It states that *Vata Dosha* resides in *Asthi Dhātu, Pitta Dosha* in *Sweda, Rakta* while *Kapha* resides in other remaining *Dhatus (Rasa, Mamsa, Meda, Majja, Shukra)* and *Malas (Mala and Mutra)*. Thus, the factors responsible for increase or decrease of *Ashrayi (Dosha)* also cause increase or decrease of *Ashrayas (Dhātu and Malas)* respectively<sup>3</sup>. But there is an exception in case of *Asthi Dhātu* and *Vata Dosha*. There is decrease in *Asthi Dhātu* with the increase of *Vata Dosha* and vice versa. Generally, *Tarpana* (nourishing therapy) cause increase in all the *Dhatus* but decreases *Vata*. Contrary, *Langhan* (reducing therapy) decreases all the *Dhatus* along with *Asthi*, but it increases *Vata*.

### Aim and Objectives-

- 1) To understand the concept of *Ashraya-Ashrayi Bhava*.
- 2) To evaluate literary data available on clinical utility of *Ashraya- Ashrayi Bhava*.

### Materials and method-

All the available literature including *Brahattrayis, Laghutrayis*, and other classical texts were studied. Available modern books relevant to the topic, articles, journals etc. were studied and critically analysed.

### Insight on *Ashraya- Ashrayi Bhava-*

*Ashraya* is the one on which anything depends or rests while *Ashrayi* is something which inhabit the *Ashraya*. Inside the body, *Dhatus* are the *Ashraya* and *Doshas* are *Ashrayi*. This mutual relation can be explained in terms of three main factors as-

- 1) *Panchbhautik* composition
- 2) Resemblance of *Guna*
- 3) Resemblance of *Karma*

1) *Panchbhautik* composition- It is mentioned in classical texts that all the *Dravyas* are *Panchbhautik* in nature including the human body<sup>4</sup>. The *Dosha, Dhātu and Mala* present in the body are also made up of these five elements.

**Table-1. *Panchbhautik* composition of *Doshas-***

<i>Dosha</i>	<i>Mahabhuta (Ashtang Samgraha)</i> <sup>5</sup>
<i>Vata</i>	<i>Akash+ Vayu</i>
<i>Pitta</i>	<i>Agni</i>
<i>Kapha</i>	<i>Jala+ Prithvi</i>

Table-2. *Panchbhautik* composition of *Dhatu*-

<i>Dhatu</i>	<i>Mahabhuta (Dalhana)</i> <sup>6</sup>
<i>Rasa</i>	<i>Jala</i>
<i>Rakta</i>	<i>Agni</i>
<i>Mamsa</i>	<i>Prithvi</i>
<i>Meda</i>	<i>Jala+Prithvi</i>
<i>Asthi</i>	<i>Prithvi+Vayu+Agni</i>
<i>Majja</i>	<i>Jala</i>
<i>Shukra</i>	<i>Jala</i>

From the comparison between *Panchbhautik* composition of *Doshas* and *Dhatu*s, It is clear that *Vayu Mahabhuta* is common in the composition of *Vata Dosha* and *Asthi Dhatu*, *Agni Mahabhuta* is a common constituent in both *Pitta Dosha* and *Rakta Dhatu* while *Kapha Dosha* is similar to *Dhatu*s such as *Rasa*, *Meda*, *Majja* in terms of common presence of *Jala Mahabhuta* and holds similarity with *Mamsa* and *Meda Dhatu* due to *Prithvi Mahabhuta* as a common element.

2) Resemblance of *Guna*<sup>7,8,9</sup>- Because of configuration likeness, there is similarity in *Guna* of the interrelated *Dosha* and *Dhatu*s. But the inter-link between *Asthi Dhatu* and *Vata Dosha* being an exception, there exists some dissimilarities along with the similarities in *Guna* and *Karma*. The *Khara Guna* of *Vayu Mahabhuta* is commonly present in *Asthi Dhatu* and *Vata Dosha* but the *Laghu* and *Chala Guna* of *Vata* are opposite to that of *Guru* and *Sthira Guna* found in *Asthi Dhatu*.

3) Resemblance of *Karma*<sup>10,11</sup> -In terms of *Karma* also, where all other *Dosha* and *Dhatu*s hold likeliness, *Asthi Dhatu* and *Vata Dosha* are inversely related. *Vata* performs the function of *Deha Chalana* whereas the main function of *Asthi* is *Deha Dharana*. Similarly, *Sira-Snayu Chalana Karma* of *Vayu* is opposite to that of *Sira-Snayu Nibandhana Karma* of *Asthi*.

As *Dosha*, *Dhatu* and *Mala* collectively have a working principle and act in a synchronized way. It can be inferred with the help of following instances-

A) *Vata* and *Asthi*- *Asthi* is the hardest body tissue which provides framework and support to the body. The hardness of *Asthi* is due to the presence of *Prithvi Mahabhuta* in it. Alongside, the presence of *Vata Dosha* in *Asthi* makes it light as well as helps in locomotion because of *Lagu* and *Chala Guna* of *Vata*<sup>12</sup>. If *Vata* would be absent in bones, the body functions would have been difficult to carry out.

B) *Pitta* and *Rakta*- a) Red colour of *Rakta Dhatu* due to *Ranjaka Pitta*<sup>13</sup>.

b) Liquid state of *Rakta Dhatu* because of *Drava Guna* of *Pitta*<sup>14</sup>.

C) *Kapha* and other *Dhatu*s- The normal structure and functions of *Rasa*, *Mamsa*, *Meda*, *Majja*, *Shukra Dhatu* are supported by *Kapha Dosha*.

#### Clinical application of *Ashraya-Ashrayi Bhava*-

The understanding of *Ashraya-Ashrayi Bhava* enables the diagnosis, prevention and management of diseases. Owing to this principle, the increase of *Pitta* and *Kapha* causes increase of their respective *Dhatu*s and vice versa but *Vata* and *Asthi* are inversely proportional to each other. With the increase in *Vata*, *Asthi* will get decreased<sup>3</sup>.

This concept helps to assume the relative changes in *Dosha* and *Dhatu* by observing the changes occurring in anyone of them as that change will be reflected in the correspondent in same manner.

There is a wide range of applicability of this principle still a few examples are enlisted below-

1) The causes of *Asthikshaya* are not exclusively mentioned in classical texts but those causing *Vata Vriddhi* are considered as the common causes of *Kshaya*, including the *Asthi Dhatu*<sup>15</sup>.

2) *Vridhdhava* is described as a state of *Kshaya* progressive *Kshaya* of all the *Dhatu*s so, *Asthikshaya* is commonly found in old age. Old age is also regarded as the *Vata* predominant phase of life.

3) In *Raktapitta*, the aggravated *Pitta* due to its vitiating factors further affects the *Rakta* because of similarities in their configuration<sup>16</sup>.

4) In pathogenesis of *Prameha*, impaired *Kapha Dosha* vitiates *Meda Dhatu* at first due to their alike features<sup>17</sup>.

*Pitta* and *Kapha* are directly related to their respective *Dhatu*s hence, the *Dravyas* increasing or decreasing the one will affect the other in same way. However, the *Vata* increasing factors like *Katu-Tikta-Kashaya Rasa*, *Langhana*, *Rukshana* etc. cause decrease in *Asthi*. Other than this, *Vata* pacifying *Madhura-Amla-Lavana Rasa*, *Bringhana*, *Snehana* causes increase in *Asthi Dhatu*.

Therefore, the *Panchbhautikatva* of human body as well as *Ahara* and *Aushadha Dravyas* is the key to adopt preventive and treatment modalities in terms of *Ashraya-Ashrayi Bhava*.

#### Discussion-

The mutual dependency between *Dosha Dhatu* and *Mala* is known by the similarities in their configuration, properties and functions. *Pitta* and *Kapha Dosha* exhibit the typical *Ashraya-Ashrayi* relation with their corresponding *Dhatu*s whereas *Vata* and *Asthi* are inversely proportional to each other. The disease manifestation also, the *Dosha* and *Dhatu* affects each other which can be explained with the examples of *Asthikshaya*, *Raktapitta*, *Prameha*, *Raktatisara* etc. Therefore, the diseases caused by increase or decrease of *Dhatu*s should be treated with reducing and nourishing therapies respectively, except the *Vataja* disorders. Selection of *Ahara*, *Vihara* and *Aushadha* should be done keeping in mind its effect on whole body as they are interrelated and can influence each other.

#### Conclusion-

*Ashraya Ashrayi Bhava* is a definite relationship between *Dosha*, *Dhatu* and *Mala* and exists because all the substances in universe are made up of five basic elements only. It has a vast applicability and can be used to understand the patho-physiology of body as well as to plan for preventive and treatment modalities.

#### References-

- Sushruta Samhitha of Sushruta, Edited by Vaidya Jadavji Trikamji Acharya, Chowkamba Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana, chapter no 15, shloka no 3. Pp. 67
- Charaka Samhitha of Agnivesa, Edited by Vaidya Jadavji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint edition 2013, sutra stana, chapter no 1, shloka no 44, Pp. 9
- Astanga Hrdhaya of Vagbhata, Edited by Pt. Hari Sadasiva Sastri Paradakara, Chaukhambha Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana chapter no 11, shloka no 27, Pp. 186

4. Charaka Samhitha of Agnivesa, Edited by Vaidya Jadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint edition 2013, sutra stana, chapter no 26, shloka no 10, Pp. 138
5. Prof K R Srikantha Murthy, Astanga Sangraha, English translation, Chowkamba orientalia, reprint edition 2012, sutra stana, chapter no 20, shloka no 3, Pp. 369
6. Sushrutha Samhitha of Sushrutha, Edited by Vaidya Jadavji Trikamji Acharya, Chowkamba Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana, chapter no 15, shloka no 10. Pp. 69
7. Charaka Samhitha of Agnivesa, Edited by Vaidya Jadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint edition 2013, shareera stana, chapter no 7, shloka no 15,16, Pp. 339
8. Astanga Hrdhaya of Vagbhata, Edited by Pt. Hari Sadasiva Sastri Paradakara, Chaukhambha Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana chapter no 27, shloka no 1 , Pp. 326
9. Sushrutha Samhitha of Sushrutha, Edited by Vaidya Jadavji Trikamji Acharya, Chowkamba Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana, chapter no 14, shloka no 9,Pp. 60
10. Astanga Hrdhaya of Vagbhata, Edited by Pt. Hari Sadasiva Sastri Paradakara, Chaukhambha Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana, chapter no 11 , shloka no 1-3 , Pp. 182
11. Sushrutha Samhitha of Sushrutha, Edited by Vaidya Jadavji Trikamji Acharya, Chowkamba Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana, chapter no 15, shloka no 4 ,Pp. 67
12. Astanga Hrdhaya of Vagbhata, Edited by Pt. Hari Sadasiva Sastri Paradakara, Chaukhambha Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana chapter no 11, shloka no 4 , Pp. 183
13. Charaka Samhitha of Agnivesa, Edited by Vaidya Jadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint edition 2011, sutra stana, chapter no 24, shloka no 22, Pp. 125
14. Sushrutha Samhitha of Sushrutha, Edited by Vaidya Jadavji Trikamji Acharya, Chowkamba Sanskrit Sansthan, Varanasi, reprint edition 2012, sutra stana, chapter no 21, shloka no 7,Pp. 102
15. Charaka Samhitha of Agnivesa, Edited by Vaidya Jadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint edition 2013, sutra stana, chapter no 17, shloka no 66, Pp. 103
16. Charaka Samhitha of Agnivesa, Edited by Vaidya Jadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint edition 2013, chikitsa stana, chapter no 4, shloka no 7,8, Pp. 428
17. Charaka Samhitha of Agnivesa, Edited by Vaidya Jadavaji Trikamji Acharya, Chaukhambha Prakashan, Varanasi, reprint edition 2013, nidana stana, chapter no 4, shloka no 8, Pp. 213

