



Review Article

A CRITICAL UNDERSTANDING OF ASHRAYA-ASHRAYI BHAVA**K. Lakshmi Sravani^{1*}, Shashirekha H.K²**¹Second Year Post- Graduate Scholar, ²Associate Professor, Dept. of Samhita & Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India.**KEYWORDS:** *Ashraya-Ashrayi, Adhara-Adheya Bhava, Dhatu, Dosha, Mala.***ABSTRACT**

Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity. Any disturbance in the equilibrium in the *Dhatu*s known as disease and on the other hand, the state of their equilibrium is health. Health and disease defined as pleasure and pain. Ayurveda based on the premise that the universe made up of five elements: air, fire, water, earth, and ether. These elements represented in humans by three "*Doshas*," or energies: *Vata*, *Pitta*, and *Kapha*. *Ayurveda* aims at maintaining the health of the healthy persons and curing ailments of diseased, many of concepts explained in *Ayurveda* that serve these purposes. Both Physiological and pathological units depend upon the balance of *Dosha*, *Dhatu* and *Mala*. *Ashraya Ashrayi Bhava* is the unique concept in *Ayurveda* deals the interdependency of *Dosha*, *Dhatu* and *Mala*. This concept elucidated to distinguish the relation between the *Dosha*, *Dhatu* and *Mala*. *Dosha*, *Dhatu* and *Mala* are the main constituents of human body. *Doshas* are interpreted *Gunatha*, *Karmatha* and they are inherent in *Dhatu*s and *Mala* to exhibit its qualities and functions. There is a wide range of application of the concept. Here these interpreted in physiological, pathological aspect, in development of disease, prognosis of disease and in planning appropriate treatment.

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INTRODUCTION

Doshas (humors), *Dhatu*s (tissues), and *Malas* (waste products) constitute human body.^[2] *Dosha* interpreted as "*DhusyanteyIti Doshaa*," one that is vitiated and vitiates other bodily elements and disturbs the equilibrium of body called as *Dosha*.^[3] The *Doshas* are accessed only by *Gunatha*, *Karmatha* and not *Dravyatha*. *Dosha* help in maintain the body in normal state and tolerate the body in abnormal state either in *Vridhi* or in *Kshaya*.

Dhatu word interpreted as "*Dharanath Dathvaha*" that does the *Dharana* of the *Shareera*^[4], *Mala* aids in maintenance of strength, moisture, and homeostasis of the body. *Dhatu*s help in *Dharana* of the *Shareera*. They called as *Dushya* because they are susceptible and vitiated by *Doshas*. Even *Malas* called as *Dushyas* because even they are susceptible and vitiated by *Doshas*.^[5] As *Doshas* are *Gunatha* and *Karmatha* they are interdependent in *Dhatu* as *Ashraya-Ashrayi Bhava* like *Vata* is *Ashrayi* in *Asthi*, *Pitta* in *Rakta* and *Sweda*, *Kapha* in *Rasa*, *Mamsa*, *Meda*, *Majja*, *Shukra*, *Pureesha*, *Mutra*.^[6]

The word meaning of *Ashraya* is a resting place, on that which anything depends on, recipient, supporter, *Ashrayi* is resting with, dependent on,

which is closely related or rests on, Another Synonyms term of *Ashraya-Ashrayi Bhava* is *Adhara-Adheya hava*.^[7]

Review of Literature

The *Dhatu*s are constantly in circulation as *Doshas*, *Dhatu*s have fixed places to stay in the body. As *Tridoshas* regulate the bodily functions they also need some place to stay from where they can function. *Doshas* have found their places in these *Dhatu*s and *Malas* that form their *Ashrayas*.

Table 1: The relation between *Dosha* and *Dushya* (*Ashraya-Ashrayi Bhava*)^[8]

S.No	<i>Dosha</i>	<i>Dushya</i>
1	<i>Vata</i>	<i>Asthi</i>
2	<i>Pitta</i>	<i>Rakta</i> and <i>Sweda</i>
3	<i>Kapha</i>	<i>Rasa</i> , <i>Mamsa</i> , <i>Meda</i> , <i>Majja</i> , <i>Shukra</i> , <i>Pureesha</i> , <i>Mutra</i>

Application of *Ashraya-Ashrayi Bhava* Elucidation of *Ashraya-Ashrayi Bhava* in physiological aspect

The branch of biology dealing with the functions and activities of living organisms and their

parts, including all physical and chemical processes called as physiology. The *Shareera* is of *Tridosha*, *Sapta Dhatu* and *Trimala* and dealing with their functions' and activities is interpreted with an examples. *Vata Dosha* made up of *Vayu* and *Akasha Mahabhutas*, its *Gunas* are *Ruksha*, *Laghu*, *Sheeta*, *Khara*, *Sukhsma*, *Chala* and is located in *Pakavasaya*, *Kati*, *Sakthi*, *Shrotra*, *Asthi*, and *Sparshanendriya*.^[9] The importance of *Dhatu*s mentioned in *Sthana* of *Doshas*. *Asthi Dhatu* made up of *Prithvi Mahabhuta*, its qualities are *Khara*, *Laghu*, *Sushirata*, and it formed from *Medo Dhatu* by *Meda Dhatvagni*, *Prthivi*, *Jala*, *Vayu Samyoga* gives rise to *Kharatva* giving rise to *Asthi Dhatu*^[10]. Therefore, they are hard tissues and support the body frame. *Vata* is required to keep the interior of the bone porous and light. This enables the body to move easily on its joints. If *Vayu* is not present in the bones, the bones would have been heavy and it would have been difficult to carry our own bodies. The space created by *Vayu* in the bones helps *Majja* to occupy the interior of the bones.^[11]

Pitta Dosha is made up of *Agni* and *Jalamahabhutas*, its *Gunas* are *Snigdha*, *Teekshna*, *Ushna*, *Laghu*, *Visram*, *Sara*, *Dravam* and is located in *Amashaya*, *Sweda*, *Lasika*, *Rudhira*, *Rasa*, *Druk*, and *Sparshanam*^[12]. *Pitta* located in *Rasa Dhatu* by its *Dhatvagni* will transformed into *Rakta* by *Raga* and *Ushna Gunas* of *Pitta*; this is required to keep the blood in liquid state to enable its smooth flow in the blood vessels without being blocked^[13]. *Agni* in *Pitta* provides the *Ushnata*, *Pitta* in turn provides the

Ushnatha to the *Rakta*. Therefore, we are warm blooded. The *Ushna* and *Teekshna Guna* of *Pitta* give the impulse to the blood to flow in the blood vessels.

Kapha Dosha made up of *Jala* and *Prithvimahabhuta*. The *Gunas* are *Singdha*, *Sheeta*, *Guru*, *Manda*, *Slakshna*, *Mridu*, *Sthira*, *Pichila* which is located in *Ura*, *Kantha*, *Shira*, *Kloma*, *Parvani*, *Amashaya*, *Rasa*, *Meda*, *Ghrana* and *Jihva*.^[14] *Kapha* located in *Mamsa Dhatu* gives the normal texture, strength, and flexibility. They help the joints and visceral organs to move easily.

Elucidation of Ashraya- Ashrayi Bhava in pathologically aspect

Diseases manifest due to specific activities of *Doshas* and understanding of series of pathological changes that occurs starting from vitiation of *Doshas* to the manifestation of disease known as *Samprapti*^[15]. Pathologically *Ashraya Ashrayi Bhava* interpreted with an example of *Samprapti* of *Rakta Pitta*. Due to *Pittakara Nidana* the *Samthuklista Pitta Prakopa* takes place, and gets *Sthana Shamsraya In Rakta* because of *Vyadhi Mahatva*. By *Ushna Guna* of *Pitta*, *Rakta Dhatu Dushana* happens and attains *Tulya Roopa*, *Samanvarna*, *Swakarma*, vitiated *Pitta* does *Ksharana* of *Dravamshana* of other *Dhatu*s. There will be increased in *Pramana* in *Drava Roopa* in *Raktavaha Srotas*, and the *Prakupita Pitta* in *Rakta* moves in *Shareera* leading to *Rakta Dusti* further and manifestation of *Raktapitta* is seen either in *Urdhwa*, *Adhoga*, or *Tiryak Gati*^[16].



Elucidation of Ashraya- Ashrayi Bhavain prognosis aspect

'Prognosis' means judging if a disease is treatable or not or how easy/ difficult it is to treat a disease. A physician who can distinguish between curable and incurable diseases and initiates treatments in time with the full knowledge of therapeutics can certainly accomplish his objective of curing the disease^[17]. If the disease causing *Dosha* and

the *Dhatu* are not similar; for example, *Vata* usually causes diseases in *Asthi*. However, if it causes disease in *Meda*, which is the site of *Kapha*, such a *Vata* disorder is easy to treat^[18]. Body tissue involved is similar to the disease causing *Dosha*. *Ashraya-Ashrayi Bhava* inferred with example of *Prameha Sadya Sadyata*. In *Prameha* for *Sthula*, *Balavan Rogi*

Shodhana Chikitsa is stated. *Dosha, Dushya* are interdependent *Kapha, Meda* so *Chikitsa* is *Vishesha Siddhanta* and *Sadya*. In *Karshya, Abalavan Rogi Shamana Chikitsa* advised, as *Chikitsa* is *Samanya Siddhanta* and *Kashta Sadya*. *Kaphaja Prameha* is *Sadya* as *Katu, Tikta, Kashaya* are *Vishesha* to *Meda, Kapha, Pittaja Prameha* is *Yapya* as *Dravyas* with *Tikta, Kashya* are *Vishesha* and *Katu* is *Samanya, Vataja* is *Asadya* as *Katu, Tikta, Kashaya* are *Samanya* to *Vata* further leads to *Soshana* of *Dhatu* and *Kshaya* of *Rogi*.^[19]

Elucidation of Ashraya- Ashrayi Bhava in treatment aspect

The importance of treatment is to bring *Dhatu Samyata* and to help maintain the health of a healthy individual and cure the disease of the patient.^[20] *Ashraya-Aashrayi Bhava* helps in planning maintain health, interpreted with *Samanya- Vishesha Siddhanta*. *Samanya* is the *Vridhi Karana, Vishesha* is the *Hrasa Karana*^[21], can be interpreted in *Ashraya-Ashrayi Bhava* like *Ashraya Vardhanam, Ashrayi Vardhanam, and Kshapanam* both undergo *Kshapanam*, Exception for *Vata* and *Asthi* when *Vardhana* happens then *Asthi Kshapanam* and when *Kshapana, Vardhana* happens^[22]. *Santarpana* is the cause of all the *Vridhi* and *Apatarpana* for *Kshaya*. Therefore, in general *Langhana* is the treatment for *Santarpana* and *Brihmana* for *Apatarpana*.^[23]

Langhana are ten types and that is indicated in many of the aliments one such example is *Ama Dosha* if in *Alpa* then *Langhana* is advised, *Madhyama Langhana-Pachana* and in *Bahu Dosha* *Ama* is vitiated then *Dosha Avasechana* is advised.^[24] Another example of understanding *Langhana* *Brihmana Chikitsa* in *Sthaulya Chikitsa* mentioned as *Guru Cha Atarpana* where *Guru Ahara* and non- nourishing diet, *Ruksha, Ushna, Teekshna Basti, Ruksha Udvartana* is advised.^[25] *Brihmana Chikitsa* advised in all the *Kshaya*, conditions like in *Rajyakshma Mamsa Rasa Prayoga*^[26], *Dhatu Kshaya Janya Jwara*^[27], and all *Vataja Vyadhi*.^[28] However, this rule is exception to *Vata* and *Asthi* as *Vata Vridhi Asthi Kshaya* then *Snigdha, Madhuradi, Brihmana* administered. *Vata Kshaya, Asthi Vridhi* then *Ruksha, Tikta, Langhana* are administered.^[29] Through procedures like *Deepana* (enhancers of metabolism), *Paachana* (digestants), *Snehana* (oleation), and *Swedana* (sudation), the *Doshas* that have been deep rooted in the *Dhatu*s and causing impairment mobilized from the *Shaka* towards the *Kosta*. From the *Kosta*, the morbid *Dosha* treated by *Panchakarma* procedures like *Vamana, Virechana, Basti, Nasya, Rakta Mokshana*. Another example of interpretation of *Ashraya-Ashrayi Bhava* with the *Chikitsa* for *Rakta Pitta* mentioned as *Pratimarga Haram*. Mainly usage of *Madhura, Tikta, Kashaya Rasa Pradhana Dravyas* mentioned for *Chikitsa*. As *Madhura, Tikta, Kashaya* are *Vishesha* to

Pitta Prashamana and for *Urdhwaga Rakta Pitta Virechana* is the treatment so it is *Sukha Sadya* and for *Adhoga Rakta Pitta Vamana* and *Madhura* is *Samanya* to *Kapha* and *Tikta, Kashaya* are *Samanya* to *Vata* it is *Kasta Sadya* and for *Tiryak Gati* it is *Asadya*.^[30]

CONCLUSION

Ashraya - ashrayi are in *Paraspara sambhandha*, Concept of *Ashraya Ashrayi Bhava* helps to understand the relation between important entities of the body like *Dosha, Dhatu, Mala* and helps in understand the *Samprapti* and prognosis of the disease. Proper understanding of *Ashraya -Ashrayi Bhava* based on *Dosha- Dhatu* involved in manifestation of disease helps in planning appropriate treatment by selecting appropriate substance and yields best results.

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