A CRITICAL REVIEW OF ASHRAYA-ASHRAYI BHAVA

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ABSTRACT
Ayurveda is a science which aims to maintain health of a healthy person and to cure a sick person, i.e. “प्रयोजनं चास्य स्वस्थयम् स्वास्थ्याक्षणातुर्स्य विकारप्रमाणम् च।”[1] (च. सू.३०/२६) Ayurveda considers there are three constitutional elements of the living body i.e. Dosha, Dhatu and Mala. These are the root factors of living body. Any disturbance in the equilibrium in the Dhatus known as disease and the state of their equilibrium is health. Both physiological and pathological units depend upon the balance of Dosha, Dhatu and Mala. Ashraya-Ashrayi Bhava is one of the unique concepts explained in Ayurveda. This concept deals with the inter-relationship among Dosha, Dhatu and Mala. Doshas are interpreted Gunatah, Karmatah and they are inherent in Dhatus and Malas to exhibit its qualities and functions. There is a wide range of application of this concept. In this review article attempt is made to explain this concept in physiological, pathological aspect in development of disease, prognosis of disease and in planning appropriate treatment.

KEYWORDS: Ashraya-Ashrayi Bhava, Dosha, Dhatu, Mala.

INTRODUCTION
Dosha, Dhatu and Mala are compared to roots of plants because as roots start life of plants, these three categories start life of human.

“दृष्ट्यन्ततीति दोषा।” [2] (अरुणदत्त, अ.इ.सू.१/६)

Dosha defined as the one that is vitiated and vitiates other bodily elements and disturbs the equilibrium of body. Dosha are ‘only and direct’ responsible factors for genesis of diseases.
Even though there are exogenous and endogenous etiological factors in pathogenesis, Ayurveda suggests that any cause leads to vitiation of Dosha in the first place and then next events start for generation of diseases.

“शरीरधात्रणात् धातवः”[3] (अरुणदत्त.अ.इ.सू. 1/13)

Dhatus are those entities who does the Dharana of the Shareera i.e. they actually sustain living body. Dhatus called as Dushya because they are susceptible and vitiated by Doshas. Even though all three entities, Dosha-Dhatu-Mala sustain body, and for this reason are called ‘Tridhatu’, category Dhatu and Mala are under control of Dosha. Mala aids in maintenance of strength, moisture and homeostasis of the body. As Doshas are Gunatah and Karmatah they are interdependent in Dhatu as Ashraya-Ashrayi Bhava like Vata is Ashrayi in Asthi, Pitta in Rakta, Sweda and Kapha in Rasa, Mamsa, Meda, Majja, Shukra, Puresha, Mutra.

The concept Ashraya-Ashrayi Bhava is described by the Ashthang Hrudaya Samhita for the purpose of explaining the relation between Dosha and Dushya.[4] It has two-fold significance. One of the two is to supplement pathological investigation and the other of the two is to add information to management of disease or chikitsa. The word meaning of Ashraya is adhara or support and Ashrayi is adheya or ground for support. Another synonyms term of Ashraya-Ashrayi Bhava is Adhara-Adheya Bhava.

AIM
To study the concept of Ashraya-Ashrayi Bhava.

OBJECTIVES
- To study the concept of Dosha from ayurvedic compendia.
- To study the concept of Dhatu from ayurvedic compendia.
- To study the inter-relationship among Dosha, Dhatu and Mala from ayurvedic compendia.

MATERIAL AND METHODS
This is conceptual type of study. All sorts of references related to Dosha, Dushya (Dhatu) has been collected and compiled from various available classic texts of Ayurveda like Bruhatrayee with available commentaries. All matter is analyzed and attempt has been made to understand the relation between important entities of the body like Dosha, Dhatu, Mala.
Literary review

“आश्रयमिति समानगुणस्थानम्”[^5] (चक्रपाणि, च. सू. १२/७)

Dosha system is controlling and commanding mechanism for living body. Three of them are located in various organs. When Dosha find similar qualities, they tend to remain there comfortably, this is Ashraya-Ashrayi Bhava. Dosha stays tuned with Dushya i.e. other body constituents. The vruddhi of Dosha is reflected as vruddhi of Dushya. This law is applicable to Shleshma and Pitta.

The Dhatus are constantly in circulation as Doshas, Dhatus 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 Dhatus and Malas that form their Ashrayas.

Table 1: The relation between Dosha and Dushya (Ashraya-Ashrayi Bhava).

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Dosha</th>
<th>Dushya</th>
</tr>
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<tbody>
<tr>
<td>1)</td>
<td>Vata</td>
<td>Asthi</td>
</tr>
<tr>
<td>2)</td>
<td>Pitta</td>
<td>Rakta and Sweda</td>
</tr>
<tr>
<td>3)</td>
<td>Kapha</td>
<td>Rasa, Mamsa, Meda, Majja, Shukra, Pureesha, Mutra</td>
</tr>
</tbody>
</table>

Vruddha Pitta has natural tendency to reside in Rakta Dhatu and to get engulfed in it, hence the Dosha-Dushya sammurchchana creates a disease like Rakta Pitta. Similarly Vruddha Kapha develops Rsa vruddhi, Mamsa vruddhi, Meda vruddhi, Majja vruddhi, Shukra vruddhi, Pureesha vruddhi and Mutra vruddhi. Therefore the symptoms of Rasa vruddhi are similar to that of Kapha vruddhi.

This principle is quoted as:

“रसो श्लेष्मवत्”[^6] (अ.ह.सू. १९/८)

This is general phenomenon but still every law has some exceptions. This law has exception of the relation between Asthi and Vayu and said as. “अस्थिमारुतयोनैवम्”[^7]

It means that Vruddha Vayu has tendency to abide Asthi Dhatu. But it has no capacity to increase Asthi Dhatu. On the contrary Vruddha Vayu decreases and deteriorates the Asthi Dhatu and develops Asthi Dhatu Kshayajanya i.e. Asthi deficient diseases in it.

Vata vruddhi indicates Bruhana chikitsa. It brings Vata vruddhi in control. Charak Samhita
Sutrasthana suggests Basti (Enema) of milk and ghruta with tikta dravya as treatment of Asthipradoshaja disease. This is shaman of vitiated Vata. This point out that Charakacharya considers Ashraya-Ashrayi Bhava of Asthi and Vata.

**In nidanasthana charakacharya states**

“बुद्धम् श्लेष्मा दोषविशेषः।”[8] (च.नि. ५/६)

Prameha is the disease occurred due to Kapha vruddhi. Vruddha Kapha helps in vitiating Meda, Mamsa, Shukra, Vasa, Majja, Lasika, Rasa and Oja. The set is titled as ‘Dushya vishesha’ in Charak Samhita.

In Charak Samhita Sutrasthana Chapter 28, while enlisting Dhatupradoshjanya vyadhi, Prameha due to Meda-vikruti is read. Therefore it can be concluded that Charakacharya considers concept of Ashraya-Ashrayi Bhava.

“किंत्र श्लेष्मा प्रकोपमापद्यते, प्रागतिभूयस्त्वात्; स प्रकुपितः क्लिप्रभेव शरीरे विसृज्यं लभते, शरीरश्री खिद्यत्यात्; स विसर्जनः शरीरे मेदसैवादितो मिश्रोभवाणं गृच्छति, मेदसश्रीवेच बहववद्वत्वान्मेदसश्री गुणं समान गुणं भूयिश्चक्त्वात्; स मेदसा मिश्रोभवं दूषयं चश्चन्ते।”[9] (च.नि. ४/८)

Because of above said dietary and behavioral etiological factors, Kapha is produced in abundant quantity. The vitiated Kapha spreads easily in the body due to the loose structure of Dhatu. The Kapha gets easily mixed with fat due to similarity in properties between Meda and Kapha. The Kapha being abundant and vikruti again gets mixed with Kleda and Mamsa and makes it vikrut.

**The treatment for prameha is**

“क्षुद्रयुता यवानाम्”[10] (च. चि. ६/२२)

Meaning of Kshaudra is honey, which is ruksha. It is key treatment for Kapha. Yava being ruksha diminishes Kapha.

“क्षीत्रण युक्तामथवा हरिद्रा पितेद्रसेनामलकोपलानाम्।”[11] (च. चि. ६/२६)

Haridra (Turmeric) is tikta and ushna. Amalaki is Kashaya rasa pradhan and does not increase Kapha, hence is indicated with honey in Paittik Prameha.
Similarly Charak Samhita insisted on inherent relationship between Pitta and Rakta.

“गुर्मोक्षम्वीसपरक्तपितप्रभालकः।
विद्धी रक्तमेहष्ट्य प्रदरो वालष्टंतम्” [12] (चू. २४/१२)

The above list indicates that shonitashrit vyadhi are Pittaja vyadhi. Aggravated Pitta has a tendency to get accumulated in Rakta Dhatu. This combination becomes responsible for genesis of diseases.

“विद्धशोणितिकेः ध्यये रक्तजानं भिषण्जितम्।” [13] (चू. २८/२५)

The above shloka directly means that, treatment of Dushya Rakta and Dosha Pitta are interdependent on each other. This is the reason of describing management of Rakta and Pitta in the same chapter.

“कुर्याच्चोणितोग्निः रक्तपित्तहरीं क्रियाम।
विरेकमुपवां च सावशं शोणितस्य च।” [14] (चू. २४/१८)

It means virechana is foremost treatment for Pitta and blood borne diseases. Charakacharya, by this, obviously accepts Ashraya-Ashrayi Bhava between Rakta and Pitta.

In short it is seen that Dosha and Dushya are controlled by Bruhana and Langhana chikitsa. When Kapha and Pitta undergo vruddhi, Langhana is applicable. Thus the treatment acts on Dosha Kapha, Pitta and related Dushya Rasa, Mamsa, Meda, Sweda and Rakta respectively. For vruddhi of Vata Dosha, Bruhana chikitsa is applicable. Vice versa when Kapha and Pitta undergo Kshaya, Bruhana chikitsa is applicable. When Asthi undergo vruddhi, Langhana chikitsa for the sake of kshaya of Asthi and vruddhi of Vata is indicated.

**CONCLUSION**

Ashraya-Ashrayi are in Paraspara Sambandh, moreover from above references we can conclude that, concept of Ashraya-Ashrayi Bhava helps to understand the relation between important entities of the body like Dosha, Dhatu, Mala and helps in understanding 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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