

## CRITICAL ANALYSIS OF ASHRAYA ASHRAYI BHAVA OF DOSHA, DHATU AND ITS CLINICAL APPLICATION

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### ABSTRACT

Human body is made up of *Dosha, Dhatu, Mala*, while *Dosha* contribute towards various functions of the body in their physiological state, the *Dhatu* form the structural components of the body and *Mala* get eliminated to keep the body healthy. Just like *Soma, Surya* and *Anila* support this world by functions like *Visarga, Adana* and *Vikshepa* respectively *Kapha Pitta* and *Vata* support human body with their respective functions. The inter-relationship of *Dosha* and *Dhatu* can be understood by their similarity in the *Panchabhoutik* composition. For *Pitta-Rakta, Kapha-Rasa, Mamsadi Dhatu* both *Gunas* and *Karmas* are similar thus giving the *Ashraya - Ashrayi Sambhandha*. But for *Vata* and *Asthi*, the *Gunas* are opposite which results in its opposite *Karmas*.

**Keywords:** *Ashraya, Ashrayi, Panchamahabhoota, Guna, Karma*

### INTRODUCTION

Human body is made up of *Dosha, Dhatu, Mala*, while *Dosha* contribute towards various functions of the body in their physiological state, the *Dhatu* form the structural components of the body and *Mala* get eliminated to keep the body healthy<sup>1</sup>. That person who has balanced *Dosha* and *Agni*, properly functioning *Dhatu*, elimination of *Mala*, well-functioning body processes and whose mind, soul and sense are full of bliss is called a healthy person<sup>2</sup>. Just like *Soma, Surya* and *Anila* support this world by functions like *Visarga, Adana* and *Vikshepa* respectively *Kapha Pitta* and *Vata* support human body with their respective functions<sup>3</sup>. The three I.e. *Dosha, Dhatu, Mala* together form the foundation of

the human body being the primary sustainers hence their relationship with each other is of prime importance. This interrelationship is known as *Ashraya Ashrayi Bhava*.

Derivation

*Ashraya* means *Aadharaha, Avalambhana, Gruha*<sup>4</sup> and *Ashritha* means *Ashrayapraptha, Sharanagathaha, Avalambitha*<sup>5</sup>.

According to Monier-Monier Williams dictionary: *Ashraya* means that to which anything is closely connected or on which anything depends or rests, a recipient, seat, resting place. *Ashritha* means attaching one's self to seeking shelter from, depending on, inhabiting, dwelling on, resting on<sup>6</sup>.

So from the derivation and meaning it can be known that the place of residence is *Ashraya* and those which are residing in them is *Ashrayi*.

“*Tatraasthini Steetovayu...*” From the quotation it is told that *Vata* resides in *Asthi*, *Pitta* reside in *Rakta* and *Sweda*, *Kapha* resides in *Rasa*, *Mamsa*, *Meda*, *Majja*, *Sukra*, *Mutra*, *Purisha*<sup>7</sup>. Thus here *Dhatu* are the *Ashraya* and *Dosha* are the *Ashrayi*. *Ashraya Ashrayi* are inter related and understanding

of their inter relationship is possible through their *Panchamahabhootha* composition, their *Gunas*, their *Karmas*.

“*Sarva Dravyam Panchabhoutikam...*” as the quotation says all the *Dravyas* are *Panchabhouthik* in nature<sup>8</sup>. *Shareera* is made up of *Dosha*, *Dhatu*, *Mala* which are those composed of *Panchamahabhoothas*.

**Table 1:** *Dosha Panchabhoutikatva*<sup>9,10</sup> :

<i>Dosha</i>	According to <i>Astanga Sangraha</i>	According to <i>Sushruta Samhitha</i>
<i>Vata</i>	<i>Vayu + Akasha</i>	<i>Vayu</i>
<i>Pitta</i>	<i>Agni</i>	<i>Agni</i>
<i>Kapha</i>	<i>Jala + Prithvi</i>	<i>Jala</i>

**Table 2:** *Dhatu Panchabhoutikatva*<sup>11</sup>

<i>Dhatu</i>	Acc to <i>Cakrapani</i>	Acc to <i>Dalhana</i>
<i>Rasa</i>	-	<i>Jala</i>
<i>Rakta</i>	<i>Teja + Jala</i>	<i>Agni</i>
<i>Mamsa</i>	<i>Prithvi</i>	<i>Prithvi</i>
<i>Meda</i>	<i>Jala + Prithvi</i>	<i>Jala + Prithvi</i>
<i>Asthi</i>	<i>Prithvi + Vayu</i>	<i>Prithvi + Vayu + Teja</i>
<i>Majja</i>	<i>Jala</i>	<i>Jala</i>
<i>Shukra</i>	<i>Jala</i>	<i>Jala</i>

On comparison of *Dosha* and *Dhatu Panchabhoutikatva* i.e. in *Vata* and *Asthi Vayu Mahabhootha* is present, in *Pitta* and *Rakta Agni Mahabhootha* is present and predominance of *Agni* can be seen in *Pitta* and *Rakta*. In case of *Kapha*, it is composed of *Jala* and *Prithvi Mahabhootha*, *Jala*

*Mahabhootha* is also found in *Rasa*, *Meda*, *Majja* and *Shukra Dhatus*. *Prithvi Mahabhootha* is found in *Mamsa*, *Medha Dhatus*.

Thus due to these similarities in *Panchabhouthik* composition, the *Doshas* take *Ashraya* in the *Dhatus*.

**Table 3:** *Gunas of Dosha*<sup>12</sup>

<i>VATA</i>	<i>PITTA</i>	<i>KAPHA</i>
<i>Ruksha</i>	<i>Sneha</i>	<i>Snighda</i>
<i>Laghu</i>	<i>Teekshna</i>	<i>Sheeta</i>
<i>Sheetha</i>	<i>Ushna</i>	<i>Guru</i>
<i>Khara</i>	<i>Laghu</i>	<i>Mandha</i>
<i>Sukshma</i>	<i>Visra</i>	<i>Slakshana</i>
<i>Chala</i>	<i>Sara</i>	<i>Sthira</i>
<i>Vishada</i>	<i>Drava</i>	<i>Sara</i>
<i>Dharuna</i>		<i>Mrudu</i>
<i>Amurtha</i>		<i>Madhura</i>

Anavastitha		Sandra
Parusha		Picchila
Yogavahi		Shwetha

**Table 4:** Gunas of Dhatu<sup>13,14,15</sup>

Rasa	Rakta	Mamsa	Meda	Asthi	Majja	Shukra
Drava	Ushna	Sthula	Snigdha	Guru	Sandra	Drava
Snigdha	Teekshna	Sthira	Slakshna	Sthira	Snigdha	Sita
Sara	Sara	Guru	Guru	Khara	Slakshna	Snigdha
Manda	Drava	Snigdha	Sandra	Katina	Mrudu	Bahala
Shwetha	Laghu	Picchila	Mrudu	Shwetha	Drava	Shwetha
	Visra					Sandra

As Dosha and Dhatu share similar Panchabhoutik composition they are also having similar Gunas, for example :

**Table 5:** Similarities in Gunas of Pitta and Rakta

PITTA	RAKTA
Laghu	Laghuta
Visra	Visrata
Drava	Dravata
Ushna	Ushna
Sara	Sara

**Table 6:** Similarities in Gunas of Kapha Dosha and Dhatu

Kapha	Rasa	Mamsa	Meda	Majja	Shukra
Snighdha	Snighdha	Snighdha	Snighdha	Snighdha	Snighdha
Guru		Guru	Guru		
Slakshana			Slakshana	Slakshana	
Mrudu			Mrudu	Mrudu	
Sthira		Sthira			
Sandra			Sandra	Sandra	Sandra
Picchila		Picchila			
Shwetha	Shwetha				
Sara	Sara				

For Vata and Asthi Khara Guna of Vata is similar with Khara Guna of Asthi but Laghu and Chala Guna of Vata is opposite to that of Guru and Sthira Guna of Asthi as it is said ‘Asthi Marutayoho Na Evam...’

**Table 7:** Karmas of Dosha<sup>16</sup>:

VATA	PITTA	KAPHA
Prasandana	Ragakrit	Sandhibandha
Chesta	Prabhprasada	Sandhislesha
Dhatu Samagati	Paktikrit	Purana
Utsaha	Meda Janana	Sneha
Uchvaasa	Deha Mardhava	Balakrit

<i>Nishvaasa</i>	<i>Ushmakrit</i>	<i>Stiratva</i>
<i>Vega Pravartana</i>	<i>Darshanam</i>	<i>Dhardhya</i>

**Table 8:** *Karmas of Dhatu*<sup>17</sup>:

<i>Rasa</i>	<i>Rakta</i>	<i>Mamsa</i>	<i>Meda</i>	<i>Asthi</i>	<i>Majja</i>	<i>Sukra</i>
<i>Tarpana</i>	<i>Jeevanam</i>	<i>Shareera Pushti</i>	<i>Sneha</i>	<i>Deha Dharana</i>	<i>Asthipurana</i>	<i>Dhairya</i>
<i>Vardhana</i>	<i>Varna Prasadana</i>	<i>Cestakara</i>	<i>Dhardhya</i>	<i>Sira Snayu Nibandhana</i>	<i>Snehana</i>	<i>Harsha</i>
<i>Dharana</i>	<i>Bala</i>	<i>Dehalepa</i>	<i>Swedha</i>	<i>Majja Poshana</i>	<i>Balakara</i>	<i>Bala</i>
<i>Tushti</i>	<i>Purana</i>	<i>Meda Pushti</i>	<i>Gaatra Snighdata</i>		<i>Sukrapushtikara</i>	<i>Garbhotpatti</i>
<i>Preenana</i>	<i>Ushmakara</i>		<i>Asthi Pushti</i>			
<i>Raktapushti</i>	<i>Mamsa Poshana</i>					
	<i>Varna</i>					

As *Doshas* and *Dhatu*s are having similar *Panchabhoutika* composition and *Gun*as, their *Karma*s can be understood as:

**Table 9:** Correlation of *Pitta* and *Rakta Dhatu Karma*

<i>PITTA KARMAS</i>	<i>RAKTA KARMAS</i>
<i>Prabha Prasada</i>	<i>Varna Prasadana</i>
<i>Ushmakrit</i>	<i>Ushmakara</i>

**Table 10:** Correlation of *Kapha* and *Meda Dhatu Karma*

<i>KAPHA KARMAS</i>	<i>MEDA KARMAS</i>
<i>Sneha</i>	<i>Sneha</i>
<i>Dhardhyam</i>	<i>Dhardhya</i>

For *Vata* and *Asthi Deha Chalana Karma* of *Vata* can be considered opposite of the *Dehadharana Karma* of *Asthi*, *Sira Snayu Chalana Karma* of *Vata* can be considered opposite to the *Sira Snayu Nibandhana Karma* of *Asthi*.

By all these co-relationships we can infer how the *Dosha* and *Dhatu* are having the *Ashraya Ashrayi Sambhandha*.

Understanding of *Ashraya Ashrayi Sambhandha* is important because they have a working principle and they work in a way synchronized.

For example: in *Vata* and *Asthi*, *Asthi* is made up of *Prithvi Mahabhootha* which makes it hard tissue and supports the body frame. As *Vata* is present in *Asthi*, due to its *Laghutva*, *Vayu* keeps the *Asthi* light<sup>18</sup>, if

*Vayu* was not present in the bones it would have been difficult to carry our own bodies.

Example for *Pitta*: *Rakta Dhatu* is having the colour like that of insect *Indragopa* (red), red lotus or like *Gunja* which is because of the *Pitta (Ranjaka Pitta)*<sup>19</sup>.

*Rakta* is said to be *Asamhata* which means neither too thick and neither too thin, is due to the *Drava Guna* of *Pitta* which is needed to keep the *Rakta* in liquid state<sup>20</sup>.

Example for *Kapha*: *Kapha* is made up of *Jala* and *Prithvi Mahabhutha*. Presence of *Kapha* in the *Mamsa* gives its normal structure, strength. *Karma* of *Mamsa Dhatu* depends on *Ashrayi Kapha Dosha* and so in all *Dhatu*.

### Clinical application

Clinical application of *Ashraya Ashrayi Bhava* can be understood in two ways i.e. in disease process and treatment modality. *Ashraya* and *Ashrayi* are interdependent. If *Dosha* gets vitiated they will vitiate the *Dhatu* and *Mala* and cause wide array of diseases i.e. when *Pitta* and *Kapha* increases or decreases its respective *Dhatu* will also increase or decrease. But the exception is *Vata* and *Asthi*. *Vata* and *Asthi* are inversely proportional i.e. when *Vata* aggravates the *Asthi Dhatu* decreases<sup>21</sup>. In the disease process the *Ashrayi* affects the *Ashraya* either *Dravyataha*, *Gunataha* or *Karmataha*.

By understanding this mutual relationship we can infer the relative changes in the *Dosha* and *Dushya* by observing the changes occurring in them. Any change in any of them will reflect on another in the same fashion except in *Asthi* and *Vata*. 'Asthi Marutayoho Na Evam...' i.e. *Vata* and *Asthi* are inversely proportional.

Example for *Vata*: *Vataja Aahara Vihara* which leads to *Vata Dosha Vriddhi* which in turn increases the *Vayu Mahabhoota* present in the *Asthi* leading to *Asthi Kshaya*<sup>22</sup>.

Example for *Pitta*: The symptomatology of many diseases that manifests due to *Dushta Rakta* and *Pitta* is because of *Ashraya Ashrayi Bhava* of *Rakta* and *Pitta*. In *Raktapitta*, *Pitta* increase by *Nidana* and reaches *Rakta* as both have similar *Yoni* i.e. *Teja Maha Bhoota*, due to its heat it increases the *Dravata* of *Rakta Dhatu* and in turn leads to *Pitta Vriddhi*. Thus vitiation of *Pitta* is having its effect on *Rakta Dhatu*<sup>23</sup>.

Example for *Kapha*: In *Prameha Samprapthi* the *Bahudrava Sleshma* vitiates *Meda* first which is due to *Samana Guna*<sup>24</sup>.

The concept of *Ashraya Ashrayi Bhava* helps in the understanding of *Kriyakala* also. *Kriyakala* stages occur in line with the *Ashraya-Ashrayi Bhava*. Knowing this would help to learn about the changes occurring in the *Kriyakala* and its stages and identify the disease at the earliest.

In *chikitsa*

Medicines which increase or decrease the *Ashrayi* also increase or decrease respective *Ashraya* except in *Asthi* and *Vata*<sup>25</sup>. E.g.:- *Vata* aggravates by *Ruksha*, *Tikta*, *Katu*, *Kashaya*, *Apatarpana*, *Langhana* but the same factors decreases *Asthi*. *Vata* pacifies by *Snigdha*, *Madhura*, *Amla*, *Lavana*, *Brhmana* but these factors contribute to *Asthi Dhatu*. As *Pitta-Rakta* and *Kapha-Rasa*, *Mamsadi Dhatu* are directly proportional those medications or *Dravyas* which increase or decrease the one will also increase or decrease the other hence treatment should be planned accordingly.

### DISCUSSION

The inter-relationship of *Dosha* and *Dhatu* can be understood by their similarity in the *Panchabhoutik* composition. For *Pitta-Rakta*, *Kapha-Rasa*, *Mamsadi Dhatus* both *Gunas* and *Karmas* are similar thus giving the *Ashraya - Ashrayi Sambhandha*. But for *Vata* and *Asthi*, the *Gunas* are opposite which results in its opposite *Karmas* because as explained earlier *Vata-Asthi* are inversely proportional. In the disease manifestation the *Ashrayi* affects the *Ashraya* i.e. when *Vata* gets vitiated *Asthi* is the most susceptible *Dhatu* and the same applies in other *Ashraya* and *Ashrayi*. But *Ashrayi Dushti* will not always cause *Ashraya Dushti*. Consideration of *Khavaigunya* is important here.

### CONCLUSION

*Ashraya Ashrayi Bhava* deals with the interdependency of *Dosha*, *Dhatu* and *Mala*. There is a wide range of application of the concept. It can be interpreted in physiological, pathological aspect and can also be utilized in planning appropriate treatment.

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**Source of Support: Nil**

**Conflict Of Interest: None Declared**

How to cite this URL: Amulya D. & Venkatesha S.:  
Critical Analysis Of Ashraya Ashrayi Bhava Of Dosha,  
Dhatu And Its Clinical Application. International  
Ayurvedic Medical Journal {online} 2018 {cited August,  
2018} Available from:  
[http://www.iamj.in/posts/images/upload/1766\\_1771.pdf](http://www.iamj.in/posts/images/upload/1766_1771.pdf)