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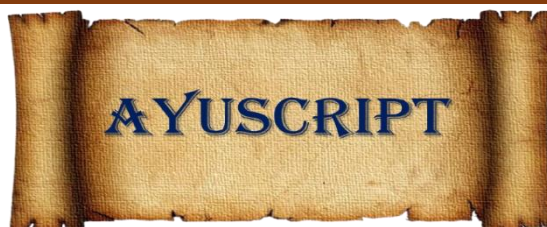
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Sharira Kriyatmaka Study of Ashraya-Ashrayi Bhava and its Clinical Significance Chidre M.¹, Patange P.², Patil S.³

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ABSTRACT:

In Ayurveda, Dosha, Dhatu, and Mala are considered the fundamental pillars that sustain and regulate the human body. Their interrelationship is not isolated but deeply interconnected, forming the basis of both health and disease. Among these, the Dhatus (tissues) and Malas (metabolic by-products) act as the substratum or *Āshraya* (abode), while the Doshas (functional principles) are regarded as the *Āshraye* (residents) dwelling within them. This inseparable bond, described as *Āshraya-Āshrayī Bhāva*, is a unique concept elaborated in Ayurvedic philosophy. According to this principle, Pitta is predominantly situated in Rakta Dhatu and Sweda, Vata finds its residence in Asthi Dhatu, while Kapha predominates in the remaining Dhatus such as Māṃsa, Meda, Majjā, and Śukra. The equilibrium of this relationship ensures normal physiological functions, whereas any imbalance leads to pathological changes, with the affected Dosha reflecting disturbances in its residing Dhatu or Mala. Thus, the concept of *Āshraya-Āshrayī Bhāva* provides a deeper understanding of the structural-functional interdependence of the body, and serves as a vital framework for diagnosis, prognosis, and treatment in Ayurvedic practice.

Key words: Ashraya ashrayi bhava, Dosha, Dhatu, mala.

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Introduction:

Ayurveda is the science of Ayu; means that imparts knowledge about healthy life. The purpose of Ayurveda is to describe all the methods required to maintain a healthy life by balancing the *Dosha*, *Dhatu* and *Mala* as these three are basic constituents of the body [1] According to Ayurveda Health is the equilibrium between *Tridosha*, *Agni* (*Jatharagni*, *Dhatwagni* and *Bhutagni*), *Saptadhatu*, *malas*; pleasure of *Atma*, *indriya* and *mana* [2]. Any disturbance in the equilibrium in the *Doshas*, *Dhatus*, *Agni* and *manas* causes disease. *Dosha* help the body to maintain in normal state and tolerate the body when they get vitiated either in *Vridhi* or in *Kshaya* condition. *Dhatus* help in *Dharana* of the *Shareera*. *Dhatus* are susceptible and vitiated by *Doshas* hence called as *Dushya*. Even *Malas* called as *Dushyas* because even they are susceptible and vitiated by *Doshas* [3]. *Mala* aids in maintenance of strength, moisture, and homeostasis of the body as they are excreted by body. 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 bhava* [4]. *Rakta Dhatu* provides *Ashraya* for *pitta* by that plays vital role in metabolic activities through *Pitta*, sustains the body and maintains bodily homeostasis [5].

Review Literature:

The *Dosha*, *Dhatu* and *Mala* are inter-related with each other in terms of similarities in *Panchabhautik sangathan*, *gunataha* and *karmataha*. it is exclusively explained by *Acharya Vagbhatta* in the principle of "*Ashraya-Ashrayi Bhava*." *Ashraya* means *Aadharaha*, *Avalambhana Gruha* [6] and *Ashritha* means *Ashrayaprapatha* *Sharanagathaha*, *Avalambitha*. [7] It states that *Vata Dosha* resides in *Asthi Dhatu*, *Pitta Dosha* in *Sweda*, *Rakta* while *Kapha* resides in other remaining *Dhatus* (*Rasa*,

Mamsa, *Meda*, *Majja*, *Shukra*) and *Malas* (*Purisha* and *Mutra*). Thus, the factors responsible for increase or decrease of *Ashrayi* (*Dosha*) also cause increase or decrease of *Ashrayas* (*Dhatu* and *Malas*) respectively. But there is an exception related with *Asthi Dhatu* and *Vata Dosha*. If *Asthi Dhatu* gets decreased; there will be increase of *Vata Dosha* and vice versa.

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

Sr. No.	Dosha-Ashrayi (Resident)	Dushya-Ashraya (Abode)
1	<i>Vata</i>	<i>Asthi</i>
2	<i>Pitta</i>	<i>Rakta, Sweda</i>
3	<i>Kapha</i>	<i>Rasa, Mamsa, Meda, Majja, Shukra, Pureesha, Mutra</i>

The inter relation can be explained in terms of similarities between three main factors as-

- 1) *Panchbhautik sangathan* (composition)
- 2) Similarities of *Guna* (properties)
- 3) Similarities of *Karma* (functions)

1) *Panchbhautik sangathan* (composition): According to Ayurveda all the *Dravyas* are *Panchbhautik* in nature including the human body [9].

The *Dosha*, *Dhatu* and *Mala* present in the body are also made up of these five elements i.e. *Panchamahabhuta*.

Table-2. *Panchbhautik sangathan* (composition) of *Doshas* [10]

Dosha	Mahabhuta
<i>Vata</i>	<i>Akasha+ Vayu</i>
<i>Pitta</i>	<i>Agni</i>
<i>Kapha</i>	<i>Jala+Prithvi</i>

Table-3. *Panchbhautik sangathan* (composition) of *Dhatu*-

Dhatu	Mahabhuta
<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 above comparison between *Panchbhautik sangathan* (composition) of *Doshas* and *Dhatu*s, It can be clear that *Vayu Mahabhuta* is common in the composition of *Vata Dosha* and *Asthi Dhatu*, *Agni* is a common *Mahabhuta* in both *Pitta Dosha* and *Rakta Dhatu*. and *Kapha Dosha* has *Jala Mahabhuta* which is similar to *Dhatu*s such as *Rasa*, *Meda*, *Majja* and also have similarity with *Mamsa* and *Meda Dhatu* due to *Prithvi Mahabhuta* as a common element.

2) Similarities of *Guna* (properties) [11][12][13] : *Dosha* and *Dhatu*s have similarity in *Guna* between their interrelated bhavas. But there is an exception inter-link between *Asthi Dhatu* and *Vata Dosha*; 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*. *Pitta* and *Rakta* have resemblance in their *Guna* as both are of *Ushna*, *Tikshna*, *Visra*, *Snigdha*, *drava guna*.

3) Similarities of *Karma* (functions): [14][15] *Dosha* and *Dhatu*s having *Ashraya-ashrayi bhava* have similarities in their *karma* except *Asthi Dhatu* and *Vata Dosha*. *Vata* performs the function of *Deha Chalana* whereas the main function of

Asthi is *Deha Dharana*. Similarly, *Vayu* has *Sira-Snayu Chalana Karma* which is opposite to that of *Sira-Snayu Nibandhana Karma* of *Asthi*. *Pitta* and *Rakta* have resemblance in their *karma* like *Ragakrit*, *Paktikrit*, *Prabhakrit*, *Ushmakrit*, etc. *Kapha* and *Rasa* have *Tarpana*, *Vardhana*, *Pushti*, *Dharana Karma*; *Kapha* and *mamsa* have *sharir pushti*, *balakar karma*; *Kapha* and *Meda* have *snehnya*, *dardhya*, *gatra snigdha karma*; *Kapha* and *majja* have *snehana*, *balakar karma*; *Kapha* and *shukra* have *bala*, *dhairya*, *harsha karma*; *Kapha* and *Puresha* have *Dharana karma*; *Kapha* and *Mutra* have *Kledana karma* all these *karma* are resemblance with each other.

Discussion:

By all these co-relationships we can infer how the *Dosha* and *Dhatu* and *mala* are having the *Ashraya Ashrayi Sambhandha*. Understanding of *Ashraya Ashrayi Sambhandha* is important because *Dosha*, *Dhatu* and *Mala* are the basic constituents and a working principles of human body and they maintain equilibrium of the body. For example- A) *Vata* and *Asthi*- *Asthi* is the hardest body tissue which provides framework and support to the body. The *Asthi dhatu* have hardness 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* [16]

B) *Pitta* and *Rakta*- a) Red colour of *Rakta Dhatu* due to *Ranjaka Pitta*. b) Liquid state of *Rakta Dhatu* because of *Drava Guna* of *Pitta* [17].

C) *Kapha* and other *Dhatu*s- The normal structure and functions of *Rasa*, *Mamsa*, *Meda*, *Majja*, *Shukra Dhatu* are supported by *Kapha Dosha* [18] Generally, *Tarpana* (nourishing therapy) cause increase in all the *Dhatu*s but it decreases *Vata*. Contrary, *Langhan* (reducing therapy) decreases all the *Dhatu*s along with *Asthi*, but it increases *Vata* [19].

Clinical significance of Ashraya ashrayi bhava:

Ashraya-Aashrayi Bhava helps in planning of treatment for to maintain health, interpreted with *Samanya-Vishesha Sidhanta*. *Samanya* is the *Vridhi Karana*, *Vishesha* is the *Hrasa Karana*^[20]. it can be interpreted in *Ashraya-Ashrayi Bhava* like as *Ashraya Vridhhi*, *Ashrayi Vridhhi*, and *Kshayam* both undergo *Kshayam*, Exception for *Vata* and *Asthi*; when *Vridhhi* happens then *Asthi Kshaya* and when *Kshaya*, *Vridhhi* happens^[21]. *Santarpana* is the cause of all the *Vridhhi* and *Apatarpana* for *Kshaya*. Therefore, in general *Langhana* is the treatment for *Santarpana vyadhi* and *Brihmana* for *Apatarpana vyadhi*^[22]. By knowing the relation of *Ashraya ashrayi bhava* we can plan the treatment of disease easily. In diseases of *Asthi dhatu*, vitiation of *Vata Dosha* should be considered; and *Vata Dosha chikitsa upakrama* are helpful for to cure *Asthi Dhatu* related diseases. Also for *Pitta* and *Kapha Dosha chikitsa upakrama* are helpful for their *Ashrayi bhava (Dhatu and Malas)* related diseases respectively.

Conclusion:

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. *Ashraya –Ashrayi Bhava* also helps to understand the *Dosha- Dhatu* involved in manifestation of disease; by which we can choose the proper line of treatment and appropriate medicines for best results.

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