



International Journal of Indian Medicine

www.ijim.co.in

ISSN: 2582-7634

Volume - 4, Issue - 6

June 2023



IJIM

INDEXED



International Journal of Indian Medicine

Access the article online



International Category Code (ICC): ICC-1702

International Journal Address (IJA): IJA.ZONE/258276217634

A REVIEW ON ASHARYA ASHRAYI BHAVA RELATIONSHIP BETWEEN DOSHAS & DHATU W.S.R. TO ASTHIKSHAYA JANAYA VATA VRIDDHI

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ABSTRACT:

Ayurveda is the science of life that insists upon equilibrium state of all elements like Dosha, Agni, Dhatu, Mala, Atma, Mana, Indriya. The human body is made up of Doshas, Dhatus (tissue) and Malas (Excreta). These three entities are responsible for the maintenance of structural and functional integrity of body. The equilibrium state of these Dhatus results in Arogya, where as any imbalance in it produces Vikara. Among Dhatus, Asthi (bone) does Sharira dharan. The function of Asthi Dhatu is to support the body along with nourishing majja. Any upheaveal in equilibrium of Dhatus leads to disease. Asthikshaya is a condition described by Acharya Charak under 18 types of Kshaya. According to the principle of Ashraya-ashrayi bhava, Asthidhatu is the seat of Vata Dosha and inversely related to each other. Increase of Vata is the main factor responsible for Asthikshaya. Asthikshaya is condition in which there is Kshaya of Asthi Dhatu. It is a state where the functional capacity of Asthi is compromised due to decrease in its Guna, Karma and structure of Asthi. Understanding of Asharya Ashrayi Bhava is important because they have a working principle and supports the body frame.

KEYWORDS: *Asthi Dhatu, Vata Dosha, Aashraya Ashraye Bhava, Asthi Dhatu Kshaya.*

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How to cite this article: Kumari V., Khatri M. A Review on Asharya Ashrayi Bhava Relationship Between Doshas & Dhatu W.S.R. To Asthikshaya Janaya Vata Vriddhi. Int J Ind Med 2023;4(6):01-08 DOI: <http://doi.org/10.55552/IJIM.2023.4601>

INTRODUCTION:

Ayurveda is an ancient science of life. It has two aims, one deal with the preventive way that is to safe guard the health of the healthy individuals and another is the curative way that is to treat the disease [1]. Ayurveda explains that human body is made up of *Dosha, Dhātu, and Mala* [2]. The main function of *Dhātus* is *Dharana* and *Poshana* of the *Sharira*. [3] *Asthi Dhātu* is fifth among seven *Dhātus*. The *Asthi* is known as kernel of whole body as it provides structural shape and support. Function of *Asthi Dhātu* is compared with the hard core of bark of the tree, [4] without *Asthi* human body would have just been an amorphous bolus of soft tissue. Hence, *Asthi Dhātu* can precisely be termed as the framework on which man can stand tall. Any upheaval in equilibrium of *Dhātus* leads to disease. Ayurveda comprises many concepts are important to understand pathogenesis of disease and adaptation of treatment. *Acharya Vagbhata* has contributed the unique concepts *Ashraya-Ashrayi Bhava* to elaborate the inter-dependency of *Dosha* and *Dhātu*, as *Vata* resides in *Asthi Dhātu* & *Sweda, Rakta* resides in *Pitta*, and other *Dathu* & *Mala* resides in *Kapha* in intimate relation. [5] *Doshas* are only and direct responsible factors for genesis of disease. 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 disease. According to principle of *Ashraya - Ashrayi Bhava*, *Asthi Dhātu* is the seat of *Vata Dosha*. *Asthi* and *Vata* are inversely proportional to each other regarding *Vridhhi* and *Kshaya*. *Vridhhi* of *Vata Dosha* leads to *Kshaya* of *Asthi Dhātu*. *Asthi Kshaya* is a condition in which there in *kshaya* of *Asthi Dahtu*. It is state where the functional capacity of *Asthi* is compromised due to decrease in its *Guna, Karma* and structure of

Asthi. We find many people today suffering from bone disorders which has hampered their living. It is necessary to understand the relationship between *Asthi Dhātu* and *Vata Dosha*.

AIM AND OBJECTIVES: To evaluate literary data available on *Ashraya-Ashrayi Bhava* w.s.r. to *Asthi Kshaya janya Vata Vriddhi*.

STUDY TYPE: - Conceptual literary search.

MATERIALS AND METHODS: -

Ayurvedic texts mainly *Charak Samhita, Sushrut Samhita, Ashtang Hridaya, Ashtang Sangraha, Shabda Kalpa Dhrama* and their commentaries, websites and articles related to the topic were reviewed to collect the literary material:

LITERARY REVIEW

➤ Explanation of word *Asthi Kshaya*

The word *Asthi Kshaya* is composed of two words *Asthi* and *Kshaya*. The word *Asthi* is derived from the root '*As'+kthin*' meaning "To stay" or in the sense of "stability". [6] The definitions of *Asthi* are '*asyate kshipyateyat*', '*asyateiti asthi*', *mamsabhyantarasthah-sharirastha Sapta dhatvantargata dhatuvisheshaha* [7] That which is present in its own state for a long time is called *Asthi*. *Acharya Sushruta* mentions that *twacha, mamsa* etc. tissue get destroyed soon (after death), but *Asthi* persists in its own state for a long time. Hence, it is called as the *sara* of the *Sharira*. Similarly, the definitions of *Kshaya* are '*kshiyate anena iti kshaya*' *kriya kshayakarawat tu Kshaya ityucyatebudhaihi, 'kshaya Vyadhi Visheshana'*. [8] That which decrease is called as *Kshaya* or the *kriya* which cause the decrease either qualitatively or quantitatively is known as *Kshaya* and it is a *Vyadhi Visheshana*. So, the combine meaning of *Asthi Kshaya* is decrease in bone tissue.

Ayurveda concept about *Asthi Dhātu utpatti and Poshana:* -

Formation of *Asthi Dhātu* takes place in the early embryonic stage i.e., in *garbhavastha*

and after birth; it is nourished by *Ahararasa* just like any other *Dhatu*. Precursor of *Asthi Dhatu* (*Poshak Asthi*) is formed at the time of formation of *Medo Dhatu*. *Asthidhatvagni* transforms nutrients of *Asthi* present in *Ahararasa* in *Asthivahastrotas* into *poshya Asthi Dhatu* and *Mala* of *Asthi Dhatu* i.e., *kesh*, *Loma*, and *smashru*, *updhatu* (*Danta*) and the formation of *poshak majja Dhatu* [9]. There are innumerable products which nourish *Asthi Dhatu*, like *Godhuma*, *Go-dugdha*, *Go-Ghrita*, etc. which are *snigdha* in quality. *Ruksha*, *kathin* products are also termed as *Asthi dhatu Poshak*, but these *poshakansa* are carried to *poshak Asthi Dhatu* with the help of *snigdha* attribute of *Meda Dhatu*.

Panchabhautik Composition of Asthi Dhatu:

- *Prithvi* and *Vayu mahabhoot* are predominant [10] **Akash**-porous cavity inside bone, **Vayu** - flow of blood, nutrients etc, **Agni** - conversion of cartilage into bone, **Jala**-bone marrow, **Prithvi** - constitution of bone.

Asthi Dhara Kala: According to *Dalhana*, *Purishdharakala* and *Asthidharakala* are the same. [11]

Functional similarities between these two can be understood as -Both are the sites of *Vata Dosh*. *Purish Vikriti* and *Agnivikriti* for eg. *Malavishtabha*, *Grahani* etc. are relatively common in *katishula*, *Sandhi sula* and *Asthi-shula*. *Basti chikitsa* is the line of treatment of *Asthi* disorders and root of administration of *Basti* is *Pakvashaya*.

Asthi Dhatu Guna and Karma: *Asthi* is *guru* (Heavy), *khara* (rough), *kathina* (hard), *sthula* (bulkiness), *sthira* (stable) and *murtimad* [12]. Its function is *deha dharana* (provides structural framework to the body), *Majja*

pushti (nutrition to bone marrow) and is the seat of *vata*. [13]

Asthi Kshaya Lakshanas: *Asthi Kshaya* symptoms mentioned in Different *samhita* are - *Asthi shoola*, *kesha-loma-nakha-smashru-danta Vikara* and *paata* (disorders of hair, nails, teeth) *sandhi shaithilya*, *rukshata Asthi toda*, *srama* (feeling tiredness without work). [14,15,16]

Nidanas for Asthi Pradoshaya Vikaras: -Two types of *Nidanas* i.e., *Samanya* and *Vishesa Nidana* are described in *Samhita* which are follows: -

Samanya Nidhana [17]

1. *Dosha Guna Sama Ahara* and *Vihara*
2. *Dhatu Viguna Ahara* and *Vihara*
3. *Ritu Viguna Ahara* and *Vihara*

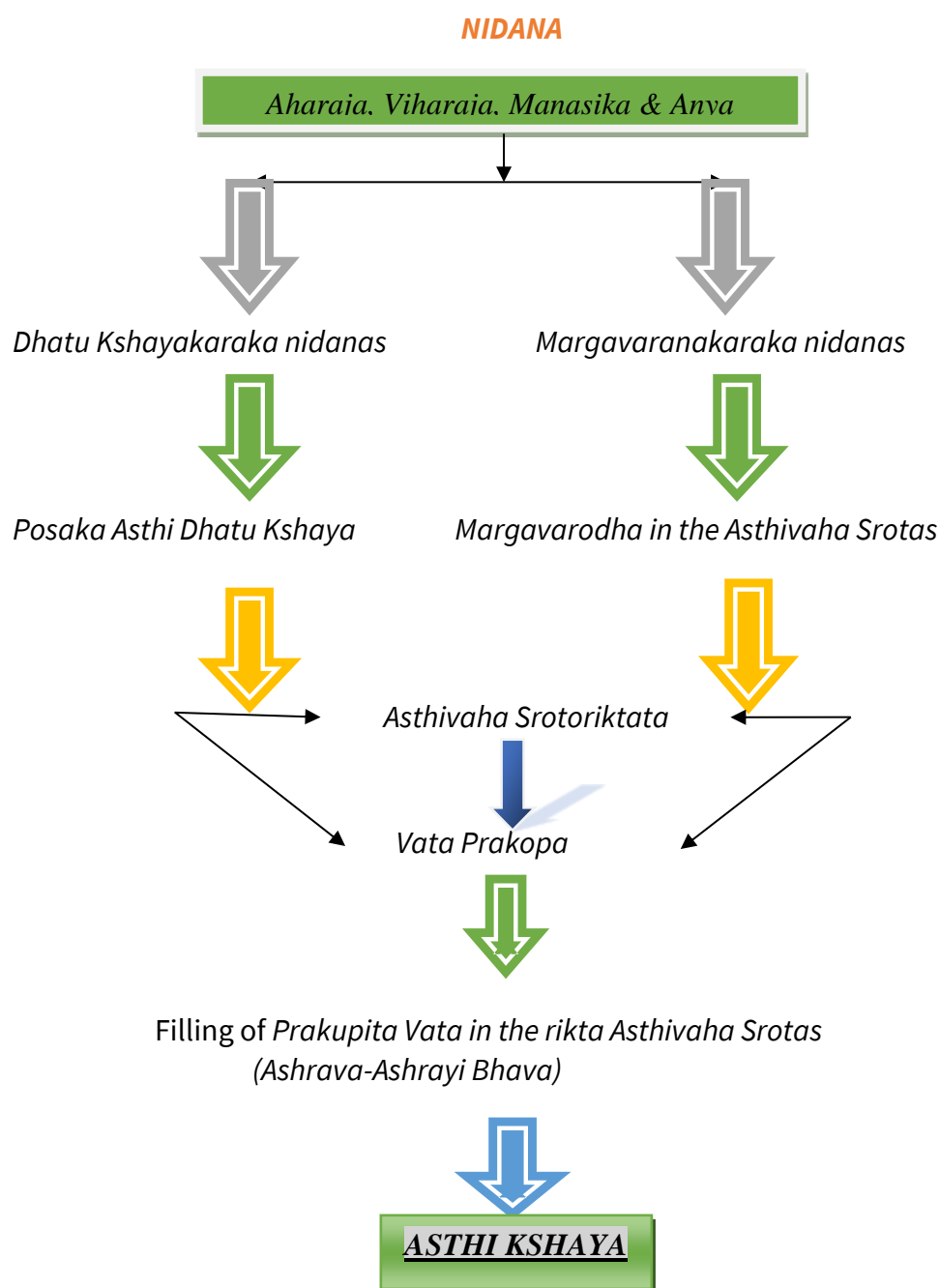
Vishesa Nidhana [18]

- In *Charak Samhita* some specific *Nidanas* are mentioned for *Asthi Pradoshaja vikaras* like

- *Ativayama*
- *Atisankshobha*
- *Ativighattana*
- *Vatala Ahara* and *Vihara*

These above-mentioned *Nidana* leads to *Agni Dushtu* and is the cause of production of abnormal *Asthi Dhatu*. In such conditions if the patient continues the intake of causative factors [*Nidana Sevana*], there will be excessive vitiation of *Doshas* as they have been already vitiated earlier. These excessive vitiated *Doshas* when lodges in *Asthi Dhatu*, the manifestation of *asthi pradosaja Vikara* takes place at various site in the body according to *Sthana dusti* or *khavaigunya*.

- Mental factors and *kala* (age factor) also play a vital role in the pathogenesis of *Asthi Kshaya*. Thus, there is no single pathogenesis mechanism leading to *Asthi Kshaya*.

Flow chart1. Showing *Samprapti* of *Asthi Kshaya***Vata Dosh**

Definition: - The word *Vata* is derived from '**VA**' **Dhatu** which indicates *Gati* any movement or **Gandha** smell. So, the element in the body which performs all the movement is termed as *Vata*.

Panchabhautikatwa: - *Vayu* and *Akash*

Synonyms: - **Maruta**, *Anil*, *Pavana*, *Sameerana*, *Prabhanjana*, *Matarishwa*, *Sadagati*, *Shwasana*.

Sthana: - The main site or seat or the location of the *Vata Dosh* is *Pakvashaya*. It is the place where normal *Vata Dosh* is originated after the completion of digestion.

Pakvashaya: This is the last part of intestine, in *Pakvashaya* region *Vata dosha* is generated during the last stage of digestion that is *katu Awasthapaka*.

Kati: It is the waist region in the body. It is made up of union of many bones.

Sakthi: Thighs are also a location of *Vata*.

Shrotra: Vata Dosha is also located in ears as well as in *srotraendriya*.

Asthi: *Asthi* means bones. These are *parthiva* in nature. But these are porous internally. This porosity is filled or packed by *Majjadhatu*.

Sparshanendriya: This is the skin or *Twak* which covers the whole body as well as different organs.

Vata Guna: *Chala, Ruksha, Laghu, Sheeta, Khara, Sookshma, Parush, Vishada* [21]

Vata Prokopa Karana: *Vyayam* (Excessive Exercise) *Apatarpana* (Fasting in excess) *Prapatana* (fall, injury) *Bhanga* (fractures) *Kshaya* (Depletion of tissues), *Jaagarat* (awaking) *Veganam cha Vidharant* (Suppression of natural body urges) *Atisuchi* (Excessive Administration of cleansing procedurs like *Panchakarma*) *Shaityadi* (Excessive consumption of cold foods and activities) *Traasaat* (fear) *Ruksha* (Excessive consumption of dry foods, *kshobha* (irritation), *kashaya* (Excessive consumption of astringent foods), *Tikta* (Excessive consumption of bitter foods), *katu* (Excessive consumption of pungent foods), *Vari-ghanagame* (cloudy and rainy season) *Parinate anne* (After the digestion of food.) *Aparahne* - Evening [22, 23]. Because of above

mentioned factors, the aggravated *Vayu*, while filling up the channels of circulation which are empty or have become weak in quality because of the lack of unctuousness etc. produces different kinds of ailments affecting the whole body or a part of body.

Lakshanas of Vata Vriddhi: Symptoms of *Vata Vriddhi* are roughness in speech (*Vakparushya*), emaciation, (*karshya*), *karshnya* (Black discoloration), *Gatrasphurana* (twitching in body) *ushna kamita* (desire for warm food and drink) *Nidranasha* (loss of sleep), *Alpabaltwan* (decrease in strength), *Gadhavarchastwan* (Hard stool) *Aatopa* (gurguling sound), *Adhmana* (distension of Abdomen), *kampa* (tremors), *Asthi-shula* (pain in bones), *Dinya* (Depressed), *Bhaya* (fear), *Shoka* etc. [24,25]

Ashraya Ashrayi Bhava

Relationship between Dhatus and Doshas -

As Acharya Vagbhata mention *Ashrya Ashrayi Bhava* of *Vata Dosha* and *Asthi Dhatu*. According to this principle all *Dhatus* gives *Ashraya* to *Doshas*.

Ashraya: - *Ashraya* (abode) means a residing place on which anything depends.

Ashrayi: - *Ashrayi* means resting with and depends on or that which takes shelter in abode.

<i>Ashrayi</i> (Resident)	<i>Ashraya</i> (Abode)
<i>Vata Dosha</i>	<i>Asthi Dhatu</i>
<i>Pitta Dosha</i>	<i>Sweda</i> (Sweat), <i>Rakta</i> (Blood)
<i>Kapha Dosha</i>	<i>Rasa</i> (Lymph, Plasma), <i>Mams</i> (Muscle), <i>Meda</i> (Fat), <i>Majja</i> (Bone Marrow), <i>Shukra</i> (Semen), <i>Mutra</i> (Urine), <i>Pureesha</i> (Feces)

Doshas are the functional components of the body. They are constantly moving from one place of the body to the other coordinating the different life activities. But they too need some place from where they can operate or move around. *Doshas* have found their places in these *Dhatus* which forms their *Ashrayas*.

Vata Dosha is predominant in *Vayu* and *Akasha Mahabhoot*, whereas *Asthi Dhatu* is *Prithvi* and *Vayu*. Also, *Akash Mahabhoot* is present in bones in the form of sinuses or cavity [26]. If there is alteration in volume of *mahabhoot*, it leads to imbalance in *mahabhoot* constitution of *Asthi Dhatu*. The

drug which causes increase of *Ashraya* should also affect the increase of *Ashrayi*. If *Kshaya* of *Dhatu* is there then *Brihmana* is advice. If *Dhatu vridhhi* is there then *langhana* is advice. But this principle is inversely proportional in *Vata Dosh* and *Asthi Dhatu* [27]. It means that *Vridhha Vata* has tendency to abide *Asthi*. But it has no capacity to increase *Asthi*. On the Contrary *Vridhha Vata* decrease and deteriorates the *Asthi Dhatu* and causes *Asthi Dhatu Kshaya Janya Roga*. Aggravation of *Vata* is the main factor responsible for *Asthi Kshaya*. It may follow two patterns one is from *margavarana* and another is from *dhatu kshaya*[28].

DISCUSSION:

According to *Ayurveda*, like all tissues of the body, the bones and bone marrow tissues are also formed from [29] –

- The nutritional essence derived from *Aahara rasa* i.e., nutritional juice.
- From their precursor tissue in the Ayurvedic chronology of formation of tissues i.e., *dhatu poshana karma*.

The *Asthivaha srotas* i.e., channels responsible for bone tissue formation lay in fat tissue (*Medodhatu*) and hip bones (*Jaghana*). This is because according to *Ayurveda* chronology, bones are formed by their precursor tissue i.e., fat tissue. The hip bones and the pelvis seem like holding the entire upper skeleton and the lower limb bones. Therefore, they may be considered as roots of bone formation. Thus, bone tissue is formed from ‘the portions of fat tissue that take part in nurturing and formation of the bone tissue’. If there is deficit functioning and reduced strength of *medodhatvagni* i.e., tissue fire of fat, the bone will be formed inadequately. The weak ‘fat tissue fire’ will not take part in the proper formation of bone. As a result, lot of fat tissue is formed. This leads to deficit formation of all tissues and excessive formation and deposition of fat in the body. This will eventually impact bone

formation also. Similarly, accumulation of *Ama* and many intermediate products of tissue metabolism in fat tissue and other channels occurs. This also leads to deficit bone formation. This shows that an impairment of fat metabolism and consequent block of bone forming channels leads to deficit formation of bone. This may also lead to formation of weak and immature bone tissue. The bone health will deteriorate. All these events will lead to manifestation of *Asthi kshaya*. If bone precursors are not formed adequately due to deficit ‘fat tissue fire’, the ‘bone tissue fire i.e., *Asthi dhatvagni*’ may get exacerbated through chain of formation, as a reflex or feedback mechanism. *Vata dosha* contributes largely for occurrence of *Asthi* related diseases because of unique relationship of *Vata* and *Asthi*. *Asthi kshaya* is caused mainly due to *Vatakara Aahara* and *Vihara*, also decreased intake of nutrients to *Asthi dhatu*, when left uncontrolled will lead to other complications like *danta nakha bhanga*, *asthi shoola*, *sandhi shathilya* etc and diseases like *asthi saushirya (bhagna)*, *asthi vrana* etc.

CONCLUSION:

In a condition of normalcy and health, the relationship is favourable (compatible). The *Doshas* do not harm their own houses i.e., the *Dhatu*s and *Malas* (*Aasharyas* or viscera made up of *Dhatu*). But when the *Doshas* get vitiated due to many contributing factors like incompatible food, erratic lifestyle, stress, not properly following the *dincharya* (daily regimen) *ritucharya* (seasonal regimen), *sadvritta* and *sadachara*, geographic and climatic variations etc. They tend to contaminate and vitiate the *Dhatu*s. The *Doshas* tend to attack the weaker and susceptible *Dhatu*s and damage them. The channels of the transport system in the body will be blocked and damaged, the protective system and immunity of the body fails. The body and mind become susceptible to many

diseases. The knowledge of *Aashraya* and *Aashrayi* will help us to plan effective treatment protocol. It includes isolating the morbid *Doshas* from the *Dhatu*s and flushing them away from the body. Through procedure like *Deepana* (Enhancers of metabolism) *Paachana* (digestants), *Snehana* (oleation) and *Swedana* (sudation) etc. Hence 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.

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Source of Support: None declared

Conflict of interest: Nil

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