Overview of Leena Dosha and Sthambita Dosha

Shwetarani¹, Saranya K², Nandesh Mohan P³

¹Final Year Post Graduate Scholar, Department of Roga Nidana and Vikruti Vijnana, Sri Dharmasthala Manjunatheshwar College of Ayurveda and Hospital, Hassan, Karnataka, India.
²Assistant Professor, Department of Roga Nidana and Vikruti Vijnana, Sri Dharmasthala Manjunatheshwar College of Ayurveda and Hospital, Hassan, Karnataka, India.
³Associate Professor and HOD, Dept. of Roga Nidana and Vikruti Vijnana, Sri Dharmasthala Manjunatheshwar College of Ayurveda and Hospital, Hassan, Karnataka, India.

ABSTRACT

In Ayurveda Doshas are responsible for both health and disease in an individual. To cause any disease the Doshas should get vitiated. Doshas plays a major role in Dosha, Dhatu and Mala, as Doshas vitiate Dhatu and Mala leads to different Avastha of the Doshas. Diseases are manifested based on Avasthas of Doshas like Vridhhi, Kshaya, Prakopa, Upasthita Doshas. Similarly, the concept of Leenadosha and Sthambitadosha where the Leenadosha are said to be hidden or concealed or not completely seen hence they do not manifest Vyadhi, unless it attains favorable condition to manifest itself and Sthambitadosha is one among the Doshavastha where the Doshas are immovable and it becomes stiff by obstructing the normal Gati of the other Doshas. There comes the importance of understanding the concept of Leenadosha and Sthambitadosha in detail for better diagnosis, treatment, and prevention.

Key words: Doshavastha, Leenadosha, Sthambitadosha

INTRODUCTION

Leena the word indicates “Asamyak darshita”¹ that means clung or pressed closely together or attached or merged, “Anutklishtam”² meaning hidden or not completely seen, “Shlishtam”³ that is attached to the Srotas. Leenadosha is Ekadashashrita / Anutva and Dhatvantarashrita. Leenadosha is the stage or Avastha of the Doshas being attached or concealed in the Dhatu and settled in one place. Due to etiological factors along with other favorable condition, the symptoms of the disease are least expressed or not even expressed. The nature of Doshas changes and disease manifest, depending on the Vyadhikshamatva. Doshas reside in the Dhatus until the availability of favorable conditions (Kala, Bala) to manifest a Vyadhi like Beeja remaining deep seated in Bhoomi until the appropriate Rutu, Kshetra and Ambu. In the Sneha Purvaka Sweda Phala the Leena Doshas get expelled out in Dravibhuta form which are adhered in the Sukshma Srotas.⁴

Similarly, the concept of Sthambitadosha. The meaning of the word Sthamba is “Dandavat Sthabdata”⁵ which mean stiff and “Nischalikaranam”⁶ that is immovable and to arrest and “Nishkriyatvat.”⁷ Sthambita Dosa is also one type of Doshavastha, were the Gati of the Dosa is hampered.

AIMS AND OBJECTIVES

Understanding the concept of Leenadosha and Sthambitadosha in pathogenesis.

MATERIALS AND METHODS

Understanding and analysis of the concept of Leenadosha and Sthambita Dosa from various Samhitas
**DISCUSSION**

**Leena Dosha** in different disease

1. **Jwara**

   - It is difficult to remove the juice from an unripen fruit and if removed causes the destruction of the fruit, similarly in *Taruna Jwara the Doshas* are in *Anupasthitha Avastha*[^8] i.e., the vitiated Doshas do not manifest its *Lakshanas* completely. Likewise, administration of *Vamana* in *Taruna Jwara* worsens the condition and causes *Vyadhis* like *Hridroga*, *Shwasa*, *Anaha* and *Moha*.

   - In the concept of *Vishamajwara*, *Acharya Sushruta* explains that the *Vishama Jwara* never leaves the body i.e., “*Na Kadachit Vimunchati*”[^9], there by the *Shareera* remains in *Glani*, *Gowrava*, *Karshayata*. In *Vishama Jwara*, *Dosha* do not manifest *Lakshanas* due to *Alpadosha Avastha* as well as *Leena Avastha*, that is with the “*Samatikranta of Vega*” (pacification of Vega) the *Lakshanas* seems to be vanished. But due to *Sukshma Guna* and *Anutwra*, *Doshas* take *Sthanasmshraya* within in the *Dhatu* (“*Dhatwantarastha Leenaatwa*”) i.e., in the *Saptakala*, hence the disease does not manifest completely as well as never leave the individual too.

   - According to *Acharya Vagbhata*, in *Vishama Jwara*, there is *Ksheena Avastha of Dosa* and hence they remain *Sukshma (Leena)* in *Rasadi Dhatus* and thereby manifest *Lakshana* such as *Krusha*, *Vivarnata* and *Jadyata* etc.[^10]

2. **Apasmara**

   *Acharaya Charaka* explained in *Apasmara the Doshas* are in *Leenavastha in Hridaya*, *Manovahasrotas*, *Indriya* as well as *Buddhi*. When they get exposed to *Nidanas* like *Kama*, *Krodha*, *Bhaya*, *Lobha*, *Moha*, *Harsha*, *Shoka*, *Chinta* and *Udwegadi* leads to episodic attack of seizure and expressed as *Lakshanas*.[^11] In *Apasmara*, *Vamana*, *Virechana*, *Basti*, *Teekshna Nasya* and *Anjana* etc. are advised to remove the *Dosha* which does *Avarana to Hridaya*, *Srotas* and *Manas*.

3. **Udara Roga**

   In the treatment of *Jatodaka* or *Sannipatodara*, *Visha Prayoga* is mentioned. The *Leena Dosha* is present in *Sthira Dhatu and Vimargagami Doshas*. By the *Aashu* and *Pramathi Guna* of *Vish* it does the *Sanghata* of the *Doshas* and expel it out.[^12]

4. **Grahan Roga**

   *Charaka Chikitsasthana in Grahani Roga Adhyaya* mentions about understanding of the word *Leena*, *Vileenam Ghritavad* i.e., the frozen ghee when exposed to heat get melted, indicating the quality that is *Leena in Ghrita*.[^13]

   Whereas, *Leena Avastha* is when the *Doshas* are in *Anutklistha Avastha* in *Pakvashaya*, here *Agnideepaka Dravyas* and *Virechana Aushadhi* are advised to remove the *Leena Doshas*. If the *Aama Rasa* spreads all over the body, then *Langhana* is advised. As the previous medicine if not digested trouble the *Pachakagni*.

5. **Vilambika**

   In *Vilambika Roga the Amadosha* is in *Leena Avastha*, the *Lakshanas* are observed along with *Vata* and *Kapha Anubandha* similar to *Amajeerana*.[^14]

6. **Shwasa**

   In *Shwasa Roga*, there is *Bahudosha Avastha*, hence *Shodhana* i.e., *Vamana* is advised. But after the *Shodhana* the *Dosa* still remain as *Leena in Srotas* and is expelled from the body with the help of *Dhupana Karma*, a procedure *post-Shodhana*. Hence *Dhupana*, after *Vamana* specifically, is suggested to avoid or remove the *Dosa* getting *Leena* in the *Srotas*, thereby supporting Dosa's for complete uprooting.[^15]

7. **Kushta**

   In *Kushta Chikitsa*, *Rogi* is advised for repeated *Shodhang*[^16] such as *Vamana* every 15 days, *Virechana* every 30 days, *Raktamokshana* every 6 months and *Nasya* every 7 days indicating though the *Lakshana* pacify, the *Dosa* remain deep in *Dhatus* and hence manifest the *Lakshana* with the favorable condition. Hence indicating the *Chikitsa* for *Leena Dosa* as...
repeated Shodhana and following regular Pathya-Apathya

**Sthambita Dosha in various diseases**

1. **Vishama Jwara**

Administration of the Kashayarasa in Taruna Jwara, does not allow the Dosha to undergo Paka even after a long time. Because the Kashaya make the Doshas "Baddha" immobile which neither comes out of the body nor does the Pachana of Kashayarasa. This can be considered Sthambita Dosha Avastha, leading to onset of Vishama Jwara. so, the Kashaya can be given from the 7th day of the onset of Jwara. Kashaya Rasa not only does the Mala Avarodha but also does the obstruction to the Vatadi Dosha. The Sthambita Vatadi Dosha further leads to Vishamajwara. When the Doshas are not in Bahudoshavastha or in Anupasthita Aushra, if treated leads to complication and is very difficult to treat a disease thus on the 7th day Laghu Anna is advised and on 8th day Pachana Sidha Dravyas are advised once Nirama Lakshanas get displayed Doshashamaka Siddha Shamana Kashaya is advised.

2. **Raktapitta**

In Raktapitta, Sthambana is not advised if the person is having Aakshinabolamamsa and Doshas are in Utklishta Avastha also if the person is having good digestive capacity. In contrary, if Sthambana is advised, person will end up in Galagraha, Putinasya, Murcha, Aruchi, Jwara, Gulma, Pleeharoga, Anaha, Kilasa, Mutrakrichra, Kustha, Arshas, Visarapa, Varnasha, Bhagandara and Budhindriya Avarodha if the Doshas are Anutklihshta Avastha, person is Durbala and digestion capacity is hampered Sthambana is contraindicated.

3. **Atisara**

Atisara that is caused due to Ama, it is advised to avoid Songraha Aushadi initially, as it causes Vibadhata of Dosha If not followed, it leads to various diseases such as Dandakolasaka, Adhmana, Grahanidosa, Arshoroga, Shotha, Panduroga, Pleehavriddi, Kushtha, Gulma, Udararoga and Jwara. In Atisara if the Doshas are Swayam Utkleshita and Swayam Pravrutta Sthamobana is not advised. If the Doshas are moving out with difficulty then Haritaki Churna is advised for easy expulsion of Doshas.

4. **Vatavyadhi**

In Vatavyadhi Chikitsa, Charaka explained about the treatment for Vatavyadhi i.e., “Kevala Nirupasthmadou Snehairupachret” in this Charaka has given the understanding of the concept by differentiating the treatment for Shuddhavata Vyadhi Chikitsa (Avarana Rahita Vatavyadhi) i.e., Dhatukshayajanya Vatavyadhi hereafter conferring to this concept Avarana can be taken as cause for Sthambita Dosha.

**CONCLUSION**

Ayurveda though always is tagged as only holistic has hidden and unique concepts that makes the physician to understand diseases completely and precisely. Significance of Leenadosha and Sthambita Dosha can be understood in diagnosis from the context of Apasmara, Vilambika, Raktapitta, Atisara, prognosis from Taruna Jwara, Vishama Jwara, treatment of Udararoga, Grahani, Shwasa, Kusha, Vatavyadhi. One among such concept is Leena as well as Sthambita Dosha. These are the concept explained by Acharyas while detailing the Vyadhi Samprapti, that has key role to play in diagnosis, prognosis as well as for treatment.

**References**

1. Joshi VS, Joshi NH. Ayurveda Shabdakosha. Maharashtra Sahitya Academy, Mumbai; 706.
2. Joshi VS, Joshi NH. Ayurveda Shabdakosha. Maharashtra Sahitya Academy, Mumbai.
5. Joshi VS, Joshi NH. Ayurveda Shabdakosha. Maharashtra Sahitya Academy, Mumbai.
Shwetarani et al. Overview of Leena Dosha and Sthambita Dosha

ISSN: 2456-3110

REVIEW ARTICLE October 2023


How to cite this article: Shwetarani, Saranya K, Nandesh Mohan P. Overview of Leena Dosha and Sthambita Dosha. J Ayurveda Integr Med Sci 2023;10:182-185. http://dx.doi.org/10.21760/jaims.8.10.28

Source of Support: Nil, Conflict of Interest: None declared.