



ISSN 2456-3110

Vol 8 · Issue 10

October 2023

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

**Indexed**

## Overview of *Leena Dosh* and *Sthambita Dosh*

Shwetarani<sup>1</sup>, Saranya K<sup>2</sup>, Nandesh Mohan P<sup>3</sup>

<sup>1</sup>Final Year Post Graduate Scholar, Department of Roga Nidana and Vikruti Vijnana, Sri Dharmasthala Manjunatheshwar College of Ayurveda and Hospital, Hassan, Karnataka, India.

<sup>2</sup>Assistant Professor, Department of Roga Nidana and Vikruti Vijnana, Sri Dharmasthala Manjunatheshwar College of Ayurveda and Hospital, Hassan, Karnataka, India.

<sup>3</sup>Associate 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 *Doshavstha* 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*”<sup>[1]</sup> that means clung or pressed closely together or attached or merged, “*Anutklishtam*”<sup>[2]</sup> meaning hidden or not completely seen, “*Shlishtam*”<sup>[3]</sup> that is attached to the *Srotas*. *Leenadosha* is *Ekadeshashrita* / *Anutva* and *Dhatvantarashrita*. *Leenadosha* is the stage or *Avastha* of the *Doshas* being attached or concealed in the *Dhatu*s 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 *Dhatu*s 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*.<sup>[4]</sup>

Similarly, the concept of *Sthambitadosha*. The meaning of the word *Sthamba* is “*Dandavat Sthabdata*”<sup>[5]</sup> which mean stiff and “*Nischalikaranam*”<sup>[6]</sup> that is immovable and to arrest and “*Nishkriyatvat*.”<sup>[7]</sup> *Sthambita Dosh*a is also one type of *Doshavastha*, were the *Gati* of the *Dosh*a 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 Dosh*a from various *Samhitas*

#### Address for correspondence:

Dr. Shwetarani

Final Year Post Graduate Scholar,  
Department of Roga Nidana and Vikruti Vijnana, Sri  
Dharmasthala Manjunatheshwar College of Ayurveda and  
Hospital, Hassan, Karnataka, India.

E-mail: shwetarani14a2652@gmail.com

Submission Date: 13/08/2023 Accepted Date: 21/09/2023

#### Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: 10.21760/jaims.8.10.28

## DISCUSSION

*Leena Doshā* in different disease1. *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*<sup>[8]</sup> 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*”<sup>[9]</sup>, 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 *Anutwa*, *Doshas* take *Sthanasamshraya* within in the *Dhatu* (“*Dhatwantarastha Leenatwa*”) 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 *Dosha* and hence they remain *Sukshma (Leena) in Rasadi Dhatus* and thereby manifest *Lakshana* such as *Krusha*, *Vivarnata* and *Jadyata* etc.<sup>[10]</sup>

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*.<sup>[11]</sup> 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 Doshā* is present in *Sthira Dhatu* and *Vimargagami Doshas*. By the *Aashu* and *Pramathi Guna* of *Visha* it does the *Sanghata* of the *Doshas* and expel it out.<sup>[12]</sup>

4. *Grahani 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*.<sup>[13]</sup>

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 *Amajeerna*.<sup>[14]</sup>

6. *Shwasa*

In *Shwasa Roga*, there is *Bahudosha Avastha*, hence *Shodhana* i.e., *Vamana* is advised. But after the *Shodhana* the *Dosha* 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 *Dosha* getting *Leena* in the *Srotas*, thereby supporting *Dosha's* for complete uprooting.<sup>[15]</sup>

7. *Kushta*

In *Kushta Chikitsa*, *Rogi* is advised for repeated *Shodhana*<sup>[16]</sup> 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 *Dosha* remain deep in *Dhatus* and hence manifest the *Lakshana* with the favorable condition. Hence indicating the *Chikitsa* for *Leena Doshā* as

repeated *Shodhana* and following regular *Pathya-Apathya*

### **Sthambita Doshā in various diseases**

#### **1. Vishama Jwara**

Administration of the *Kashayarasa* in *Taruna Jwara*, does not allow the *Doshā* to undergo *Paka* even after a long time. Because the *Kashaya* make the *Doshas* “*Baddha*”<sup>[17]</sup> immobile which neither comes out of the body nor does the *Pachana* of *Kashayarasa*. This can be considered *Sthambita Doshā Avastha*, leading to onset of *Vishama Jwara*. so, the *Kashaya* can be given from the 7<sup>th</sup> day of the onset of *Jwara*. *Kashaya Rasa* not only does the *Mala Avarodha* but also does the obstruction to the *Vatadi Doshā*. The *Sthambita Vatadi Doshā* further leads to *Vishamajwara*. When the *Doshas* are not in *Bahudoshavastha* or in *Anupasthita Avstha*, if treated leads to complication and is very difficult to treat a disease thus on the 7<sup>th</sup> day *Laghu Anna* is advised and on 8<sup>th</sup> 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 *Aakshinabalamamsa* 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*<sup>[18]</sup> if the *Doshas* are *Anutklishta 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 *Sangraha Aushadi* initially, as it causes *Vibadhata* of *Doshā* If not followed, it leads to various diseases such as *Dandakalasaka*, *Adhmana*, *Grahanidosha*, *Arshoroga*, *Shotha*, *Panduroga*, *Pleehavridhi*, *Kushta*, *Gulma*, *Udararoga* and *Jwara*.<sup>[19]</sup> In *Atisara* if the *Doshas* are *Swayam Utkleshita* and *Swayam Pravrutta Sthambana* 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*”<sup>[20]</sup> 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 Doshā*.

### **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 Doshā* can be understood in diagnosis from the context of *Apasmara*, *Vilambika*, *Raktapitta*, *Atisara*, prognosis from *Taruna Jwara*, *Vishama Jwara*, treatment of *Udararoga*, *Grahani*, *Shwasa*, *Kushta*, *Vatavyadhi*. One among such concept is *Leena* as well as *Sthambita Doshā*. 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.
3. Joshi VS, Joshi NH. *Ayurveda Shabdakosha*. Maharashtra Sahitya Academy, Mumbai.
4. Agnivesha, *Charakasamhita* with Chakrapani *Ayurveda Deepikavyakhya*. Varanasi; Chaukambha Orientalia. *Chikitsa Sthana* – 3/68, 404.
5. Joshi VS, Joshi NH. *Ayurveda Shabdakosha*. Maharashtra Sahitya Academy, Mumbai.
6. Joshi VS, Joshi NH. *Ayurveda Shabdakosha*. Maharashtra Sahitya Academy, Mumbai.
7. Joshi VS, Joshi NH. *Ayurveda Shabdakosha*. Maharashtra Sahitya Academy, Mumbai.

8. Agnivesha, Charakasamhita with Chakrapani Virachita Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana – 3/147, 410.
9. Sushruta Samhita of Sushruta with the Nibandhasangraha Commentary of Sri Dalhanaacharya and the Nyayachandrika Panjika of Sri Gayadasacharya. Varanasi; Nidanasthana, Chaukambha Orientalia. Uttarantra 39/64-65, 676.
10. AstangHridaya of Vagbhata, with the commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri. Chaukambha Surbharti Prakashan. Nidanasthana 2/66, 461.
11. Agnivesha, Chakrasamhita with Chakrapanivicharita Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Nidanasthana 8/4, 226.
12. Agnivesha, Charakasamhita with Chakrapanivirachita Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana 13/176-183, 499.
13. Agnivesha, Charakasamhita with Chakrapani Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana 15/35, 515.
14. AstangaHridaya of Vagbhata, with the commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri. Chaukambha Surbharati Prakashan. Sutrasthana 8/28, 153.
15. Agnivesha, Charakasamhita with Chakrapani Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana 17/77, 536.
16. Sushruta Samhita of Sushruta with the Nibandhasangraha Commentary of Sri Dalhanaacharya and the Nyayachandrika Panjika of Sri Gayadasacharya. Varanasi; Chaukambha Orientalia. Chikitsasthana 9/43, 446.
17. Agnivesha, Charakasamhita with Chakrapani Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana 3/161-162, 412.
18. Agnivesha, Charakasamhita with Chakrapani Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana 4/25-28, 430.
19. Agnivesha, Charakasamhita with Chakrapani Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana 19/15, 550.
20. Agnivesha, Charakasamhita with Chakrapani Ayurveda Deepikavyakhya. Varanasi; Chaukambha Orientalia. Chikitsa Sthana 28/75, 620.

**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.

\*\*\*\*\*