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Concept of *Leena Dosh*a and its Management

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ABSTRACT

Diagnosis and understanding of diseases are of prime relevance in the field of medicine. Different principles and methods are mentioned in classical texts to reveal the mechanism of the disease. One of the most important concepts is *Leena Dosh*a in the manifestation of disease. During the pathogenesis of the disease, the *Dosh*a will undergo various *Avastha* one such important *Avastha* is *Leena Dosh*a *Avastha* which is mostly considered a latent phase of the disease, if the physician understands the concept of *Leena Dosh*a *Avastha* physician can easily subside the disease by the proper plan of treatment. The following article "Concept of *Leena Dosh*a and its Management" is reviewed through Ayurvedic classics along with its relevance in clinical practice.

Key words: *Leena Dosh*a, Latent phase, *Avastha*.

INTRODUCTION

Apart from these basic principles like *Panchamahabhootas*, *Tridosha*, *Saptadathu*, and *Trimala* that sustain life in balance and manifest morbidity when under imbalance, there are interesting concepts that wing under them for the manifestation of a disease. One of the least discussed or focused is the concept of *Leena Dosh*a in the reflection of a disease. In this context, understanding the term *Leena* is very much needed.

"*Leena*" as the word indicates the meaning "merged" (~*Antarbhava*), Concealed (~*Lukkayita* Hidden), or to some extent "Attached" (~*Sanga*).^[1] So literally "*Leena Dosh*a" indicates - when *Dosh*a is attached or merged or concealed separately or combined form with *Dhatu*s

(*Dushya*), so that the vitiation is there but the symptoms of the disease are least expressed or not even expressed (*Dosh*a *Prabhava* is there but its symptoms are not expressed). In this *Avastha* *Dosh*as are in a dormant phase and cannot fulfill the steps of *Samprapti* for the manifestation of the disease, they will wait for favorable conditions to express the *Lakshana*. Present article focuses on the definition, characteristics, concept, and etiological factor of *Leena Dosh*a along with its clinical implementation in various diseases for diagnosis and management purposes.

AIM AND OBJECTIVES

1. To review definition, characteristics, Understanding and etiological factor of *Leena Dosh*a.
2. To study *Leena Dosh*a *Avastha* in various diseases.
3. To evaluate possible Ayurvedic therapeutic aspects for *Leena Dosh*a.

MATERIALS AND METHODS

Information for present study is compiled from classical texts of Ayurveda with commentary and variety of scientific search databases. Articles and classical texts studied in detail to synthesize qualitative review regarding concept of *Leena Dosh*a and its management.

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Definition of Leena Dosha

Leena Dosha is a state where the *Doshas* are attached or concealed in *Dhatu*s. The symptoms in such conditions are least expressed or even not expressed. *Leena* can be literally understood as attached, merged, or even secluded.^[1] Technically the term *Leena* means concealed or attached or merged.^[2]

Characteristics of Leena Dosha

Structural and biological form of *Leena Dosha*

1. Adherent at one Place - *Ekadeshastita*^[3]
2. Minutest Form - *Anutva*^[4]
3. Deep concealed inside - *Dathvantarasta*^[5]
4. *Doshas* are not in *Utklishta Avastha*^[6] (active phase/to expel)

Understanding of Leena Dosha

As a seed remains dormant in the soil and germinates at a favourable time, similarly the *Doshas* remain in a dormant condition in the *Dhatu* and get aggravated at a favourable time. These *Dosha* gain strength at an appropriate time and when the power of the inhibiting (disease-preventing) factors has subsided, then the *Tritiyaka* and *Chaturthaka Jwara* manifest.

The *Dosha* loses its strength after manifesting its signs and symptoms of aggravation and gets lodged in its respective places. They again get aggravated and afflict the person with *Jwara*.^[7]

Etiological factor of Leena Dosha

Gati of Dosha - Causes of *Koshtha* to *Sakha Gati*^[8]

- a) **Vyayama (Exercise)** - Due to excessive exercise will cause indignation in *Koshtha*, leading to the *Gati* of *Leena Dosha* from *Koshtha* to *Twaka* and other *Raktatadi Dhatu* i.e., *Sakha*.
- b) **Ushna Dravya Sevana (Intake of hot substances) and Tikshna Dravya Sevana (intake of potent substances)** - Intake of hot and potent Substances cause *Doshas* merged in *Twaka* and other *Raktatadi Dhatu* i.e., *Sakha*.
- c) **Ahita Acharana (faulty behaviour)** - Due to excessive intake of food in large quantities and for

a long duration lead to excessive accumulation of *Aama* in *Koshtha* like water logging.

- d) **Maruta Drutatva (instability of Vata)** - When a small amount of portion of the food poisoning by defects (*Aama*) does not block the passage of *Pitta* by getting absorbed in food-carrying sources, then there is hunger even after indigestion, but that false hunger kills that dull-witted person like poison.^[9] *Vayu* has been adherent on one side.^[10]

Leena Dosha Avastha in various diseases

The pathology of *Leena* can be made out in various diseases.

1. Grahani Roga

In *Grahani Roga* periodically *Doshas* will be in *Anutklishta Avastha* in *Pakvashaya* due to *Agnimandhya*. So, it is advised to give *Deepana Dravayas* to make it in *Pakvaavastha*, then *Virechaka Aushadi* is given to expel the *Doshas*. If *Amarasa Prasaran* has taken place in the whole body then *Laghana* and *Pachana Dravayas* are advised.^[11]

2. Jwara

In the context of *Vishama Jwara*, after the remission due to the following of *Apathy Ahara* and *Vihara*; *Dushta Doshas* are left behind. These *Doshas* would merge with the *Dathus*, when a favourable environment arises the symptoms are manifested at a visible threshold at varying intervals; with remission and relapse.^[12] Due to *Dosha Kshaya*, *Jwara* will manifest in *Alpamatra (Sukshma)* and will get *Leena* in *Rasadi Dhatu* due to which it will cause *Karshya* (lean), *Vaivarnya* (discoloration), *Jadya* (loss of enthusiasm), *Gauravata* (heaviness in the body), etc.^[13]

3. Vilambika

In the case of *Vilambika*, the diseases become recurrent as the *Ama-Avastha* is deeply merged in a state with *Srotas*.^[14] *Amadosha* which is in *Leena Avastha* will cause *Vilambika Roga*. In this condition *Vata* and *Kapha* are *Anubandha* will cause symptoms similar to *Amaajirna*.

4. Shwasa

In *Shwasa* the first line of treatment is *Shodhana Karma* in *Bahudoshavastha* followed by *Shaman Dhoopana*. If the physician skips the *Dhoopana Karma* the *Doshas* will remain inside the body deep-seated and will not show the *Lakshanas* but will wait for favorable conditions that time *Lakshanas* will revert back.^[15]

5. Apasmara

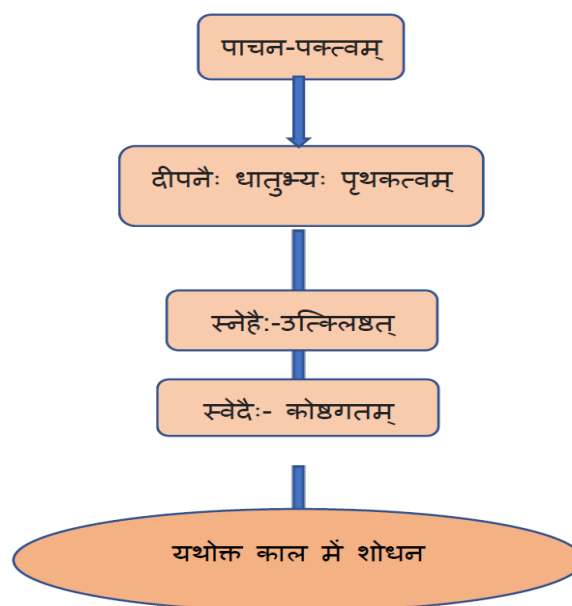
In *Apasmara* the *Doshas* will stay in *Leena Avastha* in *Hridaya*, *Manovahasrotas*, *Indriya* and *Buddhi* when get exposed to *Kamadhi Nidanas* it will lead to an episode of seizure. So here episodic attack of *Apasmara* is termed by *Leena* word.^[16]

Management of Leena Dosha

This phrase explains that during *Leena Dosha Avastha*, *Shodhana Karma* is contraindicated. If physicians conduct *Shodhan Karma* without sound knowledge of *Leena Dosha Avastha*, that can demolish the human body.^[17]

Our classics mention why and how such conditions should be approached. The *Sama Dosha* moving all over the body, when in *Leena Avastha*, i.e., deeply merged or concealed in *Dathus* not feasible to be eliminated through *Shodhana* procedures directly in such instances, if *Shodhana* is performed can lead to the destruction of body tissues. Thus, *Sama Dosha* adhered or concealed in diseases are understood as in *Leena*. This understanding facilitates further intervention. This can be briefed as similar to that of *Aama*, i.e., measures of *Deepana* and *Pachana*, in turn leading to *Pakva Avastha*, then performing *Shodhana*. But if even after treatment *Shesha Doshas* are present - it indicates *Leena Dosha Avastha*, again Proper *Deepana* and *Pachana* have to be performed followed by *Shodhana*, followed by *Rasayana*. *Shodananga Snehana* and *Swedana* are performed as preoperative procedures for *Shodhana* to bring the *Doshas* from *Shakha* to *Koshtha*. It also aids in detaching the *Leena Dosha* from the *Dathus* thereby reducing any further occurrence of diseases – relapse. But, if the treatments are not administered properly, it leads to the

stagnation of *Doshas* (residual *Doshas*). This can seed *Leena Avastha*, ultimately leading.^[18]



Vridhdya, *Vishyandana*, *Paka*, *Srotomukha Visodhana* and *Vayu Nigraha*.^[19]

1. Vridhhi (an excessive increase of Dosha)

Snehana and *Svedana Dravya* increase the *Dosha* by its *Drava*, *Guna* and *Kledana Karma*.^[20] It helps in elimination of *Kapha* and *Pitta* which are having *Drava Guna* and *Dosha* present in liquid *Dhatu* like *Rasa*, *Rakta* and *Mala* like *Mutra*, *Purisha* also get increase. So that easy elimination takes place during *Shodhana Karma*.

2. Vishyandana (liquefaction of Dosha)

Vishyandana means oozing of *Dosha*. *Snehana* and *Svedana Dravya* by their *Drava Guna* first liquefies the *Dosha*, *Svedana Dravya* disintegrates the morbid *Mala* and *Dosha Sanghāta* by its *Tikshna Guna*. *Snehana Dravya* softens the micro channels of the body by its *Snigdha Guna* so that *Dosha* and *Mala* will easily pass through *Srotas* to reach *Koshtha*. *Snehana* and *Svedana Dravya* by virtue of its *Sara Guna* the *Dosha* towards the *Koshtha*. In this way *Snehana* and *Svedana* helps in the movement of *Dosha* towards the *Koshtha*.

3. Paka (digestion of Dosha)

Pachana and *Svedana* increase the *Agni* at all levels i.e., *Jatharagni*, *Dhätvāgni* and *Bhütāgni*. In this way

Svedana helps in digestion *Ama* produced *Jatharagnimandya*, *Dhatvagnimandya* & *Bhutagnimandya*. *Svedana* performs this action by its *Ushna Guna*.

4. *Srotomukha Visodhana* (cleansing of the opening of channels)

Svedana by digesting *Aama* removes obstruction in *Srotas* and it also dilates the *Srotomukha* (opening of channels) in this way *Svedana* helps in the process of *Srotomukha Visodhana*.

5. *Vayosca Nigraha* (controlling of *Vata*)

Snehana and *Svedana* are the main treatment modalities for controlling *Vata*. *Snehana* and *Svedana* pacify *Vata* by *Snigdha* and *Ushna Guna* respectively.

CONCLUSION

During the pathogenesis of the disease, the *Dosha* will undergo various *Avastha* one such important *Avastha* is *Leena Dosha Avastha* which is mostly considered a latent phase of the disease, if the physician understands the concept of *Leena Dosha Avastha* physician can easily subside the disease by the proper plan of treatment.

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