Concept of Leena Dosha and its Management

Ramraj Singh¹, Priyanka Dorage², J. D. Gulhane³

¹²Final Year Post Graduate Scholar, Dept. of Kayachikitsa, Government Ayurved College and Hospital, Nagpur, Maharashtra, India.
³HOD and Associate Professor, Dept. of Kayachikitsa, Government Ayurved College and Hospital, Nagpur, Maharashtra, India.

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 Dosha in the manifestation of disease. 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. The following article “Concept of Leena Dosha and its Management” is reviewed through Ayurvedic classics along with its relevance in clinical practice.

Key words: Leena Dosha, Latent phase, Avastha.

INTRODUCTION

Apart from these basic principles like Panchamahabhootas, Tridosha, Saptadatu, 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 Dosha 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). So literally “Leena Dosha” indicates - when Dosha is attached or merged or concealed separately or combined form with Dhatus (Dushya), so that the vitiation is there but the symptoms of the disease are least expressed or not even expressed (Dosha Prabhava is there but its symptoms are not expressed). In this Avastha Doshas 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 Dosha 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 Dosha.
2. To study Leena Dosha Avastha in various diseases.
3. To evaluate possible Ayurvedic therapeutic aspects for Leena Dosha.

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 Dosha and its management.
Definition of Leena Dosha

Leena Dosha is a state where the Doshas are attached or concealed in Dhatus. The symptoms in such conditions are least expressed or even not expressed. Leena can be literally understood as attached, merged, or even secluded. Technically the term Leena means concealed or attached or merged.

Characteristics of Leena Dosha

Structural and biological form of Leena Dosha
1. Adherent at one Place - Ekadeshastita
2. Minutest Form - Anutva
3. Deep concealed inside - Dathvantarasta
4. Doshas are not in Utklishta Avastha (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 Dhatus 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.

Etiological factor of Leena Dosha

Gati of Dosha - Causes of Koshtha to Sakha Gati
a) Vyayama (Exercise) - Due to excessive exercise will cause indigestion in Kostha, leading to the Gati of Leena Dosha from Kostha 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 Kostha 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. Vayu has been adherent on one side.

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.

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 Dhatus, when a favourable environment arises the symptoms are manifested at a visible threshold at varying intervals; with remission and relapse. 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.

3. Vilambika

In the case of Vilambika, the diseases become recurrent as the Ama-Avastha is deeply merged in a state with Srotas. 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 **Svedana** are performed as preoperative procedures for **Shodhana** to bring the Doshas from **Shakha** to **Koshta**. It also aids in detaching the **Leena Dosa** 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]

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Vriddhya, Vishyandana, Paka, Srotomukha Visodhana and Vayu Nigraha.[19]

1. **Vriddhi** (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 **Malas** like **Mutra**, **Purisha** also get increase. So that easy elimination takes place during **Shodhana Karma**.

2. **Vishyandana** (liquefication of **Dosha**)

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

3. **Paka** (digestion of **Dosha**)

**Pachana** and **Svedana** increase the **Agni** at all levels i.e., **Jatharagni, Dhātvāgni** and **Bhūtāgni**. 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 Ama 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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