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A bird's eye view on the concept of *Nityasamshleshitha Dosh*

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ABSTRACT

Ayurveda is a time-tested science of life, which is a treasure of knowledge, explains about the homeostasis of *Dosha*, *Dhatu* and *Malas* in our body. Diseases are as old as life, Disease is very old nothing has changed, it is we who changed. They are nothing but the permutation and combination of the various components of the body in vitiated state. *Roganidana* is the prime subject that reveals the complete process of the disease in the given patient and then the medicine is decided. The word *Nityasamshleshitha Dosh* is used synonymous with the word *Leena Dosh*. *Leena Dosh* is a unique concept explained in Ayurveda, which plays a pivotal role in the manifestation of the disease. We find this concept explained in scattered references of Ayurveda literature explained by our *Bruhatrayees*. *Leena Dosh Avastha* is considered as a latent phase of the disease, and if the physician understands this concept in a right time, physician can easily treat the disease properly without a failure in treatment approach. This present article is intended to introduce the synonymous word to *Leena Dosh* as per the new syllabus of *Roganidana* (framed by NCISM) and to highlight the Ayurvedic aspect of *Nityasamshleshitha Dosh Avastha* in an elaborated form.

Key words: *Nityasamshleshitha Dosh*, *Leenadosha*, *Avastha*, *Latent phase*.

INTRODUCTION

Ayurveda is the ancient science of life, that deals with the concepts of *Panchamahabhutas*, *Tridoshas*, *Saptadhatus* and *Trimalas*. *Nityasamshleshitha Dosh* can be understood as a synonymous word for *Leena Dosh* having same meaning. Knowledge of *Nityasamshleshitha Dosh*, plays a pivotal role in the proper understanding of the disease, which is least discussed or focussed in our clinical practice. Thus, understanding the term *Leena* is very much essential to plan proper treatment and to achieve success. "*Leena*

/Nityasamshleshitha" as the word indicates the meaning "merged" (*Antarbhava*), Concealed (*Lukkayita* Hidden) or to some extent "Attached" (*Sanga*).^[1] So literally "*Leena Dosh*" indicates- when *Dosha* or *Doshas* attached or merged or concealed in *Dhatu*s (*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 dormant phase and cannot fulfil the steps of *Samprapti* for the manifestation of the disease, they will wait for the favourable conditions to express the *Lakshanas*.

Acharya Charaka has explained this wonderfully in the following phase - *Adhisheteyatha Bhoomim Beejam Kale Cha Rohati / Adhishetetatha Dhatum Doshaha Kale Cha Kupyati // Savridhimbalakalam Cha Prapyadoshatriteyakam* /^[2]

Here he explains as the *Beeja* when it is deep seated inside the *Bhoomi* it will hold back until favourable time (i.e., water, sunlight and wind) is not arrived similarly *Doshas* will reside in the *Dhatu*s until favourable environment (*Bala*, *Kala* etc.) has arrived then only they will produce disease. The term *Leena* has been

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expressed in our *Brihatrayees* with reference to some of the diseases which we will discuss later.

Diagnosis and understanding of the disease are of prime relevance in the field of medicine. *Leena Dosh* is the most enticing concept in the modulation of the disease.

AIM AND OBJECTIVES

1. To review the concept of *Nityasamshleshitha Dosh* (*Leena Dosh*) as per *Ayurveda* literature in scattered references of *Bruhatrayees*.
2. To learn *Leena Dosh Avastha* in various diseases.
3. To know contemporary trace to *Leena Dosh*.

MATERIALS AND METHODS

Present article is compiled from classical texts of *Ayurveda* with commentary (*Charak Samhita*, *Sushruta Samhita*, *Astanga Hrudaya*, *Ayurveda Deepika Vyakhya*, *Nibandha Sangraha Vyakhya*) and internet sources has been referred and variety of scientific search databases.

Definition of *Leena Dosh*

Leena Dosh is a state where the *Doshas* are attached or concealed in *Dhatu*.^[3] The symptoms in such conditions are least expressed or even not expressed.

Leenamiti Anutklishtam - i.e., *Doshas* are not in *Utklishta Avastha* (active phase/ to expel).^[4]

*Gun*as (characteristics) of *Leena Dosh*

1. *Ekadeshita* - localised in one place with *dhatu*s and *srotas*as.^[5]
2. *Anutwa* - minutest form.^[6]
3. *Dhatvantarashrita* - deep concealed inside *Dhatu*s.^[7]
4. *Utklishta Avastha* - *Doshas* are not in *Utklishta* / active phase.^[8]

It is said when *Doshas* are in *Leena Avastha* (not in *Utklishta*), diseases are not fully manifested. So, during *Leena Dosh Avastha*, *Shodhana Karma* is contra-indicated. If Physician conducts *Shodhana Karma* without the sound knowledge of *Leena Dosh Avastha*, that can demolish the human body.^[9]

In *Taruna Jwara*, if *Doshas* are in *Anupasthitavastha* (*Anutklishtavastha* as per *Chakrapani*) and physician prescribes *Vamana* to *Rogi* then it will cause severe *Vyadhis* like *Hrudroga*, *Anaha*, *Shwasa* and *Moha*.^[10]

Asthanga Sangraha has explained pseudo hunger i.e., *Dushta Bhuhuksha* as - when taken food is covered by *Doshas* especially *Vata* and *Kapha* it became *Leena* in *Udara* and because of *Drava Gunatmaka Pitta* patient feels hunger and keep eating constantly.^[11]

1. *Grahani Roga*

In *Grahani Roga* periodically *Doshas* will be in *Anutklishtaavastha* in *Pakvashaya* due to *Agnimandya*. So, it is advised to give *Deepana Dravyas* to make it in *Pakvaavastha*, then *Virechaka Aushadi* is given to expel the *Doshas*. If *Amarasa Prasarana* has taken place in whole body then *Langhana* and *Pachana Dravyas* are advised.^[12]

2. *Jwara*

In *Vishama Jwara*; due to *Dosh* *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]

Vishama Jwara will never leave the body of an individual. Intermittent fever will occur i.e., it will subside for a while then again it will reoccur and symptoms which are produced will be *Glani* (tiredness), *Gaurava* (heaviness), *Karshya* (lean). It will reside deep inside the *Dhatu*s as it is very *Sukshma* (minute) in nature.^[14]

3. *Vilambika*

Amadosha which is in *Leena Avastha* will cause *Vilambika Roga*. In this condition *Vata* and *Kapha* are *Anubandha* will cause symptoms similar to *Amaajirna*.^[15]

4. *Shwasa*

In *Shwasa* first line of treatment is *Shodhana Karma* in *Bahudoshavastha* followed by *Shamana 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 the favourable conditions that time *Lakshanas* will revert back.^[16]

5. *Apasmara*

In *Apasmara* the *Doshas* will stay in *Leena Avastha* in *Hridaya*, *Manovahasrotas*, *Indriya* and *Buddhi* when get exposed to *Kaamaadi Nidanas* it will lead to episode of seizure. So here episodic attack of *Apasmara* is termed by *Nityasamshleshitha* or *Leena* word.^[17]

Contemporary trace to *Leena Dosh*^[18]

In modern pathology, it can be comprehended through diseases like, herpes zooster, herpes simplex, AIDS, malaria, epilepsy, filariasis, leprosy and many more diseases.

Ex: Pathology and mechanism of malaria manifestation: The vector female anopheles mosquitoes inoculate plasmodial sporozoites from salivary gland into host body (blood). They invade hepatic parenchymal cell and progress to intrahepatic schizogony or merogony. The single sporozoite in hepatic cell, eventually proliferates and bursts. Further the motile merozoites are discharged into blood stream. Then it enters RBCs and multiply six to twenty times every 48-72hrs. When parasites reach 50 per each micro liter of blood, symptomatic stage of infection begins. In all cases of hepatic entry, there may not be division as some forms of plasmodial sporozoites remain dormant for a period ranging from weeks to years.

CONCLUSION

For understanding our science, it is important to understand the basic principles, among them *Leena Dosh* is one. During the pathogenesis of the disease, the *Dosh* will undergo various *Avastha* one such important *Avastha* is *Leena Dosh Avastha* which is mostly considered a latent phase of the disease. *Leena Avastha* can occur before (due to *Saama Doshas*) and after the treatment (*Shesha Doshas*) at any stage of disease. Even with the well adopted treatment *Leena Avastha* can be present in the body, to tackle this hurdle merging of textual as well as clinical practice is important. The *Leenavastha* in any disease can occur

due to *Svabhava* of a disease or due *Vyadhikshamatva* or not following the first line of treatment i.e., *Nidana Parivarjan*. *Leena Dosh* concept has come in *Shodhana* prerequisite. And it is told that when *Shodhana* is to be done, *Doshas* must not be in the *Leena Avastha*.

Thus, it can be concluded, *Nityasamshleshitha* or *Leenadosha* is a pathological state of concealed existence of *Dosh*. It can arise from improper treatment, abstaining from therapy, nature of a disease, cause of a disease and abnormal immunity. The term *Leena* has been quoted in the classics with reference to certain diseases. Some of them include *Vishamajvara*, *Svasa*, *Grahani*, *Vilambika* and *Apasmara*. In the clinical practice even more diseases can be included.

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