

UNDERSTANDING VARIOUS AVASTHA OF DOSHA WITH SPECIAL REFERENCE TO LEENA DOSHA

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ABSTRACT

In Ayurveda both maintenance of well being and treatment for diseases is described. All diseases are manifested due to the imbalance of *doshas* (functional forces/factors of body) namely *vata*, *pitta* and *kapha*. During the pathogenesis of a disease the *doshas* will undergo many *avasthas* (stages). One such important *avastha* to be remembered and noticed during clinical practise is *leena dosha avastha* which is mostly regarded as latent phase of disease. If a physician possess sound knowledge regarding *leena dosha avastha*, he can draw proper treatment plan especially *shodhana karma* (purificatory measures) for patients to relieve the disease as well as to reduce recurrence/relapsing

of diseases. This article is made to highlight the various concepts of *Leena dosha* in Ayurveda shastra for its better understanding and its utility in the diagnosis as well as in treatment aspects of relapsing and chronic diseases.

KEYWORDS: *Leena dosha*, *Shodhana*, Latent phase

INTRODUCTION

Leena dosha is *Anutklishta*^[1] and *Dhatwantarasthita*^[2] *avastha* of *dosha*, that is the *doshas* are adhered or concealed deep in the *dhatu*s (formed elements of the body) in an unexcited state. Hence the symptoms are less expressed or sometimes not even expressed during this stage of disease. It can be clinically inferred by its relapsing nature. So to reduce the recurrence of disease, the *doshas* which are deeply adhered in the *dhatu*s should be expelled out from the body by making it into *Utklishtaavastha* (excited state of *dosha*). For transforming the *doshas* from *Anutklishtaavastha* to *Utklishtaavastha* proper *Snehana karma* (oleation therapy) and *Swedana karma* (fomentation therapy) should be adopted.

This aspect of *Leena dosha avastha* can be correlated with latent phase of a disease prognosis. Latent phase is a period where the causative organism for a disease will be in dormant state (inactive state), and when favourable condition occurs it will turn into virulent state and start producing its symptoms.

In Ayurveda charaka acharya have given a beautiful shloka for the reference of dormancy in a disease. That is

“*Adhisheteyathabhoomimbeejam kale cha rohati /
Adhishetetathadhatumdoshaha kale cha kupyati //
Savridhdhimbalkaalam cha praapyadoshastriteeyakam*”^[3]

As a seed lies dormant in the soil for a while and grows up in favourable time similarly the doshas stay in *dhatu* gets vitiated in its favourable time that is *Rogabala* (virulent state), *Heenabala* (immuno compromised person), *Kala bala* (time) etc.

AIM AND OBJECTIVES

- To study the concept of *leena dosha*

MATERIALS AND METHODS

Charaka samhita, Ayurveda deepikavyakhya, sushruta samhita, nibandha sangraha vyakhya, ashtangahrudaya, shabdakalpadrumaetc textual references are referred for the collection of the topic on leena dosha along with that modern medicine books like Harrisons etc and websites have also been referred.

DISCUSSION

Before understanding the concept of leena dosha various avastha of dosha should be known, they are

- ***Chaya dosha avastha***-“*Chayovridhi swadamnyeva*”^[4]

Here the term *dhama* means *guna* (property) so *gunata* increase of the circulating *dosha* is *chaya dosha avastha*.

- ***Prakopa dosha avastha***

Both *vridhi* (increase) and *kshaya* (decrease) of the dosha is *prakopa dosha avastha*. “*Kopastuunmarga gaamita*^[5] *swasthanam tyaktvasthanantaragamanam*.”^[6] the doshas got

vridhhi (increase) in all aspects namely *gunatah* (property), *karmatah*(action), *prabhavatah* (specific action) etc. This abnormal state of dosha is *prakopa avastha*.

- **Prasara dosha avastha**

The abnormal dosha started moving to other pathways in whole body is *Prasara dosha avastha*, and it gets lodged in weaker places (*khavaigunyasthana*). When it starts lodging it will be of *baddhadosha*, *stambita dosha*, *aama dosha avastha* forms.

- **Baddha dosha**

“*Apravartamana doshatvam*”^[7] the *doshas* without *pravruthi*(movements), *stambita dosha* – “*Stabyanteavichaladharmāno bhavanti*”^[8] (immobile stagnated dosha avastha), *aama dosha* – “*Aamamitiapakva dosham*”^[9] (not properly cooked/formed dosha).

- **Leena dosha**

“*Leenamiti Anutklishtam*”, *Leenam Dhatvantarasthita* (doshas which are residing in the *dhatu*s).

For a proper *Shodhana*(purifactory measure) *Anutklishta dosha avastha* should be transformed into *Utklishta avastha*. So for that *poorvakarmas* (pre operative procedures) namely *Snehana* and *Swedana* are needed. by proper *Snehana* and *Swedana*, *Upasthita dosha avastha* can be transformed to *Utklishtadosha avastha*.

- **Upasthita dosha avastha**

“*Upasthitadoshaanamitishaakhamtyaktvakoshtam gamanēnathaleenatvaparityagaenapradh anaavasthaprapta doshanaam*”^[10]

Upasthita dosha is nothing but the *doshas* starts moving from *shakha*(*dhatu*s and skin) to *koshta*(alimentary tract) and *leena dosha avastha* will be changed by the influence of *dosha gati*.

- **Utklishta dosha** – “*Utklishtaanitih rullasadinabahir gamana unmughaan*”^[11]

The fully excited *doshas* starts coming out of the body and the person feels *hrullasa* (nausea etc) in this *dosha avastha*. Then it gradually becomes *chala doshaavastha*.

- **Chala dosha avastha**- “*Chaladosheswasthaanath chalitaitarthah*”^[12]

The *dosha* started to come out from its lodged place for expulsion. Then *shodhana* occurs.

- **Hrita dosha avastha**

The properly eliminated *dosha* is *hrita dosha*. *Samyakshodhanalakshana* is assessed on the basis of *Maaniki* (measurement), *Vegiki* (doshas eliminated in respective order) for example “*Vamanasyapittantham, Kaphanthamvirechanasya*”^[13] (in proper emesis pitta-bile at the last vega) is considered as proper emesis. If the *shodhana* (purifactory method) is not proper then it may also cause accumulation of *dosha* in *dhatus* and gradually it may become *leena dosha* again.

Based on *samprapti* (pathogenesis) and *vegaavastha* (acute period) *leenatva* concept is explained in various diseases textually

Vishama Jwara (fever-intermittent)

Grahani (Irritable bowel syndrome)

Apasmara (epileptic seizures)

Tamaka Swasa (bronchial asthma) etc

In *Vishamajwara* context

Glaanigauravakaarshyebhyahasayasmaannapramuchyate/

Vegetusamatikraantegatoayamitilakshyate/^[14]

Shloka states that even though in intermittent fevers the fever will be subsided for time period, the person experiences *glani* (tiredness), *gaurava* (heaviness), *karshya* (discolouration /dullness) etc due to the doshas which are deeply situated in the dhatus in dormant state.

In *Grahani* context

Due to *angimandya* (decreased digestive capacity), person gets *ajeerna* (indigestion), and the *doshas* will be residing in *pakwashaya* (large intestine) in inexcited state and so the symptoms of *grahani* (IBD) as such will not be visible.

In *Apasmara* context

“*Tatrachaavasthitaitihrudayeindriyaayatanesu cha leenatvenaavasthitaaha /*

Te cha leenaahasantahakaamadhibhireeritahapunarhrudayamindriyaayatanaani cha visheshenapoorayantiyada...../^[15]

Shloka states that in epilepsy the doshas stay in latent phase in *hrudaya* (heart), *manovahasrotas* (channels controlling mind) and *indriya* (sense organs) and *buddhi* (brain).

When they are exposed to *nidana* (causes) like *kaama* (desire), *krodha* (anger), *bhaya* (fear) etc the symptoms of epilepsy that is seizures may develop.

In *Swasa* context

“*Leenashchethdoshasheshahasyaaddhoomaistamnirharedbhudaha /*”^[16]

In *swasa*, *shodanakarma* (purifactory measure) namely *vamana* (therapeutic emesis) is being mentioned and after *emesispashchat karma* (post operative measures)-*dhoomapana* (medicinal inhalation) is also stressed to remove the residual doshas from the body. If *dhoomapana* is not done it may lead to further accumulation of doshas in the body resulting in the formation of *leena dosha* again.

Indiseases like rheumatoid arthritis etc. Once the inciting agent has affected the person, it will gradually cause joint destruction. Though the disease is under progression patient may be devoid of symptoms due to dormant/inactive stage of the disease.

CONCLUSION

Based on the *roga swabhava* (nature of diseases) that is in *vishamajwara* (intermittent fever), *apasmara* (epileptic seizures) etc, *heenabalakshamata* (immuno compromised) individuals, adopting *apathyaaaharavihara* (harmful food and activities) which are prohibited during immediate recovery from the disease is adopted by a patient and *asamyak chikitsa* (improper treatment) are the reasons for relapsing of diseases. Due to this factors the *doshas* will get resided in *dhatu*s in the form of *leena dosha* gradually may become a contributing factor for *chirakaleenavyadhis* (chronic diseases). So a physician should analyse the *dosha avastha* in a patient and treatment plan should be adopted.

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