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Address

• Vikram Nagar, Boudhi Chouk, Latur.
• Tq. Latur, Dis. Latur 413512 (MS.)
• (+91) 9922455749, (+91) 8999250451

Email

• aiirjpramod@gmail.com
• aayushijournal@gmail.com

Website

• www.aiirjournal.com

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Conceptual study of Leena dosha W.S.R. to Ashtanga Sangraha

Vd. Suhasini Ishwar kadakane

P.G. (Scholar), Dept. of Roga nidana and vikruti vidnyana ,
L.K.R. Ayurvedic Mahavidyalaya & Post- Graduate Research Centre,
Gadhinglaj, Kolhapur

Abstract:

Leen dosha is important concept for treatment in Ayurveda. leen dosha has come across many times in samhitas to treat successfully we have to know and understand each concept thoroughly. Leen doshas means doshas which are in adherent or hidden or in inseparable form which may stay in dhatus strotasa koshtha or shakha. They should be treated by separating them and bringing them to koshtha and removing them by shodhan as per dosha.

Key words : Leen Dosha, Shodhana, Dhātu, Koshtha, Strotasa, Shakha

Introduction:

In the treatment in Ayurveda doshas and there avastha are the key factors for finalizing the chikitsa sutra. If doshas are same but there avastha are different like sama avastha, nirama avastha then chikitsa also will be different. So there is immense importance for avastha of dosha in treatment; bahudoshavastha and leen doshavastha are also some of the doshavasthas which are to be considered while treatment. Now a days busy life style does not allow patients to take full treatment or they did not obey rules for it; these may cause diversion, suppression of remaining doshas causing leenavastha of doshas therefor we have to understand the concept of leen dosha in detail . In this study we have done literary study of concept of leen dosha.

Leen dosha concept has come in shodhana prerequisite. And it is told that when shodhana is to be done, dhoshas must not be in the leen avastha. Also in many places like jwar, udar this concept has come. To understand this concept let's see definition and references of leen dosha.

Definition

In Astang Sangraha Indutika of Alasaka chikitsa definition of Leen dosha is given as

दोषस्य अनुत्किलष्टत्वम्।

This mean that when doshas are not in separable form or hidden or adherent to Dhatus or strotasa or avayava.

Lets see references of leen dosha.

In alsaka if doshas are in Atileenavastha then tikshana vama is advised.ⁱⁱ

Vilambika is defined as - when amadosha with guru gun get leen in Mahastrotasa then it is called as vilambika.ⁱⁱⁱ

Asthanga sangraharakar has explained pseudo hunger i.e. dushta bhuhuksha as – when taken food is covered by doshas especially vata and kapha it became leen in udara and because of drava gunatmaka pitta patient feels hunger and keep eating constantly.^{iv}

In shodhana chikitsa siddhanta it is stated that sama doshas which are spread throughout the body or leen dosha (anutklishhta dosha) should not be expelled out in the form of shodhana.^v In grishma rutu Shodhana is prohibited because in grishma rutu doshas are in leen avastha.^{vi}

While describing benefits of *swedana* after *snehana* it is stated that because of *swedan leen dosha* in *koshtha*, *dhatu*, *strotasa* and *shakha* get melt and come to *Koshtha* from where they can be removed.^{vii}

Also in *Nasya* after *Vamana* it is stated that if *nasya* given after *vamana* it will remove remaining *leen doshas*.^{viii}

Also *ashtanga sangraha kar* explains *leenatva* of *jwar* he says that when *doshas* are not much powerful *jwar* get *leen* in *rasadi dhatu* and these *leen dosha* cause *karshya vaivarnya jadyata* etc symptoms.^{ix}

Also in *vishamajwar*, *jwar* occurs 1 to 4 days. It does not come on 5th day. *Vagbhatacharya* gives explanation to this, it caused due to *atileen dosha* and *mand gati* of *dosha*. *Vagbhatacharya* describe *ushnodak guna*, *ushnodak* helps to remove *Leen pitta* and *vat dosha*.^x

While describing *Shwas chikitsa*, *Vagbhatacharya* advised *Swedan* first to the patient. Because *swedan* helps *Leen doshas* to expel out from *shakha* to *koshta*.^{xi} In *Sannipatodar* if the treatment fails to recover the patient then he advised to do *Vishprayog*. Because it helps the *Leen dosha* to leave their places. So the further treatment will be easier.^{xii}

Discussion:

Leen dosha is an important concept in *Ayurveda* to define the line of treatment. From all above references we can say that *Leen dosha* means that *doshas* which are adherent or hidden or inseparable form which may stay in *Koshtha*, *Shakha*, *Strotas* etc. while treating *Leen doshas* firstly we have to separate them and we have to bring them into the *Koshtha* and then expel them. For that *snehan* and *Swedan* are the key treatment, where *snehan* separates *Leen doshas* from *dhatu* etc. and *Swedan* melt these *doshas* and bring them to *koshta*. *Leen dosha sankalpana* is well explained in *Jwar adhyaya*. If *Leen dosha* are not treated their consequences are described in *Jwar adhyaya*.

Conclusion:

1. *Leen dosha* means that *doshas* which are adherent or hidden or inseparable form.
2. *Leen dosha* may stay in *Koshtha*, *Shakha*, *Strotas* etc.
3. *Snehan* for separation and *swedana* for bringing them to *Koshtha* then *shodhana* according to *dosha* is the line of treatment for *leen dosha*.

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