



EXPLORING THE CONCEPT OF LEENA(CONCEALED) DOSHA AND APPLICATION OF SHODHANA(BIO-PURIFICATION THERAPY) IN AMAVATA WITH SPECIAL REFERENCE TO RHEUMATOID ARTHRITIS

Dr. Sachin. Deva

Reader, PG Dept of RogaNidana, Parul Institute of Ayurved, Vadodara, GUJARAT, 391760

Dr. Divya. B

Assistant Professor/Consultant, Dept of Panchakarma, Parul Institute of Ayurved & Research, Khemdas Patel Ayurved Hospital, Vadodara, GUJARAT, 391760,

ABSTRACT

Roga(Disease) are Aparisankheyaya(Innumerable) with multiple cause and symptoms. History taking, physical examination and also laboratory investigations plays a key role in diagnosis of disease. Life encompasses the states of health and disease. Ayurveda, the spearhead science deals with these states of life. Various fervent concepts with sturdy bedrocks are laid down for understanding the body. Diagnosis and understanding of diseases is of prime relevance in the field of medicine. Different principles and methods in unveiling the mechanism of disease have been mentioned in classical texts. One of the most alluring concepts is Leenadosha(Concealed) in the modulation of a disease.

Technically Leena term suggests to Conceal/Attach or even Merge. Here the Doshas will be attached or concealed to the Dhatus. So we can frame the quality of Leena dosha as Ekadeshasthita/Anutva and also Dhatvantaragata(Concealed to dhatus).

Ama(Toxins from undigested food) is considered as the basic cause for all the disease. The person who is liable to Mandagni(Decreased digestive fire) undergoes Viruddhahara then Amotpatti is certain. Sanchara(Movement) of Ama due to multiple etiology causes Sthanasamshraya(Confinement) especially in Asti(Bones) and Sandhis(Joints) causes Shoola(Pain) in same areas. Usually this diseases is compared to Rheumatoid group of disorders especially Rheumatoid arthritis were remission and exacerbation of symptoms especially pain is most common associated with swelling, redness etc symptoms. Leena dosha plays a pivotal role in this pattern of symptoms in RA.

Shodhana(Bio-Purification) procedure helps in expelling out the excessively vitiated Doshas. Classiscs clearly mentioned that Leena dosha cant be eliminated through Shodhana without prior Deepana & Pachana(Stomacic & digestive),Snehana(Oleation) and Swedana(Sudation) i.e bringing back the vitiated Doshas from Shaka(Extremities) to Kosta(Abdomen). So Saama Dosha adhered or concealed in diseases are understood as in Leena state and it can be removed from the body only by proper purificatory therapies.

KEYWORDS : Leenadosha, Amavata, Rheumatoid arthritis, Shodhana.

INTRODUCTION

Among *Dosha*, *Dhatu* & *Mala* (Excretory products), *Doshas* are primarily important as they can vitiate themselves and can vitiate *Dhatu* and *Mala* which leads to manifestation of diseases. Different symptoms of the disease are due to different *Avasthas* (stages) of the *doshas* like *Vridhdha* (Exacerbated), *Stambita* (Stagnent), *Leena* (Adhered) etc

Leena Term Suggests- *Asamyak Darshitaha / Layapraptaha* which means clung or pressed closely together, merged in, hidden, attached or staying in.

“Leenatvaat Ekadeshastitatvaat”
“Leenaha Ekadesha stitaha”

Dosha which are *Leena* gets accumulated and resides at one place. *Leena* is also considered as *Slista*(Adhered)

“Yat Udeerayet Bahirdoshan Panchadha Shodhanam cha Tat”
“Yat Doshan Bahirnishkasayet Tat Cha Shodhanam”

Shodhana helps in expelling out the excessively aggravated or vitiated *Doshas* from the *Shareera*.

Contextual Understanding of *Leena*(Concealed) *Dosha*:

Leenadosha is a state where the *Doshas* are attached or concealed in *Dhatus*.² The knowledge of the disease is of prime relevance before intervention in medicine. The reasons from which a *Leenaavastha* (Concealed state) can be generated are the following *Mithyopachara* (Unwholesome regimen), *Svabhava*(Nature) of disease, *Nidana* (Etiology), *Vyadhikshamatva* (Immunity), abstaining from treatment etc. Pathology of *Leena* can be made out in many diseases like *Vishamajwara* (Fever), *Swasa*(Dysponea), *Grahani*(?Sprue/IBS), *Apasmara* (Seizure) etc. *Leena* is not only considered as *Doshavastha* but also it conveys the relapse or remission of disease.

Latency is a state of seeming inactivity. It is a state where there is existence but not yet developed/manifested/hidden/concealed/dormant/ carrier state etc. *Leena* is also similar which is explained as *Anutklista*(Not expellable), which is not profound at a perceivable level as signs and symptoms. *Slista* refers to merging of *Doshas* with *Dhatus*.

Contextual Understanding of *Shodhana* (Bio-Purification):

Panchakarma i.e mode of *Shodhana* therapy in *Ayurveda* has attracted attention of the people worldwide as it is an unique sort of treatment of various chronic, auto immune, hormonal, degenerative disorders, etc., where other sorts of treatments have no satisfactory answer. *Acharya Charaka* has highlighted the role of *Panchakarma* therapy by stating that the disease treated by *Shodhana* will never recur, whereas the treatment with *Shamana*(No Bio-purification) therapy may recur in due course of time³. In addition, if *Shamana* drugs are administered after proper course of *Shodhana*, then it provides additional relief and thus helps in eradicating the diseases completely. Tough it has wide range of applicability but mainly indicated in *Bahudoshavastha* (Multiple *Dosha* involved) and *Dhatvantara gata* diseases like *Amavata*. Bio-Purification therapy is well known procedure for its excellency to cure the disease from the root cause.

AIMS AND OBJECTIVES:

1. To explore the concept of *Leena*(Concealed) *Dosha* in *Amavata* with special reference to Rheumatoid Arthritis.
2. To explore the concept of *Shodhana*(Bio-purification) therapy in *Amavata* with special reference to Rheumatoid Arthritis.

MATERIALS AND METHODS:

Charaka Samhita, *Sushruta Samhita*, *Astanga Hridaya*, *Astanga Sangraha*, *Madhava Nidana*, *Shabdakalpadruma*, Text book of Medicines, Journals, Magazines & other Internet sources.

OBSERVATION & DISCUSSION:

Before understanding the concept of *Leena Dosha* it is better to understand the different *Avastha* of *Doshas*:

1. *Chaya Dosha Avastha*-“*Chayovrididhi Swadaamnyeva*”.⁴ Here the term *Dhama* means *Guna* (Quality). So *Gunatah* increase of the circulating *Dosha* is *Chaya Dosha Avastha*.
2. *Prakopa Dosha Avastha*- Both *Vrididhi*(Increase) and *Kshaya*(Decrease) of the *Dosha* is *Prakopa Dosha Avastha*. “*Kopastu Unmarga Gaamita*”⁵ / “*Swasthanam Tyaktva sthaanantara Gamanam*”. The *Doshas* get *Vrididhi* (Increase) in all aspects namely *Gunatah* (Quality), *Karmatah*(Action), *Prabhavatah* (Specific Action) etc. This abnormal state of *Dosha* is *Prakopa Avastha*.
3. *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 (*Khavaigunya sthana*). When it starts lodging it will be of *Baddhadasha*, *Stambita Dasha*, *Aama Dasha* *Avastha* forms.

4. *Baddha Dasha* - "*Apravartamana Doshatvam*"⁶ the *Doshas* without *Pravruthi* (Movements).
5. *Stambita Dasha* - "*Stabyante Avichaladharmamano Bhavanti*"⁷ (Immobile Stagnated *Dosha Avastha*)
6. *Aama Dasha* - "*Aamamiti Apakva Dosham*"⁸ (Not properly cooked/Formed *Dosha*).
7. *Upasthita Dasha Avastha* - "*Upasthita Doshanam Iti Shaakham Tyaktva Koshtam Gaman Ena Tatha Leenatvat Parityagena Pradhana Avastha Prapta Doshanaam*"⁹
Upasthita Dasha is nothing but the *Doshas* starts moving from *Shakha* (*Dhatus* and skin) to *Koshtha* (Alimentary tract) and *Leena Dasha Avastha* will be changed by the influence of *Dosha Gati*.
8. *Utklishta Dasha* - "*Utklishtaan Iti Hrullasadina Bahirgamana Unmughaan*"¹⁰ The fully excited *Doshas* starts coming out of the body and the person feels *Hrullasa* (Nausea) in this *Dosha Avastha*. Then it gradually becomes *Chala Dasha Avastha*.
9. *Chala Dasha Avastha* - "*Chala Doshe Swasthaanath Chalita Ityarthah*"¹¹ The *Dosha* starts to come out from its lodged place for expulsion.
10. *Hrita Dasha Avastha* - The properly eliminated *Dosha* is *Hrita Dasha*. *Samyak Shodhana Lakshana* is assessed on the basis of *Maaniki* (Measurement), *Vegiki* (*Doshas* eliminated in respective order) for example "*Vamanasya Pittantham, Kapantham Virechanasya*"¹² (In proper emesis *Pitta*-bile at the last *Vega*) is considered as proper emesis. If the *Shodhana* is not proper then it may also cause accumulation of *Dosha* in *Dhatus* and gradually it may become *Leena Dasha* again.

Based on *Samprapti* (Pathogenesis) and *Vegaavastha* (Stages of Disease) *Leenatva* is explained in various diseases:

Vishama Jwara (fever-intermittent)
Grahani (? Irritable bowel syndrome)
Apasmara (Epileptic seizures)
Tamaka Swasa (Bronchial Asthma)
Sheetapitta (Urticaria)
Amavata (RA)

Exploring the concept of *Leena Dasha* in *Amavata*:

The term *Amavata* comprises of two words viz. *Ama* & *Vata*. *Ama* associated with *Vata Dasha* causes a creeping disorder affecting various sites specially *Asthi Sandhi* (Joints). Initially it manifests *Angamarda* (Pain all over the body), *Aruchi* (Loss of taste), *Trishna* (Thirst), *Alasya* (Lack of enthusiasm), *Gaurava* (Heaviness), *Jwara* (Fever) and *Shotha* (Swelling of body parts) later it develops prominent symptoms in *Asthi-Sandhis* like *Sandhi Shoola* (Joint pain), *Sandhi Shotha* (Swelling over joints), *Sandhi Stabdatha*¹³ (Joint Stiffness) etc. The causative factors of *Amavata* are *Viruddha Ahara* (Unwholesome diet), *Viruddha Chesta* (Unwholesome activity), *Mandagni* and performing exercise after taking fatty food¹⁴.

Ama - If *Kayagni* (Digestive fire) fails to perform normal functions, it leads to accumulation of undigested altered food material in *Amashaya* (Stomach) which is called *Ama*¹⁵. Due to hypo-functioning of *Agni* proper digestion of food doesn't take place leading to formation of *Ama*, which is responsible for the manifestation of almost all diseases¹⁶. Impaired digestion and metabolism due to hypo-functioning of *Jatharagni* is called *Ama* and it exacerbates all the *Doshas*¹⁷. Due to weakness of *Agni*, the *Aadhyarasa* becomes immature and remain in *Amashaya* and it is called as *Ama*¹⁸. In disease of *Amavata* the *Ama* combines with provoked *Vata* and travels through its course and causes the symptoms.

RA is a Autoimmune/chronic multi system inflammatory disease primarily affecting the synovium & adjacent tissue. It is disabling & painful condition which can lead to substantial loss of functioning & mobility if not adequately treated.

Important features in RA:

- Oligo Articular i.e 2-3 joints pain
- Gradual onset seen predominantly in females of middle age
- Symmetrical arthritis & usually upper extremities are involved
- Characteristically early morning stiffness for more than 1 hr. Hands and legs deformities with extra articular & constitutional symptoms.

Notable feature of onset in RA is its Palindromic nature of onset with features like pain & stiffness persisting for few hours to days occurring

in recurrent acute episodes. This can be considered as exacerbation and remission nature and also waxing & waning of symptoms.

We know *Amavata* is a *Chirakaalena Vyadhi* (Chronic disease) with *Bahudasha Avastha* (Multiple *dosha*) which are *Dahutagata* (Adhered to *Dhatus*) in nature. We should also note that the symptoms in *Amavata* are usually *Anushangi* (Recurrent) in nature.

Why waxing and waning of symptoms and what about latent phase? (Evidence discussion with references):

Acc to *Sushruta/Uttara* /39¹⁹ (*Vishama Jwara*) *Dalhana* says even though *Vega* (Episode) of the *Jwara* (Fever) gets *Shaanta* (Mild) *Vishama Jwara* will be adhered in the body in *Sukshma* (Minute) form due to its presence in *Dhatwaantara* (Adhered to *Dhatu*). Even with very less potent etiology symptoms will recur.

Example: Feeble fire due to insufficient fuel supply can get very potent by minute of causes.

One more important term which is used to indicate the minutest cause is *Apachaar Alpatvaat*.

According to some authors even after the manifestation of disease the *Dosha* can become *Leena* based upon which nature of *Dosha*, *Desha* which means place either body or residing area and also *Prakriti* (Constitution) of a disease. During this stage we feel the person is free from any sort of illness but here the *Doshas* become dormant or latent in nature.

This can be explained with the example of *Vishama Jwara* (Intermittent fevers).

In intermittent fevers during the phase of latency which is considered as symptom free period the raise of temperature will be absent but other symptoms like *Glaani* (Weakness), *Karshya* (Asthenia) as well as *Gaurava* (Heaviness in the body) are seen.

Even in dormant phase of RA mild pain, stiffness, redness and decreased ROM will remain as practically observed which clarifies the nature of latency where *Leena Dasha* plays a vital role in its manifestation. This proves the technical understanding of the term Palindromic onset in RA.

Why and how to plan *Shodhana* in *Leena dosha*? (Incidence & Clinical discernment of *Leena Dasha*)

Leena Avastha can occur before and after the treatment of a disease. Before treatment due to the formation of *Saamadoshas*. It can adhere or conceal to the *Dhatus* and *Leenaavastha* is formed. At the end of intervention or after it, though the signs and symptoms are subsided, there can be presence of *Sheshadosha* (Residual *Dosha*) in the form of *Leena*.

Clinically *Leenaavastha* can be inferred in a *Vyadhi* (Disease) through an exhibition of recurrent or intermittent attack of a disease, even with an assumption of well adopted treatment. Therefore merging the textual knowledge with the clinical practice, one could tackle the hurdle-*Leenadoshaavastha* through a non-futile intervention. Our classics mention why and how such conditions should be approached.

The *Saamadoshas* moving all over the body, when in *Leenaavastha*, i.e deeply merged or concealed in *Dhatus* are not feasible to be eliminated through *Shodhana* (Bio-purificatory) procedures directly in such instances, if *Shodhana* is performed can lead to the destruction of body tissues. Thus, *Saamadoshas* adhered or concealed in diseases are understood as in *Leena*²⁰. This understanding facilitates the further intervention. This can be briefed similar to that of *Aama* i.e measures of *Deepana* and *Pachana*, intum leading to *Pakvaavastha* (Ripened *Dosha*), then performing *Shodhana*.

But even after treatment if *Sheshadoshas* are present it indicates *Leenadosha avastha*, again proper *Deepana* and *Pachana* has to be performed followed by *Shodhana*, followed by *Rasayana* (Rejuvenation). *Shodananga Snehana* (Oleation) and *Swedana* (Sudaiton) are performed as preoperative procedures for *Shodhana* to bring the *Doshas* from *Shaka* (Extremities) to *Koshtha* (Abdomen). It also aids to detach the *Leenadosha* from the *Dhatus* there by reducing any further occurrence of disease (Relapse).

But, if the treatments are not administered properly, it leads to the stagnation of *Doshas* (Residual *Doshas*). This can lead to the *Leenaavastha*, ultimately leading to relapse of the disease. This holds good even in case of *Amavata* as a disease.

CONCLUSION:

Leena dosha is one kind of *Dosha Avastha* where *Doshas* are *Dhatvantara* in nature. *Amavata* is a *Chirakaalena*, *Amushangi vyadhi* with *Bahudosha Avastha* & they are *Dhatugata* in nature. *Saamdosha* adhered to the *Dhatu*s are considered to be *Leena* because they are always *Anutklista* in nature.

Regarding *Leena* in Autoimmune conditions the sensitization of immune system towards any particular antigen can be long lived in the absence of re exposure (greater than 10 years) due to immunologic memory. We can assume the abnormality behind the cell mediated immunity as one of the modern pathological phenomenon in the causation of *Leenaavastha*.

Palindromic nature of RA indicates the waxing & waning of symptoms. *Leenadosha* is a pathological state of concealed existence of *Dosha*. It can arise from improper treatment, abstaining from therapy, nature of a disease, cause of a disease and abnormal immunity. Its comprehension is not only cramped to the relapse and remission of a disease but also the latency and scrupulously even it can be weaned to be an abnormality in cell mediated immunity. Diagnosis of *Leenadosha* is understood through the relapse and remission. The physician should comply with treatments of *Aama* especially *Shodhana* followed by *Rasayana*.

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