

A CONCEPTUAL REVIEW OF DOSHA PRAKOPA NIDANAS THROUGH SCATTERED REFERENCES OF AYURVEDA

Rashmi.B.M

Associate professor, Dept. of *Roganidāna*, Shri Jagadguru Gavisiddeshwara Ayurvedic Medical College, Koppal- Karnataka.

Corresponding Author: drrashmibm@gmail.com

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ABSTRACT

It is rightly said, “*Ayurvedo Amrutaanaam*”. *Ayurveda* is a life science which explains the *tridosha* theory. As per *Ashtanga Hrudaya*, *dosha* (bioenergy), *dhatu* (body tissues) and *malas* (excretory products) form the root of the body. Fundamentals of *Ayurveda* are explained in *Trisutras*, i.e. *hetu* (aetiological factor), *linga* (clinical features) and *aushadha* (medicine /treatment). So, 2/3rd of *Ayurveda* is coming under the purview of *Roganidana*. It is also said that the manifestation of *Roga* is nothing but the imbalances in the proportions of *dosha* observed in the body. *Dosha vaishamya* (imbalance of *dosha*) can be seen as a result of *dosha vriddhi*, *kshaya*, *prakopa* etc. *Dosha vaishamya*, mainly *dosha prakopa*, is an essential step in the manifestation of *samprapti* and is understood by assessing the *nidana* with that of *dosha* involved in the *samprapti*. *Dosha prakopa* occurs due to *Gunataha vriddhi* after the *nidanasevana* and thus lead to manifestation of the disease. In this article, an attempt has been made to collect the references, which includes all possible *nidanans* responsible for the *prakopa* of *doshas*.

Key words: *Trisutra Ayurveda*, *hetu*, *roga*, *dosha vaishamya*, *prakopa*, *dosha prakopanidanans*.

INTRODUCTION

“*Nasti rogo vina doshairyasmattasmaat-
vichakshanaha| Anuktamapidoshaanaamlingairvyad-
himupacharet||*”

A disease will not manifest without the involvement of *doshas*¹. The disease will be present based on the nature of the abnormality of *dosha*. Further, *dosha*

vaishamya is displayed in the form of Lakshana. Complete knowledge of the subject of Roganidana and Vikruti Vigyan will help determine the nature of the dosha abnormality, the dosha vitiated type, the dosha quality responsible for the clinical manifestations, etc. Thereby, thorough knowledge of the disease can be attained, leading to the appropriate line of treatment.

Further, it is said that the manifestation of Roga is nothing but the imbalance in the proportions of doshas observed in the body. Imbalance of the doshas is described in several terms namely vriddha dosha, kupita dosha, ksheena dosha, leena dosha etc. Kupita dosha is the bioenergy, an abnormally increased dosha in the Koshta (alimentary canal). Kupita dosha can be understood as the initial stage of the disease manifestation².

According to Ashtanga Hrudaya by Vagbhatacharya,

“Doshaaevam hi sarveshaamrogaanaameka-
kaaranam/ yathaapakshiparipathansarvatahasar-
vamapyahaha// cchaayaamapyetinaatmeeyaamya-
thaavaakrutsnamapyadaha/ vikaarajaatamvividham
treen gunaannaativar-
tate//tathaaswaddhaatuvaishamyanimittamapisarvad
aa| vikaarajaatamtreendoshan||”³

Dosha vaishamya (vitiating of doshas) is the chief cause of the manifestation of the disease. He explains this sentence with a simile – As a bird can't stay away from its shadow and the shadow follows the bird wherever it flies, similarly, all the types of diseases can't stay away from the impact of tridoshas.

OBJECTIVES:

1. To review the concept of Prakopa.
2. To know various nidanas responsible for prakopa of vata, pitta and kapha.
3. To know the relationship between,
 - A. Rasa and Dosha.
 - B. Rasas, panchamahabhuta combination and variations of Doshas.
 - C. Seasonal and diurnal variations of doshas.

MATERIALS AND METHODS:

Methods of collection of data:

The literary source for the present study was obtained from.

- ❖ Charaka Samhita with commentary
- ❖ Sushruta Samhita with commentary
- ❖ Asthang Hrudaya with commentary
- ❖ Madhava Nidana with commentary
- ❖ Chikitsa Kalika
- ❖ VaidyakaShabdhasindhu

SOURCE OF DATA: Library, S.J.G. College of Ayurveda and Hospital, Research Centre, Koppal.

CONCEPT OF PRAKOPA:

Various definitions as per the classics are as follows,

- “Prakopahakshobhechanchalye” (vaidyakash-
abddhasindhu /698)- The one that is aggressive
and tends to move.
- “Prakrushtahakopahaprakopaha” – That which
tends to move out of anger.
- “Kupitavikrutimaapanna”- dosha in prakopavas-
ta has the tendency to produce vikruti.
- “Vilayana Roopa vrudhihiprakopaha”- the
avastha in which doshas increase in quality and
quantity so that they get dissociated from their
regular site.
- “Swasthanamtyaktwadoshasyayatpunaha-
margaantaragamanamsakopaityucchyate”-
Prakopa is that stage of dosha which increases
and then spills out from its original place and cir-
culates through channels as a result of outflow.
- “Kopastu unmargagamita”- that which gets ag-
gressive and goes elsewhere.⁴

SAMANYA LAKSHANAS OF TRIDOSHA
PRAKOPA:

“Tesdaamprakopaatkoshtatodasancharanaamlika-
pipasaparidahaannadweshahrudayotkle-
daschajaayante”⁵

- Koshtatoda- pricking pain in the koshta (alimen-
tary canal)
- koshtasancharana- gurgling sound due to move-
ment in koshta.
- Amlika- sour taste in the mouth.
- Pipasa- excessive thirst
- Paridaha (sarvangadaha) – burning sensation all
over the body.

- *Annadvasha*- aversion towards food
 - *Hrudayotkleda*- nausea.
- PRAKUPITA VATAJA NIDANAS:**
According to Madhava Nidana,
“*Vyayaamaatapatarpanaatprapatanaatbhangaat-kshayaatjaagaraatvegaanam cha vi-dhaaranaatishuchahashaityaadatitraasataha/rookshakshobhakashayatiktakatukairibhihiprako-pamvrajetaayurvaaridharaagameparinate cha aneaparaahneapi cha*”⁶”
- *Vyayaamaat*- excess exercise
 - *Apatarpanaat*- intake of non-nourishing foods/ measures which leads to depletion of body tissues.
 - *Prapatanaat*- falling from the top/ greater heights.
 - *Bhangaat*- due to fracture/ injury or trauma to any part of the body
 - *Kshayaat*- suffering from depleting diseases (due to *dhatu* and *mala kshaya*)
 - *Jaagaraat*- night awakening
 - *vegaanam cha vidhaaranaat* – suppression of natural urges of body
 - *atishuchaha*- more cleanliness
 - *shaityaad*-more exposure to cold
 - *atitraasataha*- creating fear in the person.
 - *rooksha*- intake of dry substances
 - *kshobha*- excess consumption of irritating substances.
 - *kashayatiktakatukai*-excess consumption of substances which are astringent, bitter and pungent in taste.
 - *vaayurvaaridharaagame*- during rainy season (*varsha ritu*), the natural season for vitiation of *vata doshas*
 - *parinate cha anne- annaparinamakala*, i.e., after complete digestion of the food.
 - *Aparaahnakaala*- afternoon. These are the diurnal and seasonal variations that can be observed in the human body in relation to the vitiation of *vata dosha*.

According to Ashtanga Hrudaya, nidana sthana-
“*Tiktaushnakashayarookshaalpaprimitabhोजना*”

Dhaaranaudeerananishaajaagaraatiucchyabhaashanaihi||
Kriyaatiyogabhishokachintaavyaayaamamaithunaihi||
Greeshmaahoratribhuktanteprakupyatisameerana-aha||”⁷

- Intake of substances which are *tikta* (bitter), *ushna* (hot), *kashaya* (astringent) in tastes, *ruksha* (dry), *alpabhोजना* and *primitabhोजना* (dry, less and irregular quantity of food intake).
- *Dharana*- suppression of urges, *udeerana*- manifestation of unmanifested urges (forcing the urges)
- *Nishajaagaraana*- night awakening
- *Atiucchyabhashana*- speaking in loud voice.
- *Kriyatiyoga- atiyoga* of treatment
- *Abhishoka*-afflicted with grief, *chinta*- more thoughts,
- *Vyayama*- excess exercise
- *Maituna*-excess sexual indulgence
- Diurnal variations due to *Greeshma* (summer),
- *Ahoratri* (late hours in the daytime)
- *Bhuktante*- after the digestion of food

According to sushrutasamhita, sutra sthana,
“*Tatra balavadvigrahaativyaayaamavyavaayaadhayanaprapatanapradhaavanaprapedana ab-highaatalanghanaplavanataranaraatrijaagaraana-bhaaraharanagajaturagarathapadaaticharya-katukashayatiktatrukshalaghusheetaveeryashush-kashaakhallooravarakodhdhaalakakora-dooshashyayaamakaneevaaramudgamasooraadhaki-harenukalaayanishpaavaanashanavishamaasha-naadhyashanavaatamootrapureeshashukrac-chardhikshavathoodgaaravaashpavegavighaataa-dibhirvisheshaihi vaayuhuprakopamaapadhyate*”⁸

Can be understood under 3 sub-headings *aharaja*, *viharaja* and *manasika nidanas*, as follows:

Aharajanidanas- Ingestion of food particularly *katu*, *kashaya* and *tikta rasas*, *laghu*, *ruksha* and *sheetaveerya dravyas*, dried leafy vegetables, *val-luraka* (dry meat), *varaka* (a particular type of *dhan-ya*), *uddaklaka* (*aranyakodrava*- a kind of honey or Indian cherry or bird lime tree), *koradudha* (kodomil-let- *atrunadhanya*), *shyamaka* (Indian barnyard millet), *neevara* (wildrice), *mudga* (green gram),

masura(lentil), adhaki (tuvara/ Bengal gram), harenu (kind of pea), kalaya (green pea), nishpava (Indian bean).

Viharaaja nidanas- Wrestling with a person of superior strength, violent excesses, sexual excesses, excessive study, falling from greater heights, running for long distances, skipping and excess swimming, excessive riding, vigorous massage, trauma, suppression of natural urges, micturition, tears, lifting heavy weights, secretion from nose, suppression of urges of sneezing, defecation.

Manasika nidanas- Excessive thinking, anxiety and excessive stress.

PRAKUPITA PITTAJA NIDANAS:

According to Madhava Nidana,

“Katvamloshnavidaahiteekshnalavanakrodhopava-saatapastreesamparkatilaatasidadhisurashuk-taaranaalaadibhihi/ Bhuktejeeryatibhojane cha sharadigreeshme sati praaneenaam cha madhyahne cha tathaardharatrisamaye pitta prakopam vrajet|”⁹

- Intake of substances having spicy, sour and salt tastes increases pitta in the body.
- Intake of substances which are ushna (hot), vidahi (cause a burning sensation and sour eructations), and teekshna (penetrating) in nature.
- Krodha- anger
- Upavasa-fasting.
- Atapa- exposure to hot sun rays
- Streesamparka- excessive indulging in sexual activities
- Intake of tila (sesamum seeds), atasi (flax seeds) and dadhi(curd) in excess quantity
- Intake of sura, shukta, and aranala, like alcoholic preparations, having different proportions of alcohol.
- Bhuktejeeryatibhojane- at the time of digestion of the ingested food
- diurnal variations of pitta during Sharad (autumn) and greeshma (summer) ritu
- Madhyahne and Madhyaratri- at noon time and midnight respectively.

According to Ashtanga Hrudaya, nidana sthana-

“Pittam katuamlateekshnosnnapatukrodhavidahibhihi/

Sharadmadhyahnaraatriardhavidahasamayeshu cha||”¹⁰

- Due to the intake of substances which are katu (pungent), amla (sour), teekshna (penetrating nature), ushna (hot), and patu (salt taste).
- Indulging in excess krodha (anger),
- Vidahiahara (produces a burning sensation and produces sour eructation’s)
- Diurnal, seasonal variations during Sharad rutu (autumn), madhyahna (noontime), ratriardha- (midnight)
- Vidahasamayeshu- during the second stage of digestion (i.e., turns vidagdha).

According to sushrutasamhita, sutra sthana,

“Krodhabhayashokaaayaasaupavasavidagdhamaithunopagamanakatu amla lavanateekshnaushnalaghavidahitilatailapinyakakulatthasarshapataasiharitaka shaka godhamatsyaajaavikamaamsadadhitakrakurchikamastusouveerakasuravikaaraaamlaphalakatvaraprabhrutibhihipittam-prakopamaapadhyate ||”¹¹

It can be understood under three sub-headings ahara-ja, viharajaandmanasikanidanas, as follows:

Aharajanidanas- Ingestion of food predominantly katu, amla and lavana, tikshna, ushna, laghu, vidahi,tilataila(sesame seeds), tilapinyaka(oil cake of tila), kulattha (horsegram), sarshapa (mustard), atasi (flax seed), the green leafy vegetable known as Haritaka, the flesh of godha (iguana), avikamamsa (goat flesh), matsya (fish), mastu (whey), kurchika (in spiccate milk), amlaphala (substances havingam-larasa), katvara (buttermilk mixed with water), sauviraka (fermented yava),

Viharajanidanas- Physical- unnatural modes of sexual indulgence and excessive exposure to the sun.

Manasika nidanas- Excessive anger, grief and fear.

PRAKUPITA KAPHAJA NIDANAS:

According to Madhava Nidana,

“Gurumadhurarasaatignidhadugdekshubhakshyadravadadhidinanidraapupasarbishprapooraihi/ Tuhinapatanakaalesleshmanahasamprakopahprabhavatividivasaadavbhuktamaatrevasante||”¹²

- Intake of substances like guru (heavy), madhurarasayukta (sweet taste), atisnigdha (ex-

cess unctuous), *dugda* (milk and milk products), *ikshubhakshya* (jaggery or sugarcane products), *drava* (substances of liquid quality, which increases *Ap mahabhuta*), *dadhi* (curd- *guru* and *abhishyandi* quality).

- *Dinanidra*- day sleep increases *kapha*
- *Apoopa*- a pancake prepared from wheat flour.
- *Sarpi*- excess consumption of ghee
- *Prapoora*- dish prepared by filling up different sweets or different vegetables.
- *Tuhinapatana*- the season of falling of mist or dew.
- *Divasadv*- early part of the day or morning
- *Bhuktamatra*- soon after the food intake
- *Vasanta ritu* is a natural season wherein one can have vitiation of *kapha dosha*.

According to Ashtanga Hrudaya, nidana sthana-

“*Swaduanalavanasnigdha guru abhishyan- dasheetalaihi/ Aasyaswapnasukhaajeernadivaaswap- naatibruhmanaihi/*

Pracchardanaadiyogenabhuktamaatraava- santayoho/

Poorvaannepoorvaraatre cha sleshma/”¹³

- Intake of substances which are of *swadu* (sweet), *amla*(sour) and *lavana* (salt) tastes,
- Substances which are *Snigdha* (unctuous) in nature, *guru* (heavy), *abhishyanda* (produces increased secretions in the srotases /channels), *sheetala* (cold)
- *Pracchardanaadiyoge* (*ayoga* caused due to improper *Vamana* (vomiting)-*shodhana*)
- *Bhuktamaatra*- soon after the intake of food.

- *Vasanta ritu*- Diurnal, seasonal variations are seen during spring.

According to sushrutasamhita, sutra sthana,

“*Divaswapnavayamaaalaasyamadhura amla lavanasheetasnigdha guru picchilaabhishyandihayana- nakayavakanaishadhaitkatamashamama- mashagodhumatilapishtavikrutidadhidug- dhakrusharapayasaikshuvikaaraaanup- oudakamamsa vasa bisamrunalakaserukashrun- takamadhuravalliphalasamashanaadhyashanaprab- hrutibhihishleshmaaprakopamaapadhyate/*”¹⁴

It can be understood under three sub-headings *aharaja*, *viharaja* and *manasika nidanas*, as follows:

Aharaja nidanas- Ingestion of food substances eventually of *guru*, slimy, *amla* and *lavana rasa* substances which increases the secretions of *kapha*, food-grains such as *hayataka* (type of *shali* or rice), *yavaka* (barley), *masha* (blackgram), *godhuma* (wheat), *mahamasha* (species of large bean), *tila* (substances made of sesame seeds), rice cakes, curd, milk, payasam (made of milk and rice), *ikshu*(preparation of sugarcane), *pitta*(substances made of flour), *krishara* (made of sesame, rice and blackgram), *mrunala* (lotus roots), *shringhataka* (water chestnut), *samashana* (consumption of *pathya* and *apathya* substances together), *adhyashana* (excess intake of food), *anupamamsa* (having *snigdha*- unctuous and *sheeta*- (cold) *guna*).

Viharajanidanas- Day sleep, lazy and sedentary habits. I was taking before the digestion of food consumed previously.

Manasika nidanas- Lack of stress, too much happiness.

RELATION BETWEEN RASA AND DOSHA:¹⁵

TABLE 1:

DOSHA	RASAS INCREASES DOSHA	RASAS DECREASES DOSHA
<i>Vata</i>	<i>Kashaya</i> (astringent), <i>Tikta</i> (bitter) and <i>katu</i> (pungent)	<i>Madhura</i> (sweet), <i>amla</i> (sour) and <i>lavana</i> (salt)
<i>Pitta</i>	<i>Katu</i> (pungent), <i>amla</i> (sour) and <i>lavana</i> (salt)	<i>Kashaya</i> (astringent), <i>Tikta</i> (bitter) and <i>madhura</i> (sweet)
<i>Kapha</i>	<i>Madhura</i> (sweet), <i>amla</i> (sour) and <i>lavana</i> (salt)	<i>Katu</i> (pungent), <i>tikta</i> (bitter) and <i>kashaya</i> (astringent)

RELATION BETWEEN RASA, PANCHAMAHABHOOTA COMPOSITION AND THEIR EFFECT ON VARIATIONS OF DOSHAS:¹⁶

TABLE 2:

RASA	PANCHAMAHABHOOTA NANCE	DOMI-	VITIATION OF DOSHA	DIMINUTION OF DOSHA
Madhura	Prithvi + Ap		Kapha	Pitta and Vata
Amla	Agni + Prithvi		Pitta and Kapha	Vata
Lavana	Ap + Agni		Pitta and Kapha	Vata
Tikta	Akasha + Vayu		Vata	Pitta and Kapha
Katu	Agni + Vayu		Vata and Pitta	Kapha
Kashaya	Prithvi + Vayu		Vata	Pitta and Kapha

RELATION BETWEEN SEASONAL AND DIURNAL VARIATIONS OF DOSHA:¹⁷

TABLE 3:

Vata Dosha	Sheeta kala (cold season), pravata (time of excess wind flow)	Gharmante (rainy season), Abhrakala (cloudy day)	Pratyusha (early morning)	Aparahna (after- noon)	Jirnantane (after the digestion of food)
Pitta dosha	Ushnakala (Hot or sum- mer season)	Meghante (sharad rutu)	Madhyahna (Midnoon)	Madhyaratri (Midnight)	Jiryatianne(during the digestion of the food)
Kapha dosha	Sheetakala (cold season)	Vasanta rutu (Spring)	Purvahna (early part of the day)	Pradosha(early part of night)	Bhuktamatre (soon after the ingestion of food)

tions, which are well explained in the table format above.

DISCUSSION

Dosha Vaishamy, mainly *Dosha Prakopa* is an essential step in manifesting the *Samprapti* & understood by assessing the *Nidana* with that the *Dosha* involved in the *Samprapti* can be done helps in *Samprapti Vighatana* & to avoid disease manifestation. According to *Ayurveda*, it is due to *Gunataha vriddhi* causing the *dosha prakopa* to be interpreted through the symptoms manifested. Hence, in this article, an attempt is made to collect all the possible references explained in classics on how to analyse the various *dosha prakopa nidanas* due to the variation of the *guna* respectively that cause the *prakopa of doshas* in the manifestation of the disease. *Nidana* is the primary factor that changes *Prakruta* (normalcy) *dosha* and transforms to *Vikruta* (vitiated). Hence, knowledge of *Dosha Prakopa Nidana* helps people adopt *Nidana Parivarjana* and follow *Pathya* to maintain health and prevent upcoming diseases.

Also, it is essential to know the relationship between *doshas*, *Panchamahabhutas*, and *Shadrasas* and the relation between *doshas* and seasonal/diurnal varia-

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