



Clinical Relevance of Dosha-Dushya Sammurchcha in Differential Diagnosis

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Abstract

According to Ayurveda, the concepts of Tridosha, Saptadhatu, and Trimal form the foundational basis of human physiology. Ayurveda emphasizes both preventive and therapeutic healthcare approaches. The interaction between *Dosha* and *Dushya*—known as *Dosha-Dushya Sammurchchhana*—plays a vital role in disease pathogenesis. *Vyadhi Utpatti* (disease origin) involves a sequential process that includes *Shatkriyakala* (six stages of disease development). The concept of *Khavaigunya* helps explain the site-specific localization of vitiated doshas, which leads to disease formation. This review focuses on classical Ayurvedic insights into *Strotodushti*, its classifications, *Khavaigunya*, and their roles in the manifestation of disease.

Key Words: Dosha Dushya Sammurchana, khavigunata, Vyadhiutpatti

Introduction

In Ayurveda, the fundamental factor involved in the pathogenesis of any disease is the interaction between **Dosha and Dushya**, known as *Samurchchhana*. The term **Khavaigunya** is derived from two Sanskrit words—*Kha*, meaning "space" or "channel," and *Vaigunya*, meaning "defect" or "abnormality." Thus, **Khavaigunya** refers to a space or channel in the body that has lost its normal functional integrity. In Ayurvedic philosophy, *Kha* signifies *Akasha* (space), which serves as the pathway for the movement of **Dosha, Dhatu, and Mala**. When there is any obstruction or distortion (*Vaigunyata*) in these pathways, it impairs the flow of bodily constituents and leads to the manifestation and progression of **Vyadhi** (disease). ¹

Dosha-Dushya Samurchchhana occurs at a specific stage within the **Strotas** (body channels), identified in Ayurveda as **Khavaigunya**. According to Ayurvedic principles, mere exposure to a causative factor does not necessarily lead to disease. Instead, disease arises when a **pre-existing susceptibility** (*Khavaigunya*) is present in the body alongside exposure to causative agents. The classical Ayurvedic framework for disease progression

is described under **Shatkriyakala**, which outlines six sequential stages of disease development. Among these, the **fourth stage—Sthanasamsraya**—emphasizes the critical role of **Khavaigunya** in disease manifestation. It is at this stage that **Dosha-Dushya Samurchchhana** occurs, marking the beginning of pathological changes. The **presence or absence** of Khavaigunya is therefore a determining factor in whether or not a disease will manifest in the body. ²

Literature Review

Causes of Khavaigunya:

According to Ayurvedic texts, **improper diet and lifestyle practices (Nidana Sevan)** that aggravate **Dosha, Mala, and Dushya**, and act against the well-being of the **Dhatus**, lead to the **vitiation and dysfunction of the respective Srotas (body channels)**. This dysfunction results in **Khavaigunya**, a state of structural or functional defect in a specific area, making it susceptible to disease manifestation. ³

Concept of Vyadhi Utpatti

In Vyadhi Utpatti, Ayurveda precisely explains the manifestation of disease under the heading Vyadhi Kriyakala. Here process of disease manifestation is categorised into six stages namely. Sanchaya, Prakopa, Prasara, Sthanasanshraya, Vyakta, Bheda. ⁴

These stages of Kriyakala arise due to improper diet and life style.

Sanchya

Increase of Doshas in their own sites is called as Sanchaya.

- Vata Sanchay - Stabdhapurna Koshthata
- Pitta Sanchyaya - Pittavbhasata Mandoshmata
- Kapha Sanchaya - Gauravam, Alasya

Prakopa

In this condition, Dosha Sanchaya get aggravated and Dosha become Unmarggami.

- Vata Prakopa - Koshtatod Sancharan
- Pitta Prakopa - Amlika, Pipasa, Paridaha
- Kapha Prakopa - Annadwesha, Hridayotkled

Prasara

In third Stage aggravated Dosha overflow and starts circulating all over the body.

- Vata Parasara - Vimarggamana, Atopa
- Pitta Parasara - Osha, Chosha, Paridaha, Dhumayana
- Kapha Parasara - Arochaka, Avipaka, Angasada, Chhardi

Sthanasanshraya Stage of premonitory symptoms or stage of prodromata of a disease.

Types of Sroto Dushti

Four types of manifestation of Srotodushti, Atipravritti (increased activity), Sanga (obstruction), Siragranthi (Aneurysm), Vimargagamana (opposite direction).⁵

1. **Attipravritti** It is defined as Atishaya Pravritti (increased activity), which means excessive flow. Increase flow of one or more Doshas, Dhātu and Mala through the Srotas.
2. **Sanga** Also called Strotoavrodha, opposite of the Atipravritti. Sanga means obstruction which rise to most of the disease. Sanga is the main causative factor of Khavaigunya.⁶
3. **Vimargagamana** It means leaving it affected area through channels other than its own. All the elements Eg. Doshas, Dhatus, Malas, Lasika, Ambu, Vasa can Vimargagamana in different Vyadhi eg. in Bhagandara entering of Mala into Mūtra-Marga.
4. **Siragranthi** It means dilatation of veins causing obstruction to normal flow through Srotas. Dosha-Dushya Sammurchchhana and Sthana Sanshraya Stage of Dosha-Dushya Sammurchchhana or stage of premonitory symptoms of a disease. In this stage the aggravated Dosha start to localize to any part of the body and manifest the specific disease.⁷ In fourth stage of Kriyakala (stage of disease manifestation), circulating Doshas if finds any susceptible part in the body get lodges there resulting in initiation of specific disease process with exhibition or Premonitory symptoms (Purvarūpa) of that particular disease.⁸ Dosha-Dushya Sammurchchhana is mainly Important for manifestation of disease. Where Sammurchchhana means Alivyapti (intermixing of the Dosha - Dushya). This particular combination of Dosha & Dushya is known as Dosha-Dushya Sammurchchhana.⁹

According to *Madhava Nidana*, **Purvarūpa** refers to the **subtly manifested or latent symptoms** that precede the onset of a disease. During the **Sthanasamshraya** stage of pathogenesis, there occurs the **initial interaction between vitiated Doshas and the susceptible Dushyas**. This interaction gives rise to specific signs and symptoms, which are identified as the **Purvarūpa (prodromal features)** of the impending disease.

The sequential progression through **Nidana Sevan (exposure to etiological factors)**, **Khavaigunya (vulnerable site or defective tissue)**, **Srotodushti (vitiation of channels)**, and **Dosha-Dushya Sammurchchhana (interaction of Dosha with body tissues)**, ultimately culminates in the **manifestation of disease (Vyadhi Utpatti)**.

Vyakta Avastha (Stage of Disease Manifestation):

In this stage, the **Dosha-Dushya Sammurchchhana**—the pathological interaction between the vitiated Doshas and the affected tissues—is fully established. As a result, the **disease becomes clinically apparent**, with clearly defined signs and symptoms. The manifestation allows for the identification and preliminary diagnosis of the condition based on its characteristic presentation.

Bheda Avastha (Stage of Differentiation and Complications):

This is the **sixth and final stage of Shatkriyakala**, wherein the disease progresses to a **chronic or advanced state**, often accompanied by **complications**. At this phase, the disease can be **differentiated (Bheda) into its specific subtype**, and the **dominant Dosha** responsible for the pathology can be

precisely assessed. This evaluation plays a critical role in establishing a focused diagnosis and guiding individualized treatment planning.

Dosha Dushya Sammurchana in Differential Diagnosis

In Ayurveda, *Doṣa-Dūṣya Saṁmūrccana* is not merely a coincidental association of the vitiated *doṣa* and susceptible *dūṣya*; it is a **dynamic process** where mutual interaction creates the foundation for disease manifestation. The *doṣa* acts as the *initiating factor* (*pravartaka*), while the *dūṣya* serves as the *substrate* (*ādhāra*) for pathological changes.

From a **Differential Diagnosis perspective**, this concept is critical because many disorders may have similar symptoms, but the underlying *doṣa-dūṣya* interaction varies. For example:

- In *Vāta-Kapha* headache, if the *dūṣya* is *Māṁsa dhātu*, the presentation may resemble sinusitis; but if the *dūṣya* is *Majjā dhātu*, it may mimic migraine.
- Two conditions might both present with *śoṭha* (swelling), yet *Kapha-Rakta* involvement points toward inflammatory edema, whereas *Vāta-Māṁsa* suggests degenerative muscle wasting with pseudo-swelling.

Furthermore, *saṁmūrccana* explains **disease specificity** — why a person exposed to the same *nidāna* (causes) as others may still develop a different disorder. This is due to their individual *dūṣya* vulnerability, determined by *prakṛti*, past illnesses, and tissue quality.

Clinically, recognizing the precise *doṣa-dūṣya* link refines the diagnosis, sharpens prognostic judgment, and allows personalized treatment — choosing the right *snehana*, *svedana*, *vāman*, *virecana*, or *raktamokṣaṇa* based on the nature of *saṁmūrccana*.

Diagnostic Mapping of Doṣa–Dūṣya Saṁmūrccana

How This Helps in Differential Diagnosis

- **Symptom overlap resolution** – Two conditions may present with similar external signs (*lakṣaṇa*), but *saṁmūrccana* analysis reveals distinct pathogenesis.
- **Treatment direction** – If *Kapha-Māṁsa* is involved, *lekhan & rukṣa* therapy is emphasized; for *Pitta-Rakta*, *śīta & raktaśodhaka* therapies are prioritized.
- **Prognostic clarity** – Deep *saṁmūrccana* involving *majja* or *asthi* often indicates chronic or harder-to-treat conditions.

Discussion

As previously discussed, **Dosha-Dushya Sammurchchhana** is a critical event in the **pathogenesis of disease**, occurring during the **fourth stage of Shatkriyakala**, known as **Sthanasanshraya**. A detailed understanding of this stage reveals that the **initiation of disease** is closely linked to the presence of **Khavaigunya**—a site of structural or functional weakness in the body—where the **vitiating Doshas** interact with **susceptible Dushyas**. This interaction leads to the manifestation of **Purvarupa**, or prodromal symptoms, which precede the full-blown disease.

Comprehensive knowledge of **Dosha-Dushya Sammurchchhana** not only facilitates early recognition of pathological processes but also offers an opportunity for **preventive intervention** before the disease progresses to more severe stages. Therefore, from the perspectives of both **Roganidana (diagnosis)** and **Chikitsa (treatment planning)**, a **thorough understanding** of Dosha-Dushya Sammurchchhana is essential for effective clinical decision-making and management.

Clinical Relevance of Doṣha–Duṣhya Sammurchchhana in Differential Diagnosis

Clinical Features	Doṣha–Duṣhya Sammūrcchana	Differential Diagnosis (DD)
Dravamala Pravṛtti (loose stools), avipāka, alternating constipation & diarrhea, weakness	Doṣha: Vāta–Pitta ± Kapha Duṣhya: Grahāṇī (Agni, Rasa Dhātu)	Grahani: Chronic, stools sometimes undigested, alternating pattern, avipāka is main feature. Atisāra: Acute onset, frequent watery stools, dehydration, no alternating constipation.
Sandhi Śūla (joint pain), Śoṭha (swelling), restricted movement, degeneration	Doṣha: Vāta Duṣhya: Asthi–Sandhi Dhātu	Sandhigata Vāta: Gradual degeneration, crepitus, pain worsens with movement, no discoloration. Vātarakta: Pain with burning sensation, discoloration (red/blue), associated with Rakta Duṣhti.

Doṣa–Duṣya Saṁmūrcchana refers to the pathological amalgamation of the vitiating *doṣas* (Vāta, Pitta, Kapha) with susceptible *dūṣyas* (Dhātus, Upadhātus, Malas, Srotas), initiating the disease process (*vyādhi utpatti*). This interaction represents the **samprāpti** (pathogenesis) stage where the inherent qualities of both *doṣa* and *dūṣya* combine, intensifying the pathological potential. In *differential diagnosis*, understanding *doṣa–dūṣya saṁmūrcchana* is essential, as it determines the disease's *prakṛti* (nature), severity, prognosis, and treatment approach. For example, Vāta interacting with *Asthi dhātu* may manifest in degenerative joint disorders, whereas Pitta with *Rakta dhātu* may produce inflammatory conditions like *raktapitta*. The susceptibility of a particular *dūṣya* depends on its natural affinity (*āśraya-āśrayī bhāva*)

and the prevailing *doṣic* disturbance. By identifying the specific *doṣa-dūṣya* combination early, the physician can differentiate between similar clinical conditions, predict complications, and select targeted *śamana* or *śodhana* measures. Thus, *doṣa-dūṣya saṁmūrccana* serves as a cornerstone in Ayurvedic diagnostic reasoning, bridging the gap between *nidāna* (etiology) and *cikitsā* (therapy).

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