



## Review Article


# Importance of Disease in Respect of Physician-Patient Relationship: A Role of *Caraka Samhitā*

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Abstract	Case Report Information
<p>One of the most crucial aspects of medical care is the patient-physician relationship. However, there has been some fragmentation in this field of study. It is the duty of physicians to behave in the patient's best interest and to refrain from taking advantage of them. A cornerstone of health care system is upholding the patient's confidence and the fiduciary relationship. In the concept of Physician-Patient relationship, there are four main pillar of this relationship- Physician, Patient, Medicine and Attendance or carer. All these are very important for a treatment process. But these four factors or pillars are important when disease are here. Because in health care system the aim of physician-patient relationship is to cure disease from patient. So we would claim that cure of disease is absolutely the main aim of a physician and in this respect physician is to know the nature of disease. Disease is a most valuable concept in medical ethics as well as the field of medical student. In this paper we would emphasis the very harmful things in the world like disease and to clear the actual meaning, nature and classification of disease in respect of <i>Caraka Samhitā</i> and so on.</p>	<ul style="list-style-type: none"> <li>▪ <b>ISSN No:</b> 2583-7397</li> <li>▪ <b>Received:</b> 29-04-2025</li> <li>▪ <b>Accepted:</b> 15-05-2025</li> <li>▪ <b>Published:</b> 19-05-2025</li> <li>▪ <b>IJCRM:</b> 4(3); 2025: 104-106</li> <li>▪ <b>©2025, All Rights Reserved</b></li> <li>▪ <b>Plagiarism Checked:</b> Yes</li> <li>▪ <b>Peer Review Process:</b> Yes</li> </ul>
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**KEYWORDS:** Physician, Patient, Disease, *Caraka Samhitā*, Relationship, Vāyu, Pitta, and Kapha

## INTRODUCTION

The Physician-Patient Relationship is most significant aspect of medical treatment. Medical treatment is a vast area while the central point is Disease, it has a big role in human being hence it comprehends both physical and mental side of human life. "Diseases can affect people not only physically but also mentally, as contracting and living with a disease can alter the

affected person's perspective on life."<sup>[1]</sup> If we look through our life that we are bound with disease. But our life is not full of disease because devoid of disease is possible through treatment. In this regard we can say that treatment as well as good physician-patient relationship can remove disease. In this context we would introduce ancient Indian *Āyurveda* mainly the *Caraka's* position. Acharya *Caraka* is an author of *Caraka*

*Samhitā*, syas that “disease has been considered as sorrow.” [2] *Āyurveda* has proclaimed that there are two ways of devoid of disease-physiological and mental. Now first we would like to explain what is disease? What are the nature of disease and what are the classification of disease? A disease is a specific abnormal state that harms an organism's structure or function, entirely or in part, and is not instantly caused by an external harm. [3] It's well-known that diseases are medical illnesses that exhibit particular indications and symptoms. Internal dysfunctions or external sources like microorganisms can cause a disease. For instance, autoimmune disorders, hypersensitivity, allergies, and different types of deficiency can all result from internal immune system disorders. “In humans, disease is often used more broadly to refer to any condition that causes pain, dysfunction, distress, social problems, or death to the person affected, or similar problems for those in contact with the person. In this broader sense, it sometimes includes injuries, disabilities, disorders, syndromes, infections, isolated symptoms, deviant behaviors, and atypical variations of structure and function, while in other contexts and for other purposes these may be considered distinguishable categories.” [4] However the terms “illness” and “sickness” are often used similarly to refer to disease, “illness” is sometimes used to refer explicitly to the patient's perception of their disease. [5]

Now we have to discuss the definition of disease in ninth chapter of *Sutrasthāna*, namely *Khuddākcatuspāda* of *Caraka Samhitā* -

“*Vikāro dhātuvaiṣamyam sāmīyam prakṛtirucyate |  
Sukhasamjñakamārogyom vikāro dukkhamevaca ||*

According to the previous *sloka*, disease is a state of bodily imbalance of *dhātus*. The balance of *dhātus* is called *prakṛti* or *ārogya* that is the normal condition of body. *Arogya* is a condition known to be *sukha*, while *vikāra* is nothing but *dukkha* or suffering.” [6] Now the question is when dose disease arises? In the first chapter of *Sutrasthāna*, namely *Dīrghanjīvitīyam*, says that-

“*Vāyuh pittaṁ kaphascoktaḥ sārīra doṣaṁgrahaḥ |  
mānasah punaruddiṣṭo rajaśca tama eba ca ||*

Caraka also admits that imbalance of three kinds of *doṣas* is responsible for diseases, these are - *vāyu*, *pitta* and *kapha*. For this reason, *vāyu*, *pitta* and *kapha* are called *sārīra-dosās* and all mental diseases arise from *Rajas*, *Tamas* and they are called *Mānas dosās*.” [7] “The former ones ( *sārīra doṣas*) are pacified by remedial measures of divine and rational qualities while the latter ones (*mānas doṣas*) can be treated with knowledge of self (*jñāna*), scientific knowledge (*vijñāna*), restraint/temperance (*dharjya*), memory (*smṛti*) and salvation/concentration(*samādhi*).” [8] “*Vāyu* is dry, cold, light, subtle, mobile, non-slimy and rough in its characteristics and can be pacified by drugs that have opposite properties (i.e., creamy or oily, heavy and thick in their property). *Pitta* is mildly unctuous, hot, sharp, viscous, sour, mobile and pungent, and can readily be pacified by drugs and food articles having opposite

properties. *Kapha* is heavy and dense, cold, soft, unctuous, sweet, immobile and slimy, and can be subsided by drugs and food articles possessing opposite properties.” [9] Now we have discussed different types of disease referred by Caraka in his book *Caraka Samhitā*. In *Tisraisanīyamadhyayam*, the chapter eleven, it has been held that-

“*Trayo rogā iti nijāgantumānasāḥ |  
Tatra nijāḥ sārīra-dosa-samuthhaḥ |  
Āgantubhūtiṣvāyugnasamprahārādi- samuthhaḥ |  
Mānasah punariṣṭasyālābhāllābhāccāniṣṭasyopajāyate ||*

According to the above *sloka*, there are three types of disease- *nija* (innate or endogenous), *āgantu* (exogenous) and *mānasa*(psychic). *Nija* or endogenous disease is that which results from the *doṣas* of the body. *Āgantu* or exogenous disease is due to the external causes like wind, fire, poisonous item, etc. Psychic or mental disease is that type of disease which is the result of the association with the unpleasant or disagreeable things and alienation from the agreeable ones.” [10] After discussion of types of disease Caraka explain causes of disease. According to Caraka there are three causes of disease- The three sorts of disorders are *atiyoga*, *ayoga*, and *mithayoga*; they are caused by the *asatmyaindriyarthasamyoga* (unwholesome union) of the sense organs with their objects; *prajnaparadha* (intellectual flaw); and *parinama* (seasonal consequences).

All of the senses are affected by touch, which is connected to the mind. The sense of touch permeates the mind, which in turn permeates all senses (*indriya*). The five categories of sensory faculties' *anupashaya* (unwholesome items) are further subdivided into three categories: improper, excessive, and non-utilization. *Asatmyendriyatha samyoga* is the term for this. *Satmya* (adaptation/wholesome combination of senses with their object) is the positive response of the senses. [11]

Action encompasses mental, verbal, and physical activity. The excessive use of speech, the mind, and the body is known as *atiyoga* (excess action), whereas their total inactivity is known as *ayoga* (non-utilisation). Body assault, excessive massage, excessive holding of breath, slipping from uneven surfaces, excessive walking, falling, suppressing natural urges, their forceful manifestation, excessive walking, and torturing the body in any way are examples of improper use of bodily functions. Backbiting, lying, pointless arguments, uncomfortable conversations, and harsh, unpleasant, and irrelevant conversations are all instances of improper speech use. Misconceptions, fear, grief, rage, greed, bewilderment, pride, and jealousy are all improper uses of the mind. [12]

To put it briefly, improper use of speech, mind, and body acts includes behaviors that are damaging even though they are not listed and that are not included in overuse or underuse. [13]

In the concluding remarks of this paper is that disease is harmful for each and every human being. Human being always tries to remove disease of their life. In that case human being go to the hospital, clinics to treatment disease by the physician. Physician is a master of disease remover by the understanding of the state of disease. Thus, physician's primary duty to treat patient first by

the symbolisation of disease. In case physician does not symbolised the actual disease then the disease cannot be cured. So in the case of relationship between physician-patient, disease is most important one because without this relationship cannot be run. In this paper we are trying to show and discuss Caraka's position over disease and so on

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