



## **Metaphysical Analysis of Fear (Bhaya) According to Charak Samhita**

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### **ABSTRACT**

*Fear is a complex emotion which has capability of causing disturbance in equilibrium of Dosha, Dhatu and Mala which were further leads to several mental as well as physical diseases. Various references were collected from Charak Samhita with its relevant commentaries have been used also websites and relevant articles were refereed. Fear has its own importance (regarding formation) in manifestation of disease and efficacy of treatment part.*

**Keywords:** Fear, Charak Samhita, Ayurveda

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### **INTRODUCTION**

Traditional system of Medicine. It emphasizes on the promotion of health and prevention of disease as the actual solution for controlling diseases, which is especially relevant in modern times [1]. According to Charak Samhita balanced state of bodily factors such as Dosha, Dhatu and Mala are the most important factor for the healthy life. Additionally mental state is also one of the necessary factor for the life.

Ayurvedic theory of mental health is based on the combination of Triguna, Tridosha and Panchamahabhoot [2]. Fear (Bhaya) is a natural, powerful, and primitive human emotions. It is one of the Mental illness which were explained in Ayurveda and especially in Charak Samhita [3]. Treatment principles also includes the Satvavajaya Chikitsa which is the chief treatment of mental diseases [4]. Over all Charak Samhita has given equal importance of mental health as that of Physical health.

In Charak Samhita Fear (Bhaya) is explained in various aspect such as a Bhaya as a Manovikara (Psychosis), as a Hetu (causative factor), as a Lakshana (Symptom) as well as a part of Chikitsa (treatment module). So this article is an attempt to explore the broad aspect of Bhaya specially written in Charak Samhita.

To study the concept of Fear (Bhaya) according to Charak Samhita with its diagnostic, clinical and therapeutic importance.

### **MATERIAL AND METHODS**

Charak Samhita with its relevant commentaries have been used for this study. Websites and relevant articles were refereed whenever (as) required.

### **CONCEPTUAL / OBSERVATIONAL REVIEW:-**

In Charak Samhita numerous references of Fear (Bhaya) were found in the following forms.

- Fear (Bhaya) as Manovikara (Psychosis) which is caused due to Pradnyaparadha (Intellectual defect) [5].

- Fear (Bhaya) as a symptom in Kupita Vayu, Kupit Pitta [6] (aggravated Vayu and Pitta) and the person having Avarasatva [7] (Inferiority mind set.)

- Fear (Bhaya) as Manasa Dosha due to aggravation of raja and tama Dosha [8]

- Fear (Bhaya) as a Hetu (causative factor) in many diseased conditions such as Vataja Shiroroga (Vata dominant diseases of head), Kushtha (Having fear and enter in to cold water), Unmada (Mind afflicted with fear) etc.

- Fear (Bhaya) as treatment module in various conditions such as Atinidra (excessive sleep) [9].

- Person afflicted with fear is eligible for the Divaswapna i.e (Day time sleep) [10].

- Some of the medicine were explained in the Charak Samhita as having the effect of Bhayahara like Madya. in that Madyais having Bhayahara(effect) [11].
  - Fear is considered as one of the Bsheshaja(treatment modality) in several conditions of ManasaVikarain the Vimanasthana [12].
  - Fear(Bhaya)is one of the Suppressible urges (Dharaniya Vega) to be controlled by person[13].
  - Fear (Bhaya) is considered as one of the type of Sudation i.e.Swedawhich is type of sudation without fire [14].
- In CharakSamhita some of the Karmamentioned in Sadvrutta and Dinacharyai.e. action mentioned of carrying Danda (Stalk) dispels fear [15].
- Regarding fear one thing is explained in the context of code of conduct that (it is stated that) one should not indulge in frightening or terrorising others [16].

## DISCUSSION

According to Ayurveda Fear (Bhaya) is one that can be the effect of derangement in the Tridoshaor may be the derangement in Mano Dosha i.e. in Raja and Tama. In CharakSamhita concept of fear (Bhaya)(is) explained in a comprehensive manner. (it can be a causative factor, symptom of any disease, disease itself and a treatment principle) [16].

Fear as a disease:

Fear (Bhaya) as a Manovikara(Psychosis) which is mainly caused due to Pradnyaparadha(Intellectual defect). When a person's dhi (ability to comprehend), dhriti (controlling power), and smriti (power to recall memories) are impaired, the person (indulges in) performs(ing) unfavourable deeds that leads to aggravation of all dosha. This is called Pradnyaparadha. Thought this is the fact but Acharya Chakrapani accepts involvement of Sharira Dosha i.e. Vayu due to indulgence of Ruksha, Laghu etc. Gunatmaka Ahara. Which can leads to Manovikara Bhaya [16].

Fear as the Lakshana:

Fear(Bhaya) as a Lakshanain Kupita Vayu may related to PranaVayu as well as Vyana Vayu., whereas Fear Bhayaas Lakshana in Kupita Pitta related to Hridayastha Pitta i.e Sadhaka Pitta.

Fear as a Hetu:

Fear(Bhaya) acts as Hetu(Causative factor) in many diseases. Fear (Bhaya) is one which vitiates vayu and further it can cause several diseases such as Vataja Shiroroga, Kushtha, Unmada, Apasmara, Ajirna, Swedavaha Sroto Dushti, Garbha Srava, Garbha Mrutyu [16].

### Fear as a Treatment Principle:

In some conditions like in Atinidra (excessive sleep) there is dominance of (dominated with) Kapha Dosha and Tama Dosha. Whereas (Vatadosha is the causative factor for with RajoDosha) Bhaya have RajoDosha Dominance due to Vayu. Thus Bhaya acts as which is one of the treatment modality in this condition. Person afflicted with Krodha, Shoka, Bhayaare eligible for the Divaswap as all these conditions (are) having Vata Vitiated condition. Divaswap causes Kaphavardhana and as well as Vata shaman. (Thus bhaya leads to pacification of aggravated Kapha dosha)

Madya has many characteristics such as it gives courage, virility, mental exaltation, satisfaction, plumpness and vitality. If it is taken by virtuous men in proper manner, it acts like nectar. It clears the body channels and, (it acts as) digestive-stimulant, relieves fear, grief and fatigue.AlltheseGunas are of PuranaMadya not in newly prepared Madya. So Purana Madya have action on Fear(Bhaya) i.e. it relieves fear by its Prabhava.

Fear (Bhaya) is considered as one of the Bsheshaja (treatment modality) in several conditions which is explained in Vimanasthana chapter 8. In this reference Acharya Charakexplains Bhaya is to be considered as Adravya Chikitsa i.e. Non-material therapy. It also includes Vismapana (Creating surprise), Visamrana (forgetfulness) etc. type of modules.

Fear (Bhaya) is one of the Suppressible urges (Dharaniya Vega) to be controlled by (the) person. In this context Acharya Charak describes Fear (Bhaya) as a Dharaniya Vega along with greed, grief, anger, egoism, jealousy etc. should be controlled by an intelligent person, to avoid various undue circumstances as well as complications.

Fear (Bhaya) is considered as one of the type of Sudation i.e. Sweda which is type of sudation without fire. Swedavahasrot as are affected due to excessive physical exercise, excessive heat, inappropriate use of hot and cold substances, or emotions such as anxiety, anger, grief and fear. One of the symptom of their affliction includes excessive sweating [1-16].

## CONCLUSION

Fear is extensive term and having importance in every aspect in the causation and treatment which shows its own importance.

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