To Access the Efficacy of Daivavyapashray Chikitsa-Chanting of Saurasukta on the Symptoms of Hypertension
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Abstract

Ayurveda as a complete life science describes the various treatment methods. Daivavyapashray chikitsa or no drug therapy is a form of treatment, roots of which can be traced up to the Vedic era. Rugveda describes many verses useful in various health disorders. Rugveda samhita has mentioned Saurasukta in its first mandala, which praise the Lord Sun to cure all cardiac problems and bestow health. Ayurveda describes Hrudog and its types, pathogenesis in detail. Hypertension is a condition which is the major cause of precipitation of cardiac diseases. The verse which cures heart disease is bound to cure the internal etiological factors for heart disease like hypertension. 100 patients of primary hypertension was selected and divided in two groups. Patients in study group recited the rugved rucha as per protocol and also given antihypertensive treatment. Control group patient received only antihypertensive treatment. The result were analysed after 90 days. After statistical analysis it is concluded that saura sukta chanting is proved as complementary module in the treatment of hypertension.

Keywords: Daivavyapashray, Saurasukta.

INTRODUCTION

Ayurveda as a complete life science describes various treatment modality. These includes Daivavyapashray, Yuktiyapashray and satavajay chikitsa[1].

Daivavyapashray chikitsa includes use of various verses, medicinal herbs, devine stones, rituals etc. Yuktiyapashray chikitsa is a form of treatment which includes medicine in the form of tablets, decoctions, aasavas, arishtas, panchakarma therepies etc.

Satavajay is a a form of treatment which focus on the satva or mind. Psychological disturbances often get reflected as physical disorders and many physical diseases has its origin in the psychological imbalance.

Satavajay chikitsa aims at strengthening of mind so that it can face or counteract with psychological and also physical disturbances. Out of these three forms,satavajay chikitsa is being practiced since Vedic era. daiva

Daiva-Is Destiny or outcome or the effect of ones karma

Karma- Is Physical, psychological,verb abuse(intentionally or unknowingly)

Daivavyapashray chikitsa-It aims at getting refuge from daiva or destiny. Hindu mythology believes that daiva is outcome of psychological,verbal,physical abuse or sins (intentionally or unknowingly).

Daiva or destiny is adrushta or cannot be identified.or seen. According to hindu mythology. Many physical diseases have its origin in the karma. Nidanapravinavaj or avoiding the contact with of etiological factors is the main moto of ayurvedic chikitsa. To achieve this, one has to identify the cause of the disease.

Daivavyapashray chikitsa plays major role in such conditions where cause is unnoticed or has deeply rooted in karma. This type of treatment acts on the karma and nullifies it and thus the disease gets cured.
Tools of daivavyapashray chikitsa [3]
- Mantra
- Aushadh
- Mani
- Mangal
- Bali
- Upahar
- Home
- Niyam
- Prayachitta
- Upavas swastayan
- pranipat
- These are the tools of daivavyapashray chikitsa.

Significan of daivavyapashray chikitsa[4]
- अशुव्यक्तविधहर्रेन - quick relief from disease.
- व्यायामिघस्यनी - particular and disease specific treatment modality.
- वदृष्टंहेिुप्र्यनीकं - it acts on the un-noticed cause of disease.

Mantrachanting is one tool of daivavyapashray chikitsa. Vedic literature especially rugved and atharvaved describes many verses for curing the diseases like heart disease, jaundice, respiratory disease and many more. Saurasukta is one of such devine suktA of lord Sun. The rucha of this suktA praise the lord sun to cure the cardiac diseases and bestow with health [5]. Hypertension is one of the chef reason inprecipostation of cardias disease. Hypertension raised systolic pressure beyond 130 mm of Hg and syatolic blood pressure beyond 90 mm of Hg.

Death rate of cardiac diseases due to hypertension is statistically high. The study is planned to observe the effect of chanting of mantra on hypertension. Ayurveda do not describes primary hypertension but it has described Hrud-Rog in detail

Hrud Rog has 5 types such as vataj, pittaj, kaphaj, sannipatij and krimij[6]. Pittaj hrudroj Krodh is one of the causative factor of pittaj hrudroj and also it is one of the symptom [7]. Sweda is also one of the symptoms of hrudroj. Hence patients of hypertension are screened for the presence of these symptoms before and after treatment.

AIMS AND OBJECTIVES
Using saura suktA as a complementary module to manegment of primary hypertension, to reduce the symptoms of primary hypertension like sweda and krodha

MATERIAL AND METHOD
Sample size
100 patients of Primary hypertension were included in the study.

Inclusion criteria
- Patients of Primary hypertension of age group 40 to 70 years
- Patient with informed consent
- Patients having faith in vedic knowledge

Exclusion criteria
- Patient with more than 70 years of age
- Female patients are excluded as the sutra chanting method do not allow the break of two to three consecutive days ,and during menstruation female patients are not physically fit and there is chances of the gap in the chanting .
- Pregnant women
- Patients having ischemic heart diseases
- Patients who do not have faith in vedic knowledge

METHOD OF STUDY
- 100 patients were selected by random sampling
- The patients were divided in 2 groups group A and group B
- Group A-The patients were trained for proper chanting of the specific rucha of saura suktA. Santha method was followed for and chanting was taught to the patients at holy places like temple or math. By the rugveda scholars. The time of chanting was decided to be in the morning one and half hour after sunrise.

Patients in this group were instructed for chanting the ruche for 28 repetitions once in a day at morning. The patients were taking the antihypertensive drugs prescribed by their physician.

- Group B- The patients were taking the antihypertensive drugs and not trained for saura suktA chanting.
Mantra

उद्यन्त्व नित्यमह आपोहनुतलसत दिवम्।
हृद्य ग दर्पं सूर्य हरिमार्ण च नाशय।
ऋ.म. अनुवादः 9 सूक्त 50 ऋषा 11

Lord surya, as you slowly rise in the sky as the progress of day, please abolish my cardiac disease and make me healthy.

Mode of action of mantra

Mantra is an invocation or a mystical formula, which aids the person to release the self and attain bliss and ultimate fulfillment. The sounds involved in a Mantra are themselves significant for they generate in the individual an unusual mystic power. Mantra produces a set of vibrations on the surrounding atmosphere & its force depends on the attitude of the person as well as the intensity of concentration.

Mantras are performed though faith, the results of which cannot be analysed, measured, weighed seen but are felt. The force of Mantra can be only felt. It should be performed with due faith and all rituals. And then it is fruitful. One must have complete faith in Mantra he is reciting and must know its meaning.

i.e. H_0: P_1=p_2 against an alternative
H_1: P_1>p_2

Here P_1=31/50 and and Q_2=5/50=0.1 and hence Q_1=0.38 and Q_2=0.9

Thus Z_{calculated} = 6.4438 and Z_{table}=1.64

Since Z_{calculated} > Z_{table}, we reject null hypothesis H_0 at 5% level of significance

Hence the proportion of swed patients before treatment is greater than proportion of swed patients after treatment.

This shows that there is significant effect of treatment. This proves that at 95% level of confidence saura-sukta pathan is responsible for lowering swedpravartan as one of the symptom in all mild, moderate and severe grade primary hypertension.

II) krodha

H_0: P_1=P_2
H_1: P_1>P_2

Here P_1=40/50 and P_2=6/50=0.12 and hence Q_1=0.2 and Q_2=0.88

Thus

Z_{calculated} = 9.329 and Z_{table}=1.64

Prescribed methods should be followed. The performer does experience sensation and vibrations during or at the end of Japa, this is a sufficient proof to believe. Mantra requires faith, Japa, hard work ad per laid dictums to realize the desired objects and vibrations. Each Mantra has a different use. The vibrations of sound create desired reactions within the body too.

OBSERVATIONS

Statistical analysis of symptoms

I) Sweda

H_0: There is no difference in the proportion of swed patients before and after treatment
H_1: Praportion of swed patient before treatment is more than proportoion of swed patients after treatment.
Since $Z_{\text{calc}} > Z_{\text{table}}$ we reject null hypothesis at 5% level of significance hence the proportion of swed patients before treatment is greater than proportion of krodh patients after treatment.

**This shows that there is significant effect of treatment**

This proves that at 95% level of confidence saura-sukta pathan is responsible for lowering krodha as one of the symptom in all mild, moderate and severe grade primary hypertension.

**Kamp**

$H_0$: There is no difference in the proportion of swed patients before and after treatment

$H_1$: Proportion of swed patient before treatment is more than proportion of swed patients after treatment.

i.e. $H_0: P_1 = P_2$ against an alternative

$H_1: P_1 > P_2$

Here $P_1 = 12/50 = 0.24$ and $P_2 = 3/50 = 0.06$ and hence

$Q_1 = 0.76$ and $Q_2 = 0.94$

Thus $Z_{\text{calc}} = 2.605$ and $Z_{\text{table}} = 1.64$

Since $Z_{\text{calc}} > Z_{\text{table}}$ we reject null hypothesis $H_0$ at 0.5% level of significance.

Hence the proportion of kamp patients before treatment are greater than proportion of kamp patients after treatment.

This shows that there is significant effect of treatment. This shows that at 95% level of confidence saura sukta pathan is responsible for lowering kamp as one of the symptom in all mild, moderate and severe grade hypertension.

**I) Shirashula**

$H_0$: There is no difference in the proportion of shirashula patients before and after treatment.

$H_1$: Proportion of shirashula patient before treatment is more than proportion of shirashula patients after treatment.

i.e. $H_0: P_1 = P_2$ against an alternative

$H_1: P_1 > P_2$

Here $P_1 = 34/50 = 0.68$ and $P_2 = 3/50 = 0.06$ and hence

$Q_1 = 0.32$ and $Q_2 = 0.88$

Thus $Z_{\text{calc}} = 2.66$ and $Z_{\text{table}} = 1.64$

Since $Z_{\text{calc}} > Z_{\text{table}}$ we reject null hypothesis $H_0$ at 0.5% level of significance.

Hence the proportion of shirashul patients before treatment is greater than proportion of shirashula patients after treatment. This shows that there is significant effect of treatment.

This shows that at 95% level of confidence saura sukta pathan is responsible for lowering intensity and frequency of shirashula in all mild, moderate and severe hypertension.

**DISCUSSION**

Hriday is organ in the body which is the main functional organ of many stoats in the body such as pranavah, rasavah, srotas and body entities such as vyan vayu, sadhak pitta and avalambak kapha.

When there is any pathology of hriday, or heart, the functions of these srotas get hampered and it get reflected as symptoms such as dizziness, syncope, burning sensations, excessive sweating, anxiety.

Heart is a organ which is responsible for blood circulation and thus provides essential nutrients to each and every cell of the body. It is ‘chetanasthanam’ or the site for the liveliness.

Sun is the source of energy and nutrition in the universe. Mantra represents mystical energy encased in sound structure. Every mantra contains power within its vibrations and continuous chanting of these mantras allows its energy to flow through the human body and act as a tool for maintaining homeostatic condition.

Chanting of the mantra from rugveda has proved effective in lowering the symptoms of excessive
swed and krodhs, kamp and shirashula in mild, moderate and severe grade hypertension.

**CONCLUSION**

This proves that at 95% level of confidence saura-sukta pathan is responsible for lowering swedpravartan, as one of the symptom in all mild, moderate and severe grade primary hypertension.

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