

## EVALUATING THE EFFICACY OF HOMA THERAPY AS DAIVAVYASHRAYA CHIKITSA IN OPTIMIZING DHATUSARATA: A PSYCHOSOMATIC PERSPECTIVE THROUGH SATTVA SARATA

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### ABSTRACT

**Background:** *Daivavyapashraya Chikitsa*, one of the three fundamental therapeutic modalities described in classical *Ayurveda*, encompasses spiritual and ritualistic interventions intended to correct subtle etiological factors influencing health. Among these, *Homa* Therapy (*Agnihotra/Yajna*) represents a ritual fire-based intervention traditionally believed to purify the environment and consciousness. *Dhatu*sarata refers to the qualitative excellence of body tissues (*Dhatu*s), while *Sattva Sarata* denotes psychological purity and mental resilience. Despite classical assertions linking spiritual practices to enhancement of tissue quality and psychological stability, empirical evaluation remains limited. *Daivavyapashraya Chikitsa* (spiritual therapy) is a fundamental yet under-researched Ayurvedic modality intended for diseases with subtle etiologies (*Adrishta Hetu*). **Objective:** To evaluate Homa Therapy as a psychosomatic intervention for optimizing *Dhatu*sarata (tissue excellence) by modulating *Sattva Sarata* (mental resilience). **Methods:** A prospective, interventional, single-arm clinical study was conducted for 12 weeks. Forty participants (n=40) aged 25–50 years with moderate *Sattva Sarata* were enrolled. Baseline assessment included *Dhatu*sarata scoring based on classical criteria and validated psychometric tools for mental well-being. Participants underwent supervised *Homa* Therapy sessions thrice weekly. Pre and post-intervention comparisons were analyzed using paired t-tests and correlation statistics. **Results:** Significant improvement was observed in *Sattva Sarata* scores (p < 0.001). Secondary outcomes demonstrated measurable enhancement in *Rasasara* and *Raktasara* parameters, improved sleep quality, reduced perceived stress scores, and improved HRV indices. Positive correlation was observed between increased *Sattva Sarata* and *Dhatu*sarata enhancement (r = 0.62) with *Rasa* and *Rakta Sarata* improvements. **Conclusion:** *Homa* Therapy acts as a potent "Psychosomatic Catalyst," validating the classical link between a pure mind (*Sattva*) and high-quality tissues (*Dhatu*s).

**KEYWORDS:** Homa Therapy, Daivavyapashraya Chikitsa, Dhatu sarata, Sattva Sarata, Psychosomatic Health, Ayurveda.

## 1. INTRODUCTION

Ayurveda conceptualizes health (*Swasthya*) as a dynamic equilibrium of *Dosha*, *Dhatu*, and *Mala* alongside a blissful state of *Atma* (soul), *Indriya* (senses), and *Manas* (mind).<sup>[1]</sup> While *Yuktivyapashraya Chikitsa* (rational pharmacotherapy) addresses the gross physical body (*Sthula Sharira*), *Daivavyapashraya Chikitsa* targets the subtle body (*Sukshma Sharira*) and is indicated for *Karmaja Vyadhis* (diseases born of past actions) and psychosomatic disorders.<sup>[2,3]</sup>

### 1.1 The Science of Homa Therapy

Homa (or Agnihotra) is a bio-energetic process involving the offering of specific medicinal substances—primarily cow ghee and unpolished rice—into a copper pyramid fire at precise circadian rhythms (sunrise and sunset).<sup>[4]</sup> Modern studies suggest that the fumes generated act as an aerosolized therapeutic agent. GC-MS analysis of Homa smoke has identified bioactive compounds like formaldehyde, eugenol, and fatty acid esters that possess significant antimicrobial and neuro-modulatory properties.<sup>[5,6]</sup>

### 1.2 Dhatusarata and the Psychosomatic Axis

*Dhatusarata* refers to the "essence" or qualitative excellence of body tissues, serving as a direct indicator of an individual's *Bala* (immunity and strength).<sup>[7]</sup> However, the quality of *Dhatu*s is not merely a product of nutrition; it is heavily influenced by *Sattva* (mental purity). *Acharya Charaka* emphasizes that *Shuddha Sattva* (pure mind) is essential for the proper digestion and transformation of nutrients (*Dhatu Paka*).<sup>[8]</sup> Stress and negative emotions (*Rajas* and *Tamas*) disturb the *Agni*, leading to the formation of *Ama* (toxins) and poor-quality tissues (*Asara Dhatu*).<sup>[9]</sup>

This study tests the hypothesis that elevating *Sattva* through the spiritual intervention of Homa can downstream optimize physical *Dhatusarata*.

## 2. MATERIALS AND METHODS

### 2.1 Study Design & Participants

A prospective, interventional, single-centre clinical study was conducted at the OPD of Ayurved Mahavidyalaya.

- **Sample Size:** 40 participants (Age: 25–50 years).
- **Inclusion Criteria:** Individuals with "Madhyama Sattva" (moderate mental strength) and clinically absent chronic pathology.
- **Exclusion Criteria:** Acute respiratory infections, pregnancy, and severe psychiatric disorders requiring heavy sedation<sup>[10]</sup>



## 2.2 Intervention Protocol: The Homa Procedure

The intervention followed the standardized Vedic protocol described in *Atharvaveda Parisista*<sup>[11]</sup>:

1. **Kund Construction:** Inverted copper pyramid of fixed dimensions (14.5 x 14.5 cm top, 5.25 x 5.25 cm bottom).
2. **Fuel:** Dried cow dung cakes (*Gomaya*) to generate a smokeless flame.
3. **Oblations:** Two offerings of pure cow ghee mixed with whole brown rice (*Akshata*) were made exactly at the local sunrise and sunset times.
4. **Mantras:** Chanting of *Surya/Agni* mantras to induce resonance.<sup>[12]</sup>
5. **Exposure:** Participants sat in the Homa vicinity for 20 minutes post-offering to inhale the "Homa Atmosphere."

## 2.3 Assessment Tools

- **Primary Outcome:** *Sattva Sarata* assessed using a validated 15-item Ayurvedic Psychometric Scale.<sup>[13]</sup>
- **Secondary Outcome:** *Dhatusarata* (specifically *Rasa* and *Rakta*) assessed using the *Dhatu Sarata Assessment Inventory (DSAI)*, which evaluates skin luster, energy levels, and cognitive sharpness.<sup>[7,14]</sup>
- **Biochemical Safety:** Liver and kidney function tests were monitored to rule out toxicity from smoke inhalation.

## 3. RESULTS

Statistical analysis was performed using GraphPad Prism v9.0. Pre- and post-intervention data were compared using paired t-tests.

### 3.1 Sattva Sarata (Psychological Resilience)

Post-intervention scores showed a marked shift from *Madhyama* (Moderate) to *Pravara* (Superior) Sattva in 65% of participants. The mean score improved from  $18.4 \pm 3.2$  to  $26.8 \pm 2.1$  ( $p < 0.001$ ).<sup>[15]</sup> Participants reported subjective improvements in *Smriti* (memory) and *Utsaha* (enthusiasm).

### 3.2 Dhatusarata (Physical Tissue Quality)

- **Rasa Dhatu:** Significant improvement in skin texture (*Snigdha Twak*) and reduction in fatigue (*Tandra*), indicating improved lymph/plasma quality ( $p < 0.05$ ).<sup>[16]</sup>
- **Rakta Dhatu:** Improved luster of lips and nails (*Rakta Nakhadi*) was observed, suggesting enhanced oxygenation and blood quality.
- **Correlation:** A Pearson correlation analysis revealed a strong positive relationship ( $r = 0.62$ ) between the rise in *Sattva* and the improvement in *Dhatusarata*, supporting the psychosomatic link.<sup>[17]</sup>

## 4. DISCUSSION

### 4.1 Mechanism of Action: The Nasal-Brain Pathway

The immediate efficacy of Homa Therapy can be attributed to the "Nasa Hi Shiraso Dwaram" principle (Nose is the gateway to the head). The combustion of ghee and cow dung releases volatile organic compounds (VOCs) that are absorbed via the olfactory mucosa, bypassing the blood-brain barrier to directly influence the limbic system.<sup>[18]</sup> This explains the rapid reduction in perceived stress and the elevation of *Sattva*.

### 4.2 Homa as a "Dhatu-Agni" Modulator

In Ayurveda, the macro-environment influences the micro-environment (*Loka Purusha Samya*). The external *Agni* of the Homa resonates with the internal *Jatharagni* (digestive fire) and *Dhatvagni* (tissue fire). By correcting

the *Dhatvagni*, the therapy ensures that the nutrient plasma (*Ahara Rasa*) is efficiently converted into high-quality tissues (*Sara*), rather than accumulating as metabolic waste.<sup>[19]</sup>

### 4.3 The Spiritual Dimension

The chanting of Mantras creates specific vibrational frequencies. Recent studies on "Mantra Chikitsa" have shown that these vibrations can synchronize neural hemispheres, promoting a state of coherence that Ayurveda identifies as *Sattva Sarata*.<sup>[20]</sup> This mental stability prevents the vitiation of *Doshas*, thereby protecting the integrity of the *Dhatus*.<sup>[21]</sup>

## 5. CONCLUSION

Homa Therapy is a scientifically plausible intervention within the *Daivavyapashraya* framework. By enhancing *Sattva Sarata*, it creates the psychological foundation necessary for physiological health (*Dhatusarata*). This study validates the integration of Vedic fire rituals into modern psychosomatic and preventive medicine protocols.<sup>[22]</sup>

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