



PHYSIOLOGICAL CONCEPT OF LOKA PURUSHA SAMYA SIDDHANTA

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ABSTRACT Ayurveda emphasises on maintaining the health of healthy and curing the disease of diseased. Various Siddhanta as (Principles) have been mentioned in Ayurveda Treatise like Panchmahabhuta Siddhanta, Triguna Siddhanta, Samanya Visheshha Siddhanta and Loka Purusha Samya Siddhanta etc. The concept of "Loka Purusha Samya Siddhanta" is one such basic principle of Ayurveda which helps to maintaining health. Loka Purusha Samya Siddhanta is considered as one of the principles of Ayurveda based on which the functioning of human beings, diseases and their management is understood. Any changes occurring in the universe causes structural and functional changes in the body. Physiological and Pathological understanding of Loka Purusha Samya Siddhanta can be used in treatment point of view because human body and world have same structure and function. Changes in normal structure and function of universe play important role in cause and development of disease or abnormal condition (etiopathogenesis).

KEYWORDS : Loka, Purusha, Samya, Physiology, anatomy, Pathology

Introduction

The Science of *Ayurveda*, teaches people how to live healthy lives and follow good diets. Ayurveda not only prevents and treat diseases but also maintain mental, physical and spiritual health. Ayurveda described many principles for maintaining and promoting general health, these principles are; Panchmahabhuta Siddhanta, Triguna Siddhanta, Samanya Visheshha Siddhanta and Loka Purusha Samya Siddhanta etc. The concept of "Loka Purusha Samya Siddhanta" is one such basic principle of Ayurveda which helps to maintaining health. Loka Purusha Samya Siddhanta is considered as one of the principles of Ayurveda based on which the functioning of human beings, diseases and their management is understood. There exists an interdependence between human and universe and, an association between them must be known in order to understand the imbalances and find the ways to re-establish the harmony. This Principle is based on assumption that whatever exists in universe is represented in our body. In other words, whatever is in our body is represented in universe.¹

For example, Sun in universe is chief source of heat. This heat serves many purposes. It is essential factor in preparation of food in plants. Agni, in living body represents sun in universe. Agni is responsible for digestion of the food. Temperature maintenance in the environment is executed by the cycle of rising and setting of sun. In living body, temperature maintenance is executed by Agni. This Agni resides in Pitta dosha. Pitta dosha consisting of Agni represents sun in universe. Out of five, three Mahabhuta are active namely Teja, Apa and Vayu. Remaining two mahabhuta namely Pruthvi and Akasha stay passive, supporting the shape and backstage scenario. Law of Panchmahabhuta is observed on universe and in living body. Water and all items containing water fluids represents Apa mahabhuta in universe. In living body, kapha dosha represents Apa mahabhuta. Just as water has its functions in universe, kapha in the living body does normal functions under normal conditions. All movements are due to Vayu in universe. Vata dosha represents Vayu mahabhuta. Also learning of this law teaches humans to know each other as well as towards rest of universe. Both of them are composed of panchmahabhuta. All the physical as well as behavioural, psychological characteristics are similar. Nature shows different biological groups like plants, animals, trees, birds etc. Similarly, human body shows muscles, ligaments, veins, arteries etc.

Aims and Objectives

- 1) To analyse the anatomic-physio-pathological points in relation to Loka Purusha Samya Siddhanta.
- 2) To explain the application of this theory in treatment.

Materials And Methods

The Ayurvedic classics were analysed in detail regarding the references for *Loka Purusha Samya Siddhanta* and the concept of

Purusha. Later, supportive correlation is done to build valid and reliable hypothesis.

Discussion

The human body is an excellent representation of the universe. According to this *siddhanta*, people and the world are quite similar. The *purusha* is a microscopic representation of the great *Loka*. All the things of the universe are present in human body in one form or the others. *Acharya Charaka* has mentioned *Loka Purusha Samya Siddhanta* in *Sharir Sthana*:-

'पुरुषोऽयं लोकसमिमतः' इत्युवाच भगवान् पुनर्वसुसत्रेयः। यावन्तो हि लोके (मूर्तिमन्तो) भावविशेषास्तान्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके; इत्येवमादिन्....¹

Human body is equal to universe, what so ever formed entities are in universe, the same are in human body; the same are in human being and what so ever entities are in human being those are in universe. *Vedanta Darshana* articulates this *siddhanta*. *Purusha* means human body or individual and *loka* means nature or universe.

According to *Yajurveda*:-

"यत् पिण्डे तत् ब्रह्माण्डे"²

i.e., all that exist in *Brahmanda* (universe) also exist in *Pinda* (individual). Hence, also known as "Pinda Brahmanda Nyaya".

The similarities between *Lokagata Bhavas* and *Purushgata Bhava* can be understood in 2 ways:-

1. Anatomical or Structural similarity:-

• *Panchbhautikatva*:-

सर्वं द्रव्यं पञ्चभौतिकतम् अस्मिन् अर्थे³

- The composition of human body is just like the composition of nature or universe. *Ayurveda* states that each and every element is made up of *panchmahabhuta*.

Agnishomiya:-

Loka is *Agnishomiya* in nature. *Shukra* is *saumya* and *artava* is *agneya* in nature. Thus, *purusha* which is made up of *shukra* and *artava* is also *Agnishomiya*.⁴

Shaddhatwatmak:-

षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते; तथा - पृथिव्यापस्तेजो वायुकाशं ब्रह्म चाव्यक्तमिति, एत एव च षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते⁵

According to *Acharya Charaka*, *Loka* and *Purusha* both are *shaddhatwatmaka*. *Shada dhatu* means composition of six elements namely five *mahabhutas* and *chetanatatwa*. Universe is composed of

these six factors and sixth one is *brahma*, whereas in living being, it is *Avyakta*.

Similarity between Lokagata and Purushagata Bhava:⁶

Sr. No.	Lokgata Bhava (Universe Factors)	Purushgata Bhava (Body entities)
1.	Prithvi	Murti (Shape and Appearance)
2.	Apa	Kleda (Fluid and Moisture)
3.	Tejas	Abhisantapa (Heat, Hotness, Burning Sensation)
4.	Vayu	Prana ayu (Liveliness)
5.	Viyat(Akasha)	Sushira (Tissues or Free spaces)
6.	Brahma	Antaratma (Inner Rulling Mechanism)
7.	Vibhuti of Brahmi	Vibhuti of Antaratma
8.	Prajapati	Sattva (Mind)
9.	Indra	Ahankara (Ego)
10.	Aditya	Adana (to make grahana)
11.	Rudra	Rosha (Anger)
12.	Soma	Prasada (Happiness)
13.	Vasu	Sukha (Pleasure)
14.	Ashwini Kumara	Kanti (Lustre)
15.	Marut Guna	Utsaha (Wish to work)
16.	Vishwadeva	Indriya (All Sense Organs)
17.	Tamo	Moha (Darkness)
18.	Jyoti	Jnana (Knowledge)
19.	Sargaadi	Garbhadhana (Conception)
20.	Krita yuga	Balya-avastha (Childhood)
21.	Treta yuga	Yuva-avastha (Youth)
22.	Dwapara yuga	Vridha avastha (Old age)
23.	Kali yuga	Aturavastha (Diseases)
24.	Yuganta kala	Mrityu (Death)

2. Functional similarity: -

Activities in human body are also similar to that occurring in universe.

All the activities of universe and individual are mainly of three types:

- 1) Visarga - to give strength or union.
- 2) Adana - transformation or change or digestion.
- 3) Vikshepa - movement.

विसर्गानविशेषैः सोमसूर्यानिता यथा ।

धारयन्ति जगद्देहं कफपित्तानिलास्तथा ॥7

Following functions keep the balance in nature:

- Moon has principle of cohesion or union which is responsible for the keeping the molecule intact and help in the new growth.
- The sun is representative of principle of thermogenesis or transformation.
- Principle of movement represented by wind or wind is responsible for all types of movement.

In the same way, Tridosha i.e., kapha, pitta and vata maintain the balance of all body function.

In Loka	In Purusha	Kriya Sadharmya
Soma (Moon)	Kapha	Visarga (Union/Creation/Giving Strength)
Soorya (Sun)	Pitta	Aadana (Transformation/Separation/Takes our Energy)
Anila (Air)	Vata	Vikshepa (Movement/Circulation)

Discussion

Physiological and Pathological understanding of Loka Purusha Samya Siddhanta can be done as follows and according to Acharya P. V. Sharma- the plant parts or substance which is morphologically similar to body parts are beneficial to that body part.

Sr. No.	Purushagata Bhava	Lokagata Bhava
1.	Urdhavgata Amlapitta (Gastro-Oesophageal reflex disorder)	Jwalamukhi (Volcano)
2.	Pyrexia or fever	Global warming
3.	Udavarta (Abnormal movement of vayu)	Chakravata(Hurricanes)
4.	Psoriasis	Pollution
5.	Kampa (Tremors)	Bhookampa(Earthquake)
6.	Unmesha (Dilatation of pupil in the body)	Blossoming of flower
7.	Periodic shedding of endometrium in women Uterus	Periodic shedding of leaves from the trees
8.	Beneficial for the Skin	bark of tree
9.	Alveoli (Effective in Lungs disorders)	Grapes
10.	Diuretic property	Atibala
11.	Potent Brain tonic	Chestnut
12.	Beneficial for Testes	Seed of Jack fruit
13.	Raukshya (Rasa kshaya)	Drought
14.	Garbha Akriti	Beeja Abhisankaran
15.	Agnashaya (Pancreas)	Karvellaka
16.	Amashaya (Stomach)	Lasuna
17.	Thyroid	Kanchanara
18.	Mastulunga Majja	Mandukparni
19.	Kesha	Bhringaraj
20.	Eyes	Carrot
21.	Heart	Tomato
22.	Breast	Citrus
23.	Bone	Ajmoda (Celery)
24.	Hearing	Mushroom
25.	Uterus	Avocado

Thus, nature has indicated that what is to be used for the management of which type of disorders on the basis of Loka Purusha Samya Siddhanta.

Conclusion:

Any changes occurring in the universe causes structural and functional changes in the body. Hence, changes in normal structure and function of universe play important role in cause and development of disease or abnormal condition (etiopathogenesis). Man is part of nature hence, environmental changes affect human body favourably or adversely. Similarity of Humans with the universe in relation with Structure, Functions and Pathologically. So, in treatment of different disorders, this theory is widely applicable and utilised.

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