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Review Article

CRITICAL ANALYSIS ON LOKA PURUSHA SAMYA SIDDHANTA

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ABSTRACT

Background: There is great similarity between outside world and individual. The individual (*Purusha*) is a tiny replica of the vast universe (*Loka*). All the things of the universe are present in human body in one form or the others. In other word men is microcosm.

Aims and Objectives: To critically analyze the anatomico-physio-pathological points in relation to *Loka Purusha Samya Siddhanta*.

Materials and Methods: The *Ayurvedic classics* were scrutinized regarding the references for *Loka Purusha Samya Siddhanta*. Later, anatomico-physio-pathological aspects with reference to different physiological, anatomical and pathological concepts were studied from modern physiology books. Later, supportive correlation was done between *Ayurvedic* and modern views to build valid and reliable hypothesis.

Discussion and 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.

Keywords: *Loka, Purusha, Samya*, Physiology, anatomy, Pathology.

INTRODUCTION

individual. Similarly all those present in the individual are also enclosed in the universe¹.

The five basic elements exist in all matter. Water provides the classic example: - the solids of iced water are manifestation of the *Prithvi Mahabhuta* (earth principle). Latent heat in the ice (*Agni*) liquefies it, manifesting into *Jala Mahabhuta* (water principle). And then eventually it turns into steam expressing the *Vayu Mahabhuta* (air principle) the steam disappears into *Akasha* or space². *Bhuta* is that which is not born out of something, but out of which something is born. It is the material cause of substances in the world. When we say *Bhuta* we mean that subtle level of existence, where as *Mahabhuta* refers to gross level of existence³. *Panchikarana* is the process through which invisible *Bhutas* combine with each other and form the visible *Mahabhutas* in such a way that all *Bhutas* are present together in each *Drisy Bhuta* in varying degrees of predominance. Thus in the physical world everything is a combination of *Pancha Mahabhutas* & we cannot see them independently⁴.

Thus the five basic elements *Akasha, Vayu, Teja, Jala* and *Prithvi* are present in one substance. This proves that all five elements are present in all matter in the universe.

Visualization of the identity of the individual with the universe paves the way for salvation. The body is described as the modified form of *Mahabhutas* hence the description of the identity of the individual & the universe relates to *Mahabhutic* composition only. The multitudes of the human features are ascribed to the proportion of different *Bhutas* each of different nature⁵.

According to this *Siddhanta* there is great similarity between outside world and individual. The individual (*Purusha*) is a tiny replica of the vast universe (*Lok*). All the things of the universe are present in human body in one form or the others. In other word men is microcosm. This *Siddhanta* is enunciated by *Vedanta Darshana*. *Purusha* means human body or individual and *Loka* means nature or universe. All that exist in *Brahmanda* (universe) also exist in *pinda* (individual). Hence also known as "*Pinda Brahmanda Nyay*". The word *Brahmandals* formed by the combination of two words, *Brahma* and *Anda*. Word *Brahma* is originated from root word "*Briha*" *Dhatu* that means to expand. 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. The similarity between body and universe can be understood in to 2 ways:- 1. Anatomical or Structural similarity:-

According to *Shristi Utpatti* everything (either *Chetan* or *Achetan*) are originated from *Avyakta awstha* i.e. 1st stage of *Shristi Utpatti*. *Panchbhautik* :-The composition of human body is just like the composition of nature or universe. Ayurveda states that each and every element on this earth is formed from *Panchmahabhuta* (*Prithvi, Ap, Teja, Vayu* and *Akasa*). *Agnishomiya* :-*Loka* is *Agnishomiya* in nature. *Shukra* is *Saumya* and *Artava* is *Agneya* in nature. Thus *Purush* which is made up of *Shukra* and *Artava* is also *Agnishomiya*. *Shaddhatwatmak*:- According to *Acharya Charaka, Lok* and *Purush* both are *Shaddhatwatmak* and composed of *Panchmahabhuta* and *Avyakta Bramha*. The similarities between *Lokgata Bhavas* and *Purushgata Bhava* i.e. similarities of entities of human and universe are explained by *Acharya Charaka* in the chapter *Purushvichariya Sharir*. 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. Following functions keep the balance in nature- Moon have principle of cohesion or union which is responsible for the keeping the molecule intact and helping 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. 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 adversely⁶.

AIMS AND OBJECTIVES

To critically analyze the anatomico-physio-pathological points in relation to *Loka Purusha Samya Siddhanta*.

MATERIALS AND METHODS

The *Ayurvedic classics* were scrutinized regarding the references for *Loka Purusha Samya Siddhanta*. Later, anatomico-physio-pathological aspects with reference to different physiological, anatomical and pathological concepts were studied from modern physiology books. Later, supportive correlation was done between *Ayurvedic* and modern views to build valid and reliable hypothesis.

DISCUSSION

Physiological and Pathological understanding of *loka Purusha Samyasiddhanta* can be done as follows: *Urdwagata Amlapitta* (Acid- peptic disease/ Gasto-Oesophagial reflex disorder) occurring in the body can be simulated with eruption of *Volcano* occurring in universe, *Pyrexia* or fever occurring in

the body can be simulated with *Gloal warming* occurring in universe, *Udavarta* (abnormal movement of *vayu*) occurring in the body can be simulated with *Hurricanes, tornado* etc occurring in universe, *Psoriasis* occurring in the body can be simulated with different types as *pollution* occurring in universe, *tremors* occurring in the body can be simulated with *earthquake* occurring in universe. *Periodic shedding of endometrium* in women uterus /body can be simulated with *periodic shedding of leaves from the trees* occurring in universe, *corneal reflex* of the body can be simulated with *reflex shown by touch me not plant, dilatation of pupil* in the body can be simulated with *blossoming of flower* occurring in universe.

According to *Acharya P. V. Sharma*- the plant parts or substance which is morphologically similar to body parts are beneficial to that body part. For e.g. *bark of tree* is similar to *skin* hence it is beneficial for the *skin*. Similarly, The shape of *grapes* is like that of *lungs*; therefore, *grapes* are effective in *lungs disorders*. *Atibala* is *kidney shaped* and has *diuretic property*. *Chestnut* is *brain shaped* and is a *potent brain tonic*. The seed of *jack fruit* is *testes shaped* and has been shown beneficial for *testes*. Thus, nature has indicated that what is to be used for the management of which type of disorders on the basis of *Lok 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.

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