

UNDERSTANDING PRINCIPLE OF LOK-PURUSH SAMYATA AND ITS IMPORTANCE FOR HOMEOSTASIS

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ABSTRACT

Man is miniature of this huge universe. He is a tiny representative of this nature in which we live. According to *Charaka- Purushoayam Lok Samhitah* states that whatever in man (microcosm) that is in *Lok* (macrocosm). All the things in universe are present in human body in form or the other. Homeostasis means maintenance of internal environment in response to fluctuation in external environment. This universe (external environment) is maintained by three factors i.e. air, sun and moon. Just like universe, our body is also maintained by three humours i.e. *Vata*, *Pitta* and *Kapha*. Moreover, *Doshas*, *Dhatus* and *Malas* are basics of our body. So, in *Ayurveda* homeostasis can be understood as the equilibrium state of *Doshas*, *Dhatus* and *Malas* which represents our internal environment. In this article, an attempt is made to review *Lok-PurushSamya Siddhanta* and to understand its importance in maintaining internal environment (homeostasis). This principle is also applicable in principles for *Chikitsa* which is nothing but re-establishment of internal environment (homeostasis).

Keywords: *Lok-PurushSamya Siddhanta, Panchmahabhut, Homeostasis*

INTRODUCTION

Doshas, *Dhatus* and *Malas* are basics of our body¹ which maintains our internal environment (homeostasis). Equilibrium of all these (i.e. *Samyavastha* or *Dhatusamya*²) is the aim of *Ayurveda* and this *Samyavastha* is nothing but maintenance of homeostasis. According to *Lok-PurushSamya Siddhanta*, external and internal environment exhibits similarity in its basic constitution (i.e. *Panchbhautik*) which facilitate human body to self-regulate its steady state that is *Samyavastha*. Human body is great example of this *Lok* (external environment) who has its own environment i.e. internal environment. When this internal en-

vironment is appropriately customized with that of external such that internal environment is at equilibrium state with external environment- the man is said to be healthy. And any failure in adjustment with external environment will lead to disease that is *Asamyavastha*.

This condition of homeostasis and disease is the capability of the man to adjust himself according to his environment.

Review of Literature

Lok-PurushSamya Siddhanta-

Acharya Charaka has mentioned in *ShareerSthan* that human body is equal to universe, whatsoever formed entities are in universe, the same are in human body and the same are in human body are in universe^{3,4}. Further he elaborated that the person who sees the *Lok* within himself and himself within *Lok* gets *Satyab-*

uddhi and he is only the root cause of all worldly problems. If he does so, he becomes free from worldly desires and then gets salvation (*Moksha*)⁵.

The similarity between *Lokgatabhavas* and *Purushgatabhavas* i.e. similarities of entities of man and universe are explained by *Acharya Charaka* are presented in table⁶⁻

Table 1: Representing *Lokgatabhavas* and *Purushgatabhavas-*

S.no.	<i>Lokgatabhavas</i> (universal phenomenon)	<i>Purushgatabhavas</i> (phenomenon in human)
1	<i>Prithvi</i>	<i>Murti</i>
2	<i>Aap</i>	<i>Kleda</i> (moisture)
3	<i>Teja</i>	<i>Abhisantaap</i> (heat)
4	<i>Vayu</i>	<i>Prana</i> (vital)
5	<i>Viyat</i>	<i>Sushira</i> (porosity)
6	<i>Bramh</i>	<i>Antaratma</i> (internal soul)
7	<i>Bramh ki vibhuti</i>	<i>Antaratma ki vibhuti</i>
8	<i>Bramh vibhuti prajapati</i>	<i>Mana</i>
9	<i>Indra</i>	<i>Ahankaar</i> (ego)
10	<i>Aditya</i>	<i>Aadan</i> (accumulation)
11	<i>Rudra</i>	<i>Rosha</i> (anger)
12	<i>Soma</i>	<i>Prasad</i> (pleasure)
13	<i>Vasu</i>	<i>Sukha</i> (happiness)
14	<i>Ashwini Kumar</i>	<i>Kanti</i> (complexion)
15	<i>Marut</i>	<i>Utsah</i> (enthusiasm)
16	<i>Vishwadeva</i>	<i>Indriya/Indriyatha</i> (sense and sense objects)
17	<i>Tama</i> (darkness)	<i>Moha</i> (ignorance)
18	<i>Jyoti</i> (light)	<i>Gyana</i> (knowledge)
19	<i>Shrishti</i>	<i>Garbhadhaan</i> (impregnation)
20	<i>Kriyuga</i> (beginning of creation)	<i>Balyawastha</i> (childhood)
21	<i>Treta</i>	<i>Yuvawastha</i> (youth)
22	<i>Dwapar</i>	<i>Vridhavastha</i> (old age)
23	<i>Kalyug</i>	<i>Rugnawastha</i> (diseased age)
24	<i>Yugant</i>	<i>Maran</i> (death)

Pinda- Brahmanda Nyay -

According to *Yajurveda- 'YatPinde Tat Brahmande'* i.e. all that exist in *Brahmanda* (universe) also exists in *Pinda* (individual). Hence it is also known as '*Pinda-BramandaNyay*'.

The word *Brahmanda* is combination of two words- *Brahma* and *Anda*. Word *Brahma* is originated from '*Briha*'*Dhatu* means to expand, so *Brahmanda* means expanding eggs.

The similarity between body and universe can be understood in two ways-

Anatomical or Structural Similarity-

Utpatti- According to the *Shristi Utpatti* everything (*Chetan* or *Achetan*) are originated from *Avyaktaawastha* i.e. first stage of *Shristi Utpatti*.

Panchbhautik- *Ayurveda* has reduced all matter in five basic elements known as *Panchmahabhutas*. It has been said '*SarvaDravyamPanchbhautikam*' i.e. each element on this universe is formed of *Panchma-*

*habhut- Prithvi, Aapa, Teja, Vayu and Akash*⁷. The composition of human body is just like the composition of nature.

For example- The structural entities of body i.e. *Dhatus* are made of combination of *Panchmahabhut*. Like *Raktadhatu* (blood) is been said *Panchabhautik*-fishy odour, liquidity, redness, pulsation and lightness, all these qualities of *Prithvi, Aapa, Teja, Vayu* and *Akash* respectively are seen in blood⁸.

Agnishomiya- *Lok* is *Agnishomiya* in nature. It has been written that *Shukra* is *Saumya* and *Artava* is *Aagneya*. Thus, *Purush* which is made up of *Shukra* and *Artava* is also *Agnishomiya*. Therefore, both *Lok* and *Purush* are *Agnishomiya* in nature⁹.

Sad-Dhatvatmak- *Charaka* has described that *Lok* is *Sad-Dhatvatmak* i.e. composed of *Panchmahabhut* and *AvyaktaBramha*. Likewise, *Purush* is also *Sad-*

Dhatvatmak and is composed of *Panchmahabhut* and *AvyaktaBramha*¹⁰.

Functional or Physiological Similarity-

Activities in human body are also like that occurring in universe. All the activities of universe and individual are mainly of three types –

- 1) *Visarga-* to give strength or union.
- 2) *Aadaan-* 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 function¹¹.

Table2: Representing correlation of *Vata Pitta Kapha* with *Anil Surya Soma* with reference to modern-

<i>Anil</i> (wind)	<i>Vata</i>	<i>Vikshepan Karma</i>	Nervous and hormonal functions	Diffusing power
<i>Surya</i> (sun)	<i>Pitta</i>	<i>Aadaan Karma</i>	Ketabolic functions	Transformative power
<i>Soma</i> (moon)	<i>Kapha</i>	<i>Visarga Karma</i>	Anabolic functions	Creative power or preservation power

DISCUSSION

Above mentioned literature and facts explain that *Lok* (external environment) and *Purush* (internal environment) are formed of *Sad Dhatu* i.e. *AvyaktaBramha* and *Panchmahabhut* due to which they reciprocally influence each other. Equilibrium state among them i.e. external and internal environment is responsible to maintain and re-establishment of *Samyavastha* (homeostasis) in the body.

Acharya Charaka has explained the four common factors (*Vayu, Jal, Desh* and *Kala*) responsible for *Janpadodhwansh*¹². If *Vayu* and *Jala* of an area become polluted that area (*Desh*) also becomes polluted. The polluted *Vayu, Jala* and *Desh* lead to climatic changes causing the *Kala* polluted which is being a burning issue for the world today. Thus, these polluted common factors cause diseases and calamities in that area resulting *Janpadodhwansa*. This similarity indicates that if the changes occur in the universe, they cause changes in structures and functions of the hu-

man body. There are so many pollutants in the environment today which are causing life threatening conditions for living body. Air pollution is the most dangerous problem for the world causing respiratory and other problems in human. This is a main factor responsible for global warming causing cancers and other life-threatening diseases. Water pollution and sound pollution are other factors responsible for harassment of life. Therefore, we can say that changes in normal structure and function of universe play a major role in development of diseases. These changes in environment must be managed in order bring equilibrium in nature which will in turn bring equilibrium in human body i.e. homeostasis.

Life in this universe is maintained by two factors- sun and moon which determines the *Aagneya* and *Saumya Guna* of this Universal matter. *Vayu* being mobile alter the *Bala* and *Gunas* of sun and moon. Similar phenomenon is governed by *Tridosha* in human body. There imbalance (*Kshaya* and *Vridhhi*) leads to dis-

ease and their equilibrium state leads to *Samyavastha* (homeostasis). *Kala*, *Artha* and *Karma* also influence the internal environment of our body as the *Kala Viparyaya*, *Pragyaparadh* and *Asatmyaindriyarth* *Samyog* is considered as *Trividh Aayatana* of *Roga* due to hypo (*Heenayoga*), perverse (*Mithyayoga*), hyper (*Atiyoga*) of *Kala*, *Artha* and *Karma*¹³. *Kala* has influence on the *Chaya*, *Prakop* and *Prashaman* of *Tridosha*.

In the internal environment, the *Garbha* is *Agnishomiyaya*¹⁴ because *Shukra* and *Shonita* are *Saumya* and *Aagneya* respectively and during fertilization *Prakriti* of *Garbha* is formed by predominant *Dosha* present in *Shukra* and *Shonita*¹⁵. *Prakriti* is nature or behaviour of an individual that represents the *Doshik* state of an individual which forms its internal environment. *Ayurveda* is aimed for restoration of *Prakriti* (homeostasis). *Prakritavastha* (physiological state) of an individual is only maintained by the maintenance of homeostatic atmosphere. *Prakriti* is equilibrium of *Dhatus* i.e. *Dhatusamya* while the imbalance state of *Dhatus* is known as *Vikara* or *Dhatuvaishamyaya*¹⁶.

Acharya Sushruta has told that all the properties present in *Dravyas* are also found in human body and the normal state or increased and decreased state of *Doshas*, *Dhatus* and *Malas* of the body depend upon *Dravyas* taken by the person. *Doshas*, *Dhatus* and *Malas* are basics of human body which maintain the internal homeostasis of our body just like sun, moon and air maintain external environment. All the physical objects including diet, drugs, tissues of the body are made up of the five basic elements i.e. *Panchmahabhut*. Whenever any substance with similar *Panchbhautik* constituent is taken, then the same increases and the reverse decreases. This is known as the theory of the *Samanya* and *Vishesha* i.e., homology and heterology¹⁷. So, in *Ayurveda Chikitsa* is based on *Panchbhautik* composition of *Lok-Purush* and follow the *Samanya-Vishesha Siddhant*, hence significant in restoring imbalanced *Doshas*, *Dhatus* and *Malas* or internal environment which is necessary for health.

CONCLUSION

Man is a part of nature, so environmental changes affect human body favourably or adversely. So, there is need to understand disease in terms of ecological homeostasis, how the individual and environment interactions are in a dynamic equilibrium when they are healthy and how imbalances in their homeostatic systems becomes seeds for illness. *Ayurveda* by its Principle of Environmental Similarity i.e. *Lok-PurushSamya Siddhant* gives an overview of internal environment of our body in terms of external environment and a way to maintain homeostasis by *Samanya-Vishesha* principle.

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