

## UNDERSTANDING OF LOKA PURUSHA SAMYA SIDDHANTA IN PROMOTING HEALTHY SOCIETY – A REVIEW

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## ABSTRACT

"Yatha pinde tatha brahmande, yatha brahmande tatha pinde" is a popular quotation from *Yajurveda*, referring to high degree similarity between Self & the Universe<sup>(1)</sup>. The outside world and the person have a lot in common. The person (*Purusha*) is a miniature version of the enormous cosmos (*Loka*). In one way or another, everything in the universe is present in the human body. Humans, in other words, are microcosm. All the *darshanas* postulated the Origin of the Universe along with the creation of mankind. Various *nyayas* and *siddhantas* are employed to establish the theories of origin. *Acharyas* have explained the concept of *Srishti utpatti* before explaining *Garbha utpatti*, which hints understanding this concept in depth would help in obtaining a healthy society. The *Loka purusha samyata* explained, is not only to know the similarities but also to know how the subtle changes in the universe will affect the womb and its further development. The present article is a review of the importance of understanding harmony between the universe and mankind, thus promoting a healthy society.

**Keywords:** *Loka Purusha Samya, Purusha, Panchamahabhuta, Microcosm, Macrocosm*

## INTRODUCTION

Microcosm refers to humanity as the pinnacle of the entire Universe, whereas Macrocosm refers to the Cosmos, which is the Universe's entire intricate structure<sup>(2)</sup>. Acharya Charaka, says "Purushyo ayam loka sammitah" (Man is a miniature universe) and Yajurveda says "Yatha pinde tatha brahmande, yatha brahmande tatha pinde"<sup>(3)</sup> (As is the individual, so is the universe, as is the universe, so is the individual" or "As is the atom, so is the Universe" or "As is the human body, so is the Cosmic Body). It indicates that everlasting laws regulate internal codes, evolutionary processes, motions, and all-natural occurrences, resulting in harmony and cohabitation between Microcosm and Macrocosm. According to Sankhya Darshana, the human body is a miniature universe and whatever components, or entities exist in the universe also exist in the human body, i.e., the five fundamental elements of the cosmos (ether, air, fire, water, and earth)<sup>(4)</sup>. Without a suitable combination of said elements, the human body cannot exist or properly be identified. Sushruta described Swabhava (nature), Ishwara (God or Atma), Kala (time), Yadriccha (accidental), Niyati (effect due to past deeds) and Parinama (transformation) are the Prakriti or the inseparable reasons for the evolution<sup>(5)</sup>.

**Aim And Objectives:** To compile and critically analyse Loka Purusha Samya Siddhanta about promoting a healthy society.

**Materials And Methods:** The Ayurvedic classics were analysed in detail regarding the references for Loka Purusha Samya Siddhanta and the Purusha concept. Later, supportive correlation is done to build valid and reliable hypotheses.

### Review

#### Loka Purusha Samya Siddhanta-

Humans, in other words, are microcosms. Vedanta Darshana enunciates this Siddhanta. Purusha denotes the human body or individual, while Loka denotes the

natural world or the universe. Pinda contains all that exists in Brahmamanda (universe) (individual). As a result, it is also known as "Pinda Brahmamanda Nyaya." The terms Brahmamanda are derived by combining the phrases Brahma and Anda. The word Brahma comes from the root word "Briha" Dhatu, which means "to expand." The human body is equal to the universe, which includes all forms of life<sup>(6)</sup>. According to this Siddhanta, the outside world and the individual have a lot in common. The person (Purusha) is a miniature version of the enormous cosmos (Loka). In one way or another, everything in the universe is present in the human body. The human body is equal to the universe; whatever created entities exist in the universe are also found in the human body and vice versa<sup>(7)</sup>. The Shareera is made out of Panchamahabhuta i.e., "Panchamahabhutashareerasamayayah purushah"<sup>(8)</sup> and all the existing materials on this Universe is made up of Panchamahabhuta i.e., Sarvam dravyam panchabhoutikam. Although Acharya Charaka has explained Loka Purusha Samya Siddhanta in Mahatigarbhavkrantisharira Adhyaya, the concept has been elaborately explained in the next chapter i.e., Purushvichayasharira. In Mahatigarbhavkrantisharira Adhyaya, he has explained the similarities only in panchbhautika bhavas of purusha and loka, whereas in Purushvichayasharira, he has explained the similarities in adhyatmika and bhautika bhavas of purusha and loka. Chakrapani has mentioned the nomenclature of the chapter purushvichayasharira - "Purushasya Vichayanam Loka Samanyena Gananam Purushavichayah; Tamadhikrutya Krutodhyayah Purushavichayah"<sup>(9)</sup> The Lokagat bhavas and Purushagata bhavas are innumerable<sup>(10)</sup>. Few of the bhavas explaining the relation between Loka and Purusha are mentioned below:

**Table 1:** Similarities between Lokagata and Purushagata bhavas<sup>(11)</sup>

Lokagata Bhavas	Purushagata Bhavas
Prithvi	Murti
Aap	Kleda
Teja	Abhisantapa

Vayu	Prana
Viyat	Sushira
Bramha	Antaratma
Vibhuti of Bramha	Vibhuti of Antaratma
Vibhuti of Bramha- prajapati	Vibhuti of Antaratma- purusha
Indra	Ahankara
Aditya	Aadana
Rudra	Rosha
Soma	Prasada
Vasu	Sukha
Ashwini Kumaras	Kanti
Marut	Utsaha
Vishvedeva	Indriyas and Indriyarthas
Tama	Moha
Jyoti	Jnana
Srishti	Garbhadhana
Kritayuga	Balyawastha
Tretayuga	Yuvawastha
Dwaparyuga	Vrddhawastha
Kaliyuga	Rogi
Yuganta	Mrityu

### Concept of Purusha -

The term *Purusha* indicates *Paramatma* or *Brahma* and can be interpreted as formless - potential energy. *Purusha* is an etymological phrase that refers to human being - an ultimate creation in the process of evolution or the *Atma*, which resides in the *Puri* (dwelling place) or body. However, in this case, it solely refers to the conscious human body. *Purusha* has been dealt based on *Dhatubedha* like *Karmapurusha*, *Rashipurusha*, *Samyogapurusha* <sup>(12)</sup>. As *Purusha* is the seat of sickness and health, *Ayurveda* has also assigned or aimed the same as a receptacle or topic for the purpose. *Purusha*, according to *Acharya Sushruta*, is an inseparable inherence of *Panchmahabhutas* and *Atma*. The *Purusha*, according to *Acharya Charaka*, is made up of six *dhatu*s (components), including five *Mahabhutas* (in their subtle form) and consciousness. *Purusha*, according to another classification, is made up of twenty-four *Dhatu*s, including *Manas* (Mind), ten *Indriyas* (sensory and motor organs), five sense organ objects, and *Prakriti*, which is made up of eight *Dhatu*s, including five *Mahabhutas* (in their subtle forms), *Ahankara* (ego), *Mahana* (intellect), and *Avayakta*. As it

serves as the seat for all activities and also serves as a basic therapy object; in *Sharira Sthana*, *Acharya* has stressed the components of *Purusha*, designating it as the *Karma purusha* or *Chikitsa Purusha* to attain therapy goal <sup>(13)</sup>.

### DISCUSSION

*Ayurveda* is a Holistic Science of Life, the science which is intimately connected to Nature since it is derived from it, and it understands humans, medications, disease, and medicine solely through the lens of Nature. It places a greater emphasis on ecological balance because a healthy life is deeply intertwined with a balanced environment, and health is obtained when the body, mind, and spirit are all in balance. *Ayurveda* states the *Loka-Purusha Saamya Vaada* <sup>(14)</sup> which gives the relation between Man and Universe. i.e., Interaction between Universe and individual is normal → Health, Interaction between Universe and individual is abnormal → Disease *Charaka* gives detailed description between living person and Universe. The constituent parts of both Universe and person are innumerable. A list of factors in the Universe which are

similarly present in a person are tabulated in *table 1*. Understanding the concept of *Srishti Utpatti*, allows a person to understand the reason for his birth, his function in life, and also regarding his destiny afterlife. The body's likeness to the universe can be described in two ways<sup>(15)</sup> i.e., Structural and Functional. Structural similarity: Everything (whether *Chetana* or *Achetana*) is said to have originated from *Avyakta awstha*, *Shristi Utpatti's* first step. The term *Panchbhautik* refers to the human body's makeup that is identical to that of the nature of the universe. *Panchmahabhuta* (*Prithvi, Ap, Teja, Vayu and Akasa*) is the source of all components on our planet, according to *Ayurveda*. *Agnisowmyatmaka: Loka* is *Agnisomiya* in nature. *Shukra* is *Saumya* in nature, and *Artava* is *Agneya*. Because *Shukra* and *Artava* are combined in *Purush*, it is *Agnisomiya*. Functional similarity: The functions of the human body are similar to those of the universe. All of the actions of the cosmos and individuals fall into one of three categories: 1. *Visarga*- a word that means "to bring together" or "to be strong." 2. *Adana* – change, transformation, or digestion. 3. *Vikshepa* (*Vikshepa*) movement is a third option. The Moon's principle of cohesion or union keeps molecules intact and supports fresh growth, while the following roles keep nature in check. The sun symbolises the notion of thermogenesis or change. The movement principle, symbolised by wind or wind, is responsible for all types of movement. All biological processes are balanced by the *Tridosha*, which includes *Kapha, Pitta, and Vata*. As a result of these changes, the body's structure, and function change<sup>(16)</sup>.

Our ancient scholars have not only elucidated the condition of equilibrium between Man and Nature, but also the worrisome position in which a man can find himself when Nature is upset. People used to operate in an eco-friendly manner and there was no disruption in the ecosystem, resulting in serene existence, but today we humans have become selfish, hateful, and materialistic, being surrounded by materialistic amenities, we are living in misery, thereby seeking inner peace. The concept of *Janapadhodhwamsa*<sup>(17)</sup> indicates the effect of *Prakriti* on human beings. We are still confronting various environmental hazards as a

result of human activities in the current context. As the cosmos change, the human body also changes both structurally and functionally, the result of which states that any alteration in the structure and function of the universe (nature) has an impact on the start and course of an illness or abnormal condition (etiopathogenesis) in the human body.

## CONCLUSION

The "Law of Uniformity of Nature" can be used to explain *Loka Purusha Samya Siddhanta*. The *Loka Purusha Samya Siddhanta* is deeply rooted in spirituality and is equally important in the formation of a healthy society. Environmental changes have either beneficial or bad impacts on the human body as man is a part of nature. Hence, understanding the concept that human is not distinct from mother nature, would enable us to maintain, nurture and promote a healthy society.

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