Principle of Lok-Purush Samyata w.s.r. to Homeostasis - A Review

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INTRODUCTION

The main objective of Ayurveda is to protect the health of a healthy person and to free the patient from diseases. According to Ayurveda, the basics of the body are Doshas, Dhatus, and Malas; they sustain, nourish and operate the body. If the Doshas, Dhatus and Malas remain in balance, then the person remains healthy, the first objective of Ayurveda is to keep them Equilibrium condition. This maintains our internal environment (homeostasis). According to Lok-PurushSamya Siddhanta, external and internal environment exhibits similarity in its basic constitution (i.e., Panchabhautik) which facilitates human body to self-regulate its steady state that is Samyavastha.

The human body is an excellent illustration of this Lok (external environment), as it has an inside environment as well. A person is considered healthy when their internal and external environments are suitably tailored to each other, resulting in an equilibrium state between them. And any inability to adapt to the outside world will result in the Asamyavastha which is sickness. This condition of homeostasis and disease is the capability of the person to adjust himself according to his environment.

ABSTRACT

Man is a unique structure of the world, the structure that we see today has been continuously evolving. The structures that we see in the universe is made up of some elements, same elements could be seen in the human body structure. Everything that is in the universe is also present in the human body. Charak Samhita named this principle as Lok Purusha Samya. When there are changes in the external environment, then the environment automatically tries to return to its previous state, similarly in the human body too, when there are changes in its internal environment, then the body again returns to its previous state. An attempt is made to bring the internal environment into equilibrium, the same phenomenon is called homeostasis. The preservation of the internal environment in response to changes in the external environment is known as homeostasis. Three elements - the sun, moon, and air - maintain this cosmos in the exterior environment. The three energies of Vata, Pitta, and Kapha maintain our body in the same way as the universe. Furthermore, the fundamentals of our body are Doshas, Dhatus, and Malas. Thus, homeostasis in Ayurveda refers to the state of equilibrium between Doshas, Dhatus, and Malas, which stand for our internal environment. This article attempts to review and explain the significance of Lok-Purush Samya Siddhanta in preserving the internal environment (homeostasis). This idea also applies to the concepts of treatment, which is nothing more than the restoration of homeostasis, the body’s natural state.

Key words: Lok-Purush Samya Siddhanta, Panchmahabhut, Homeostasis, Dosha Dhatu Samyata

A R T I C L E  I N  F O
**LITERATURE REVIEW**

**Lok-Purush Samya Siddhanta**

Acharya Charaka has mentioned in Shareer Sthan 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.\(^2,3\)

Further he elaborated that the person who sees the Lok within himself and himself within Lok gets Satyabuddhi 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).\(^4\)

The similarity between Lokgatbhavas and Purushgatbhavas i.e., similarities of entities of man and universe are explained by Acharya Charaka are presented in table\(^5\)

### Similarity between Lokgatbhavas and Purushgatbhavas

<table>
<thead>
<tr>
<th>SN</th>
<th>Lokgatbhavas (Univesal Phenomenon)</th>
<th>Purushgatbhavas (phenomenon in human)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Prithvi</td>
<td>Murti</td>
</tr>
<tr>
<td>2.</td>
<td>Aap</td>
<td>Kleda (moisture)</td>
</tr>
<tr>
<td>3.</td>
<td>Teja</td>
<td>Abhisataap (heat)</td>
</tr>
<tr>
<td>4.</td>
<td>Vayu</td>
<td>Prana (vital)</td>
</tr>
<tr>
<td>5.</td>
<td>Virat</td>
<td>Sushira (Porousity)</td>
</tr>
<tr>
<td>6.</td>
<td>Bramh</td>
<td>Antaratma (internal soul)</td>
</tr>
<tr>
<td>7.</td>
<td>Brahm Ki Vibhuti</td>
<td>Antratma Ki Vibhuti</td>
</tr>
<tr>
<td>8.</td>
<td>Brahm Vibhuti Prajapati</td>
<td>Mana</td>
</tr>
<tr>
<td>9.</td>
<td>Indra</td>
<td>Ahankaar (ego)</td>
</tr>
<tr>
<td>10.</td>
<td>Aditya</td>
<td>Aadan (Accumulation)</td>
</tr>
<tr>
<td>11.</td>
<td>Rudra</td>
<td>Rasha (Anger)</td>
</tr>
<tr>
<td>12.</td>
<td>Soma</td>
<td>Prasad (Pleasure)</td>
</tr>
<tr>
<td>13.</td>
<td>Vasu</td>
<td>Sukha (Happiness)</td>
</tr>
</tbody>
</table>

Acharya Charaka has mentioned this Pind Bramhand Nyaya that there is a big similarity among all the components of Lok and Purush.\(^6\) Whatever present in the Lok are also present in the Purush and viceversa. Although Charaka has explained this Siddhant in chapter Garbhavkrantisharir, he explained this separately in next chapter Purushvichayasharir.

**Pinda Brahmanda Nyay -** According to Yajurveda, ‘Yat Pinde Tat Brahmande’ i.e., all that exist in Brahmanda (universe) also exists in Pinda (individual). Hence it is also known as ‘Pinda-Brahmanda Nyay’. 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 Shrii Utpatti everything (Chetan or Achetan) is originated from Aavaktaawastha i.e., first stage of Shrii Utpatti.
Panchbhautik - Ayurveda has reduced all matter in five basic elements known as Panchmahabhutas. It has been said ‘Sarva Dravyam Panchbhautikam’ i.e., each element on this universe is formed of Panchmahabhut - Prithvi, Aapa, Teja, Vayu and Akash. 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 Raktadhatus (blood) is been said Panchabhautik is fishy odour, liquidity, redness, pulsation and lightness, all these qualities of Prithvi, Aapa, Teja, Vayu and Akash respectively are seen in blood.[7]

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 nature.[8]

Shad-Dhatvatmak - Charaka has described that Lok is Shad-Dhatvatmak i.e., composed of Panchmahabhut and Avyakta Bramha. Likewise, Purush is also Shad-Dhatvatmak and is composed of Panchmahabhut and Avyakta Bramha.[9]

Physiological similarity between Universe and Human Body.

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

A. Visarga - To give strength or union.
B. Aadaan - Transformation or change or digestion.
C. 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[10] and maintain the homeostasis.

Correlation between Vata, Pitta, Kapha with Anil, Sun, Soma with modern aspect

<table>
<thead>
<tr>
<th>In Universe</th>
<th>Physical activity</th>
<th>Doshas in human body</th>
<th>Physical activity in human body</th>
<th>According to modern era</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anil (wind)</td>
<td>Vikshepan Karma</td>
<td>Vata</td>
<td>Nervous and hormonal function</td>
<td>Diffusing power</td>
</tr>
<tr>
<td>Surya (Sun)</td>
<td>Aadaan Karma</td>
<td>Pitta</td>
<td>Katabolic functions</td>
<td>Transformative power</td>
</tr>
<tr>
<td>Soma (Moon)</td>
<td>Visarga Karma</td>
<td>Kapha</td>
<td>Anabolic functions</td>
<td>Creative power or preservation power</td>
</tr>
</tbody>
</table>

DISCUSSION

Above mentioned literature and facts explain that Lok (external environment) and Purush (internal environment) are formed of Shad Dhatu i.e., Avyakta Bramha 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.

The four common components (Vayu, Jala, Desh, and Kala) that cause Janpadodhwansh[11] that Acharya Charak describe. A place (Desh) gets polluted if its Vayu and Jala are contaminated. The contaminated Vayu, Jala, and Desh cause climate shifts that contaminate the Kala, a pressing global issue. Thus, these contaminated common elements lead to illnesses and disasters in that region, which culminate in Janpadodhwansa. This parallelism suggests that if changes take place in the universe, they will also affect the structural and functions of the human body. Present-day environmental contaminants are so numerous that they pose a serious threat to human health. The most serious issue facing humanity today is air pollution, which can lead to respiratory and other health issues. This is a primary cause of cancer and other serious diseases brought on by global warming.
Two further elements that contribute to the harassment of life are water and sound pollution. Thus, we might conclude that modifications to the universe's natural structure and function are a major factor in the emergence 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 Gunas 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 Vridhi) leads to disease 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 hypo (Heenayoga), perverse (Mithyayoga), hyper (Atiyoga) of Kala, Artha and Karma.[12] Kala has influence on the Chaya, Prakop and Prashaman of Tridosha. In the internal environment, the Garbha is Agnishomiya[13] because Shukra and Shonita are Saumya and Aagneya respectively and during fertilization Prakriti of Garbha is formed by predominant Doshas present in Shukra and Shonita.[14] Prakriti is an individual's nature or behaviour that embodies their Doshik state, which shapes their interior environment. The goal of Ayurveda is to restore Prakriti, or balance. An individual's Prakakritavastha, or physiological state, can only be preserved by keeping the environment homeostatic. Dhatus is in equilibrium when it is in Prakriti, or Dhatusamya, but it is in imbalance when it is in Vikara, or Dhatuvaidyasya.[15] According to Acharya Sushruta, every characteristic of Dravyas is also present in the human body, and a person's consumption of Dravyas determines whether their body's Doshas, Dhatus, and Malas are in their normal range or rise or drop from them. The fundamental components of the human body, Doshas, Dhatus, and Malas are in their normal range or rise or drop from them. All physical objects, such as food, medications, and bodily tissues, are composed of the five fundamental components, or Panchmahabhut. When the same Panchbhautik element is eaten in whatever form, the same increases and the opposite reduces. This is referred to as homology and heterology, or the Samanya and Vishesha theory.[16] Therefore, Chikitsa in Ayurveda is important in repairing imbalanced Doshas, Dhatus, and Malas, or the internal environment that is necessary for health, as it is based on the Panchbhautik composition of Lok-Purush and follows the Samanya-Vishesha Siddhant.

CONCLUSION

Lok Purush Samya Siddhant has its utility not only in Ayurveda but in all aspects of our life. Lok Purush Samya Siddhant can be explained in terms of Law of Uniformity of the Nature. In ancient times people work eco-friendly and there was no disturbance in the ecosystem causing a peaceful life. 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. The Lok Purush Samya Siddhant is very much related to spirituality and plays an important role in etiopathogenesis of diseases. Ayurveda by its Principle of Environmental Similarity i.e., Lok Purush Samya 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.

REFERENCES


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