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

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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 Dhātu Samyata*

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^[1] 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., *Panchbhautik*) 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.

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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 *Lokgatabhavas* and *Purushgatabhavas* i.e., similarities of entities of man and universe are explained by Acharya Charaka are presented in table^[5]

Similarity between Lokgatabhavas and Purushgatabhavas

SN	Lokgatabhavas (Univesal Phenomenon)	Purushgatabhavas (phenomenon in human)
1.	Prithvi	Murti
2.	Aap	Kleda (moisture)
3.	Teja	Abhisataap (heat)
4.	Vayu	Prana (vital)
5.	Virat	Sushira (Porosity)
6.	Bramh	Antaratma (internal soul)
7.	Brahm Ki Vibhuti	Antratma Ki Vibhuti
8.	Brahm Vibhuti Prajapati	Mana
9.	Indra	Ahankaar (ego)
10.	Aditya	Aadan (Accumulation)
11.	Rudra	Rosha (Anger)
12.	Soma	Prasad (Pleasure)
13.	Vasu	Sukha (Happiness)

14.	Ashvini Kumar	Kanti (Complexion)
15.	Marut	Utsah (Enthusiasm)
16.	Vishwadeva	Indriya/Indriyarth (Sense and Sense objects)
17.	Tama (Darkness)	Moha (Ignorance)
18.	Jyoti	Gyan (Knowledge)
19.	Shrishti	Garbhadhaan (impregnation)
20.	Krityuga (beginning of creation)	Balyawastha (Childhood)
21.	Treta	Yuvavastha (Youth)
22.	Dwapar	Vridhavastha (Old Age)
23.	Kalyug	Rugnavastha (diseased age)
24.	Yugant	Maran (death)

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-Bramanda 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 *Shristi Utpatti* everything (*Chetan* or *Achetan*) is 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 '*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 *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 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

- Visarga* - To give strength or union.
- Aadaan* - Transformation or change or digestion.
- 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

In Universe	Physical activity	Doshas in human body	Physical activity in human body	According to modern era
Anil (wind)	Vikshepan Karma	Vata	Nervous and hormonal function	Diffusing power
Surya (Sun)	Aadaan Karma	Pitta	Katabolic functions	Transformative power
Soma (Moon)	Visarga Karma	Kapha	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 *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, Jal, 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 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 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 to 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 *Dosha* 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 *Prakritavastha*, 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 *Dhatuvaishamyam*.^[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*, preserve internal equilibrium in the same way that the Sun, Moon, and air preserve the exterior environment. 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-Vishesh* principle.

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