



Short Communication

A unique and holistic concept of Ayurveda to Understand Human body: “*Purushoeyam Loka samitam*”

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Abstract

Ayurveda is holistic medical science and it is with established theories and principles. Out of all “*Purushoeyam Lok Samitam*” i.e. individual is the epitome of the universe, is a unique theory of Ayurvedic holistic approach. This concept not only explains the understanding of human body in coherence with nature but also illustrates the evolution of *Tridosha* theory, which is based on *Pancha Mahabuta*, a fundamental and centralized concept of Ayurveda.

Key words: *Panchamahabuta, Purusha, Dhātu, Tridosha, Samhita.*

Introduction

Purusha principle is found in crude form in Vedic literature and *Upanishads*. First time its presentation as a fundamental principle in systematic form is found in *Caraka-Samhita*. Caraka has described the concept as a similarity in the constituents of the universe and the constituents of the *Purusha* in *Sarirasthana*. He elaborated this premise with details. *Cakrapani* clarifies that the identity between the universe and the *Purusha* is stated on the basis of the derivation of the body from the on physical basis i.e. *mahabhutas*.

The identity between the universe and the *Purusha* on the basis of spiritual entities is preached. From this it is implied that whatever the entities be they, *Adhyatmika* (spiritual) like soul, mind, *Ahamkara*, etc. or *Bhautika* (physical) like *mūrti*, *kleda* etc. found in the *Purusha* are similar in the universe also [1]. *Punarvasu* preaches the identity between universe and the individual, after enumerating the constituents of the body derived from the five *Mahabhutas*. As understanding this derivation of body from the *bhutas* known in the view

of identity of universe and the *Purusha* becomes cause of the most desired salvation [2] and summarised is as whatever entities that possesses form in the universe are also established in the *Purusha* and vice versa.

Similarity between individual and nature

The factors of *Purusha* are derived from the five *mahabhutas* viz. - *sabda* (sound) ears, buoyancy, minuteness and distinctness from the *akasa*. The factors derived from *vayu* are touch, skin, roughness, initiation, formation and the transportation of *dhatu*s and different kind of activities of body. The *taijas* factors present in body are sight, the organ of vision, luminosity, digestion and the heat. Factors which are derived from the *apa* are taste, gustatory organ, coldness, softness, uncton and moistening. Factors derived from *prithivi* in the body are smell, olfactory organ, heaviness, stability and mass [3]. Even the factors which are derived from the mother, father etc. are also derivations of the *bhutas* [4].

Caraka elaborated the principle laying and more emphasis on spiritual entity but the picture becomes clearer if the clarification of the

commentators Gangadhara and Cakrapani are being taken in account. As Caraka states that Universe is the aggregate of six *dhatus* viz. *prithivi*, *apa*, *tejas*, *vayu*, *akasa* and the un-manifest *brahma*. The combination of the same six *dhatus* is called as the *Purusha* [5]. Gangadhara explains the derivation of the universe from these six *dhatus* too. The *apa* which is ten times of the *prithivi* in measure exists, by surrounding the *prithivi* from its all sides. *Tejas*, ten times the *apa* in measure then surrounds the *apa* from all the sides. Similarly the *vayu* which is ten times the *tejas*, surrounds it from all the sides. *Vayu* then in its turn get surrounded by *akasa* which is ten times greater than it. *Ahankāra* which is ten times greater than *akasa* surrounds this *akasa* from all the sides. Ten times greater *mahān* surrounds the *ahankāra* from all its sides which in its turn gets surrounded by the un-manifest *brahma* which is again ten times greater than it. Here *ahankāra* and *mahān* is included in the unmanifest *brhma* and as such combination of these six *dhatus* gets the name of *loka* (universe) [6].

The said six *dhatus* which constitute the *loka* (universe) are also the constituents the *Purusha*. The *prithivi* found in the *loka* (universe) is in the form of *mūrti* (form) in the *Purusha*. *Kleda* (moisture) present in the *Purusha* is the *apa* in the universe. The heat found in the *Purusha* is similar to the *tejas* present in the universe. *Vayu* in the universe is *elan vital (prana)* in the *Purusha*. *Akāśa* of the universe is present in the form of voids in the *Purusha*. *Brahma* present in the universe is inner self (*atma*) in the *Purusha* [7].

After indicating the identity between the six *dhatus* constituting the *loka* (universe) and *Purusha Acharya* again enumerates other entities which are in identity in *loka* (universe) and the *Purusha* are shown in table-1 [8].

The above stated entities are some examples just for illustration of the theme of identity between the *loka* (universe) and *Purusha* (individual). Those entities that share identity between these two should also be known with the help of inference [9].

Evolution of concept of tridosha –

Susruta also supports above said principle and he states that “ just as soma (moon /water), *surya*

(sun/fire) and *anila* (air) supports this world by functions *visarga* (releasing of strength), *adana* (withdrawing strength) and *viksepa* (initiating all action/providing momentum) respectively similarly *kapha*, *pitta* and *vata* supports the human body with their functions.”

From this verse it can be concluded that the central principle of the Ayurveda, “*tridosha*” were evolved after the proper understanding of the “*purushoeyam lok samitam*” which can be apprehended in the light of theory of *panchamahabhuta*.

Spiritual aspect –

Punarvasu states that seeing the entire universe in the Self and the Self in entire universe gives rise to *satyā buddhi* (true knowledge). On seeing entire universe in *atman* one realises that the *atman* alone is the cause of the miseries and happiness and none else. Being directed by the *karma* (past deeds), the *atman* who is associated with the *hetu* (causes of rebirth), after knowing the entire universe as Himself rises along with the knowledge in the quest of salvation [10]. When one aspects the presence of all the entities in all the conditions, he becomes one with the *Brahman*, the Absolute [11].

Applied aspects –

1. The proper understanding of these concepts enables to understand the changes in body according to environment physically, mentally and spiritually and let one to adapt accordingly which is of great importance from medical point of view.
2. Upcoming diseases can be predicted and proper measures can be taken accordingly as described in classics in form of *ritucharya* and *dincharya*.
3. Helpful in understanding of disease and its treatment as *tridosha* theory is part of it.
4. Understanding the concept enlightens individual and helps one to attain salvation.

Conclusion –

It is evident from the applied aspect that the principle of Ayurveda “*Purushoeyam Lok Samitam*” is of holistic approach as it explains the similarity between individual and the nature both on materialistic and spiritual level. Understanding of this concept enables us to be more nearer to nature

along with to our body and soul which can be applied for "treatment of disease to the attainment of salvation."

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No	Entity found in Universe	Entity found in <i>Purusha</i>	No.	Entity found in Universe	Entity found in <i>Purusha</i>
1.	<i>Pruthvi</i>	<i>Murti</i>	13.	<i>Vasu</i>	<i>Sukha</i>
2.	<i>Apa</i>	<i>Kleda</i>	14.	<i>Asvinau</i>	<i>Kanti</i>
3.	<i>Teja</i>	<i>Abhisantapa</i>	15.	<i>Marut</i>	<i>Utsaha</i>
4.	<i>Vayu</i>	<i>Prana</i>	16.	<i>Visvadevah</i>	<i>Indriya and Indriyārtha</i>
5.	<i>Akasa</i>	<i>Susirani</i>	17.	<i>Tama</i>	<i>Moha</i>
6.	<i>Brahma</i>	<i>Antaratma</i>	18.	<i>Jyoti</i>	<i>Jnana</i>
7.	<i>Brahmi vibhuti</i>	<i>Antaratmiki vibhuti</i>	19.	<i>Sarga</i>	<i>Garbhadana</i>
8.	<i>Prajapati</i>	<i>Sattva</i>	20.	<i>Krtayuga</i>	<i>Balya</i>
9.	<i>Indra</i>	<i>Ahankara</i>	21.	<i>Tretayuga</i>	<i>Yauvana</i>
10.	<i>Aditya</i>	<i>Adana</i>	22.	<i>Dvaparayuga</i>	<i>Sthavirya</i>
11.	<i>Rudra</i>	<i>Rosa</i>	23.	<i>Kaliyuga</i>	<i>Aturya</i>
12.	<i>Soma</i>	<i>Prasada</i>	24.	<i>Yuganta</i>	<i>Marana</i>

Table 1: Entity found in Purusha (individual) and Loka (universe)

