

REVIEW ARTICLE

# A Literary Study on Understanding *Kapha* through *Loka Purusha Samya Siddhanta*

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## ABSTRACT

Human body is an epitome of this universe. The individual and the nature is compared in *Loka Purusha Samya Siddhanta*. All the principle in macrocosm are present in microcosm in subtle form. This *Siddhanta* is considered as base for all the other principles in Ayurveda. According to this principle whatever is present in the universe is present in the individual also. *Soma, Surya, Anila* present in the universe represents *Kapha, Pitta* and *Vata* in our *Sharira*, respectively. The entire universe is balanced by two main energies that is *Agni* and *Soma*. *Kapha* in the human body is represented by *Soma* in the universe. Comparing the features of *Soma* with features of *Kapha* helps to understand *Kapha* in an easy way. In this article a critical analysis of features of *Soma* in the *Loka* and *Kapha* in *Purusha* is done with the help of *Loka Purusha Samya Siddhanta*.

Received 08<sup>th</sup> September 21 Accepted 12<sup>th</sup> October 21 Published 10<sup>th</sup> November 2021

## INTRODUCTION

The word *Purusha* in *Loka Purusha Samya Siddhanta* means human body. *Loka* means nature and *Tulyatvam* means similarity. *Acharya Charaka* in *Charaka Samhita Sharira Sthana* explains that,

पुरुषोऽयंलोकसम्मितः |

यावन्तोहिलोकेभावविशेषास्तावन्तःपुरुषे,

यावन्तःपुरुषेतावन्तोलोके |

An individual is an epitome of the universe as all the material and spiritual phenomena of the universe are present in the individual and all those present in the individual are also contained

in the universe<sup>1</sup>. This principle is also called as *Pinda Brahmada Nyaya*.

Analysis of *Loka Purusha Samya Siddhanta* is done through two perspectives:

1. To understand *Sharira*
2. To get *Moksha*

The following two main things are understood by this theory:

1. Anatomical similarity – the composition of human body is just like composition of nature
2. Functional similarity – activities in human body are also similar to that occurring in the universe.

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*Acharya vaghbatta* in *Ashtanga Hrudaya Sutra Sthana* explains,

Though all *Dravyas* are of many kinds and qualities only *Agni* and *Soma* are powerful or predominant in them just like *Vyakta* and *Avyakta* are for the universe<sup>2</sup>. In the context of *Aushadha Sangrahana Kala* it is mentioned that since *Jagat* is predominantly *Soumya* ( cool like moon in quality and mild properties ) and *Agneya*, *Soumya Aushadhas* should be collected in *Soumya Ruthus* and vice versa. Thus, for everything to exist there is a need of balancing of these two energies *Agni* and *Soma*. *Kapha* present in the human body is understood by analyzing the features of *Soma* in the universe.

## AIMS AND OBJECTIVES

### AIM

To evaluate the role of *Loka Purusha Samya Siddhanta* in understanding *Kapha*.

### OBJECTIVES

To critically review concept of *Soma* and its features in the environment

To review similar features of *Kapha* in *Sharira*

To assess how the features of *Soma* in *Loka* are related to that of *Kapha* in *Sharira*.

## METHODOLOGY

Review of the classical literature including *Charaka Samhita* with commentary of *Chakrapani*, *Sushruta Samhita* with commentary of *Dalhana*, *Ashtanga Hrudaya* with *Hemadri* commentary and *Ashtanga Sangraha*

with *Shasilekha* Commentary bearing description of *Soma* and *Kapha*.

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### PURPOSE OF COMPARING SOMA WITH KAPHA:

Conveying the parallelism between *Soma* and *Kapha* serves three purposes which are the 3 E s  
3E s :-

1. Education
2. Evidence
3. Experience

#### 1.Education:

This analogy helps in the field of education by aiding in easy comprehension of unknown aspects of *Kapha*.

#### 2.Evidence:

This comparison between *Soma* and *Kapha* supports the evidence of direct perception. As the features of moon are directly perceived by all, they can be easily related to unknown aspects of *Kapha*.

#### 3.Experience:

It is a specific universal experience that during full moon days the weather is comparatively cooler. So this comparison also supports the experience.

## NIRUKTI AND SYNONYMS OF WORD SOMA:

### NIRUKTI<sup>3</sup>

- सुप्रसवैश्वर्ययोः + मन्।

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The word 'Su' is having two meanings *Prasava* and *Aiswarya*. *Prasava* means delivery or production *Aiswarya* means supremacy, power or divine.

• सौति अमृतमिति।

From which *Amrutha* is produced is called as *Soma*.

### NIRUKTI OF SOUMYA<sup>4</sup>

- सोमस्यापत्यम्पुमान् - Son of *Soma* is called *Soumya*
- सोमो देवतास्य - Means *Chandra*
- अनुग्रहः - Conferring benefits
- मनोज्ञः - Pleasing to the mind
- प्रियदर्शन - Pleasing to the eyes
- *Soumya Dhatu* is *Kapha*, *Rasa* or *Udaka* which is predominant with *Soma Guna*<sup>5</sup>

### SYNONYMS OF SOMA<sup>6</sup>

- चन्द्र
- जलम्
- कर्पूर
- अमृत
- कुबेर
- वसुभेद

### NIRUKTI OF KAPHA<sup>7</sup>

केन जलेन फलति इति ।

That which is originated from *Jala* is *Kapha*.

### MEANING OF SOMA IN DIFFERENT CONTEXTS:

**Table 1** The meaning of soma in different context:

CONTEXT	MEANING
<i>Loka Purusha Samya</i>	<i>Prasada</i> <sup>8</sup>

<i>Visarga Kala</i>	<i>Chandra</i> <sup>9</sup>
<i>Guru Dravya Guna</i>	<i>Jala</i> <sup>10</sup>
<i>Agrya Dravya</i>	<i>Aushadhiraja</i> <sup>11</sup>
<i>Soma Roga</i>	<i>Jala</i> <sup>12</sup>

### FEATURES OF SOMA IN LOKA:

1. *Visarga*- Releasing energy: Releasing of *Bala* is called as *Visarga*. Increasing the *Aapya Amsha* and *Bala* in *Pranica* can be called as *Visarga*<sup>13</sup>.
2. *Kledana* – Moistens the earth: The moon moistens the earth. *Sheethamshu Kledayathi Urvim* is mentioned in *Ruthucharya*. Because of its cool rays the moon does the *Kledana* of the earth and *Sheethamshu* refers to the rays of *Chandra* or moon<sup>14</sup>.
3. Producing cooling effect: The moon produces cooling effect in the night during *Greeshma Rithu*. In *Sharath Ruthu* during night *Hamsodaka* gets cooled by the rays of moon<sup>15</sup>.
4. *Sthiratva* and *Pranavalambhana*: *Acharya Sushruta* in *Sharira Sthana* explains that *Soma* because of *Sthiratva* and *Shaitya* properties it does the *Pranavalambhanam*. *Soma* here refers to *Jala*<sup>16</sup>.

### SIMILAR FEATURES OF KAPHA:

1. *Bala Visarga*: In the *Prakruta* state *Kapha* promotes *Bala* in the individuals and in *Vikrutha Avastha* it becomes *Mala*<sup>17</sup>. *Kapha prakruthi* individuals are considered as *Balavantha* and *Balakruth* is one of the *Karmas* of *Kapha Dosha*<sup>18</sup>.
2. *Kledana*: Just like *Soma* is moistening the earth, *Kledaka Kapha* moistens the food. In *Kapha Prakopa* state, *Hrudayotkleda* is one among the *Lakshanas*<sup>19</sup>.

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3. *Producing Sheethata: Sheetha* is one among the *Gunasoof Kapha Dosha*<sup>20</sup>.

4. *Sthiratva* and *Pranavalambhanam: Sthira* is one of *Kapha Gunas* and *Sthairyakruth* is *Kapha Karma*. *Avalambaka Kapha* is doing the function of *Hrudayavalambanam* and *Avalambana* of all the other types of *Kapha*<sup>21</sup>.

## DISCUSSION

• In *Charaka Samhita Sutra Sthana*, *Acharya* explains that *Soma* represents *Kapha* in our *Sharira* and in the *Kupita* and *Akupita* states it does *Shubha* and *Ashubha karmas* like:

*Dardyam, Shaithilyam, Upachayammm, Karshyam, Utsaham, Alasyam, Vrushata, Klmeebatha, Jnanmam, Ajnanam, Buddhi, Moha.* *Acharya Chakrapani* comments that *Soma* can be considered as *Jaladevada* or *Chandra*.

• In *Prakrutha Avastha*, *Kapha* does *Balavisarga* in the form of *Ojas* and *Ojasis* also considered as *Somatmakam*. Thus with the help of *Soma Guna*, *Kapha* is able to give *Bala*.

• During *Visarga Kala*, *Surya* is relatively weak because of factors like *Kala, Marga, Vata*, etc. weaker the sun stronger is the moon and it shines with its full force during this time. Along with its *Sheetha Gunamoon* delights the world with its soothing rays. Thus *Visarga Kalais* said to be *Soumya* and *Somais* considered as *Karana* for *Bala Vardhana*.

• Due to the presence of *Madhura, Sheeta Guna Kledaka Kaphais* able to do the moistening

of food just like the way the cool rays of moon moistens the earth.

• Because of functions of *Ap Mahabutha*, *Avalambaka Kapha* is able to provide strength to other types of *Kapha*.

• *Anugrahais* one of the meaning of the word *Soumyawhich* means that which favours or conferring benefits. Because of presence of *Ap Mahabutha* functions *Kapha* does the *Anugraha Karma*.

• In *Ashtanga Hrudaya Sharira Sthana* third *Adhyaya* it is mentioned that *Shleshma* is *Soma* and because of this *Shleshma* individuals are considered as *Soumya*.

• *Acharya Sushrutha* in *Sutrasthana* mentions that how *Soma, Surya, Anila*, is doing the *Dharana* of *Jagath, Kapha Pitta* and *Anila* is doing *Dharana* of *Deha*.

• The moon is the presiding diety of *Jala*. The word *Soma* represents both *Jaladevatha* and *Chandra*.

• By analyzing the features of *Soma* in the *Loka* we can infer that *Kapha* does similar functions in our *Sharira* as it is having similar *Gunas* of *Soma*.

## CONCLUSION

• The word *Soma* has several meaning like *Jaladevatha, Chandra* etc. – All these indicate its mild nature

• *Soma* stands for all that nourishes and sustains and provides comfort and enjoyment in the cosmos at all levels.

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- From the above said examples we can conclude that Features of *Soma* like *Visarga, Kledana, Shaitya, Sthiratva, Avalambhana* in the environment is similar to that of *Kapha* in *Sharira*.
- *Loka Purusha Samya Siddhanta* explains that whatever elements are present the universe is also present inside our *Sharira*
- Thus by applying *Loka Purusha Samya Siddhanta* we can conclude that *Soma* represents *Kapha* in our *Sharira*.

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