

REVIEW OF PARALLELISM BETWEEN LOK AND PURUSHA

¹*Dr. Vikas, ²Dr. Ajay Kumar and ³Dr. Anuradha Lalotra¹MD Scholar, Dept. of Panchkarma, R.G.G.P.G. Ayu. College, Paprola, H.P.²MD Scholar, Dept. of Rog Nidan evam Vikruti Vighyan, R.G.G. P.G. Ayu., College, Paprola, H.P.³MD Scholar, Dept. of Dravya Guna, R.G.G.P.G. Ayu. College, Paprola, H.P.***Corresponding Author: Dr. Vikas**

MD Scholar, Dept. of Panchkarma, R.G.G.P.G. Ayu. College, Paprola, H.P.

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ABSTRACT

“*Sarvam Dravyam Panchbhoutikasminarthe tat chetnavat achetanam ch.*” i.e. Everything in this universe is composed of five basic elements i.e. *Panchmahabhutas*. Human body is also made up of *Panchmahabhutas*. Human thus act as small representative in this illimitable universe. According to “*Yat Pinde tat Bramhande*” theory of *Yajurveda*, all that exist in the universe also exist in an individual. The universe and individual share similarities. A complex system is a system composed of many components which may interact with each other. Examples of complex systems are Earth's global climate, organisms, the human brain, infrastructure such as power grid, transportation or communication systems, social and economic organizations (like cities), an ecosystem, a living cell, and ultimately the entire universe. There is strong association/ interdependence between *Lok* (universe) and *Purush* (individual) mentioned by *Acharya Charaka* in his *Ayurvedic* text. This inter-relation act as basic principle or foundation stone of other basic principle of *Ayurveda*.

KEYWORDS: *Panchmahabhuta, Purusha, Loka, Tridosha, Satyabuddhi* etc.**INTRODUCTION**

Acharya Charaka has mentioned in *Sharir sthan* “*Purushoayam lok sammitah*” means individual is homogeneous to the universe. Whatever is in the microcosm or individual that is in macrocosm or lok. “*Yavanto hi loke murtimanto bhavvisheshatvantah purushe, yavantah purushe tavanto loke*”. As is the individual, so is the universe, as is the universe, so is the individual. This also implies that which is absent in the universe cannot have existence in the individual. The human thrives or perishes because of the universe. There exists such a close relationship between the universe and the individual that no knowledge of the individual can be obtained without knowledge of the universe.

DISCUSSION

The fundamental principles of *Ayurveda* are results of the keen observation of nature. the philosophy of life in India developed in the cradle of nature. By intimate contact with nature, ancient sages realized the uniformity of nature. they clearly observed the similarity between the outward and inward nature of man. This similarity (*Samanya*), between nature (*Lok*) and man (*Purusha*) is the base on which all the fundamental principles stand. The inner constitution of man is explained through the help of the nature. As the sun, the moon and the air control the activities of nature so the elements of *Pitta*,

Kapha and *Vata* control the functions of human body. Not only the existence of these elements are established on that model, but also the nature of health and diseases can be explained on that line.

In the same way, when *Vata, Pitta* and *Kapha* remain in equilibrium, person remains healthy, but when these bodily humors (*Vata, Pitta* and *Kapha*) gets deranged, person fall ill. As the entire universe is *Panchbhautika* and human body is also *Panchbhautika*. This parallelism between the inward and the outward nature of man is of great significance because all the *Ahara Dravyas* and *Aushada Dravyas* are also *Panchbhautika*. At microscopic level the universe and human body is structurally same. Conversion of *Ahara Dravya Guna* into *Sharir Guna* is called digestion. Then, there is sequential production of *Tridosha* i.e. *Vata, Pitta* and *Kapha*. These *Tridoha* are functional form of *Panchmahabhutas*. All the *Panchbhutika* constituents of our food provide nutrition to *Panchbhautika* constituents of our body by their own properties i.e. *Jaliya* constituents of the food provides nutrition to *Jaliya* constituents of our body, *Parthiva* constituents of the food provides nutrition to *Parthiva* constituents of our body and so on. As mentioned by *Acharya Sushruta*:

गुणा य उक्ता द्रव्येषुशरीरेष्वपि ते तथा ।
स्थानवृद्धिक्षयास्तस्माद्देहिनां द्रव्यहेतुका ॥

(सू० सू० ४१/१६)

i.e. qualities of substances which have been enumerated so far, are the same in the body (*Dosha, Dhātu* and *Malas*) also; the normalcy, increase and decrease of these due to use of *Dravya* (substances).

Deficiency of any constituents of food causes diseases concerned with those concerned *Mahabhutas* must be treated by taking the foods and medicines having that component. Like that, excessive intake of any component of food causes diseases concerned with that *Mahabhutas* and must be treated by avoiding foods and medicines having that component. All the waves and vibrations occurring in the universe naturally have an impact on the individual.

The theory of *Saptadhatu* in *Ayurvedic* physiology is also based on the phenomena as observed in nature. The distribution of *Ahara Rasa* and nourishment of *Saptadhatu*s by *Ahara Rasa* has been explained by the help of our daily experiences as *Kedari Kulya Nyaya, Khalekapota Nyaya, Ksheera-Dadhi Nyaya* etc.

Acharya Charaka has explained the importance of similarity of *Lok* and *Purushgata Bhavas* as mentioned below:

✓ That the person, who sees the *Lok* within himself

and himself within the *Lok*, gets *Satyabuddhi*. When the person gets *Satyabuddhi*, he understands that all the *Lokas* are within him and he is only the root cause of all the worldly problems. He becomes free from worldly desires and then gets salvation (*Moksha*).

- ✓ That the person who sees all the *Purushgata* and *Lokgata Bhavas* similar, being in all stages (*Jagrat, Swapana, and Sushupti*) achieves *Bramha* like form, and then he does not involve in *Dharma and Adharma*.
- ✓ That the person, who knows *Para (Purush)* and *Apar (Prakriti)* after seeing himself in the *Lok* and *Lok* in him, gets peace based on knowledge which never ends.

“Purushasya Vichayanam lok Samyena gananam Purushavichayah tamadhikrutya krutodhyayah purushavichayah”

The similarities between *Lokgata Bhavas* and *Purushgata Bhavas* are explained in *Purushvichaysharir*. *Charaka* has explained the similarities between twenty four *Lokgata and Purushgata Bhavas* which are tabulated in Table 1.

The *Lokagat Bhavas and Purushgat Bhavas* are innumerable. Only some *Bhavas* have been explained here. There are so many *bhavas* which have not been explained here but have similarities between both.

Table 1: Similarities Between Lokgata and Purushgata Bhavas.

S. No.	Lokgata	Purushgata
1.	Prithvi	Murti
2.	Aap	Kled
3.	Tej	Abhisantap
4.	Vayu	Pran
5.	Viyat	Sushir
6.	Bramh	Antaratma
7.	Vibhuti of Bramh	Vibhuti of Antaratma
8.	Vibhuti of Bramh is prajapati	Vibhuti of Antaratma is man
9.	Indra	Ahankar
10.	Aditya	Aadan
11.	Rudra	Rosha
12.	Soma	Prasad
13.	Vasu	Sukh
14.	Ashwini Kumar	Kanti
15.	Marut	Utsah
16.	Vishvedev	Indriyas and Indriyarthas
17.	Tam	Moh
18.	Jyoti	Gyan
19.	Sristi	Garbhadhan
20.	Krityug	Balyawastha
21.	Treta	Yuvawastha
22.	Dwapar	Vridhawastha
23.	Kaliyug	Rogi
24.	Yugant	Mrityu

Ayurveda is a traditional system of medicine originated in the ancient *Vedic* times of India. It promotes a

comprehensive approach to health and homeostasis that addresses body, mind, emotion, spirit, and environment. *Ayurveda* uses the principle of nature to distinguish and define different body types or constitution, each with unique characteristics and response to the environment, and with predispositions to diseases. There is a need to understand disease and pathology in term of ecological homeostasis, how the individual/environment interactions are in a dynamic equilibrium when they are healthy, and how imbalances in the homeostatic system become seeds for illness. *Ayurveda* can provide a universal perspective to the nature of life, health, and even to a cell.

The fundamental principles of *Ayurveda* which are mentioned in classical texts of ancient era are still applicable because of their scientific background. In this modern time, there is no place for unquestioning belief in tradition and authority of *Shastras*, hence only those facts established by proofs after careful investigations, observations, experiments and supported by accurate data are accepted. There is important role of *Lok* and *Purush* correlation in etiopathogenesis and management of diseases. As everything which is present in the universe is also present in human body. What is present in the human body is present in a cell and what is present in a cell is also present in an atom. Because of the fundamental Ayurvedic principle i.e. *Sarvam dravyam panchbhautika*. Thus, there is similarity at different levels of the nature.

The discipline of Human factors in complex systems focuses on understanding of the nature of human-system interactions, viewed from a broad perspective of science, engineering, design, technology, and management of human compatible systems. Such interactions should be considered in the context of complex system behaviors that may involve adaptation, emergence, self-organization, and fractal similarity.

In case of a pandemic outbreak of a disease these four factors are responsible, as mentioned in *Charak samhita* i.e. *Vayu, Jal, Desh and Kala*. *Janpadodhwansh* is term used for pandemic in classical texts. If *Vayu* and then *Jala* is polluted then the 3rd factor *Desha* (habitat) become contaminated. The polluted *Vayu, Jala* and *Desh* lead to climatic changes causing the *Kala* polluted which is being seen as a burning issue for the world today. This is how, these common factors cause diseases and calamities in that area resulting *Janpadodhwansa*. This indicates that if the changes occur in the universe, they cause changes in structures and functions of the human body. Exposure to high level of air pollution can cause a variety of adverse health outcomes such as respiratory infections, heart disease and lung cancers. Contaminated water can transmit diseases like diarrhea, cholera, dysentery, typhoid, and polio. Climate change also increases the risk of illness through increasing temperature, more frequent heavy rains and runoff and the effects of the storms.

Therefore, we can say that changes in normal structure and function of universe play a major role in the etiopathogenesis of diseases. These diseases can be managed only by managing these changes in the universe. Nature has indicated by its creations that which *Dravyas* are useful for which part of our body. Bark of the plants are structurally similar to skin of the human body, so bark of the plants are more beneficial in skin disorders. Similarly, *Lata* is more suitable in *Snayu* disorders, *Niryas* for semen disorders and *Beej* for sperm disorders. The leaves of *Tambul (Piper betel)* are heart shaped and it is a good cardiac tonic. The seeds of *Kapikachhu (Mucuna pruriens)* are testicle shaped and they are best among aphrodisiacs. *Pashanbhedh (Bergenia ligulata)* grows by breaking through the rocks and similarly it breaks the calculus and used in treating renal stone. *Manjistha's (Rubia cordifolia)* root is red colored and is an effective remedy for treating blood disorders. The shape of *Akshot* (walnut) is like human brain and it is used to improve brain functions. Thus, physical characteristics of the *Dravyas* reveal their therapeutic values.

CONCLUSION

Thus, it is clear that all the fundamental principles of *Ayurveda* are based on the parallelism existing between the outward and the inward nature which have been very beautifully synthesized by our ancient sages. Therefore, it can be concluded that the Universe and individual are interdependent entities. The change in universe or surrounding environment directly affects individual. On the basis of this interdependence relation between human and nature we can manage various disorders. All the *Dravyas* present in the universe are made up of same constitutional elements. Thus, all the properties present in *Dravyas* are also found in human body and the normal, increased and decreased state of *Doshas, Dhatus* and *Malas* of the body depend upon *Dravyas* taken by the person. So, health of individual is directly linked with our eco system or universe.

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