

**LOKA-PURUSHA SAMYA: UNDERSTANDING THE MICROCOSMIC
HUMAN IN THE MACROCOSMIC UNIVERSE****Dr. Charu Baliyan*, Dr. Aparna Raj*, Dr. M. B. Gaur**¹PG Scholar, ²PG Scholar, ³Professor and HODPG Department of Kriya Sharir, Ch. Brahm Prakash Ayurved Charak Sansthan, Khera Dabar,
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Man is miniature of this huge universe. He is a tiny representative of this nature in which we live. According to Charaka- Purushoayam Lok Samhitah states that whatever in man (microcosm) that is in Lok (macrocosm). All the things in universe are present in human body in form or the other. This universe (external environment) is maintained by three factors i.e. air, sun and moon. Just like universe, our body is also maintained by three humours i.e. Vata, Pitta and Kapha. Moreover, Doshas, Dhatus and Malas are basics of our body. So, in Ayurveda homeostasis can be understood as the equilibrium state of Doshas, Dhatus and Malas which represents our internal environment.^[1] In this article, an attempt is made to review Lok-PurushSamya Siddhanta and to understand its importance in maintaining internal environment (homeostasis).^[2]

KEYWORDS: Loka purusha samanya, dhathu, Ayurveda.**INTRODUCTION**

According to Lok-PurushSamya Siddhanta, external and internal environment exhibits similarity in its basic constitution (i.e. Panchbhautik) which facilitate human body to self-regulate its steady state that is Samyavastha.

Lok-PurushSamya Siddhanta Acharya Charaka has mentioned in ShareerSthan 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.^[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 p.

Table 1: Representing Lokgatabhavas and Purushgatabhavas.

S.no.	Lokgatabhavas (universal phenomenon)	Purushgatabhavas (phenomenon in Human)
1	Prithvi	Murti
2	Aap	Kleda(moisture)
3	Teja	Abhisantaap (heat)
4	Vayu	Prana (vital)
5	Viyat	Sushira(porousity)
6	Bramh	Antaratma(internal soul)
7	Bramh ki vibhuti	Antaratma ki vibhuti
8	Bramh vibhuti prajapati	8 Bramh vibhuti prajapati Mana
9	Indra	Ahankaar (ego)
10	Aditya	Aadan (accumulation)
11	Rudra	Rosha (anger)
12	Soma	Prasad (pleasure)
13	Vasu	Sukha (happiness)
14	Ashwini Kumar	Kanti (complexion)
15	Marut	Utsah (enthusiasm)
16	Vishwadeva	Indriya/Indriyarthas(sense and sense objects)
17	Tama(darkness)	Moha(ignorance)
18	Jyoti (light)	Gyana (knowledge)
19	Shrishti	Garbhadhaan (impregnation)
20	Krityuga(beginning of creation)	Balyawastha (childhood)
21	Treta	Yuvawastha(youth)
22	Dwapar	Vridhavastha(old age)
23	Kalyug	Rugnavastha (diseased age)
24	Yugant	Maran (death)

Anatomical or Structural Similarity

Utpatti- According to the Shristi Utpatti everything (Chetan or Achetan) are 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 ‘SarvaDravyamPanchbhautikam’ i.e. each element on this universe is formed of Panchma-habhut- Prithvi, Aapa, Teja, Vayu and Akash.^[7] 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.

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]

Sad-Dhatvatmak- Charaka has described that Lok is Sad-Dhatvatmak i.e. composed of Panchmahabhut and AvyaktaBramha. Likewise, Purush is also SadDhatvatmak and is composed of Panchmahabhut and AvyaktaBramha.^[8]

Functional or Physiological Similarity

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

- 1) Visarga- to give strength or union.
- 2) Aadaan- transformation or change or digestion.
- 3) 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^[9] conceptual review of loka (universe), purusha (individual), and samya (similarity) is an Ayurvedic funda-mental principle which dealt with different living system in addition to health and disease. Human body is a miniature model of universe with all its composition and functions. The constituents of the cosmos and those of the little cosmos within the human being are similar, and their dealing with the environment are also same.

ANATOMICAL

Bringaraja -kesa

Mndukaparni – brain

Kanchanara -thyroid

Lasuna – stomach

Draksha – alveoli

Karavelaka- pancreas

PHYSIOLOGICAL

Lakes – srotas

Pakva phala- reproductive age

Flower blossoming opening of eye lids

Periodic shedding of leaves – periodic shedding of endometrium

Beeja samskara- Garbha aakriti by vayu

PATHOLOGICAL

Global warming – jwara

Volcano - urdwagata amlapitha

Drought – roukshyatha

Tornado – udavarth

Earthquake – kampa

LOKA PURUSHA SAMANYA IN DATHU

Charaka states that all the panchabhautika constituents of our food provide nutrition to panchabhautika constituents of our body by their properties. Deficiency of any of these constituents of food causes diseases concerned with those components and it should be treated by consuming the foods and medicines having that component. Even on the basis of loka purusha samya vada we can understand that similar padartha always helps in maintaining the integrity of the corresponding avayava.

Each dhatu in body is increased by the food that we have taken. For the excellence food should be of shad rasa pradhanya. The quantity of rasadhatu depends upon food intake. Rasa provides fluidity to circulating rakta.

Beetroot (*Beta vulgaris*) contains iron, nitrates, sodium, potassium, and betalaine. Among the benefits of beetroot juice are the treatment of anemia by improving the ability of erythrocytes to carry oxygen, lowering blood pressure by dilating blood vessels and relaxing smooth muscles, preventing birth defects by increasing folate levels, etc. Consumption of beetroot in the form of juice (100–200 mL) increased the level of Hb. Moreover, administration of 200 mL of beet juice for six weeks induced the increase of HTC, RBC, iron, and ferritin levels.^[10]

Beetroot and blood dathu have similarity in color and Compared to other vegetables with a high iron content, it can be considered as samanya in loka and purusha.

Vayu, jala and agni mahabhuta play major role in the formation of "mamsa". [Cha. Sa. Chikitsa Sthana 15/29] After formation, it has predominance of prithvi mahabhuta Skeletal muscle is formed by 75% of water and 25% of solids. Solids are 20% of proteins and 5% of organic substances other than proteins and inorganic substances.

Myoglobin is a protein present in sarcoplasm. It is also called myohemoglobin, There is some evidence that supports the idea that consumption of animal proteins are more effective for muscle building than plant proteins. Studies that have compared animal protein sources to plant sources on a gram-for-gram basis generally demonstrate that animal protein sources promote a greater muscle-building response. Likewise mamsa dathu is increased by consumption mamsa itself.

Medo Dhatu is Sneha dominant Drava Dhatu and having Guru (heavy), and Snigdha (oiliness) properties. Anatomically, Meda is a yellowish, greasy, soft, solid material known as fat. high fat intake and high energy intake from fat are positively associated with body weight, BMI, and the risk of overweight and obesity.

Fundamental constitution of Asthi Dhatu shows predominance of Prithvi Mahabhuta. The physical properties of "Asthi Dhatu" are Guru (heaviness), Khara (roughness), Kathina (hardness), Sthula (bulkiness), Sthira (static), with a definite physical form. Agni Mahabhuta and Vayu Mahabhuta play a major role in the solidification and roughness of Asthi by acting upon Prithvi Mahabhuta. Porosity in bones is due to actions of Vayu and Akasha Mahabhuta^[11] Dairy products such as milk is considered as richest source of calicium. in childhood it increases the bone growth, in adulthood it decreases the rate of bone loss and lead to improve density.

The bone marrow is found especially inside the sthool asthi (large bones), and marrow found inside all other bones is known as sarakta medas. Part of medas present in the sthoola asthi (large bones) is known as majja, which may be compared with the yellow bone marrow. The best bone marrow sources are ruminants, cows, moose, buffalo, bison, and reindeer. However, you can also get bone marrow from chicken, pig, and lamb bones.

Eating broccoli can help you in a variety of different ways, as it is quite beneficial for your overall health. The phosphorus present in broccoli can do wonders for your bone marrow. Apart from this, broccoli can also help to neutralize any toxic substance present in your blood, which is one of the best things any food can do for you. Broccoli has close similarity with our human brain which is considered as biggest majja in Ayurveda.

Majja Dhatu is located within the hollow spaces of bones (Asthi) and is classified as Snigdha (unctuous) and Drava (fluidic) in nature. It fills the cavities of the bones and provides strength, stability, and nourishment to the body. Majja is responsible for sneha (unctuousness), bala (strength), and preeti (contentment). Classical texts equate Majja with bone marrow and also with the nervous tissue, thus showing its dual role in both nutrition and neurophysiological stability.

In the Loka-Purusha correlation, Majja can be compared to rivers and streams flowing within the Earth, hidden yet vital for sustenance. Foods such as bone marrow, ghee, nuts, and seeds are considered beneficial for the nourishment of Majja Dhatu. Modern science parallels this with the role of bone marrow in hematopoiesis and immune function, as well as the fatty content resembling the myelin sheath of the nervous system.

Shukra Dhatu is the essence of all dhatus and represents the ultimate refinement of the metabolic process. It is predominantly Saumya (cool, stable, and unctuous) in nature, governed by Soma Mahabhuta, and is responsible for reproduction, vitality, immunity, and Ojas. Shukra is unique in that it pervades the entire body, though stored in the reproductive organs. It is also said to be the substratum of Ojas, the supreme essence of life, which sustains longevity and immunity.

In the macrocosm (Loka), Shukra corresponds to the moon, which provides nourishment, cooling, and fertility to the world. Just as the moon influences growth and reproduction in the natural cycle, Shukra maintains the continuity of life in the human body. In modern science, Shukra is correlated with reproductive fluids, sperm, ovum, and associated hormones. Nutrients like zinc, selenium, and foods such as milk, ghee, dates, and ashwagandha are considered Shukra-var dhaka.

CONCLUSION

Thus, from Rasa to Shukra, every dhatu embodies a reflection of the macrocosmic universe within the microcosm of the human body. Asthi provides structure like the mountains, Majja flows like nourishing rivers, and Shukra radiates vitality like the moon. Understanding Loka-Purusha Samanya not only highlights the holistic vision of Ayurveda but also strengthens the integrative bridge between classical wisdom and modern biomedical sciences.

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