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**PUBLISHED PAPER'S TITLE : THE CONCEPT OF
LOKA – PURUSHASAMYA (MACROCOSM
MICROCOSM CONTINUUM) IN VEDIC LITERATURE**

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Research Paper

THE CONCEPT OF LOKA - PURUSHASAMYA (MACROCOSM - MICROCOSM CONTINUUM) IN VEDIC LITERATURE

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Declaration

The Declaration of the author for publication of Research Paper in Asian Journal of Modern and Ayurvedic Medical Science (ISSN 2279-0772) Dr.Rani singh the author of the research paper entitled The Concept of Loka-PurushaSamya (Macrocosm -Microcosm Continuum) in Vedic Literature declare that , I take the responsibility of the content and material of my paper as I Myself have written it and also have read the manuscript of my paper carefully. Also, I hereby give my consent to publish my paper in ajmams , This research paper is my original work and no part of it or it's similar version is published or has been sent for publication anywhere else. I authorise the Editorial Board of the Journal to modify and edit the manuscript. I also give my consent to the publisher of ajmams to own the copyright of my research paper.

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Abstract

The concept of LokaPurushaSamyais well elaborated in CharakaSamhita of Ayurveda but it is well versed in all the ancient system of knowledge like Veda, Upaniṣhad, Gitā and philosophical system. They are in similar view that both the man and universe have been evolved from the same cause known as Avyakta / Brahman as in CharakaSamhita. This concept is developed on the basis of the law of uniformity between man and universe as **YathāPindeTathāBrahmāṇḍe**” established by our ancient sages, means whatsoever is present in Piṇḍa (Puruṣa /living being) is also present in the Brahmāṇḍa (cosmos). They were in view that whatever the structure, functions and qualities are present at large scale in the universe are also present in the man at a small scale. They have regarded the entire nature as their laboratory and observed the creations of the different objects, their qualities, functions and transformation etc.The advantage and importance of this knowledge is, that on the basis of this concept many universal laws have been evolved to understand the mystery of life.

Introduction—

In words of **A.N.Whitehead-** *The real which stands behind and beyond, within the passing flux of world, something which*

is real and yet waiting to be realized. Something that gives meaning to all that passes, and yet eludes apprehension, something whose possession is the final



good, and yet is beyond all reach; something which is the ultimate ideal and the hopeless quest. A metaphysical curiosity for a theoretical explanation of the world as much as a passionate longing for liberation is to be found in the Upaniṣads. Their ideas do not only enlighten our minds but strengthen our soul also. . (S.R. Radhakrishnanana-Introduction of Principal Upanishads)¹

The initial source of our knowledge are Vedas and the root of Indian philosophy and Āyurveda also present in these Vedas. The word 'Veda' is derived from root "vid" means to know or knowledge per excellence or sacred wisdom. These Vedas are thought to be revealed by God Brahmā, that is why called Apauruṣeya. The inspired sages received this knowledge and passed to future generations. Indian Philosophy developed well through various Upaniṣads, Brahman Granthas and Bhagavad- Gītā onwards. The Upaniṣads represents a great chapter in the history of the human spirit and have dominated Indian philosophy, religion and life for thousand years. They have survived many changes as religious and secular and helped many generations of men to formulate their views on various problems of life and existence.²

The Veda, Upaniṣad, Gītā and all philosophical system have the same view point that both the man and universe have been evolved from the same cause known as Avyakta / Brahman. On the basis of this our ancient sages established the law of uniformity between man and universe as **YathāPindeTathāBrahmāṇḍe**" After close contact and keen observation they realises the uniformity between the nature and living being. Means what so ever is present in Piṇḍa (Puruṣa /living being) is also present in the Brahmāṇḍa (cosmos).

They were also in view that whatever the structure, functions and qualities are present at large scale in the universe are also present in the man at a small scale. On the basis of this perception many universal laws have been evolved to understand the mystery of life. The methodology of this knowledge is that they have regarded the entire nature as their laboratory and observed the creations of the different objects their qualities, functions and transformation etc. This help them to frame some principles which were beneficial for the living being specially the human being and the society as a whole.³

Material and Methods—

Collection, exploration and interpretation of related subject matter.

The Concept of Loka:

The word *Loka* is very difficult to translate in any language, as it covers different range of meanings and inter connected sub concepts, such as the world of appearance, the mundane world, the perishable phenomena, the cosmic divisions of space, any realm, mundane or transcendental, and the common people and their behaviour etc. Lokahas developed as a very complex key concept in different Śāstrās, religions, codes and practices, arts and ritual in mythology. This overlaps with some notions of space and yet it is different from space usually designated by-Ākāśa(infinite absolute space) and Dik / Deśa(direction, related space). It is a pervasive term, embracing cosmic notions of space on one hand, the world of direct perception of sense objects on the other hand. It is both space and what fills space. It is both the people and their behaviour. It is both the object of perception and the process of perception. Because of this complexity, it



has come to signify a sense of totality and therefore has come to assume an important role in every discipline. It is *Loka*, which is the measure of all action, all thoughts and all speech. Through *Loka* the mystic experiences are actualized as a commonly shared ordinary experience and vice versa. It pervades through the Vedic cosmogony, Vedic sacrifice, Buddhist and Jaina concept of the universe. The Indian art and literature, political science, law, grammar, logic, daily rites and rituals. Thus it is more a process term than a static concept.⁴

The Concept of *Puruṣa*—

The word *Puruṣa* is also difficult to translate in any language like *Loka*, as it also covers different range of meaning. In general the word *Puruṣa*: denotes either ‘Man’, / ‘person’, or the total human being, the original man, the primordial cosmic person, also the inner spirit or self. (Soul) In the human sense he is the ideal man; *Mahāpuruṣa*, ‘great man’ etc. The concept of *Puruṣa* or man in all dimensions, has served as the *archetypal* model of micro-macrocosmic relationships. Having a body, the *Puruṣa* represents both the parts (the limbs) and the whole human being. In the sense of the supreme being as *Puruṣottama*, he serves the concept of divinity, especially in *Vaiṣṇava* theology. Though in the *Vedas* *Puruṣa* is linked with cosmogony and with the sacrifice. In the philosophy of *Sankhya* he is associated from creation but remains inactive and isolated witness, soul or spirit, as distinguished from primal Nature or *Prakṛti*. Though it is philosophically close to the concept of *Brabman* and *Ātman*, as all pervading primordial being and indwelling self. The *Puruṣa* is more connected with form (*Rupa*), especially with the human form. He is both the measure and the measured. It is also the

very concept of creativity in the arts which is related to the *purusa* in the identification with cosmogony and the sacrifice. Thus *Puruṣa* denotes here the supreme being, spirit, cosmos and the human being.⁵

The concept of *Loka- PuruṣaSamya* in ancient literature-

The concept of *Loka-PuruṣaSamya* is not described in *Veda*, *Upanisad* and *Gitā* as in *CarakaSamhita*. Therefore on the basis of some references an attempt has been made in this study to establish the fact that this concept was present during that time also in the formative stage, because *Vedas* are considered as the source of all knowledges.

Puruṣa as a concept not in its ordinary meaning of ‘Man’ retains its mythical association with the ‘universal Man’ as described in the *Purusasukta* of *Rgveda* and it thus contains the possibility of growing in macro- and micro-dimensions.⁶

It implies the capacity of embracing the cosmos on the one side and of becoming pure interiority on the other side. The idea of fullness (*purṇata*) associated with its traditional etymology remains one of the core meanings, but not an unstructured, pervasive totality, as in the case of *Brabman*. Rather, the *Puruṣa* is fullness in the structure of the human form, possessing measure and dimension (*puruṣa as measure*). *Puruṣa* has a body, but cannot be reduced to a body for that he is often called bodyless (*Upanisads*) and pure spirit in *Samkhya*. Symbolically speaking he is the cosmic giant on the one side and the inner dwarf (*Vamana*), the inner man measuring the size of a thumb (*angustamatra*) on the other side.



Metaphysically speaking, the *purusa* is both transcendent and immanent in post-vedic terms: *visvamaya*. The *Purusasukta* expresses these two dimensions by saying that the *purusa* “pervades the earth and yet extends beyond it by ten fingers’ breadth” *Sabhumimvisvatovrtvatyatistbaddasangulam.*⁷

The micro-macrocosmic relationships ultimately leads to the identification of the human with the divine *purusa*. The person indeed is the great Lord, the impeller of the highest being. He has the power of reaching the purest attainment, the ruler, the imperishable light.

The concept of Brāhman and Soul (*Parmatma* and *Ātman*) is demonstrated with a very good example of two bird companions, who are always united, cling to the self-same tree. Of these two, the one eats the sweet fruit and the other looks on without eating, where eating is said to be the cause of degradation to cruder forms of existence. On the same tree-self a person immersed in the sorrows of the world is deluded and grieves on account of his helplessness. One who eats the fruit, experiences the pleasant or painful fruits due to its deed of previous life.⁸

Form of *Puruṣain Ṛgveda*---

The person has a thousand heads, a thousand eyes, a thousand feet. He surrounds the earth on all sides and stands ten fingers’ breadth beyond. The person is truly this whole world, whatever has been and whatever will be. He is also the lord of immortality, and whatever grows up by food.⁹

This reference is indicating the intricate relationship between the Loka and *Puruṣa*. In *Ṛgveda* the word *Oja*, *Teja* and *Prana* are mentioned which indicate

Tridoṣa. The cause of this body are mentioned as *Tridhatu* i.e. *Vatā*, *Pittā* and *Kapha*.¹⁰

Theory of Creation—

Creation is interpreted in the *Vedas* as development rather than the bringing into something existent. The first principle which is manifested in the whole world *Puruṣa*, by his sacrifice he becomes the whole world. This view prepares for the development of the doctrine which is emphasized in the *Upaniṣads* that *the spirit in man is one with the spirit of purusa of the world Brāhman*, the first principle of the universe, is known through *Atman*, the inner self of man.¹¹

Further in *Rig veda* the creation is expressed as, the moon was born from his mind; the Sun came into being from his eye; from his mouth came Indra and *Agni*, while from his breath the wind was born. From his navel the air, from his head the sky, the earth from his feet, from his ear the four directions.

Thus this worlds have been organized. The God has eye on every side, face on every side, arm on every side, foot on every side, creating heaven and earth forges them together by his arms and his wings. The stress is laid on the cosmic form *Virat Svarupa*; here on the cosmic spirit.¹²

The micro-macrocosmic relations characterized by the *Puruṣa* over and against the more abstract concept of *Ātman* and *Brahman*. It is the recognition of their identity which leads to integration.¹³

In *Satapatha Brāhmana* and *Chandogya Upaniṣad* it is said that this whole world is *Brahama*, and also this soul of mine within the heart is *Brahman*. In *Kathonisad* the living body is



compare with the moving chariot as self is Lord of chariot, body is chariot, intellect as charioteer, mind as reins and the senses as horses.¹⁴ Aum is *Brahman* who is the ether, the primeval ether, that blows. It is mentioned in *Brhadarnyaka Upanisad* that, That (the absolute) is full, This (the manifested world) is full, from the fullness, fullness is proceeds. If it is take away the fullness from the fullness even fullness is remains. This is the *Veda* which is the true knowledge. This world is infinite and its root are in the absolute. Means this world is the manifested form of the supreme.¹⁵

Further in *Brhadāranyaka Upaniṣad* the horse sacrifice is given a cosmic interpretation, Which indicate the similarity between the external world and living being. As Aum is the head of sacrificial horse, the sun the eye, the wind the breath, the open mouth the *Vaiśvānara* fire; the year the body of the sacrificial horse, the sky is back, the atmosphere is the belly, the earth the hoof, the quarters the sides, the intermediate quarters the ribs, the seasons the limbs, the months and the half-months the joints, days and nights the feet, the stars the bones, the clouds the flesh; the food in the stomach is the sand, the rivers are the blood-vessels, the liver and the lungs are the mountains, the herbs and the trees are the hair. The rising (sun) is the forepart, the setting (sun) the hind part, when he yawns then it lightens, when he shakes himself, it thunders, etc.¹⁶ The evolution of this is concept already has taken place in *R̥gveda* and later on in *Satapatha Brāhman* also.¹⁷

Though *Puruṣa* (Parmatma) is one, yet he becomes many (Atman). In the *Mahābhārata puruṣa* or *puruṣakāra* is the counterpart of *Daiva*, destiny, both being

the main factors in the course of the world.¹⁸

The cosmic powers are shown in human body. The *Brāhama* has created different deities and provide to all of them the body of a person. They enter into their respective a body what they like as the Fire, becoming speech, entered the mouth. Air becoming breath, entered the nostrils. The sun, becoming sight, entered the eyes. The quarters of space, becoming hearing, entered the ears. Plants and trees, becoming hairs, entered the skin. The moon, becoming the mind, entered the heart. Death, becoming the outbreath, entered the navel: water becoming semen entered the generative organ in this way into there respective a body in the form of senses therefore the body by which the whole spiritual world is indicated and also mentioned as *Daeiva*, *Mānuṣa Sampadā*.¹⁹ *Puruṣa*, being the totality, he is conceived of as having sixteen parts, just as the moon has sixteen digits: *Sodasakala Puruṣa* The micro-macrocosmic relationships lead ultimately to the identification of the human with the divine *Puruṣa*, as in the *Chandogya Upaniṣad*.²⁰ According to *Śāṅkarācārya* this body is taken as *Bhogāyatana* (abode of enjoymen) made up of *Pañcamahābhūtas*.²¹

In *Bhagvāt Gītā* the subject matter mentioned in chapter fifteen clearly indicates that *Loka* is the manifestation of *Lord Kṛsn*.²² The features of *Brahman* are mentioned as that, on every side he has a hand and a foot, on every side an eye, a head and a face. It has an ear everywhere. It stands encompassing all in the world.²³

Lord *Kṛṣṇa* said that my primordial nature, is known as the great *Brahma*, is the womb of all creatures; in that womb I



place the seed of all life. The creation of all beings follows from that union of Matter and Spirit. All embodied beings that appear in all the species of various kinds. *Prakṛti* or Nature is the conceiving Mother, while I am the seed giving Father. Thus all being evolved from lords twofold *Prakṛti*, and he is the source of the entire creation, and into him again it disappears.²⁴ Thus on the basis of above literature the concept of *Loka* and *Puruṣa* as well as their similarity it can be said that in *Veda*, *Upaniṣad* and *Gita* this concept is quit similar to the view of *Caraka Samhitā* but in its own way.

Discussion—

According to historical evidences medicine at its evolutionary stage was developed in the hands of philosophers, not only in India but all over the world like Socrates, Plato, Aristotle and Hippocrates etc. Life is a combined and manifested form of spirit and nature, and such a medicine which concern with it becomes science and philosophy both. *Āyurveda* which based on law of nature with firm foundation of philosophy has applied its various concepts for the evolution and development of science of medicine. Therefore to understand and eradicate the diseases one has to understand the man because man and disease both have been produced from the same cause and to understand the man one should understand about the universe first because man is an epitome of universe. our ancient seers observed the nature to solve the mysteries of life and the *Āyurvedic* scholars used that knowledge to frame different principles for the application in medicine.

In Vedas, *Upaniṣads*, *Puranas*, *Gītā* and different philosophical systems many biological phenomena were discussed and

solutions are proposed for various problems of life. Many *Āyurvedic* concepts are present in these literatures. For instance the concept of Agni and Soma which forms the basis of physiology and reproduction has been described in the *Ṛgveda*. Similarly the concept of Oja, Teja and Prāṇais mentioned in *Ṛgveda* which indicate the concept of Tridoṣa. In *Atharvaveda* the concept of Tridoṣa is described and Vāyu is substituted by Prāṇa. In the *Aitareya Āraṇyaka*, the concept of *Ṣaḍdhātuja Puruṣa* and division of *Pañcabhūtas* into three groups indicates the existence of Tridoṣa during that era. An interesting thing is the division of the trunk of the animal body is compare with three divisions of the universe—heaven, mid-air and earth which indicate the similarity between *Loka* (macrocosm) and living being (microcosm). Regarding Tridosā (Vata, Pitta and Kapha) the same view is expressed in Vedic literature as in *Ayurveda*. In the first mandal of 34th Sukta of *Rigveda*. the word Tridhatu has been mentioned on which Acharya Sayana has commented and said that Tridhatu means Vate, Pitta and Slesma. In the 85th Sukta of the same mandal the word Tridhatu (Vate, Pitta and Kapha) is denoted by iron, gold and silver also. According to Maharshi Dayanand the Vate, Pitta and Kapha are physiological units while iron, gold and silver are laukika (worldly) entities. In *Yajurveda* it has been mentioned that Pitta is the fraction of Apa (water) as the aquatic animals are hot in nature. According to *Atharvaveda* also the body has been created from Tridos. AV 18/4/28 The five types of Vata has been mentioned and said that it transport the medicine to different body organs because it is the Duta/messenger /ambassador of God. AV/13/3 The Vāyu is substituted by Prāṇa (life) in the *Atharvaved*. (A.V.XI.6)



In the Yudhparva of Mahabharata it has been described that in the battle of Kurukshetra the fight between Abhimanyu and his enemies was like vata, pitta and kapha in the body. This indicates that in the period of Mahabharata the theory/concept of Tridosha has been established. In the Upanishads, the biological phenomena were discussed and are found in conceptual form. For instance, the Seer Anila of Vātagotra first of all, propounded the important role of Vāyu in sustaining the life and universe. The AitareyaĀranyaka, gives a glimpse of the Sad dhatukaPuruṣa and division of Pañcabhūtas into three groups which indicate the concept of Tridoṣa. Thus the various references indicates the close relationship between Loka and Puruṣa

Conclusion-After going through the entire ancient literature right from Vedas to Geeta and other, it is observed that these basic concepts were present since Vedic period in their formative stage and fully developed and crystallized in Saṃhitā period of Ayurveda. The concepts of Loka-Puruṣa-Sāmya seems to be the applied form of “YathāPindeTathāBrahmānde” given by previous scholars. The entire literature of Veda, Upanishads and Gītā regarding Loka-Puruṣa-Sāmya, indicates the intricate relation between universe and the living being. The whole literature is described in terms of Brahman, Puruṣa, Ātman, and creation is based on similarity between both the entities which leads to liberation which is the ultimate aim of life in Indian tradition.

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