

iii. purușa

iii. Lokapuruşa Sāmya Siddhānta, Ekadhātu Puruşa, Şaḍdhātuja Puruşa, Caturviṃśati Tatvātmaka Puruşa, and Their Relevance

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Lokapuruşa Sāmya Siddhānta

Definition and Philosophical Context

- Lokapuruṣa Sāmya Siddhānta literally translates to "the principle (siddhānta) that the *loka* (macrocosm) and the *puruṣa* (microcosm) are in **equivalence** or **homology**."
- The concept is that the **individual being** (puruṣa) and the **universe** (loka) share the **same foundational elements** and organizational patterns. Therefore, the study of cosmic principles applies equally to the structure and functioning of the **human body**.

Scriptural References

Caraka Saṃhitā (Śarīra Sthāna 5/3-4) and **Suśruta Saṃhitā** emphasize how the **pañca-mahābhūtas** (five great elements) constituting the macrocosm are mirrored in the individual's body—thus bridging cosmic existence and individual physiology.

Key Principles

1. Macrocosm-Microcosm Parallel:

- The same **elements** (earth, water, fire, air, and space) exist in the external world (loka) and within the human body (purusa).
- Similarly, cosmic energies—like solar (agni) and lunar (soma) influences—have parallels in **digestive fire**, **fluid balance**, etc.

2. Universal Rhythms:

Seasonal changes, day-night cycles, etc., impact the doşas in the body. Observing Rtucaryā (seasonal regimen) and Dinacaryā (daily regimen) aligns the microcosm with the macrocosm.

3. Therapeutic Relevance:

• By understanding the **similarities** between environmental phenomena and bodily processes, Ayurveda prescribes **tailored diets**, **lifestyles**, and interventions to re-establish **harmony**.

Clinical and Practical Relevance

- **Preventive Medicine**: Recommending changes in routine based on **seasonal shifts** acknowledges the lokapuruṣa sāmya principle.
- **Diagnosis**: Aberrations in the body are seen as a **micro-reflection** of disturbances in the cosmic order (e.g., atmospheric dryness increasing Vāta).
- Holistic Integrative Approach: Emphasizes that the health of the individual cannot be separated from the environment. Balancing doṣas means simultaneously respecting ecological and cosmic rhythms.

Ekadhātu Puruşa

Definition

• Ekadhātu means "one element." Hence, Ekadhātu Puruṣa is the notion of the individual (puruṣa) reduced to pure consciousness or the single ultimate principle, ātman, unassociated with the physical embodiment.

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Scriptural and Philosophical Background

Caraka Saṃhitā (Śarīra Sthāna 1/16) sometimes refers to a "**cētanādhātu**" (consciousness element) which stands alone—pure spirit—before associating with the material layers.

• In broad Indian philosophical contexts, "puruṣa" can mean the **transcendental self**, i.e., the pure consciousness untainted by **prakṛti** (matter).

Limitations in Ayurvedic Chikitsā (Therapy)

- This pure consciousness (ekadhātuja puruṣa) is **beyond** the scope of **disease** and **treatment**.
- Ayurveda focuses on body-mind imbalances, so it deals with the embodied puruşa rather than the purely transcendental state.

Relevance

• Though **ekadhātu puruṣa** is not a direct subject of medical intervention, the concept underscores that **true self** is beyond physical ailments, reminding practitioners of Ayurveda's **spiritual** dimension.

Şaddhātuja Puruşa

Definition

- Şaḍ = "six", dhātuja = "arising from elements."
- The şaḍdhātuja puruṣa concept explains the human being as composed of six fundamental entities: the five great elements (pañca-mahābhūtas) plus consciousness (cetanā or ātman).

Scriptural References

Caraka Saṃhitā (Śarīra Sthāna 1/16) delineates that puruṣa is formed by the aggregation of the **pañca-mahābhūtas** and the **cetanādhātu** (consciousness).

Suśruta Saṃhitā similarly states that "puruṣa" is a **synonym** for the **bodily composite** made of five bhūtas + consciousness.

Explanation

- 1. Five Great Elements (earth, water, fire, air, space) build the corporeal structure—physical tissues.
- 2. Consciousness (ātman or cetanā) animates and governs bodily processes, enabling awareness and volition.

Clinical and Practical Relevance

- Since Ayurveda treats bodily and mental disorders, it regards this şaḍdhātuja model as the primary subject of clinical practice.
- Disease occurs when the elemental or psychic components are disturbed. Treatments aim to restore the
 equilibrium of doşas, dhātus, and the mind, thereby re-establishing harmony in the puruşa.

Panchakarma and Dhātu Nourishment

 By addressing dhātu imbalances (tissue-level) and carefully modulating doṣas, Ayurveda ensures the six-fold foundation of the being remains balanced.

Caturviṃśati Tatvātmaka Puruṣa

Definition

- Caturvimsati = "24", tattva = "principles/elements," ātmaka = "composed of."
- Indicates a Sāṅkhya-based philosophical enumeration of 24 material principles plus puruṣa as consciousness. In Ayurveda, the caturviṃśati tatvātmaka puruṣa focuses on 24 elements constituting the embodied being

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(including mind and sense faculties).

Sānkhya Philosophy Framework

- 1. Avyakta (Primordial Nature)
- 2. Mahat (Buddhi)
- 3. Ahamkāra (Ego)
- 4. Pañca Tanmātrās (Subtle elements: sound, touch, form, taste, smell)
- 5. **Pañca Mahābhūtas** (Gross elements: space, air, fire, water, earth)
- 6. Pañca Jñānendriyas (five sensory faculties)
- 7. Pañca Karmendriyas (five motor faculties)
- 8. Manas (mind)
- Sāṅkhya typically counts 25 tattvas, enumerating puruṣa (consciousness) as a separate non-material principle.

Ayurvedic Adaptation

- Ayurveda often merges or sees these **24 elements** as part of the **body-mind** domain, whereas the **puruṣa** (ātman) is the **25th** principle.
- Some Ayurvedic texts refer to the caturvimsati tatvātmaka puruşa as the entity formed by prakṛti and its derivatives plus the consciousness that enlivens them.

Relevance to Ayurveda

- 1. Comprehensive Understanding of Body-Mind-World Connection:
 - The 24 tattvas link the **gross** (mahābhūtas) and **subtle** aspects (tanmātrās, mind, ego, intellect) of the being.
- 2. Diagnostic Paradigm:
 - Illnesses can be mapped to **imbalances** in these fundamental tattvas or their manifestations (like faulty sense perceptions, erroneous mental processing, doşic influences).
- 3. Therapeutic Approach:
 - By recognizing the **psychophysical** origin (ahaṃkāra, buddhi, manas) and the **physical** origin (mahābhūtas), Ayurveda aims for **multi-dimensional** healing.

Comparative View and Practical Implications

Summarizing the Models

- 1. Lokapuruşa Sāmya Siddhānta
 - Emphasizes **macrocosm-microcosm** equivalence.
 - Ayurveda uses environmental cues (seasons, elements) to treat and prevent diseases.
- 2. Ekadhātu Puruşa
 - Recognizes the **pure consciousness** dimension, beyond bodily afflictions.
 - Important philosophically for spiritual orientation but not the direct object of Ayurvedic therapy.
- 3. Şaddhātuja Puruşa
 - The **practical** subject of Ayurveda's clinical scope: 5 elements + consciousness.
 - The body-mind composite with **six** components is where dosic imbalances manifest.
- 4. Caturvimśati Tatvātmaka Puruşa
 - o Sāṅkhya-based enumeration of **24** material principles plus puruṣa as consciousness.
 - Underscores the interplay of **gross and subtle** creation in forming the living being.

Clinical Relevance Across All Concepts

- 1. **Tailoring Therapy**: Understanding that man is **microcosm** (Lokapuruṣa Sāmya) allows personalized regimens attuned to **environmental** and **seasonal** factors.
- 2. **Body-Mind-Spirit**: Recognizing the **ekadhātu puruṣa** fosters spiritual-ethical interventions but acknowledging the **ṣaḍdhātu** perspective ensures **physiological** corrections.

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- 3. **Psychological Dimension**: The caturviṃśati framework integrates **mind, ego, sense organs** with **gross elements**, guiding psychosomatic treatments.
- 4. **Preventive & Holistic Care**: All these viewpoints highlight Ayurveda's synergy among **diet, routine, herbal formulations, panchakarma**, and **consciousness** for robust well-being.

Conclusion

The concepts of Lokapuruşa Sāmya Siddhānta, Ekadhātu Puruşa, Şaḍdhātuja Puruşa, and Caturviṃśati Tatvātmaka Puruşa each present distinct yet interlinked perspectives on the nature of human existence and the mechanisms of health and disease in Ayurveda:

- 1. **Lokapuruṣa Sāmya** frames the individual as a **reflection** of cosmic existence, necessitating alignment with **natural rhythms**.
- 2. **Ekadhātu Puruṣa** highlights the **pure consciousness** that transcends body-mind limitations—pointing to **spiritual** aspects of healing.
- 3. Şaḍdhātuja Puruṣa pinpoints the five elements plus consciousness as the immediate locus of Ayurvedic chikitsā, embodying doṣa-dhātu interactions.
- 4. Caturviṃśati Tatvātmaka Puruṣa draws from Sāṅkhya to depict a 24-element composite (prakṛti's transformations) plus puruṣa as consciousness, clarifying how material and subtle layers interact.

For practitioners, these models are not just **philosophical** abstractions but form the backbone of **holistic diagnosis**, **preventive measures**, and **therapeutic** interventions, ensuring that Ayurveda remains a **comprehensive** science that weaves the **macrocosm** and **microcosm**, matter and consciousness, into a single tapestry of **healing**.

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