

iii. puruṣa

iii. Lokapuruṣa Sāmya Siddhānta, Ekadhātu Puruṣa, Ṣaḍdhātuja Puruṣa, Caturviṃśati Tatvātmaka Puruṣa, and Their Relevance

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Lokapuruṣa 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 (puruṣa).
 - 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 **doṣas** 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 Puruṣa

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.

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* puruṣa 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.

Ṣaḍdhātuja Puruṣa

Definition

- **Ṣaḍ** = “six”, **dhātuja** = “arising from elements.”
- The **ṣaḍdhātuja 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 **ṣaḍdhātuja** 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 doṣas, dhātus, and the mind, thereby re-establishing harmony in the **puruṣa**.

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

- **Caturviṃśati** = “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**.



(including mind and sense faculties).

Sāṅkhya Philosophy Framework

1. **Avyakta (Primordial Nature)**
2. **Mahat (Buddhi)**
3. **Ahaṁkāra (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 caturviṁśati tatvātmaka puruṣa 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, doṣic influences).
3. **Therapeutic Approach:**
 - By recognizing the **psychophysical** origin (ahaṁkāra, buddhi, manas) and the **physical** origin (mahābhūtas), Ayurveda aims for **multi-dimensional** healing.

Comparative View and Practical Implications

Summarizing the Models

1. **Lokapuruṣa Sāmya Siddhānta**
 - Emphasizes **macrocosm-microcosm** equivalence.
 - Ayurveda uses environmental cues (seasons, elements) to treat and prevent diseases.
2. **Ekaḍhātu Puruṣa**
 - Recognizes the **pure consciousness** dimension, beyond bodily afflictions.
 - Important philosophically for **spiritual** orientation but not the direct object of Ayurvedic therapy.
3. **Ṣaḍdhātuja Puruṣa**
 - The **practical** subject of Ayurveda's clinical scope: 5 elements + consciousness.
 - The body-mind composite with **six** components is where doṣic imbalances manifest.
4. **Caturviṁśati Tatvātmaka Puruṣa**
 - 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.



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 **Lokapuruṣa Sāmya Siddhānta**, **Ekadhātu Puruṣa**, **Ṣaḍdhātuja Puruṣa**, and **Caturviṃśati Tatvātmaka Puruṣa** 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. **Ṣaḍdhātuja 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**.