

Fundamental Ayurvedic Principles through the Lens of Metaphysics and Quantum Physics: A Literary Review of Samanya-Vishesha, Loka-PurushaSamya, and VaisheshikaSrushtiUtpatti.

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Abstract: Ayurveda, as a holistic system of life and health, is rooted in philosophical and metaphysical frameworks that transcend mere physicality by its theories on Formation of Life. This research paper presents a focused literary review of three foundational principles in Ayurveda — *Samanya-VisheshaSiddhanta*, *Loka-PurushaSamyaSiddhanta*, and *VaisheshikaSrushtiUtpattiSiddhanta*— and explores their interpretive parallels with metaphysical theories and modern quantum physics.

Through comparative analysis, we uncover resonances between Ayurveda's theories of unity-diversity, macrocosm-microcosm correspondence, and atomic creation (*Anu*) with ideas such as the quantum field, observer-dependent reality, and particle physics. While acknowledging epistemological differences, this study reveals the timeless relevance of Ayurvedic insights and encourages cross-disciplinary engagement to foster a deeper understanding of our existence and health.

Keywords: Ayurveda, Metaphysics, QuantumPhysics, Samanya-Vishesha

1. Samanya and Vishesha: The Principle of Unity and Diversity

1.1 Ayurvedic Perspective

The principle of *Samanya* (similarity/commonality) and *Vishesha* (difference/particularity/specificity) is a cornerstone of Ayurvedic philosophy. It is based on the premise that similarity causes increase, and dissimilarity causes decrease in the body elements¹:

"Samānyamvṛddhikaram"&"Viśeṣaḥkṣayakāraḥ"
(*Charaka Samhita Sutrasthana 1/44*)

In *KriyaSharir* (Physiology), this principle explains the regulation of *Doshas*, *Dhatu*s, and *Malas*. For instance, the administration of unctuous substances (which share qualities with *Kapha*) increases Kapha, while dry and pungent substances

reduce it. This idea is not only therapeutic but also ontological — explaining how the entire universe evolves and differentiates from a common origin.

The interplay of *Samanya* and *Vishesha* governs growth, differentiation, pathology, and healing. It underpins Ayurvedic pharmacology, where the *Gunas* (qualities) of substances are matched or countered with bodily states^{2,3}.

1.2 Metaphysical Interpretation

From a metaphysical lens, *Samanya* can be likened to universality or the cosmic substratum, while *Vishesha* symbolizes individuation and manifest diversity. In *Nyaya-Vaisheshika* philosophy, *Samanya* is one of the seven categories (*Padarthas*) and refers to the general essence that resides in many — such as “pot-ness” in all pots. *Vishesha*, in contrast, is that which differentiates one atom from another, though both may appear identical.

This concept resembles the philosophical doctrine of *Unity in Diversity* — where all existence is rooted in a single ultimate reality (*Brahman*), yet expressed through infinite forms. It also resonates with Platonic ideals, where every object in the world is a reflection of a universal form⁴.

1.3 Parallels in Quantum Physics

Modern quantum physics offers unexpected yet intriguing parallels⁵:

- **Quantum Field Theory (QFT):** Suggests that all particles arise as excitations of

underlying fields — a concept similar to *Samanya* being the substrate of all. Electrons, photons, and quarks are different *Visheshas* (expressions) of these fields.

- **Wave-Particle Duality:** Matter behaves as both waves (universal, undivided) and particles (specific, measurable) — echoing the *Samanya-Vishesha* duality.
- **Symmetry Breaking:** In the early universe, forces were unified. As the universe cooled, symmetry broke into distinct forces and particles — *Vishesha* emerging from *Samanya*.
- **Entanglement:** Particles can share a state regardless of distance, suggesting an underlying interconnectedness — an implicit *Samanya* beyond visible differences.
- **Element Formation** – atoms bond together to form a structurally sound element . eg – Gold .
- **Elemental Separation-** When Chlorine reacts with Sodium. NaCl is formed, the pure elemental Sodium is lost...this is *Vishesha*.

1.4 Synthesis and Implications

While Ayurveda uses *Samanya-Vishesha* pragmatically in therapy, diet, its conceptual depth anticipates modern ideas of differentiation from unity, resonance, and feedback. The quantum world reflects that the universe is not built from separate blocks, but from interrelated, co-dependent fields and forms (in Ayurveda this is possible due to the *panchamahabhutas*)

Recognizing these parallels enriches our understanding of Ayurveda's holistic foundations and creates a space for dialogue between ancient philosophy and cutting-edge science instead of lamenting it as fake science or what not^{6,7}.

2. Loka-PurushaSamya: The Microcosm-Macrocosm Correspondence

2.1 Ayurvedic and Philosophical Basis

Loka-PurushaSamya (correspondence between universe and individual) is a foundational Ayurvedic principle emphasizing that the human being (*Purusha*) is a miniature representation of the cosmos (*Loka*). It finds expression in the **Charaka Samhita**, which states¹:

**"Yāvat hi puruṣetāvat hi loke,
yāvat hi loketāvatpuruṣe"**
(*Charaka Samhita, ShariraSthana 5/3*)

According to this doctrine, both macrocosm and microcosm are composed of the same **PanchaMahabhutas** (five great elements — Akasha, Vayu, Tejas, Ap, and Prithvi). Every aspect of the cosmos — celestial movements, diurnal rhythms, seasons — finds a parallel in human physiology and psychology. This correspondence is not symbolic, but structural and functional, forming the basis of Ayurvedic diagnosis and treatment.

2.2 Metaphysical Insights^{8,9,10}

In metaphysics, the *Loka-PurushaSamya* principle embodies the Hermetic axiom:

"As above, so below; as within, so without."

This non-dualistic worldview sees life as an expression of the universal in the particular. In Vedanta, the *Jivatma* (individual soul) is a reflection of the *Paramatma* (universal soul). Similarly, Samkhya and Yoga systems describe the same *Tattvas* — from Mahat to the five elements — shaping both the universe and the body.

The implication is that self-knowledge is a pathway to universal knowledge. Healing and health, therefore, are not just about the body but about harmonizing with cosmic laws — *Ritucharya* (seasonal routines), *Dinacharya* (daily routines), and *Sattva* cultivation reflect this alignment.

2.3 Scientific and Quantum Parallels^{11, 12, 13, 14}

Modern science, particularly systems biology and quantum physics, reflects similar holistic and non-local views:

- **Fractals and Holography:** In holographic models, each part of a system contains information about the whole — mirroring *Loka-PurushaSamya*. Similarly, biological fractals (lungs, vasculature) show self-similarity across scales.
- **Quantum Entanglement:** Suggests that particles are not separate but deeply interconnected, challenging the idea of isolated entities. The observer and observed are part of a single reality — consistent with Ayurvedic ideas of internal-external unity.

- **Biorhythms and Circadian Science:** Modern chronobiology shows that human health depends on alignment with environmental cycles (light, temperature, seasons) — validating Ayurvedic emphasis on rhythm and cosmic harmony.
- **Ecology and Gaia Hypothesis:** Earth is seen as a self-regulating, living organism — analogous to Ayurveda's living *Loka*. Human disturbance of this balance reflects back on health — both planetary and personal.

2.4 Integrative View

Ayurveda's *Loka-PurushaSamya* transcends metaphor. It offers a model of connected intelligence, where healing requires awareness of both the internal terrain and the external environment. When read alongside modern scientific discoveries in quantum interconnectedness, holography, and ecological feedback systems, it reveals a common truth: **life is not a mechanical arrangement of parts but a conscious, responsive system of relations**¹².

By embracing this view, medicine — ancient or modern — moves from mere intervention to conscious participation in the intelligence of life itself.

3. VaisheshikaSrushtiUtpatti: The Atomic Theory of Creation

3.1 Vaisheshika and Ayurvedic Perspective

The **VaisheshikaDarshana**, founded by sage **Kanada**, presents a systematic and rational explanation of cosmic creation (*SrushtiUtpatti*) grounded in atomic theory. According to this view, the universe is composed of eternal, indivisible atoms known as **Paramanu**. These combine to form **Dvyanuka** (dyads), **Tryanuka** (triads), and eventually all perceptible matter⁴.

Creation occurs through the combination of atoms activated by **Karma** (motion). These combinations give rise to **Dravya** (substance), endowed with **Guna** (qualities) and **Karma** (actions). The six **Padarthas** (categories of reality) — Dravya, Guna, Karma, Samanya (generality), Vishesha (particularity), and Samavaya (inherence) — form the building blocks of the universe.

Ayurveda incorporates these philosophical foundations while explaining the manifestation of the **PanchaMahabhutas**. Though classical Ayurvedic texts like *Charaka Samhita* and *Sushruta Samhita* do not elaborate Vaisheshika cosmology directly, the influence is evident in the description of how *Tanmatras* (subtle elements) give rise to gross elements and ultimately the physical body.

3.2 Metaphysical Interpretation

Vaisheshika cosmology rests on the belief in a rational, eternal order where⁴:

- The universe is composed of matter and motion.
- Atoms are eternal and uncreated.
- Manifest reality is a result of combination, not spontaneous generation.

This model corresponds to the metaphysical principle of **Satkaryavada** — the idea that the effect pre-exists in the cause. Nothing new is created; it simply becomes manifest.

The movement from subtle to gross, from potential to actual, aligns with the Ayurvedic concept of **evolution of consciousness into matter**. The metaphysical implication is that **all diversity is rooted in a single, unified substratum**, expressing itself through form and function.

3.3 Parallels in Quantum Physics and Cosmology

Modern physics — especially quantum theory and cosmology — offers surprising parallels to Vaisheshika's atomic realism¹²:

Quantum Particles as Building Blocks: Much like *Paramanu*, quantum particles like quarks and electrons are indivisible and form the basis of all matter.

Wave Function and Manifestation: Quantum mechanics suggests particles exist as probabilities until observed — resonating with the transition from unmanifest (*Avyakta*) to manifest (*Vyakta*) in Indian cosmology.

String Theory and Vibrational Forms: In string theory, particles are viewed as different vibrational states of a fundamental string — similar to how variations in *Karma* and combination give rise to different *Dravyas*.

Cyclic Universe Models: The Vaisheshika system's belief in cycles of creation (*Srishti*) and dissolution (*Pralaya*) mirrors modern theories like the oscillating or cyclic universe.

Conservation Laws: Vaisheshika teaches that atoms are eternal and only recombine — similar to conservation of mass-energy in physics.

3.4 Synthesis and Implications

The **Vaisheshika theory of creation** is a strikingly structured explanation of existence, developed without the tools of modern science yet foreshadowing key principles of atomic and quantum physics. Its inclusion in Ayurvedic thought demonstrates the integrative nature of Indian philosophy — where cosmology, ontology, and medicine are inseparably linked⁴.

These parallels are not meant to prove equivalence but to suggest that **ancient Indian thinkers arrived at profound truths through introspection and reason**, which modern science is now validating through observation and mathematics.

In this synthesis lies a valuable opportunity: to build a future where science and spirituality, analysis and intuition, tradition and innovation

coexist to illuminate the full spectrum of human knowledge.

4. Discussion

4.1 Thematic Intersections

The examination of *Samanya-Vishesha*, *Loka-PurushaSamya*, and *VaisheshikaSrushtiUtpatti* reveals a unified philosophical tapestry within Ayurveda — one that transcends bodily health and enters the realms of cosmology, ontology, and metaphysics. When viewed through a modern scientific lens, particularly that of quantum physics and metaphysical thought, profound thematic parallels begin to emerge¹⁵:

- **Samanya-Vishesha** reflects duality and interplay — akin to wave-particle duality, field-particle relationships, and

principles of balance found in quantum systems.

- **Loka-PurushaSamya** illustrates a structural and functional mirroring between individual and cosmos — resonating with the holographic principle, systems biology, and observer-participant dynamics in quantum science.
- **VaisheshikaSrushtiUtpatti** articulates an ancient atomic theory — paralleling modern ideas about quantum particles, motion, causality, and the conservation of mass-energy.

While these comparisons should not be forced into exact equivalences, they affirm that Ayurveda operates with a philosophical sophistication that modern thinkers are just beginning to appreciate.

4.2 Epistemological Considerations

Despite conceptual harmony, it's essential to respect the **epistemological domains** of each system:

| Framework | Methodology | Ontology |
|------------------------|---|--|
| Ayurveda | Pratyaksha (perception), Anumana (inference), Aptopadesha (authoritative testimony) | Unity of consciousness, matter, and life |
| Metaphysics | Rationalism, spiritual insight, deductive logic | Non-empirical understanding of existence |
| Quantum Physics | Observation, experimentation, mathematical modeling | Probabilistic and observer-dependent reality |

Each system is internally coherent but arises from differing assumptions about what can be known, how it is known, and what reality consists of. Thus, interdisciplinary comparisons must be done with care, humility, and philosophical sensitivity.

4.3 Risks and Limitations of Comparative Analysis

Over-simplification: Equating *Akasha* with space-time or *Prana* with energy can flatten rich traditional meanings.

Epistemological Misuse: Validating metaphysical systems only by scientific standards may undermine their distinct modes of knowing.

Terminological Gaps: Sanskrit philosophical terms carry deep contextual and experiential weight that resist direct translation.

Even with these risks, the rewards are significant: deeper appreciation of classical knowledge systems, enhanced scientific imagination, and a more integrated worldview.

4.4 Contemporary Relevance and Integrative Potential

These Ayurvedic principles offer essential insights for contemporary times:

- **Samanya-Vishesha** informs personalized medicine, dietary science, and therapeutic balancing.
- **Loka-PurushaSamya** aligns with ecological medicine, psychosomatic approaches, and circadian science.
- **VaisheshikaSrushtiUtpatti** inspires rethinking of substance, matter, and energy from both material and philosophical perspectives.

As healthcare evolves towards **integrative and consciousness-based models**, these classical principles provide foundational frameworks for understanding human health in relation to the universe — fostering respect for both scientific inquiry and ancient wisdom.

Conclusion

This paper has explored three foundational Ayurvedic principles — *Samanya-Vishesha*, *Loka-PurushaSamya*, and *VaisheshikaSrushtiUtpatti* — through the lenses of metaphysics and quantum physics. Despite emerging from entirely different eras, methodologies, and cultural contexts, these systems reveal overlapping themes: the dynamic play of unity and diversity, the mirroring of microcosm and macrocosm, and the emergence of form from subtle, unmanifest sources. Ayurveda's vision is inherently holistic, grounding health not merely in the body but in its alignment with the rhythms of the cosmos. Quantum physics and modern cosmology, though grounded in mathematical abstraction and empirical data, similarly gesture toward a reality that is unified, relational, and influenced by observation and interaction. By drawing thoughtful parallels, we do not attempt to reduce one system to another, but rather highlight how ancient insights may find resonance in contemporary thought. The convergence of these worldviews invites further interdisciplinary research, potentially leading to new frameworks in medicine, consciousness studies, and cosmology that respect both empirical rigor and experiential wisdom.

In an age that increasingly seeks meaning beyond the material, revisiting Ayurvedic principles in dialogue with metaphysical and quantum understandings offers both philosophical depth and practical relevance for the future of integrative knowledge.

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