

CONCEPTUAL STUDY ON LOK PURUSH SAMYA SIDDHANT

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Department, Government
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Yat Pinde Tat Bramhade theory of Yajurveda, explains all that exist in the universe also exist in an individual. The things which are present in the outside universe are present in human body and the things which are present in human body are present in outside universe. Hence, we observe there is profound similarity between outside world and individual. In other words, we can conclude human is a small replica of universe. It is called as *Lok Purush Samya Siddhant* which is one of the fundamental principles of Ayurveda on which all other basic principles are based. The Siddhant or basic principles are the foundation stone of Ayurveda. Any changes occurring in the universe causes changes in the human body. Hence, changes in universe play important role in

cause and development of disease or abnormal condition in humans. The Ayurvedic classics was scrutinized regarding the references for *Loka Purusha Samya Siddhanta* in this study.

KEYWORDS: *Siddhant, Loka, Purusha, Samya, Yajurveda.***INTRODUCTION**

Lok Purush Samya Siddhant is one of the basic principles mentioned in Ayurveda. Ayurvedic classical texts has many such principles described for maintaining health, diagnosing diseases and treating diseases. The principles described in Ayurveda are true and helpful till today. *Lok Purush Samya Siddhant* is one of them. According to *Lok Purush Samya Siddhant* human body is an epitome of universe. Entities present in body are similar to universe and vice versa. All the laws of the outside universe are also applicable to the body and its activities. A good knowledge of physical world helps to understand the many unknown

biological activity. Acharya Charaka narrated *Lok Purush Samya Siddhant* in *Garbhavkrantisharir* chapter of *Sharirsthana* in Charak Samhita.^[1]

We found this principle similar to *Pinda Bramhand Nyaya* in Darshana or Yajurveda. According to Yajurveda all that exist in *pinda*(individual) also exist in *brahamanda*(universe) *Yat pinde Tat Bramhande*. Due to this resemblance between the *Lok* and the *Purush* the individual can be understood well based upon knowledge of universe. There is structural and functional similarity in both human body and the universe. This similarity helps in getting knowledge of *Sharira Rachana* (Anatomy) and *Sharira kriya* (Physiology of body). It is also useful in determining *Hetu* (causes), *Nidan* (diagnosis) and *Chikitsa* (management of diseases).

MATERIAL METHODS

Different Ayurvedic classical texts, Past articles and internet sources were reviewed critically to understand *Lok Purush Samya Siddhant*, to study its different dimensions and to study clinical significance.

REVIEW

What is *Lok*?

Lok word reflects the whole universe or world as per opinion of Charaka.² *Lok* is the person or group of persons & sense of a person.^[3]

TYPES OF *LOK*

Sthawar Lok^[4]

All the plants come under *sthawar lok*.

Sthawar is further divided into four parts- *Vanaspati*, *Vanaspatya*, *Virudh* and *Ausadhi*.

Jangam Lok^[4]

All the animals come under *jangam lok*.

Agneya Lok^[5]

The substance having predominance of *agneya tatva* is known as *agneya*.

Saumya Lok^[5]

The substance having predominance of *som tatva* is known as *saumya*.

What is *Purush*?

Acharya Charaka stated, *panchamahabhuta* (*prithvi, aap, tej, vayu, akash*) and *avyakta bramha* is combinedly termed *purush*.^[6]

In *Sutrasthana* the combination of *satva, atma* and *sharir* is known as *purush*.^[7]

Singly *chetanadhatu* is also known as *purush*.^[8]

Charaka has described the *Chaturvinshiti tatvatmak purush* on the basis of Samkhya Darshan which consists of *astaprakriti* (*avyakta, mahan, ahankar, panchtanmatra*) and *shodash vikar* (*panchjnaanendriya, panchkarmendriya, mana and panchmahabhut*).^[9]

Acharya Sushrut has described the combination of *panchmahabhut* and *shariri (atma)* is known as *purush*.^[10]

So, it is clear that *lok* and *purush* are different from each other. According to this *siddhant*, human body resembles to universe. What so ever formed entities that is *murtimant* are in human that is *purush* are present in the universe. Also what so ever formed entities are in universe that is outside world are the same in human body.^[11]

What is *Samya*?

Samya is similarity which means the equality in between the *Lok* and *purush*. The resemblance between human and universe and similarity between them can be classified as Structural and functional similarity.

Rachnatmak

The composition of both *purush* (human body) and *lok* (universe) are exactly similar. Ayurveda states that the universe is formed from *panchmahabhuta* that is *Prithvi, Aap, Teja, Vayu and Aakash*.

Kriyatmak

Processes occurring in human body are similar to those occurring in universe. Physiological similarity which is based on its functioning or equal its qualities.

What is *Siddhant*?

During ancient time Acharya does not have vast instruments alike today's era. But instate scarcity of technology they proved our Ayurveda fundamentals by their own multiple

Pariksha, proved it by *Hetu* and established as *Nirnaya* which is known as *Siddhant* (principle).^[12]

There are four types of *Siddhanta*

- 1) Sarvatanta Siddhant
- 2) Pratitantra Siddhant
- 3) Adhikaran Siddhant
- 4) Abhyupgama Siddhant

What is *Lok Purush Samya Siddhant*?

Acharya Atreya while explaining to Agnivesha says that the *lokagat bhavas* and *purushgat bhavas* are infinite (*aparisankheya*) and these have similarities with each other. Twenty-four *lokgata* and *purushgata bhavas* resemble with each other (Table No 1).^[13]

Prithvi in nature is compared to *murti*. *Murti* has shape and this shape is seen due to *Asthi dhatu* which has predominance of *Prithvi mahabhut*. When osteoporosis is seen minerals like *Praval* or *Dhatu bhasma* with *prithvi mahabhut* predominance are given to patient.

Aap is compared to *kleda* in body. Excess intake water or *anup aahar* increases *kleda* in body and may lead to *Prameha*.

Teja is compared to *abhisantap*. High atmospheric temperature in *greeshma rutu* (summer) can cause *daha* or rise in body temperature.

Vayu is compared to *pran*. As obstruction of flow of wind in nature can destruct nature, *avarodh* of *pran vayu* or *vayu* can destruct body tissues; hence obstruction by *mala* or *aam* is primarily removed by *anuloman*, *basti* or *aam paachan*.

Viyat is *aakash*. It is compared to *sushir* or *strotas*. It is necessary for many activities to be performed in nature and body. In case of shortage of space growth of plants is hampered in nature and in body due to *strotorodha* body tissues (*Dhatu*) are not formed well.

Due to *Brahma*, *chaitanya* is there in universe same thing is due to *antaratma* in body.

Rudra is deity with anger. *Rudra* in nature is responsible for destruction of nature. *Rosha* is anger. Excessive anger is also can cause destruction of body tissue.

Som or *Chandra* in nature gives strength to plants or animals in nature. *Prasad* / *kapha* in individual also act similarly.

The activity of Sun in *lok* can be simulated to *Aadan* in body which decreases strength.

Yugant in universe is conversion of nature in *panchamahabhuta*; after death (*mrityu*) body is also converted in *panchamahabhuta*.

TABLES

Table 1: Similarities between *lokgata* and *purushgata bhavas* A/C *Samhita*.

Sr. No.	<i>Lokgata Bhav</i>	<i>Purushgata Bhav</i>
i.	<i>Prithvi</i>	<i>Murti</i>
ii.	<i>Aap</i>	<i>Kled</i>
iii.	<i>Tej</i>	<i>Abhisantap</i>
iv.	<i>Vayu</i>	<i>Pran</i>
v.	<i>Viyat</i>	<i>Sushir</i>
vi.	<i>Bramh</i>	<i>Antaratma</i>
vii.	<i>Vibhuti of Bramh</i>	<i>Vibhuti of Antarman</i>
viii.	<i>Vibhuti of Bramh is Prajapati</i>	<i>Vibhuti of Antarman is man</i>
ix.	<i>Indra</i>	<i>Ahankar</i>
x.	<i>Aditya</i>	<i>Aadan</i>
xi.	<i>Rudra</i>	<i>Rosha</i>
xii.	<i>Soma</i>	<i>Prasad</i>
xiii.	<i>Vasu</i>	<i>Sukh</i>
xiv.	<i>Ashwini Kumar</i>	<i>Kanti</i>
xv.	<i>Marut</i>	<i>Utsah</i>
xvi.	<i>Vishvedev</i>	<i>Indriyas and Indriyarthas</i>
xvii.	<i>Tam</i>	<i>Moh</i>
xviii.	<i>Jyoti</i>	<i>Gyan</i>
xix.	<i>Sristi</i>	<i>Garbhadhan</i>
xx.	<i>Krityug</i>	<i>Balyawastha</i>
xxi.	<i>Treta</i>	<i>Yuvawastha</i>
xxii.	<i>Dwapar</i>	<i>Vridhawastha</i>
xxiii.	<i>Kaliyug</i>	<i>Rogi</i>
xxiv.	<i>Yugant</i>	<i>Mrityu</i>

Examples of doctrine of signature^[14]

Uterus is similar to Avocado, because it is source of folic acid and reduces risk of cervical dysplasia, balances hormones.

Eye's iris is similar to Carrots, because it has vitamins and antioxidants like beta-carotin reduces risk of developing cataract and macular degeneration causing vision loss.

Bone is similar to Celery, because it is good source of silicon necessary for bone strength.

Testes/sperms is similar to Fig, because it increases number and motility of sperms.

Breast are similar to orange, because it assists movement of lymph in and out of the breast.

Kidney are similar to beans, because it heals and help maintain kidney function.

Pancreas is similar to sweet potato, because it has beta carotin protects tissues from damage, balance glycaemic index of diabetics.

Ovaries are similar to olive, because it assists health and function of ovaries.

Heart is similar to tomato, because it has lycopene in it reduces risk of heart diseases.

Brain is similar to walnut, because it has very high omega 3 fatty acids and support brain function, develop neurotransmitters for brain function. Useful in Alzheimer's disease.

Stomach is similar to ginger, because it aids digestion, reduces nausea.

Lungs are similar to grapes, because it reduces risk of lung cancer and emphysema, Grape seeds contain proanthocyanin which reduces severity of allergic asthma.

Ear are similar to mushroom, because it improves hearing which is rich source of vit. D 14.

Vagina is similar to oysters, because it contains two amino acids that raise levels of sex hormones testosterone and oestrogen, increases libido of women.

Smile is similar to banana, because it has tryptophan in it get converted to serotonin which is mood elevator.

RESULT AND DISCUSSION

All that exist in *Brahamanda* (universe) also exist in *pinda* (individual) known as “*Pinda Brahmanda Nyay*”. There is great similarity between outside world and individual. The individual (*Purusha*) is a tiny replica of the vast universe (*Lok*). All the things of the universe are present in human body in one form or the others.

Yatrakruti tatra gunah vasanti that is the part of plant is similar to the human body part has same properties to them and should be used in treatment of that part. Bark of the plants used to treat skin diseases. Lata used in *snayu* disorders, *niryas* (gum) for disorders related to semen and *beej* (seeds) for sperm disorders. Milk and *ghrit* have *shukral* properties due to similarity to *shukra dhatu*. Shape of *Mandukparni* (*Centella asiatica*) leaves is similar to brain and has *medhya* property. Leaves of *Kanchanar* are like shape of thyroid gland and useful in thyroid disorders. *Pimpali* fruit (*Piper nigrum*) is similar to lungs and is useful in lung disorders. *Mutrotpatti* (urine formation) can be functionally compared to river draining in sea. Shedding of uterine endometrium can be compared to timely shedding of leaves. *Urdhwag Amlapitta* in purush can be correlated to Volcano in nature. Earthquake in lok is similar to *kampa vata* in individual.^[15]

CONCLUSION

Lok Purush Samya Siddhant can be explained in terms of “Law of Uniformity of the Nature”. This principle narrated to see oneself in universe and universe in oneself. This produces *satyabuddhi* and person gets *moksha*.^[16] Acharya Charaka has described that the person who sees all the *purushgata* and *lokgata* bhavas similar, being in all stages (*jagrat*, *swapana*, and *sushupti*) achieves *brahma* like form, and then he does not involve in *dharma* and *adharma*.^[17] Acharya Charaka has explained that the person, who knows *para* (*purush*) and *apar* (*prakriti*) after seeing himself in the *lok* and *lok* in him, gets peace based on knowledge which never ends.^[18] Any changes occurring in the universe causes structural and functional changes in the body. Hence, changes in normal structure and function of universe play important role in cause and development of disease or abnormal condition.

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