

**Conceptual Critical Study Of 'Lok – Purusha Samya Siddhant' And Its Application****Dr Pradeep Atmaram Ingle**

Associate professor

Samhita Siddhant Department,

MES Ayurved Mahavidyalaya, Ghanekhunt Lote, Talk. Khed Dist Ratnagiri

**Abstract:**

Ayurveda is a branch of science which deals with maintaining health and treating the diseased condition of the body. Ayurveda has given many basic principles namely Samanya Vishesh Siddhant, Tridosha Siddhant, Panchamahabhuta Siddhant, Lok – Purusha Samya Siddhant. The gives insight in the understanding of the many secrets in universe. Here 'Lok' means Universe. 'Purusha' means living body like Human, plants, animals. 'Lok-Purusha Samya Siddhant' states that there is complete similarity in entities found in universe as well as human body. Whatever present in our universe is represented in the human body. In another way, it can be said that, whatever is in our body is represented in the universe. This similarity is present in terms of their structure, function, origin, growth, maintenance and destruction. We can get answers to many questions, which we are looking for from many years. It is also useful for giving medication. If any entity is deficit in human body, entity having same predominance from universe can be given as a medicine to fulfil that entity. The present study is an attempt to conceptualize the 'Lok – Purusha Samya Siddhant' and study its application

Keywords: Ayurveda, Siddhant, Lok, Purusha

**Introduction:**

**A**yurveda is a branch of science which deals with maintaining health and treating the diseased condition of the body. <sup>1</sup> Ayurveda is one of the most ancient system of life, health and cure. This system of knowledge flourished through over 5000 years and has had an unbroken tradition of practice down the ages update. This is based on its own unique & original concepts and fundamental principles. The basic and applied knowledge of Ayurveda has survived to the present times through its various branches like Samhita Siddhant, Kaychikitsa, Shalya tantra, Shalakyata, Dravya Guna, Bhaishajya Kalpana, Rasashastra, Kriya Sharir etc. The branch Samhita Siddhant deals with the basic principles of Ayurveda, hetu, purvarupa, rupa, chikitsa and its clinical significance. In simple word, Kriya means functions, it can be said as 'Karma' in Ayurveda. All the different kind of functions are carried out in the body by different entities. All these entities in the body are designated to carry out some work or the other. No substance in the body is functionless. These function or kriya or karma are physical as well as psychological. Rachana is the structure of any entity.

There is vast similarity in the entities present in the universe as well as in our body in perspective of Kriya as well as rachana. The body have same type of functions, which they perform in their respective location. Due to this, function of universe and human are similar. They both have similar origin, similar root values, sustenance is similar and destruction path is similar. It is very much important guideline for vaidyas. If he gets struck during giving treatment to the patient, he should nearly observe the universe for similar example and try to get solution to patients treatment. These principle is called as 'Lok-Purusha Samya' Siddhant. We are going to get detail information of this siddhant elaborated in classical Ayurvedic texts.

**Aim –**

To study Lok-Purush Samya siddhant and its application.

**Objective:**

1. To take various references related to Lok-Purush samya siddhant in various Ayurvedic Samhitas.
2. To understand its application.

**Material and Methods –**

Main Classical Ayurvedic texts are used. e.g. Charak Samhita, Sushrut Samhita, Ashtang Hrudya, Ashtang Sangraha. Many Ayurvedic Manuscripts are

also used for this study. Various online databases, Articles, research materials are also used for this study as a source material.

**Discussion:**

**Lok – Purush Samya Siddhant<sup>2</sup>**

The universe around us is titled as ‘Loka’.

‘Evam’ refers to the one whose composition is *Panchabhautik*.

‘Loksammit’ means similar to universe.

‘Purush’ indicates human being in this reference who like universe is composed of *Panchamahabhuta*.

‘Murtimanto’ refers to physical characteristics in this verse.

‘Yavanto Bhavavishesha’ refers to all characteristics in the living body indicating the physical as well as philosophical parallels which is present between the living body and the universe around.

In short, ‘Lok – Purush Samya Siddhant’ states that any living body is miniature of representation of huge universe. Both the living body and universe in mainly composed of *panchamahabhuta*. All the physical as well as behavioural, psychological characteristics are similar. This principle is based on the assumption that whatever exists in universe is represented in our body. In other words, whatever is in our body is represented in universe.

**Short list of entities having similar attributes in human and universe**

There are uncountable entities having similar attributes present in human body as well as universe. Human body has muscles, ligaments, veins, arteries, different organs, bones, plasma etc. Entities having similar attributes are also present in plants, animals, trees, birds etc. They are called as *Avayava*. Various types of biological features are present in outer universe. Also various types of different types of features are seen in all living body. As all these biological factors gives contribution in the universe, these body features gives contribution in living body in the typical way.

Both universe and living body is formed by six basic components called as ‘*Shadadhatava*’. It consists of five *mahabhuta* and one *chetana* component. Sixth factor is *Bramha* in universe and *Avyakta* in the living body. All these factors are innumerable to count and represent in well ordered

manner. But Acharya *Charaka* in his *Charak Samhita* has listed some of these similar entities. They are as follows<sup>3</sup> –

Sr. No.	Entity in universe	Entity in human body
1	<i>Pruthvi</i>	Morphology, shape, appearance
2	<i>Aapa</i>	Fluids, Moisture
3	<i>Tejasa</i>	Feeling heat, hotness, burning sensation
4	<i>Vayu</i>	Liveliness, Prana Vayu
5	<i>Akash</i>	All unoccupied space, airy tissues, intercellular
6	<b><i>Bramha</i></b>	Inner ruling mechanism called ‘ <b>antaram</b> ’
7	<i>Bramhi vibhuti</i>	‘Anataratma’ vibhuti
8	<i>Bramhano vibhuti prajapati</i>	‘Anataratma’ vibhuti - mind
9	<i>Indra</i>	Ego or ahankar
10	<i>Aaditya</i>	Lessening the strength gained by water moiety
11	<i>Rudra</i>	Anger
12	<i>Soma</i>	Euphoria
13	<i>Vasava</i>	Pleasure
14	<i>Ashwino</i>	Luster
15	<i>Maruta</i>	Wish to work
16	<i>Sarvendriyani</i>	All sense organs
17	<i>Sarvendriyartha</i>	Perception of sense organs
18	<i>Tamo</i>	Lust
19	<i>Jyoti</i>	Knowledge
20	<i>Sarga</i>	Conception
21	<i>Krutayuga</i>	Childhood
22	<i>Tretayuga</i>	Youth
23	<i>Dwaparayuga</i>	Adulthood
24	<i>Kaliyuga</i>	Diseases
25	<i>Yuganta</i>	Death

All above factors can be described in the following manner –

1. The similarity between universe and human body on their structural pattern as they are made up of *panchamahabhuta*. Both are made up of same five basic elements called as ‘*Panchamahabhuta*’.

<sup>4</sup>

2. All the living bodies like birds, plants and every entity in universe have their specific shape due to *Pruthvi mahabhuta*.
3. The universe requires jala for life. In same way, human body needs water as life.
4. In universe, heat is necessary for ripening of cereals, fruits etc. In same way, human body requires it for all the biotransformation.
5. Wind is the factor which does all the movements of many entities in universe. In similar way, Vayu is responsible for movement in the living body.
6. *Akash* is useful for the existence of matter in universe as well as human being.
7. *Bramha* rules universe. In case of human body, *Atma* is main ruler.
8. *Indra* rules ego in universe whereas *ahankara* rules ego in humans.
9. The passage of timing is counted by Yuga in universe, it is measured in terms of age or years in human beings. Due to this, quality of *krutayuga* is compared with childhood. *Tretayuga* is compared with youth. *Kaliyuga* is compared with diseased state of old age.
10. As universe perceives many things from external stimuli, human perceives such stimuli by their sense Organs. <sup>5</sup>

• **Application of ‘Lok – Purush Samya’ siddhant**

1. Universe as well as human body has bivalent world. One is hot and other is cold in universe. In human, sperm is cold and menstruation is hot. It is mainly useful for treatment of various diseases condition and to perceive such other conditions by nearly viewing world surrounding. <sup>6</sup>
2. Universe and human body is made up of six factors as stated above. It is useful for the application of pharmaceutical drugs. We can select and give any medicine to the patient having one of six predominant factor having deficiency in human body by closely looking same predominance in the universe. <sup>7</sup>
3. Both universe and human body is made up of twenty four elements.
4. Both universe and humans were made on the basis of same factors.
5. Universe is governed by Sun, moon and wind. Human body is governed by similar biological factors namely *Pitta*, *Kapha* and *Vata dosha*. <sup>8</sup>
6. In case of *Panchamahabhuta*, *Pruthi mahabhuta* does durability, *Aapa mahabhuta* bind together elements, *Agni mahabhuta* does digestion, *Vayu*

*mahabhuta* is responsible for various movements of the elements and *Akash* give porous structure to the universe. Same is applicable in case of human body also.

7. Universe has origin, sustenance, becoming old and destruction. Same happens in human body also. He also has birth, growth, sustains, becoming old and one day die.
8. This law gives good view that can be done by human being towards our surroundings universe.
9. It is very useful keeping in view of our science Ayurveda, as it helps for maintenance of health and for giving treatment of the disease.
10. It gives extension to other laws of Ayurveda like *Samanya Vishesha Siddhant*.
11. Genetic code is not variable in human and other living organisms.
12. Genetic diseases are dependent on genetic code, which is common for all.
13. Relation between ecology and medicine makes the man think about pollution and the solution of such disasters.
14. think about pollution and the solution of such disasters.
15. The definition of health is given as ‘A state of physical, mental and social well being’. This definition includes the environmental effects on the human being.

**Conclusion:**

Our old precious science Ayurveda has description of many basic principles namely, *Samanya – Vishesh siddhant*, *Tridohsa Siddhant*, *Panchamahabhuta Siddhant*, *Lok – Purusha Siddhant* etc. ‘*Lok – Purusha Samya Siddhant*’ describes that all the entities present in universe has similar presence in human body or all other living organisms. They have exact similarities in relation to structural of functional activities. They have same origin, same growth, same maintenance and same destruction. We get the solutions of most of the problems through this principle. It is mainly helpful for the fulfilment of aim of Ayurveda containing maintenance of health and treating the diseased condition of the body.

**Bibliography:**

1. Charak Samhita of Agnivesha by Acharya Vidyadhar Shukla and Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Pratishthan, Delhi, Volume I, Reprint edition 2010, page no. 447.

2. Charak Samhita of Agnivesha by Acharya Vidyadhar Shukla and Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Pratishtan, Delhi, Volume I, Reprint edition 2010, page no. 729.
3. Charak Samhita of Agnivesha by Acharya Vidyadhar Shukla and Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Pratishtan, Delhi, Volume I, Reprint edition 2010, page no. 743.
4. Sharir Kriya vidnana by Dr. Nandini Dilip Dhargalkar, Choukambha Sanskrit series office, Varanasi, Fifth edition 2018, part 1, page no. 112.
5. Sharir Kriya vidnana by Dr. Nandini Dilip Dhargalkar, Choukambha Sanskrit series office, Varanasi, Fifth edition 2018, part 1, page no. 112.
6. Sharir Kriya vidnana by Dr. Nandini Dilip Dhargalkar, Choukambha Sanskrit series office, Varanasi, Fifth edition 2018, part 1, page no. 113.
7. Sharir Kriya vidnana by Dr. Nandini Dilip Dhargalkar, Choukambha Sanskrit series office, Varanasi, Fifth edition 2018, part 1, page no. 113.
8. Sushrut Samhita of Maharshi Susruta by Ambikadatta Shastri, Chaukhambha Sanskrit sansthan, Varanasi, Reprint edition 2012, page no. 114.

