

UTILITY OF LOK PURUSH SAMYA SIDDHANT IN ETIOPATHOGENESIS AND PRINCIPLES FOR MANAGEMENT OF DISEASES

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ABSTRACT

Man is a tiny replica of the vast universe. In the ocean of the universe, he is a drop of water or a particle of sand. According to 'Yat Pinde tat Bramhande' theory of *Yajurveda*, all that exist in the universe also exist in an individual. The universe and the individual share such similarities that every part of the universe is represented in the individual in minute dimensions. *Lok Purush Samya Siddhant* is a fundamental principle of *Ayurveda* on which all other basic principles of *Ayurveda* are based. This *siddhant* is the foundation stone of other basic principles of *Ayurveda*. This *siddhant* is also applicable in the etiopathogenesis and principles for the management of diseases.

Keywords: *Lok Purush Samya Siddhant, Ayurveda, Principles of management of diseases*

INTRODUCTION

Acharya Charaka has mentioned in *Sharir Sthan- 'Purushoayam lok sammitah'* i.e. whatever in microcosm or man that is in macrocosm or *lok*¹. That which is absent in the universe cannot have existence in the individual. The body flourishes or perishes because of the universe. Life and death are also controlled by the universe. There exists such a close relationship between the universe and the individual that no knowledge of the individual can be obtained without knowledge of the universe.

REVIEW

Acharya Charaka has been explained that the person, who sees the *lok* within himself and himself within the *lok*, gets *satyabuddhi*². When the person gets *satyabuddhi*, he understands that all the *lokas* are within him and he is only the root cause of all the worldly problems. He

becomes free from worldly desires and then gets salvation (*Moksha*)³.

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 *bramha* like form, and then he does not involve in *dharma and adharma*⁴.

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 ends⁵.

This *siddhant* is beneficial for the both *lokas* i.e. *iholk* and *paralok*⁶. The *siddhant* of *purush vichayavada* is based on *samanyavada*⁷. Thus *Charaka* has explained about benefits for both *lokas* and after it he explained about *samanayavada*⁸.

Lord Krishna has told in that I am not invisible by that person and that person is not invisible by me who sees me within

all the animals and all the animals within me⁹. It has been depicted in that yogi is the best viewer that see all the creations uniformly and remains similar in painful and comfortable situations¹⁰.

The universe is *panchbhautika* and human body is also *panchbhautika*. All the *ahara dravyas* are *panchbhautika* and *aushada dravyas* are also *panchbhautika*¹¹. At minute level the universe and human body is structurally same. *Tridosha* is the biological form functional form of *panchmahabhutas*. Acharya Charaka has told in that all the *panchbhutika* constituents of our food provide nutrition to *panchbhutika* constituents of our body by their own properties e.g. *parthiva* constituents of food provides nutrition to *parthiva* constituents of our body and so on¹². Deficiency of any constituents of food causes diseases concerned with those components and must be treated by taking the foods and medicines having that component. Like that, excessive intake of any component of food causes diseases concerned with that component and must be treated by avoiding foods and medicines having that component. All the waves and vibrations occurring in the universe naturally have an impact on the individual.¹³

Lok purush samya siddhanta:

LOK – “*Loksatu bhuvane jane*”
“*Bhuvanam vishvam jagatam va Janah Purushah manvah tat samuho va lok shabdasya aparah arthah*”

The word “*lok*” is used for the whole world and for the person or group of persons & sense of a person in *Charaka Samhita*¹⁴. The word “*lok*” has been used for the whole world¹⁵. Hence it is clear that both “*lok*” and “*purush*” are different things.

TYPES OF LOK

1. Sthawar – Jangam

There are two types of *lok*- *sthawar* and *jangam*. All the plants come under *sthawar lok* and all the animals come under *jangam lok*. *Sthawar* is further divided into four parts- *Vanaspati*, *Vanaspatya*, *Virudh* and *Ausadhi*¹⁶.

2. Saumya – Agneya

The *lok* is divided into two parts- *saumya* and *agneya* as described in *Sushruta Samhita*. The substance having predominance of *agneya tatva* is known as *agneya* and that having predominance of *som tatva* is known as *saumya*. On the basis of *veerya* (active principle) plants are divided into two parts – *ushna veerya* and *sheet virya*¹⁷.

3. Chetan – Achetan

There are two types of *lok* –*chetan* and *achetan* as described in *Charaka Samhita*. The *drayas* having *indriyas* are called *chetan dravya*. *Chetan dravyas* are further devided into *bahirantashchetan (Jangam)* and *antashchetan (sthawar)*. *Achetan dravyas* are divided into natural and artificial *dravyas*¹⁸.

Purush

Acharya Charaka has been mentioned in *Shareerasthana*, that the combination of *prithvi*, *aap*, *tej*, *vayu*, *akash* and *avyakta bramha* is called *purush*¹⁹ and in *Sutrasthana* that the combination of *satva*, *atma* and *sharir* is known as *puman (purush)* that is *chetan* and that is the subject for treatment by *Ayurveda*²⁰ and the combination of *panchmahabhut* and *chetan (atma and mana)* is known as *purush*. Only one *chetanadhatu* is also known as *purush*²¹. Charaka has described the Chaturvinshiti tatvatmak *purush* on the basis of *Samkhya*

Darshan which is the elaborative form of *Saddhatvatmak* purush. It consists of *astaprakriti* (*avyakta, mahan, ahankar, panchtanmatra*) and *shodash vikar* (*panchjnaanendriya, panch karmendriya, mana and panchmahabut*)²².

Acharya Susruta has described the combination of *pancmahabut* and *shariri* (*atma*) is known as *purush* and that *karma purush* is subject for treatment²³.

Lok- Purush Samyata

Why is *lok* compared with *purush*? There are so many animals and plants in the *lok*. But why is *lok* compared with *purush* only? Acharya Sushruta has mentioned *Purush* is the most important creative factor of the nature and another creation are made for *purush*. Being the most important entity of the *lok*, *purush* is compared with it²⁴. *Lok* and *purush* are similar in many ways – *Agnishomiya* - It has been written that the *lok* is *agnishomiya*. It has been written in that *shukra* is *saumya* and *artava* is *agneya*. Thus, *purush* which is made up of *shukra* and *artava* is also *agnishomiya*. Therefore, both *lok* and *purush* are *agnishomiya*²⁵.

Sad-dhatvatmak - Charaka has described that *lok* is *sad-dhatvatmak* and is composed of *pancmahabut* and *avyakta bramha*. Like that, *purush* is also *sad-dhatvatmak* and is composed of *pancmahabut* and *avyakta bramha*²⁶.

Charaka has mentioned this “**pind bramhand nyaya**” that there is a big similarity among all the components of *lok* and *purush*²⁷. Whatever present in the *lok* are also present in the *purush* and vice-versa. Although Charaka has explained this *siddhant* in chapter *garbhavkrantisharir*, he explained this separately in next chapter *purushvichayasharir*. In *garbhavkranti*

sharir chapter, he has explained the similarities only in *panchbhautik bhavas* of *purush* and *lok*. In the next chapter *purushvichayasharir*, he has explained the similarities in *adhyatmik* and *bhautik* *bhavas* of *purush* and *lok*. Chakrapani has mentioned about the nomenclature of the chapter *purushvichayasharir*²⁸.

“Purushasya Vichayanam lok Samyena gananam Purushavichayayah tamadhikrutyā krutodhyayah purushavichayayah”

The similarities between *lokgata bhavas* and *purushgata bhavas* are explained in *purushvichayasharir*. Charaka has explained the similarities between twenty four *lokgata* and *purushgata* *bhavas* which are tabulated in Table 1.²⁹

The *lokagat bhavas* and *purushgat bhavas* are innumerable. Only some *bhavas* have been explained here. There are so many *bhavas* which have not been explained here but have similarities between both.

DISCUSSION

The fundamental principles of Ayurveda which are given by great sages of ancient days are still applicable because of their scientific background. It is the distinctiveness of present era that there is no place for blind faith in tradition and authority of shastras, hence only those facts established by proofs after careful investigations, observations, experiments and supported by accurate data are accepted. The Ayurvedic view of *lok purush samya siddhant* and its role in etiopathogenesis and management of diseases have been explained in the conceptual study. According to this theory, everything which is present in the universe is also present in human body. What is present in the human body is present in a cell and what is present

in a cell is also present in an atom. Thus, there is similarity at different levels of the nature.

Acharya Charaka has explained the four common factors (*Vayu, Jal, Desh and Kala*) responsible for *janpadodhwansh*³⁰. If *vayu* and *jala* of a particular area become polluted that area (*desh*) also becomes polluted. The polluted *vayu, jala* and *desh* lead to climatic changes causing the *kala* polluted which is being seen as a burning issue for the world today. Thus, these polluted common factors cause diseases and calamities in that area resulting *janpadodhwansa*. This similarity indicates that if the changes occur in the universe, they cause changes in structures and functions of the human body. There are so many pollutants in the environment today which are causing life threatening conditions for living body. Air pollution is the most dangerous problem for the world causing respiratory and other problems in human. This is a main factor responsible for global warming causing cancers and other life threatening diseases. Water pollution and sound pollution are other factors responsible for harassment of life.

Therefore, we can say that changes in normal structure and function of universe play a major role in the etiopathogenesis of diseases. These diseases can be managed only by managing these changes in the universe. The polluted air causes air borne diseases which cannot be managed without managing air pollution. Like that, the polluted water causes water borne diseases which cannot be managed without managing water pollution and so on.

Nature indicates by its creations about normal and abnormal phenomena and

their management also. *Acharya Sushruta* has told that all the properties present in *dravyas* are also found in human body and the normal, increased and decreased state of *doshas, dhatus* and *malas* of the body depend upon *dravyas* taken by the person³¹. Nature has indicated by its creations that which *dravyas* are useful for which part of our body.

Acharya P.V. Sharma has told that '*yatrakruti tatra gunah vasanti*'- Bark of the plants are structurally similar to skin of the human body, so bark of the plants are more beneficial in skin disorders. Similarly *lata* is more suitable in *snayu* disorders, *niryas* for semen disorders and *beej* for sperm disorders. The shape of grapes is like that of lungs; therefore, grapes are effective in lungs disorders. *Atibala* is kidney shaped and has diuretic property. Chestnut is brain shaped and is a potent brain tonic. The seed of jack fruit is testes shaped and has been shown beneficial for testes. Milk and *ghrit* have *shukral* properties. Thus, nature has indicated that what is to be used for the management of which type of disorders on the basis of *lok purush samya siddhant*.

CONCLUSION

Lok Purush Samya siddhant has its utility not only in *Ayurveda* but in all aspects of our life. According to *Vedic Physics* Sanskrit word for universe is "*Brahmanda*" which is made by joining of words "*Brahma*" and "*Anda*". *Bramha* is derived from root "*briha*" to means of expand and "*Anda*" means egg. Thus, *Brahmanda* means expanding egg. The universe is described as an egg in most post Vedic scriptures. *Lok Purush Samya Siddhant* can be explained in terms of "*Law of Uniformity of the Nature*". In ancient times people

work eco-friendly and there was no disturbance in the ecosystem causing a peaceful life.

Today, people are greedy, hatred and materialistic, so despite of being surrounded by materialistic facilities, feeling a painful life and searching for an inner peace. *The Lok Purush Samya Siddhant* is very much related to spirituality and plays an important role in etiopathogenesis of diseases.

Table 1: similarities between *loksgata* and *purushgata bhavas*

Sl. No.	Lokgata	Purushgata
1.	<i>Prithvi</i>	<i>Murti</i>
2.	<i>Aap</i>	<i>Kled</i>
3.	<i>Tej</i>	<i>Abhisantap</i>
4.	<i>Vayu</i>	<i>Pran</i>
5.	<i>Viyat</i>	<i>Sushir</i>
6.	<i>Bramh</i>	<i>Antaratma</i>
7.	<i>Vibhuti of Bramh</i>	<i>Vibhuti of Antaratma</i>
8.	<i>Vibhuti of Bramh is prajapati</i>	<i>Vibhuti of Antaratma is man</i>
9.	<i>Indra</i>	<i>Ahankar</i>
10.	<i>Aditya</i>	<i>Aadan</i>
11.	<i>Rudra</i>	<i>Rosha</i>
12.	<i>Soma</i>	<i>Prasad</i>
13.	<i>Vasu</i>	<i>Sukh</i>
14.	<i>Ashwini Kumar</i>	<i>Kanti</i>
15.	<i>Marut</i>	<i>Utsah</i>
16.	<i>Vishvedev</i>	<i>Indriyas and Indriyarthalas</i>
17.	<i>Tam</i>	<i>Moh</i>
18.	<i>Jyoti</i>	<i>Gyan</i>
19.	<i>Sristi</i>	<i>Garbhadhan</i>
20.	<i>Krityug</i>	<i>Balyawastha</i>
21.	<i>Treta</i>	<i>Yuvawastha</i>
22.	<i>Dwapar</i>	<i>Vridhwastha</i>
23.	<i>Kaliyug</i>	<i>Rogi</i>
24.	<i>Yugant</i>	<i>Mrityu</i>

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