INTRODUCTION
Acharya Charaka has mentioned in *Sharir Sthan-‘Purushoayam lok sammitah’* i.e. whatever in microcosm or man that is in macrocosm or lok. 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. 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). 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.

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.

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

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.

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 Bramhante’ 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
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 panchbhautika¹¹. 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 panchbhautika constituents of out 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 Samhita¹⁴. 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 Ausadhi¹⁶.

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 virya¹⁷.

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 dravyas¹⁸.

**Purush**

Acharya Charaka has been mentioned in Shareerasthana, that the combination of prithvi, aap, tej, vayu, akash and avyakta bramha is called purush¹⁹ 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 Ayurveda²⁰ and the combination of panchmahabhut and chetan (atma and mana) is known as purush. Only one chetanadhatu is also known as purush²¹. 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 panchmahabhut)²².

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

Lok- Purush Samyat

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 mentions 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 agnishomiya²⁵.

Sad-dhatvamak - Charaka has described that lok is sad-dhatvatmak and is composed of panchmahabhut and avyakta bramha. Like that, purush is also sad-dhatvatmak and is composed of panchmahabhut and avyakta bramha²⁶.

Charaka has mentioned this “pind bramhand nyaya” that there is a big similarity among all the components of lok and purush²⁷. Whatever present in the lok are also present in the purush and vice-versa. Although Charaka has explained this siddhant in chapter garbavkrantischarir, he explained this separately in next chapter purushvichayasharir. In garbavkranti 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 purushvichayasharir²⁸.

“Purushasya Vichayanam lok Samyena gananam Purushavichayah tamadhirutya krutodhyayah purushavichayah”

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\textsuperscript{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 person\textsuperscript{31}. Nature has indicated by its creations that which dravyas are useful for which part of our body.

Acharya P.V. Sharma has told that ‘yatrayakriti 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 lokgata and purushgata bhavas

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Lokgata</th>
<th>Purushgata</th>
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<tbody>
<tr>
<td>1.</td>
<td>Prithvi</td>
<td>Murti</td>
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<tr>
<td>2.</td>
<td>Aap</td>
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<tr>
<td>3.</td>
<td>Tej</td>
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<td>5.</td>
<td>Viyat</td>
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<td>6.</td>
<td>Bramh</td>
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<td>7.</td>
<td>Vibhuti of Bramh</td>
<td>Vibhuti of Antaratma</td>
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<tr>
<td>8.</td>
<td>Vibhuti of Bramh is prajapati</td>
<td>Vibhuti of Antaratma is man</td>
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<td>9.</td>
<td>Indra</td>
<td>Ahankar</td>
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<td>Aditya</td>
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<td>Rudra</td>
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<td>16.</td>
<td>Vishvedev</td>
<td>Indriyas and Indriyarthas</td>
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<tr>
<td>24.</td>
<td>Yugant</td>
<td>Mrityu</td>
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Source of support: Nil
Conflict of interest: None Declared