

“LOK PURUSH SAMYA SIDHANT” – A CRITICAL REVIEW***¹Dinesh M. Jadhav, ²Milind C. Kirte and ³Sampada S. Sant**¹PG Scholar, Dept. of Kriya Sharir, Government Ayurved College, Vazirabad, Nanded.²Assistant Professor, Dept. of Kriya Sharir, Government Ayurved College, Vazirabad, Nanded.³Professor and HOD, Dept. of Kriya Sharir, Government Ayurved College, Vazirabad, Nanded.Article Received on
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Every field or faculty having some Basic principles, we called as Sidhant. Examples in physics – Bohar theory, Dalton theory; in Chemistry – Quantum number theory, Werner’s theory of coordination of compounds; in Biology – Darwin’s theory, Mendel’s theory of heredity. Sidhant (theory) is the conclusion which is established by scientist after testing in several ways and on proving it with reasoning.^[1] In Ayurveda science also having many sidhant’s (theory) such as tridosh sidhant, samanya vishesh sidhant, panchmahabhut sidhant, lok – purush samya sidhant, dhatu poshan nyay etc. Ayurveda

is said as eternally continuing because of it’s beginning less ness, the characters of entities having been determined by universal nature and the characters of substances being eternal.^[2]

According to lok – purush samya sidhant there is great similarity between outside world (Lokagat) and individual (Purushgat). According to ‘Yat Pinde Tat Bramhand’ theory of Yajurveda, all that exist in the universe also exist in an individual. So, it also called as ‘Pinda Brahmanda Nyay’.

KEYWORDS: Sidhant, lok – purush samya sidhant.**INTRODUCTION**

As Charakacharya mentioned in ‘Purushoayam Lok sammita’ in Sharir sthan There is whatever present in universe or lok that is in individual or purush. The individual (prush) and the universe (lok) are in constant interaction with one another and derive or exchange the panchamahabhutas from each other, thus trying to maintain their normalcy and homeostatisis.

This is a doctrine enunciated by Vedanta philosophy. According to ‘Yat Pinde Tat Bramhand’ theory of Yajurveda, all that exist in the universe also exist in an individual. So, it also called as ‘Pinda Brahmanda Nyay’. All the things of the universe are present in the human body in one form or the others. There is the mountain, river, sun, moon, gods are all inside the body residing in organs or places similar to their nature and quality.

Review

As per Charakacharya – human body is equal to universe, what so ever formed entities are in universe, the same are in human body, the same are in human being those are in universe.^[3]

Lok – Purusha Similarity

1. Panchabhautik

The composition of human body is just like the composition of nature or universe. Ayurveda states that each and every element on this earth is formed from panchamahabhuta.^[4]

Example – Blood is panchabhautik (composed of all five bhutas). Fishy odour, liquidity, redness, pulsation and lightness-these qualities of prthivi, aapa, teja, vayu and aakasha respectively are seen in blood.^[5]

2. Shaddhatwatmak

According to charkacharya lok and purush both are shaddhatwatmak and composed of panchamahabhuta and avyakta bramha. i.e. five elements of panchamahabhuta and Ayakta bramha, total six element in each Lok and Purush.^[6]

3. Agnishomiya

It has been written that the lok is agnishomiya.. Thus, purush which is made up of shukra and artava is also agnishomiya. Therefore, both the lok and purush are agnishomiya.^[7]

As in classical text given some example^[8]

| Lokgat bhav | Purshgat bhav |
|----------------------------|---------------------------|
| Pruthvi | Murti |
| Aapa | Kleda |
| Teja | Abhisantap |
| Vayu | Prana |
| Viyat | Sushir |
| Brahma | Antaratma |
| Brahma vibhuti (Prajapati) | Antaratma vibhuti |
| Indra | Ahankar |
| Aaditya | Aadan |
| Rudra | Rosha |
| Soma | Prasad |
| Vasu | Sukha |
| Ashwini Kumar | Kanti |
| Marut | Utsah |
| Vishvadev | Indriya with its function |
| Tama | Moha |
| Jyoti | Dnyan |
| Sushti | Garbhadhan |
| Krutayug | Balyaavastha |
| Tretayug | Yuvaavstha |
| Dwaparayuga | Vrudhaavstha |
| Kaliyuga | Rogi |
| Yuganta | Mrutu |

As physiological similarity of Lok – Purush samya sidhant

All the activities of universes and individual are mainly of three types – Visarg, Adan and Vikshepa. Visarga – to give strength or union, Adana – transformation or change or digestion and Vikshepa – movement.

Moon have principle of cohesion or union which is responsible for the keeping the molecule intact and helping the new growth. The sun is representative of principle of thermogenesis or transformation. Principle of movement of represented by wind or wind is responsible for all types of movement.^[9]

| | |
|-----------------------|---------------------------------|
| Visarga (Union) | Soma – Loka Kapha – Purusha |
| Adan (Transformation) | Surya – Loka Pitta – Purusha |
| Vikshepa(Movement) | Anil – Loka Vata – Purusha |

DISCUSSION

1) Kriyatmak lok purush samya sidhant (as per physiological similarity between lok purush samya sidhant). In this the some examples of in external environment and in human body which is physiological means functionally same, as follow –

As in lokgat (external environment) Blossoming of Flower which can be functionally similar (compared) with Unmensch (Opening of eyes) in purushgat (i.e. Human body).

As in lokgat (external environment) waterfalls which can be functionally compared with shedding of tears from the eyes in purushgat.

As in lokgat the Pitcher plant eats/ engulf insects which can be functionally compared with during the process of Anna pravesh in the purush.

As in lokgat the Sarita sagar yatha can be functionally compared with Mutrotpatti (Urine formation) in human body.

As in lokgat bhav the movements of Nutrients in plants can be functionally similar the movements of nutrients in blood vessels.

As in lokgat bhav the timely shedding of leaves can be functionally compared or similar with the timely shedding of endometrium.

As in lokgat Megha garjana – articulation of clouds which is functionally similar with during the process of Vak utpati – articulation of different structures.

As in lokgat the protective layer of Ozone (which directly avoids the ultra violet rays) functionally similar within the body in protective layer around cell/tissue/organ/system/body.

As in lokgat the narrow flowing lakes functionally similar within body srotus with contents (ex. Homeostatis, secretion of any glands to target cells through blood and saliva).

As in lokgat Apakva phala – Aama Avastha (i.e. immature) functionally similar with the Apakva beeja – Balya avashta (childhood ages).

2) As anatomical view similarity of lok purush samya sidhant (sharir rachanatmak) – in this some examples shows here which structurally same out the body (universe / lokgat) and within the body (purushgat).

As in lokgat (external environment) the Mandukparni (*Centella asiatica*) leaves structurally similar with the mastulung majja (Brain) and also this plant having medicinal properties in Medhya rasayan (Brain tonic).

As in lokgat the kanchnar (*Bauhinia variagata*) which leaves structurally similar with Adigraivaika granthi (Thyroid gland), also having medically useful in goiter.

As in lokgat the Pimpali (Piper longum) which fruits structurally similar with the Puphusa, Kloma (Lungs), also useful in respiratory disorders.

As in lokgat the Draksha (Vitis venifera), Marich (Piper nigrum) of this fruits structurally similar with the Alveoli of lungs and both having medicinal properties on respiratory tract.

As in lokgat the Karavellak (Momardica charantia) of this fruit shape structurally similar with the Pancreas and also useful in Diabetes mellitus.

As in lokgat the Kapikachhu (Mucuna pruriens) plant seeds structurally similar with the testis and also having useful for improving sexual power.

As in lokgat the Asthishrunakhala (Cissus quadrangularis) stem of this plant having structurally similar with the bone and also useful in healing of bone fractures.

As in lokgat water within the coconut which structurally similar with the murtra in the basti (urine in the bladder).

3) As clinically view similarity of lok purush samya sidhant – in this some examples showing that the signs and symptoms similarity out side the body and inside the body.

As in lokgat bhav Global warming which clinical similar with the Jwara (fever).

As in lokgat bhav Volcano can be clinically similar with the Urdwaga Amlapita/Raktapitta (hyper acidity).

As in lokgat the flood which clinically similar with the Atisara (Diarrhoea).

As in lokgat Earth quake which clinically similar with the kampa (tremor disease).

As in lokgat cleaning of environments which similar with the shodhana of sharir i.e. Panchakarma.

As in lokgat water reservoir which similar with the janu basti.

4) As charakacharya says in 3rd chapter of viman sthan ‘Janapad udhvansaniya’ – even though the persons differ in dissimilar entities like constitution etc.,

There are other common factors due to derangement of which the diseases having similar period and symptoms arise and destroy the community.

These common factors in communities are – air, water, place and time.

CONCLUSION

Brahmand = Brahm + Anda

Where,

1) Brahm = Expand

2) Anda = Eggs

So, Brahand = expanding eggs.

It is the law of Uniformity of the nature or Principle of Environmental similarity or Doctrine of macrocosm in universe and microcosm in within body.

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