



REVIEW ARTICLE

LOKA PURUSHA SAMYA SIDDHANTA AND ITS UTILITY IN DIAGNOSIS AND TREATING THE DISEASE: A PRINCIPLE TO PRACTICE

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ABSTRACT

The core belief of Ayurveda consists of “*Lok Purusha Samya Siddhanta*” as its central principle. *Lok Purusha Samya Siddhanta* defines the perfect connection as well as universal harmony which exists between humans and the universe. The human body mirrors the features of the entire universe. A tiny fraction of the universe (*Loka*) represents human being (*Purusha*). This Ayurvedic principle states that every object found within the universe also exists within human beings as the universe balances itself by sun moon and wind and human beings balance through the interplay of *Vaat Pitta and Kapha* so this *Siddhanta* serves in diagnosing and treating multiple diseases. The different occurrences within the universe generate effects on individuals by altering their mental state and physical structure and spiritual condition. Medical practitioners frequently use these concepts for clinical purposes when following traditional medications along with holistic healing methods. According to the principle “*Lok Purush Samya Siddhanta*” *Anukta vyadhi* diseases which traditional Ayurvedic scriptures do not mention can be diagnosed effectively and treated conveniently

Keywords: *Lok, Purusha, Samya Siddhanta, Ayurveda, Principle*

INTRODUCTION

The basic fundamental principle of *Ayurveda* is *Loka Purush Samya Siddhanta*¹, which states that all substances found in the universe are equivalent to substances found in the human body and vice versa. This tenet should be followed in the diagnosis and treatment of disease.

In *Charaka Samhita Sharira Sthana* it is mentioned that²:

यावन्तो हि लोके(मूर्तिमन्तो) भावविशेषास्तावन्तः पुरुषे।

यावन्तः पुरुषे तावन्तो लोके॥

This is similar to the theory of *Yajurveda's* “*YAT PINDE TAT BRAHMANDE*” principle. The concept shows that both personal existence and universal existence connect as one single system. The main concept argues that all the constituents of the universe exist in individuals.

Acharya Charaka stated that seeing oneself in the universe and the universe in oneself realizing that one's own actions and choices significantly influence their happiness and sorrow is an important step towards personal growth and taking responsibility for one's life is a profound concept that's related to self-realization and oneness with the cosmos, which is often associated with spiritual growth and the path to moksha(salvation).

Table 1: Similarities between *Lokgata bhava* and *Purushgata bhava* based on *Samhitas*³

Sr. No.	Lokgata Bhav	Purushgata Bhav
1.	Prithvi	Murti
2.	Aapaa	Kledaa
3.	Teja	Abhisantapa
4.	Vayu	Prana
5.	Viyata	Sushira
6.	Bramha	Antaratma
7.	Vibhuti of Bramha	Vibhuti of Antarmana
8.	Vibhuti of Bramha is Prajapati	Vibhuti of Antarmana is man
9.	Indra	Ahankaraa

10.	Aditya	Aadana
11.	Rudra	Rosha
12.	Soma	Prasada
13.	Vasu	Sukha
14.	Ashwini Kumar	Kanti
15.	Maruta	Utsaha
16.	Vishvedeva	Indriyas and Indriyarthas
17.	Tama	Moha
18.	Jyoti	Gyaan
19.	Srishti	Garbhadhana
20.	Krityuga	Balyawastha
21.	Treta	Yuvawastha
22.	Dwapara	Vridhawastha
23.	Kaliyuga	Rogi
24.	Yuganta	Mrityu

Lokgata Bhava and Purushgata Bhava: Viewpoint on Janpadodhwansha⁴

Acharya Charaka, explain the concept of "Janpadodhwansh" and identified four common factors (*Vayu*, *Jal*, *Desha*, and *Kala*) that play a role in causing diseases in different regions and seasons. These factors were integral to *Ayurvedic* medicine, which emphasizes the influence of these elements on health and well-being. *Vayu* represents air, *Jala* represents water, *Desh* refers to the

geographical location, and *Kala* represents the time or season, all of which were considered to impact an individual's health.

Environmental pollution, including air pollution, water pollution, and sound pollution, can contribute to the development of diseases and calamities, which is referred to as "*Janpadodhwansa*." It also suggests that changes in the universe can impact the structures and functions of the human body. Air pollution is the world's most harmful problem, affecting respiratory and other disorders in humans. This is a major contributor to global warming. Warming is causing cancer and other diseases threatening illnesses.

ANATOMICAL AND PHYSIOLOGICAL PERSPECTIVE

Many similes are described in Ayurveda, implying similarities between the universe (nature) and the person (human body).

FOR EXAMPLES

Acharya Charak mentioned the following similarities between *Lokgata Vaayu* and *Sharigata Vaayu* are given⁵: -

1. *Lokgata Vaayu* holds the earth while *Sharigata Vaayu* holds the human body and its constituents.
2. *Lokgata Vaayu* controls the movement of the sun, moon and other planets, while *Sharigata Vaayu* controls the mind of an individual.
3. *Lokgata Vaayu* is the cause of the origination of all trees, plants, and flowers, whereas *Sharigata Vaayu* is the source of all human senses.
4. *Lokgata Vaayu* is responsible to burn the fire while *Sharigata Vaayu* responsible to stimulate digestion.

Acharya Shushruta explained the concept of interconnectedness between the universe and human beings⁶.

A connection between the forces of nature (moon, sun, and wind) and their actions on the universe, and the *Ayurvedic* principles of *Vaat*, *Pitta*, and *Kapha* governing the human body. Both perspectives aim to explain the balance and interactions within their respective systems. *Vaat*, *Pitta*, and *Kapha* are key elements in *Ayurvedic* medicine, representing different qualities

and functions within the body. The idea is to maintain harmony and balance among these elements to promote good health in *Ayurveda*.

In *Ashmari Adhyaaya Shusruta* mentioned⁷:

पक्वाशयगतास्तत्र नाड्यो मूत्रवहास्तु याः |
तर्पयन्ति सदा मूत्रं सरितः सागरं यथा ||

Whereas in his depiction he indicated that minor rivers send water to the ocean, similarly, in our body the *Pakvashya Gata Nadi* takes *mutra* from *Pakvashya* and brings *mutra* to the *vasti*.

CLINICAL PERSPECTIVE OF PRINCIPLE

In this universe there are many things which are similar to the human body which help in diagnosis and treatment of any disease:

For Example – Diagnostic Approach

Table 2: Types of *Ashmari* and their *Lakshanas* showing similarities with the things present in *Loka*.⁸

Types of <i>Ashmari</i>	<i>Lakshanas</i>
1. <i>Kaphaj</i>	Eggshell of Cock and Flowers of <i>Madhuca longifolia</i>
2. <i>Pittaj</i>	The carp of the <i>Semicarpus Anacardium</i>
3. <i>Vataj</i>	Flowers of <i>Neolamarckia Cadamba</i> .

Table 3: *Prameha Lakshanas* showing similarities with the features present in *Loka*.⁹

Types of <i>Prameha</i>	<i>Lakshanas</i>
1. <i>Siktameha</i>	Patient's urine is similar to <i>Sikta</i> (Sand)
2. <i>Ikshuvalikameha</i>	Patient's urine is similar to the juice of the <i>Ikshu</i> (Sugarcane)
3. <i>Udakmeha</i>	Patient's urine is similar to the <i>Udaka</i> (Water)
4. <i>Haridrameha</i>	Patient's urine is similar to <i>Haridra</i> (Turmeric)

5. <i>Raktameha</i>	Patient's urine is similar to <i>Rakta</i> (Blood)
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These are all similes given in our text just for easy diagnosis of the disease, because we all know the elements present in the universe which are visual to us but sometimes, we are not able to understand our own body's pathology.

For Example- Treatment Approach

1. Hair banyan tree root contains cerebrosides, terpenoids, nardal jatamansic acid, nardal, which helps to improve and nourish the scalp and hair.
2. Walnut is structured as a brain, helps to improve brain function as it contains the omega 3 fatty acids.
3. Grapes that structured the alveoli of the lungs contain the polyphenols and antioxidants which prevent lesions of alveoli.
4. Pears, similar to the uterus are a good source of fiber, high in vitamins C and K, as well as potassium and antioxidants. Fruit's dietary fibre intake helps reduce diabetes, preeclampsia and constipation, and potassium helps to regulate blood pressure levels during pregnancy.
5. Testes/sperms are similar to figure, because it increases the number and motility of sperms.

Acharya Charaka describes *Purush* as a combination of *Panchmahabhuta* and consciousness. All the *Dravyas* present in the universe are *Panchbhautika* and all the *Dravyas* present here are medicine and *Purush* is the *Adhistan* for treatment, so we can use those *Dravyas* for treatment purposes. For example, *Anukta Vyadhi*, which is not mentioned in our classics, can be diagnosed and treated by this unique principle like which substance is lacking or decreased in the human body. We can fulfill that substance just by knowing the similarities between the *Lokgata Bhava* and *Purushgata Bhava*. *Purusha* is the miniature of *Loka*. All the Creatures are of two types: immobile and mobile, having two types of nature, *Agneya* and *Saumya*. Among them, the living beings are four types, born of sweat, *Jarayu* (amniotic membrane), egg and emerging from the earth.

DISCUSSION AND CONCLUSION:

The *Loka Purusha Samya Siddhanta* is a central principle in Ayurveda that defines the connection and harmony between humans and the universe. It states that every object found in the universe also exists within human beings, and changes in the universe can affect an individual's mental, physical, and spiritual well-being. This principle is used for diagnosing and treating diseases, including *Anukta vyadhi* (diseases not mentioned in traditional Ayurvedic scriptures). The concept of *Janpadodhwansha* explains how environmental factors like air, water, location, and season can contribute to the development of diseases. Ayurveda also describes similarities between the forces of nature and the Ayurvedic principles of *Vata*, *Pitta*, and *Kapha* governing the human body. The principle allows for the use of substances found in the universe for treatment purposes, based on their similarities to the human body. The *Loka Purusha Samya Siddhanta* is a key factor in health and disease management, enabling Ayurvedic practitioners to adapt and develop treatments for newer health issues.

As there is a relationship between *Loka* and *Purush*, any changes in the universe's structure and functions significantly play an important role in the cause and development of disease. This unique principle can be used to diagnose and treat the *Anukta Vyadhi* (explain how the anukta vyadhi can be treated from this Siddhanta) by balancing the constituents of *Loka* and *Purusha*. It will be proven to be a key factor in health and disease management. This principle allows *Ayurvedic* practitioners to adapt and develop treatments for newer or previously unaddressed health issues.

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