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Importance and Utilities of *Lok Purush Samya Siddhant*

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ABSTRACT

Lok Purush Samya Siddhant is an important concept of *Ayurveda* which reveals similarities between the Universe and the Human being, not only in spiritual and constitutional aspects rather it also reflects many more microscopic conclusions which helps in understanding the etiopathology and managements of several diseases as well as maintainance of health. The *Lok Purush Samya Siddhant* is originally enunciated by *Vedanta Darshana*. In *Yajurveda* it is called as *Pind Brahmand Nyaya* where *Pind* refers to human body and the *Brahmand* means *Lok* i.e. Universe and so called as “*Yat pinde tat brahmande: Yat brahmande tat pinde*”. In *Ayurveda* it's detailed description found in *Charaka Samhita*, where it is stated that the Human body is an epitome of the Universe, all the materials and spiritual phenomenon that are found in universe are present in the human body and all the things which are found in a human body also exist in the universe². It is also called as Law of Universal Uniform.

Key Words *Lok Purush Siddhant Darshana Yajurveda*

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INTRODUCTION

Lok Purush Samya Siddhant is an important concept of *Ayurveda* which reveals physical, physiological as well as spiritual correspondence of the universe to the human beings, however explained in several ancient literatures such as *Darshana* and *Veda*, it detailed descriptions in *Ayurveda* found in *Charaka Samhita* where *Lok* represents the Universe³ and *Purush* indicates the Human Being, and stated as “the human being^{4,5} is an epitome of the universe, all the materials and spiritual phenomenon that are found in universe

are present in the human body and all the things which are found in a human body also contained in the universe”. Their aim to explain it in *Ayurveda* is the achievement of freedom⁶ from all the unhappiness or the grief⁷ i.e. to get rid from all the diseases permanently, that is achievement of *Moksha*. There are several evidences which support this theory at microscopic and macroscopic levels are understood by the *Aptoupdesha, Pratyaksha, Anumana and Yukti, Pramanas*. At present it helps the medical sciences to understand the gross etiopathology and



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managements of several diseases as well as in the maintenance of the healthy life by mean of several measurements such as *Desh, Dosha, Dhātu, Kala* etc. This applied aspects of the *Lok Purush Samya Siddhant* is also seems very helpful from the *Shilaputraka Nyaya* of *Dalhana's Nibandhasamgrah* commentary which tells *Shila* i.e the big stone, it's sculpture or small pieces may differ in their size and appearance, but the basic quality i.e is rockiness (*Shilatwa*) remains the same⁸.

MATERIALS AND METHODS

In ancient Indian text, *Narada Purana* it has stated that the *Param Brahm Naryana* is called as *Purush*, The *Abhidhan Kosh* has stated that *Purush* is a synonyms of *Param Brahm Parmatma Narayana* or *Hari* also called as *Param Chetana*. The concept of *Param Brahma Narayana* and *Purush* is fairly cleared in *Padampurana* where the *Param Brahm Pramatta* or *Narayana* is called as *Purush* because of their hosting in this body (Human body) i.e the *Narayana* stay in

human body making it alive so called as *Purush*^{9,10}. Also, in *Ayurveda* it is considered as cause of livingness so called *Purush Sangyak*¹¹ i.e The *Sarvavyapaka Nityapurusha* is the cause of livingness of the *Avyapaka kshetranya*. It is *Nitya* and *Nishkriye*, it perform their work by their *Karan Mana* which is *Anitya* but *kriyawaana* so it is called as *Mana Karan* which initiate the formation of *Purush* by hosting the *Panchamahabhuta's Vikara* in the *Garvbhshaya*, same as the *Satwaupadana* initiate the formation of *Lok* by showing need of *Panchamahabhuta*¹². This *Satwaupadana* is *Manakaran* because the *Atma* is single in the universe. Its existence remains from before creation of universe, which then involves in creation of *Lok / Universe* and the *Lok Purush* etc^{13,14}. These all reflect that the materials which all are present in *Lok* also exist in the *Purush* and vice versa. This is called as *Lok Purush Samya Siddhant* i.e the *Purush* is an epitome of the Universe¹⁵. The following evidences support it.

Table 1 Evidences or criteria supporting *Lok Purush Samya Siddhant*

Sr. No.	Conclusive criteria	<i>Lokagata bhava</i>	<i>Purushagata bhava</i>
1.	Origin (<i>Utpatti</i>): Everything either <i>Achetana</i> or <i>Chetana</i> all are originated from the <i>Avyaktaawastha</i> ¹⁶	<i>Shaddhatuwatmaka Lok</i> ¹⁷	<i>Shaddhatuwatmaka Purush</i>
2.	<i>Panchabhautika</i> : each and every entity of this universe is constituted by <i>Panchamahabhoot</i> i.e. <i>Akasha, vayu, Agni, Ap</i> and <i>Prithavi</i>	<i>Akasha</i> <i>Vayu</i> <i>Tejas</i> <i>Ap</i> <i>Prithavi</i>	<i>Sushira</i> <i>Pranavayu</i> <i>Abhisantapa</i> <i>Kleda</i> <i>Murthi</i>
3.	<i>Agnishomya</i>	<i>Agnishomya Lok</i>	<i>Shonita (agneya) + Shukra (shomya) =Garbha/Purush (Agnishomya)</i> ¹⁸
4.	<i>Aptagami/ Adhyatma</i>	<i>Brahma</i> <i>Prajapati</i> <i>Indra</i> <i>Aditya</i>	<i>Antaratma</i> <i>Manas</i> <i>Ahankara</i> <i>Adana</i>



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		Rudra Soma Vasu Ashvini Marut Vishvadeva Tamas Jyoti	Rosha Prasada Sukham Kanti Utsaha Sarvendriyani-sarvendriyarthā Moha Jnana
5.	Kalachakra	Kriyuga Tretayuga Dvaparayuga Kaliyuga Yugant Sarga	Balyam Youvana Sthavirya/ Vriddhawastha Aturawastha Marana Garbhadhana ¹⁹
6.	Fundamental workhood Visarga (union) Aadan (transformation) Vikshepa (movement)	Soma Surya Anila	Kapha Pitta Vata ²⁰

RESULTS AND DISCUSSION

Thus these all reflect how the individual (*Purush*) is a tiny replica or epitome of this vast universe (*Lok*) i.e. how the similarities lies in between outside and inside of the human body. It indicates that any changes occurring in the universe can cause structural and functional changes in human body. That means any structural and functional changes in the body can managed by maintaining the external world or on the basis of external management.

CONCLUSION

All the things which are present outside the human body are also contained inside and vice versa. That means the human beings are the microcosm of the universe. This is called as *Lok Purush Samya Siddhant*. This concept is also supported by ancient Indian literatures such as *Darshana*, *Veda* etc. In *Ayurveda* it is considered as the source of excellent knowledge by which a person can get

ultimate liberation from all the diseases or unhappiness, so called achievement of *Moksha*^{21,22}. These days it is proven as very helpful in the maintenance of health^{23,24} and in understanding the etiopathology of several diseases and hence their management by mean of several factors, as there are several things which are microscopic or even invisible inside the body²⁵ but are occupying macroscopic or gross profiles outside or in universe. As for example a *vata vikara* can be managed by maintaining or understanding the characteristics of *Lok Vayu*. This applied aspects of *Lok Purush Samya Siddhant* is strongly supported by the *Shilaputraka Nyaya*.



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