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# Lok Purusha Siddhant - The master of all Siddhanta

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## ABSTRACT

*Loka Purusha Samya Siddhanta* is as one of the unique principles of *Ayurveda*, on the basis of which the functioning of human beings, diseases and their management is understood. The fundamental concept of this theory is that the living being is the miniature reflection of the universe. Whatever is there in this universe is also present in a human being. According to *Yajurveda*: All that exist in *Brahmanda* (universe) also exist in *Pinda* (individual). It is a master as all *Siddhanta* explained in *Ayurveda* texts follows *Lok Purusha Siddhant*. This principle is also very useful from the point of view of achieving the purpose of *Ayurveda*. If there is a changes occurring in the universe, it causes structural and functional changes in the body. By knowing the changes in *Loka*, we can rusticate or minimize the upcoming deformities in the body following related *Aahar Vihar* as directed in *Ritucharya* too. In modern treatment, Proteins, Minerals, supplements, Vitamins etc. are prescribed which is according to this *Siddhanta*.

**Key words:** *Loka Purusha, Ayurveda, Pinda, change, treatment.*

## INTRODUCTION

The *Loka Purusha Samya Siddhanta* is a distinctive principle within *Ayurveda* that explains how human beings function, the nature of diseases, and their treatment. At its core, this theory suggests that humans are a reflection of the universe, with all elements of the universe also present within us. This principle is incredibly beneficial for the practice of *Ayurveda*, as it helps understand that changes in the universe lead to structural and functional changes in the body. By recognizing these changes in *Loka*, we can prevent or lessen the occurrence of health issues, as

outlined in related *Ayurvedic* practices such as *Ritucharya*. In contemporary medicine, treatments often include Proteins, Minerals, Supplements, Vitamins, and other substances, all in accordance with this *Siddhanta*.

## AIM AND OBJECTIVE

1. To explore the relation between *Lok* and *Purusha*.
2. To establish *Lok Purusha Siddhanta* as a master of all *Siddhanta*.
3. Enlighten the application of *Lok Purusha Siddhanta* in treatment.

## MATERIALS AND METHODS

Literary study of *Ayurvedic* literatures and articles.

**Loka:** लोकः = लोक् + घञ् = लोक्यते इति लोकः (कल्पद्रुमः)

The word *Lok* originated from the addition of the suffix *Ghayan* (घञ्) to the *Sanskrit Dhatu Lok Darshana* (लोक दर्शने). *Lok Darshana* means seeing.

## Synonyms of Loka

<i>Jaga</i> (जग)	<i>Jagat</i> (जगत)
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Jamana (जमाना)	Jahan (जहां)
Jahana (जहान)	Duniyan (दुनियाँ)
World (विश्व)	Samsar (संसार)
Bhav (भव)	Bhoomandal (भूमण्डल)

Different scholars have classified the *Loka* in different categories as per the subject of their philosophy or views. According to Jain cosmology, there are three worlds in this universe-

1. *Urdhva Lok* - the realm of the gods or heaven
  2. *Madhya Loka* - Realm of humans, animals and plants
  3. *Adho Lok* - the world of hellish beings or hell world
- Seven worlds have been mentioned in *Vishnupuran*

*Bhurlok* (भूर्लोक), *Bhuvvarlok* (भुवर्लोक), *Svarlok* (स्वर्लोक), *Maharlok* (महर्लोक), *Janalok* (जनलोक), *Tapolok* (तपोलोक) and *Brahmalok* (ब्रह्मलोक).

As we know the subject of *Ayurveda* is *Aayu* and *Swasthya*, and the world is considered as *Aagney-Saumya Lok* (world) is of two types, 1. *Sthawar* and 2. *Jangama*. Both types of *Lok* are of two types with the distinction of *Aagney* and *Saumya*, because in them *Agni* element and *Soma* element predominate or they are *Panchatkam* (five physical).

The whole world is of four types namely 1. *Sansvedaj*, 2. *Jarayuj* 3. *Andaj* 4. *Udbhij*.

#### **Purusha:**

*Vedanta Darshana* says that according to *Loka Purusha Siddhanta*, Human body is an epitome of universe, as-

- There is great similarity between individual and outside world.
- The individual (*Purusha*) is a tiny representative of the vast universe or *Lok*.
- All the things of the universe are represented in human body in one form or the others. In other word men is microcosm.

In Ayurvedic literature this *Siddhant* is explained and accepted as the master *Siddhant*. It states that the human body is equal to the universe, all that exists is in the universe, all that exists is in the human body, and all that exists in the human body is in the universe.

**Yajurveda explains:** यत् पिण्डे तत् ब्रह्माण्डे

i.e. all that exist in *Pinda* (individual) also exist in *Brahmanda* (universe).

**Brahmanda:** *Brahma* + *Anda*.

**Brahma** - originated from root word *Briha Dhatu* i.e., to expand.

Hence, *Brahmanda* means expanding egg.

This concept is as per to The Big Bang Theory - It says that the universe, as we know it, began as an infinitely hot and dense single point, which swelled and expanded - first at unimaginable speed, and then at a more measurable rate - over the next 13.7 billion years. Until the universe as we know it.

#### **Meaning of Pind**

1. Body
2. A small, usually circular, piece of something solid
3. Dough ball which is placed on the altar etc. for the purpose of providing it to the ancestors in *Shraddha*.

Here the meaning Body or *Purusha* is considered.

According to *Ayurvedic* literature the term *Purusha* stands for the collective form of *Prithvi*, *Jala*, *Tejo*, *Vayu*, *Akasha* and *Brahma* i.e., *Panchamahabhuta* and *Shareeri (Atma)*. As-

अस्मिञ्छास्त्रे पञ्चमहाभूत शरीरिसमवायः पुरुष इत्युच्यते |.. तस्मिन् क्रिया, सोऽधिष्ठानं;.. षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते<sup>[1]</sup>

and

तद्यथा- पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तमिति, एत एव च षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते |<sup>[2]</sup>

The similarity between body and universe can be understood in to 2 ways: -

1. Similarity in Origin and
2. Functional Similarity

### Similarity in Origin

- According to *Shristi Utpatti* everything (either *Chetan* or *Achetan*) are originated from 1st stage of *Shristi Utpatti* i.e., *Avyaktaawstha*.
- सर्वं द्रव्यं पञ्चभौतिकतम् अस्मिन् अर्थे। i.e., According to *Acharya Charaka*, *Lok* and *Purusha* both are *Shadadhatwatmak* and composed of *Panchamahabhuta* and *Avyakta Brahma*.<sup>[3]</sup>
- *Loka* is *Agnishomiya* in nature. *Shukra* is *Saumya* in nature and *Artava* is *Agneya*. Thus, *Purusha* which is composed of *Shukra* and *Artava* is also *Agnishomiya*.

### Functional similarity

All the activities of universe and individual can be categorized in three types<sup>[4]</sup>

1. *Visarga* - i.e., to give strength or union. Performed by *Soma* in *Lok* and *Kapha* in *Purusha*
2. *Adana* - i.e., to draw, to accept. *Surya* is responsible in *Lok* while *Pitta* in *Purusha*
3. *Vikshepa* - i.e., movement. Performed by *Lokagata Anil* and *Purushagata Vata*

### Lok Purusha Siddhanta as a master of all Siddhanta

All Siddhanta of Ayurveda follows *Lok Purusha Siddhanta*. E.g.

- A. *Samanya Vishesh Siddhanta* by virtue of *Lok Purusha Siddhanta*

### Samanya

1. Due to the combination of dust particles, *Ruksha Guna* aggravate, the *Vata* located in the world gets aggravated and due to the intake of the same air, diseases related to breathing (*Vataj*), lack of enthusiasm etc. arise in the living beings.
2. Due to increase in the temperature of the environment (people) in the summer season, anger arises.

### Vishesha

1. When water is sprayed to remove the roughness caused by dusting etc., air pollution is reduced. By consuming the *Snigdha* substances (water etc.), living beings reduce *Vaat Vikriti*.
2. In summer, by the influence of the moon at night or by artificial means when the temperature of environment falls, then the anger of the living beings also decreases.

The above illustration indicates that the *Samanya Vishesh Siddhanta* follows the *Lok Purusha Siddhanta*.

- B. *Arishta Siddhant* by virtue of *Lok Purusha Siddhanta*

*Arishta* - The one through whom there is knowledge of certain death is called *Arishta*.

नियतमरणख्यापकं लिङ्गमरिष्टम् (माधवकर)

There are some flowers which do not bear fruit later (e.g., jasmine flower), but the *Arishta* produced in the body is not destroyed without death and there is no such death in which there is no *Arishta* first.<sup>[5]</sup> On the occurrence of *Arishta*, it definitely leads to death, but it can be prevented by *Brahmins* using *Rasayana*, doing muttering (*Japa*) and being active in chanting.<sup>[6]</sup>

*Lokagat Arishta (Janpadodhwansa)*

जनपदम् मण्डल<sup>[7]</sup>

*Janapada* is a masculine word means - A community.

*Janapada* = *Jana* + *Pada*. An inhabitant of a country, a subject, living in the country, referring to districts, living in the country belonging to or suited for the inhabitants of the country, man, people; an inhabited country.

*Udhwamsana* - Destruction, demolition, banishing, abandoning, taking out of or away, quitting, killing.

Despite differences in nature etc., due to distortion of other common expressions of individuals, diseases with similar symptoms arise at the same time and destroy the district (*Janapada*). Those feelings which are common in the district are - air, water, space and time.<sup>[8]</sup>

Speaking truth, being kind to all living beings, charity, sacrifice and worship of Gods, following *Sadvritta*, remaining calm, protecting one's body, living in *Janapadas* (villages and cities) following celibacy, serving celibates, listening to the stories of religious scriptures, serving *Jitendriya Maharishis*, sitting with virtuous, religious and people praised by great people, all these actions are the medicine that protects the life of those people whose time of death is uncertain (indeterminate) in such a terrible period as *Janpadodhwansa*.<sup>[9]</sup>

It indicates that *Arishta Siddhant* follows *Lok Purusha Siddhanta*.

Here we find that both the *Siddhant- Samanya Vishesa Siddhanta* and *Arishta Siddhant* follows *Lok Purusha Siddhanta* for their *Hetu, Linga* and *Aushadha (Upachar)*. It indicates that *Trisutra Siddhanta* also follows *Lok Purusha Siddhanta*.

Application: Any changes occurring in the universe causes structural and functional changes in the body. By knowing the changes in *Lok*, we can rusticate or minimize the upcoming deformities in the body as *Ayurvedic* literatures say संक्षेपतः क्रिययोगो निदान परिवर्जनम्.

## RESULT

1. The fundamental concept of *Lok Purusha Siddhanta* is that the living being is the miniature reflection of the universe.
2. Similarities of *Lok* and *Purusha* are explained by *Acharya Charaka* is as follows<sup>[9]</sup>

SN	Lokagata Bhava	Purushagata Bhava
1.	Prithvi	Murti
2.	Aap	Kleda
3.	Tej	Abhisantap
4.	Vayu	Pran
5.	Viyat	Sushir
6.	Brahm	Antaratma

7.	Vibhuti of Brahm	Vibhuti of Antaratma
8.	Vibhuti of Brahm is Prajapati	Vibhuti of Antaratma is Man
9.	Indra	Ahankar
10.	Aaditya	Aadan
11.	Rudra	Rosha
12.	Soma	Prasad
13.	Vasu	Sukha
14.	Ashwini Kumar	Kanti
15.	Marut	Utsah
16.	Vishvedev	Indriyas and Indriyarthas
17.	Tam	Moh
18.	Jyoti	Gyan
19.	Srishti	Garbhadhan
20.	Krityuga	Balyawastha
21.	Treta	Yuvawastha
22.	Dwapar	Vridhawastha
23.	Kaliyuga	Rogi
24.	Yugant	Mrityu

3. This *Siddhant* is the master of all *Siddhanta* explained in *Ayurvedic* literatures.
4. On the basis of this *Siddhant* the functioning of human beings, diseases and their management is understood.
5. By virtue of this *Siddhant*, we can minimize or inhibit any deformities that will happen irrespective of probable change in climate or surroundings.

## DISCUSSION

The core idea of *Lok Purusha Siddhanta* is that the human being is the miniature reflection of the universe. Any change in the world or surrounding cause respective alteration in the body. The moon has



principle of cohesion or union i.e. keeping the molecule intact and helping the new growth in *Lok*, *Kapha* is responsible for these works in the body. The sun is representative of principle of thermogenesis or transformation and principle of movement is represented by wind in *Lok*. These works are represented by *Pitta* and *Vata* respectively in the body

*Samanya Vishesh Siddhanta* says the *Samanya* - similar (properties etc.) nature of all things in all times is the reason for growth, and the *Vishesh* - i.e. difference or opposite - is the reason for decline<sup>[11]</sup> This is applicable for *Purusha* as well as *Lok* i.e. follows *Lok Purusha Siddhanta*. E.g. Due to the combination of dust particles, *Ruksha Guna* aggravate, the *Vata* located in the world gets aggravated and due to the intake of the same air, diseases related to breathing (*Vataj*), lack of enthusiasm etc. arise in the living beings. When water is sprayed to remove the roughness caused by dusting etc., air pollution is reduced. By consuming the *Snigdha* substances (water etc.), living beings reduce *Vata Vikriti*. *Hetu, Linga* and *Aushadha- Trisutra Siddhanta* also follows *Lok Purusha Siddhanta*. According to *Acharya P. V. Sharma* - यत्राकृति तत्र गुणाः वसन्ति i.e., the plant parts or substance which is morphologically similar to body parts are beneficial to that body part. For e.g.

- The shape of a grape is similar to that of a lung; therefore, grapes are effective in lung disorders.
- *Atibala* has diuretic properties and is kidney shaped.
- The walnut is shaped like a brain and is a powerful brain tonic.
- Jackfruit seed is shaped like a testicle and has been found beneficial for the testicles.

Thus, *Lok Purusha Siddhanta* indicates that what is to be used present in nature for the management of which type of disorders. In modern practice, Proteins, Minerals supplements, Vitamins etc. are prescribed which is according to *Loka Purusha Siddhanta*.

*Ritucharya, Dinacharya, Sadvritta* etc. described in Ayurvedic literatures are according to *Lok Purusha Siddhanta*. With the help of this *Siddhanta* we can

observe the global changes going on in this day due to modern life style, urbanization, global warming etc. and respective probable deformities in body. By knowing the *Hetu* (factor) one can minimize or neutralized the deformities as संक्षेपतः क्रिययोगो निदान परिवर्जनम्.

## CONCLUSION

The composition of human body is just like the composition of nature or universe. Man is part of nature hence environmental changes affect human body favorably or adversely. Any changes occurring in the universe causes structural and functional changes in the body. Therefore, changes in the normal structure and function of the universe play an important role in the cause and development of a disease or abnormal condition (etiopathogenesis). *Loka Purusha Siddhanta* is the master of other *Siddhanta* explained in Ayurvedic literatures. *Loka Purusha Siddhanta* is very important by virtue of application in treatment and management for health being.

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