

**TO STUDY THE CONCEPT OF LOK PURUSH SAMYA SIDDHANTA WITH ITS
APPLIED ASPECT IN VARIOUS SAMHITAS***¹Dr. Ankita Parihar and ²Dr. Karan Katoch¹MD Scholar, Dept. of Basic Principles, R.G.G.P.G. Ayu. College, Paprola, H.P.²U.G. Student, R.G.G.P.G. Ayu. College, Paprola, H. P.

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ABSTRACT

Ayurveda is a science which help in maintaining health not merely physically or mentally but spiritually too. So many principles have been explain in Ayurveda and one of them is *Lok Purush Samya Siddhanta*. According to this siddhanta man is epitome of this universe and they both have similarities in many dimensions. So any changes in this universe directly affect the human body and hence alters the health of human body mentally, physically and spiritually. So many classical texts have been explored for framing examples where this concept have been applied and are used for clinical utility.

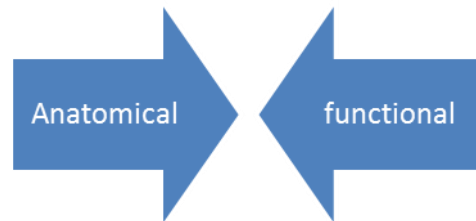
KEYWORDS: *Lok, Purush, satyabudhi, moksha, Rachnatmak, Kriyatmak.***INTRODUCTION**

• *Lok purush siddhanta* is firstly mentioned in *Yajurveda* where it has been explained as: “*Yat Pinde Tat Brahmande*” ie what is in this body that all exists in this universe too. This seems to be similar to *pinda-bramhand nyaya* described in *Vedant Darshana*. According to this *Pinda-brhmanda nyaya*, what is there in the universe same is present in the body. Man is epitome of this universe. The universe and the individual share such similarities and is represented in individual in minute dimensions. This *nyaya* is explained by *Achrya Charak* as - *loka-purusa-samya siddhanta*. This *siddhanta* is the one of the basic fundamental principle of other *siddantas*. In the chapter *Purushvichaysharir*, the similarities between *purush* and *lok* has been mentioned and the main aim behind this *siddhanta* is to achieves *satyabuddhi* (real knowledge) the one who is able to understand and realize that *lok* (universe) and *purusha* (individual) are one and the same. And person realizes that I am responsible for all *sukh dukh* in this universe and when he realizes this, person begins to path of *moksha*.

DISCUSSION

• This *siddhanta* is not only used by *Achryas* to understand the *satyabuddhi* and to get *moksha* but also used this to frame the concept of *samhita* by giving examples of the things and concept present in universe to understand the concepts of human body.

- The kind of similarities between the two are:



Achrya Sushruta had seen various functional and anatomical similarities in universe and then take this, to explain the concepts in human body. Various examples are.

In *Ashmari adhyan* of *nidhan sthan* he wrote:

पक्वाशयगतास्तत्र नाड्यो मूत्रवाहस्तु याः |

तर्पयन्ति सदा मूत्रं सरितः सागरं यथा || (सु.नि. 3/21)

- Where on description he had mentioned that to fill the ocean, small rivers bring the water to the ocean, similarly in our body the *pakvashya gata nadi* take the *mutra* from *pakvashya* and bring *mutra* to the *vasti*.

- याभिरिदं शरीर इव जलहारिणीभिः केदार इव च |

कुल्याभिरुपस्निहयतेऽनुगृहयते

चाकुञ्चनप्रसारणादिभिर्विशेषैः

दुमपत्रसेवनीनामिव

तासां प्रतानाः; तासां नाभिर्मूलं, ततश्च
प्रसरन्त्यूर्ध्वमधस्तिर्यक् च | (सु.शा 7/3)

- In *Siraoyakhyam sharir* sthan *Achrya Sushruta* in very beginning of the chapter has mentioned that small water pathways are made by human to nourish their fields, and in plants leaves has small venules to nourish the tree, similarly in our body various *siras* has been originated from *nabhi* and nourishes the body through various channels and movements.
- यथा स्वभावतः खानि मृणालेषु बिसेषु च |
धमनीनां तथा खानि रसो यैरुपचीयते | (sh.su.9/10)

In *Dhamnishareer Achrya Sushruta* has mentioned that how lotus plant have small holes in its stem to facilitate the upward movement of water similarly in human body *dhamni* have similar anatomy and function to nourish body with the *rasa*.

- Some examples has been mentioned by *Achrya Sushruta* he explained that Processes occurring in human body are similar to those occurring in universe. They are mainly of three types viz. *visarga*, *adan* and *vikshep*. *Achrya Sushruta* has mentioned that balance of universe is maintained by the activities of *Som* (moon), *Surya* (sun), and *Anil* (wind) in universe while the balance of body is maintained with same activities by *Kapha*, *Pitta*, and *vata*.
- “विसर्गः सौम्यांशविसर्जनं चन्द्रस्य कफस्य च”
ie. *Chandra* and *kapha* both are *soumya in gunas*.
- आदानं सौम्यांशशोषणं पित्तस्य सूर्यस्य च | ie. In *adan kala surya* takes away the *saumya ansh* of *prithvi*. *Pitta* in body as *agni* takes the *saumya ansh* from *ahar* in order to digest food.
- विक्षेपः शीतोष्णादीनां विविधप्रकारेण प्रेरणम् | (इल्हण)
(कृत ie *vayu* in universe do the *preran karma* of *sheeta*, *ushna* and *varsha* and *vata* in body do *preran karma of mala*, *mutra* etc
- Other examples are also been mentioned in *samhitas* where, in *Shusruta samhita sutrasthana yogyasutriya adhya* where *yogya abhyas* are practised on animals, plants for various *sastra karmas* before doing it on human body where *vedhan karma* is practiced on dead animals and stem of lotus plant, *vistravana karma* is practised on *shalmalli phal* etc.
- *Achrya Charaka* also used this *siddhanta* to explain various diseases in *Ayurveda* ie while describing the *kustha achrya* used structures of plants and animals to explain the anatomy of various *kusthas* like-
- उदुम्बरफलाभासं hence named the *kustha as udumber kustha*.
- अलाबूपुष्पवर्णं for describing *siddham kustha* which reflects similarity in their appearances.
- In *Grahni adhyaya of Chikitsa sthan Achrya Charka* while explaining the function of *Grahni* he give

example that how fire cooks rice in pot in this universe, same function is done by *grahni* in our body in order to digest the uncooked food which is the function of *grahni*.

पचत्यग्निर्यथा स्थाल्यामोदनायाम्बुतण्डुलम् | (च.चि.15/8)

- अधिगतसर्वशास्त्रार्थमपि शिष्यं योग्यां कारयेत् |

स्नेहादिषु छेद्यादिषु च कर्मपथमुपदिशेत् |

सुबहुश्रुतोऽप्यकृतयोग्यः कर्मस्वयोग्यो भवति | (सु.सू.9/3)

In this *Shloka Achrya shusruta* has mentioned that the student who has studied all the scriptures should also get 'Yogya' (practice of direct action) done. Preach the path of work (guidance) in the weapons of *snehan*, *swedan*, *vaman*, *virechana* etc. Even if he has heard much, he is unworthy of action like *shastra karmas* etc.

- तस्मात् कौशलमन्विच्छन् शस्त्रक्षाराग्निर्मसु |

यस्य यत्रेह साधर्म्यं तत्र योग्यां समाचरेत् | (सु.सू.9/6)

Therefore, a student desiring skill in the work of *sastra*, *kshar* and *agnikarma* should perform the full practice of the work of *sastra* and other works wherever he sees the similarity or ease of the work.

CONCLUSION

Thus, *Achryas* has used this *siddhanta* in framing various examples in *samhitas*, what they had seen in the universe they correlates it with the anatomy and physiology of human body right from considering *hridya as pundrikoupam* to the *yonis as shankhnabi akriti*, from describing the function of *grahni* to framing name to *the kusthas*, from explaining *janpadoudvansh* to the origin of *alasya*, *lobha*, *krodha*, *irshya* and then disease in human body. Every thing is explained in *samhitas* on the basis of similarity between the two. They framed that all the *dravyas* are *panchbautik* and *purush* is also made of *panchmahabhootas*. So it can be concluded that the anatomy and physiology of human body or diseases occurring in human body. Both are in one or other aspect is similar to what is present in this universe. Hence health of individual is directly or indirectly linked with this universe.

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