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## भेषजस्य योगं योग्यतां करोति WSR To Desha

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### ABSTRACT:

In Ayurveda there are two types of Desha i.e. Sharirika and Bhumi Desha. Both of these Desha plays really important role in health of person as well as to decide treatment of patients. First one is दैहिक देश i.e. body of an individual. Second one is भूमि देश i.e. geographical area. Bhumi Desha play important in Swasthya because if Bhumi Desha change that can affect health of person in good or bad way. दैहिक देश also known as आतुरदेश. Tri Dasha, Dhātu, Malas base of Aturadesha. Bhaumi Desha is not important only for health but for medication also . According to many Acharya study of disease is study of man and environment.

**KEYWORDS:** Bhami Desha, Disha, Atura Desha, Jangala, Anupa, Sadharana.

### INTRODUCTION:

In Ayurveda Desha is very important concept that related to health & disease condition of individual. In Ayurveda term Desha is applied for both Disha( direction) and Desha(place). Both are plays important role in maintenance of health and prevention of disease. Bhumi Desha are Anupa, Jangala, Sadharana. Atura Desha

are body and mind of individual. Bhumi Desha are also important for drugs collection. A good quality drug should collect from Sadharana Desha that is ideal drug. Diet should be taken according to Desha. Desha include in 10 folds of examination.

Acharya charaka while describing the examination of disease used the term Desha or habitat in both reference with land and patient. Acharya Vagbhatt mentions Desha as one among 10 examinable factors. The examination of Atura Desha is done to know three major aspects of living beings. 1. To know status of Dosha in patient. 2. To know the life span of patient. 3. To know status of Bala (immunity).

### **CLASSIFICATION OF BHAUMIKA DESHA:**

1. Jangala Desha (dry land): Jangala Desha is arid or desert like land with no mountains or hills, has less vegetation, poor water resources and is more breezy.

Disease of Jangala Desha- Jangala Desha (Wild or full of trees) Pariyatra, (Western Vindhya range), Vindhya and Sahya range are responsible for disease of the head, heart, obstinate skin disease including leprosy and filaria.

2. Anupa Desha (Marshyland): Marshy land is moist & humid.. Land surface is uneven. Hills, lakes, well, river are found in great numbers and underground water level is not deep, coastal areas. Variety of fruits & vegetables- Hantal (Date palm), Tamala (Garcinia sps.), Narikela (Coconut tree), Kadali (Banana tree). The individuals of Anupa Desha tend more towards Kapha and Vata dominant Prakruti. They are usually delicate, beautiful and gentle in nature and are more prone to Kaphaj and Vataja diseases.

3. Sadharana Desha (Dry and Marshyland): Mixed characteristics of both Jangala and Anupa Desha are found. With proper balance of dry land and moist season, open spaces & forests. The animals and crops have the combined characters of Jangala and Anupa Desha. People are Sama Doshaj Prakarti. The land which has mixed features (of both) is called Sadharana Desha. Because cold, rain, heat and breeze are in equal proportion, leading to balance in Doshas' also, hence it is best. Anupa, Sadharana- Anupa Sadharana is the land which has more features of Anupa Desha. It is the originating place for Lavana and Amla Rasa. Jangala, Sadharana:- Is the land which has more features of Jangala Desha. Jangala Sadharana Desha is the originating place for Tikta and Kasaya Rasa. Classification of Desha on basis of Panchamahabhuta: The character of that particular Mahabhuta dominates in that particular Deshas.. Acharya Susruta has given Panchabhautika classification of Bhumi on the basis of overall appearance of that area.

1. Parthiva Bhumi Desha- Full of heavy rocks, greyish or blackish coloured soil and huge trees are present.
2. Apya Bhumi Desha- Smooth, full of water and grass, delicate trees and whitish soil are present.
3. Agneya Bhumi Desha- Different coloured soil, mixed with plenty of small stones and smaller trees are present.

4. Vayaviya Bhumi Desha-Rough and ash coloured stones, with plenty of dry small trees with holes are found.

5. Akasiya Bhumi Desha- The land is soft, even with holes in it and is having tasteless huge trees and mountains. The colour of the soil is grayish black in colour.

Classification of Desha / Bhumi on the basis of Rasas: The soil is of six types on the basis of Rasa i.e. 1. Madhure Bhumi, 2. Amla Bhumi, 3. Lavana Bhumi, 4. Katu Bhumi, 5. Tikta Bhumi, and 6. Kashaya Bhumi.

Importance of Favorable Desha-One should eat in favorable -

Place & with favorable accessories. While eating in favorable Place one does not fall victim to psychic disturbances due to Such factors found in otherwise places. Similarly while having Favorable accessories. Hence one should eat in favorable place And with favorable accessories.

SAMGRAHA DESHA (land suitable for drug collection)--According to Acharya Charaka, Aushadha (drug) and Aharadravyas, for producing excellent effects, should be collected from places having the following characteristic features: These are to be collected from Sadharana Desha (forests of normal land) or Jangala Desha (dry land forests). Plants should have been exposed to seasonal cold land Vayu and rain appropriately. Plants should have grown over plains and clean land surrounded by water reservoirs. The land should have enormous growth of Kusa (*Desmostachy abipinnata*) and Rohisa (*Cymbopogon martini*). The soil should be unctuous, black in colour and sweet in taste or golden in colour and sweet in taste. The land should not have been ploughed, and there should not be other big trees in the vicinity overshadowing the medicinal plants.

According to Acharya Susruta Potency of drug (plant origin) depends on its place of cultivation, time of collection and their proper preservation. Place of origin directly influenced the properties of any plant. In 36<sup>th</sup> chapter of Sutra Sthana, Susruta described same opinion in context of suitable land for drug collection except the plant to be collected should be unaffected by insects, poison, weapon, sun, wind, fire, water, oppression and thoroughfare, with excellent Rasas, not unfertile, fragile and with distant water sources.

Charaka said that land of Himalayas is best habitats of medicinal plants. These are the excellent among the mountains, named Himalaya, which is the best habitat of medicinal plants. Hence one should obtain the fruits grown there is proper time, mature with, taste and potency, replenished with the sun, air, shade and water in respective seasons according to need, and which are uneaten, unputrefied, uninjured and nontoxic.

According to AstangaSamgraha. It is best to collect medicinal herbs from Jangala or Sadharana kinds of land. The herbs grown in Vindhya Mountains are hot in potency and those available in Himalaya are cold.

Different types of disease according to different habitat and diet- The people of the eastern side and Chinese use excessively Kshara which produces injurious effect on hair, eyes, heart and virility. People of villages, towns, cities and countries, where this is used in excess, suffer from blindness, impotency, baldness, grey hair and heart disease characterized by sawing pain. The people of Balhika, Saurastrika, Saindhava and Sauvira Desha are in habit of excessive use of lavana which it produces fatigue, lassitude and weakness in the body. People of villages, towns, cities and countries, where it is used in excess people suffer various health problems. So all these aspect important to understand the cause of disorders according to the Desha in the individual.

This is a unique contribution of Kasyapa Samhita about the treatment of Amlapitta according to Desha. In human beings, this disease (Amlapitta) often develops in Anupa Desha (marshy place) that is why it should be treated with the medicine growing in Jangala Desha (arid zone). If it does not get pacified with this, the person should go to other place, because a particular Desha (region) is known as good where people live with disease free State. The diseases are also categorized on the basis of Desha and Disha. In Madhava Nidana it is stated that the Shlipada (filariasis) occurs specially in those places, where there is always a collection of stagnating water and dampness round the year. These types of places are termed as Anupa Desha (marshy place) and the peoples residing in these places are more prone for filariasis. Raktapitta (bleeding disorder) as Urdhwa, Adhoga and Tiriyaka due to direction of bleeding from the body.

Relation between Janpadodhwamsa (epidemics) and Desha:

In Janpadodhwamsa chapter, Desha is considered as one of the important environmental factor responsible for the causation of epidemic diseases which inflicts the person having dissimilar constitution, food, body, strength, suitability, mind and age simultaneously. Therefore when the place is having normal features then epidemics do not occur but the place when get polluted by any means epidemic diseases are occurred. When an epidemic disease breaks out in a region, it affects a large number of people in the community, who are not similar in all respects. Such diseases are very powerful; their mode of spread very quick and their source is common. Ancient scholars of Ayurveda recognized that such epidemics are due to use of contaminated air, water, land and season because these four factors are common to all in a community. The impact on health of incident in Hiroshima and Nagasaki of Japan and Bhopal gas tragedy also in India is known to the entire world. People of these regions are still suffering from various genetic disorders. Desha and the principles of management of disease: Acharya Susruta stated that disease originated in Anupa Desha (marshy place) and shifted to Jangala Desha (arid zone or Vice versa) they lose their severity also. The Doshas, accumulated in its native place may not aggravate in another. If appropriate regimen is followed, there is no fear of disease caused by place. In spite of innate qualities of the place, one should take precaution in diet, sleep, activities etc. The balance state of Doshas is known as health. The first and foremost principles are avoidance of the cause of diseases. Therefore if someone takes Dravyas (Ahara / Aushadh) of similar quality of Desha, Doshas will be alleviated leading to diseases. The scholars of Ayurveda have directed to use Ahara (diet) and Vihara (life style) opposing to Desha. There is a specific concept in Ayurveda entitled Viruddha Ahara which indicates various type of Viruddha Ahara. One of them is Desha Viruddha according to that the Ruksha Ahara in Jangala Desha is Desha Viruddha because if natures of both are similar it will aggravate Doshas. The diet should also

be taken against Prakriti (constitution). The similar type of diet in specific Desha will aggravate the Dosha strongly and diseases born by it will be severe and acute. The quality of drugs are also described according to Desha and the collection of the drugs are described keeping the View of different Dishas also .

## DISCUSSION:

Desha is considered as one of the important environmental Factor responsible for the causation of epidemic diseases which Inflicts the person having dissimilar constitution, food, body, Strength, suitability, mind and age simultaneously. It is essential Factor for diagnosing as well as treating a disease, so Desha One among the least considered factor in day to day practice Which at times the efforts of treatment may get futile.

## CONCLUSION:

Jangala Desha is generally good for health and diseases point of view than Anupa Desha. For the purpose of treatment Desha/Disha also includes both the geographical and bodily location of the disease concerned. In reference to the treatment of disease, scholars of Ayurveda have directed to use Ahara (diet) and Vihara (life style) Ausadh (drug) opposing to Desha. So this concept of Desha/land/locality/place/geographical area is very important and should be kept in mind while planning a treatment of patient/research project and framing the policies too.

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