



An insight to *Desha* (Geographical area/Land) in relation to promotion of health – An Ayurvedic perspective

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Abstract

Ayurveda is the oldest healthcare system that evolved in the Indian subcontinent. It is the science that evolved for well-being of all the living beings. The maintenance of health of a healthy individual and treatment for diseased person is the pedestal of Ayurveda. For achieving this Ayurveda prescribed fundamental principles of prevention under the heading of *Swasthavritta* (Preventive medicine in Ayurveda). *Swasthavritta* includes proper observance of *Dinacharya* (Daily routine), *Ritucharya* (Seasonal routine) , *Sadvritta* (good conducts), *Rasayana* (Rejuvenation therapy) and also includes environmental factors like *Vayu* (Air), *Jala* (Water), and *Desha* (Land/Habitat) etc. *Desha* or biological distribution of habitat is one of the important principles linked with health of individuals as well as society. In this article a systematic review has been done by gathering information about *Desha* (Geographical area/ Land) in respect to health promotion.

Key words: *Desha, Bumi, Jangala, Anupa, Sadharana*, land and climate.

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INTRODUCTION

The word *Desha* is equivalent to word "habitat" which is in use since about 1750 and derives from the Latin *habitāre*, to inhabit, from *habēre*, to have or to hold. It can be defined as the natural environment of an organism, the type of place in which it is natural for it to live and grow. The chief environmental factors affecting the distribution of living organisms are intensity of light, temperature, type of soil, humidity, and climate. Ayurveda is the oldest healthcare system that evolved in the Indian subcontinent. It is the science that evolved for well-being of all the living beings. The maintenance of health of a healthy individual and treatment for diseased person is the pedestal of Ayurveda. For achieving this Ayurveda prescribed fundamental principles of prevention under the heading of *Swasthavritta* (Preventive medicine in Ayurveda). *Swasthavritta* includes proper observance of *Dinacharya* (Daily routine), *Ritucharya* (Seasonal routine) , *Sadvritta* (good conducts), *Rasayana* (Rejuvenation therapy) and also includes environmental factors like *Vayu* (Air), *Jala* (Water), and *Desha* (Land/Habitat) etc. *Desha* or biological distribution of habitats is one of the important principles linked

with health of individuals as well as society. Commonly the term *Desha* is in sense of silted location, region or geographical area etc. It is also interpreted as *Atura Desha* (site of disease, a human body). It is important factor not only for health but also for architecture development, collection of drugs, evaluating soil and water quality etc. The air, water coming from specific direction has specific property. The description of *Desha* available in Ayurveda is scattered and concise in nature .Hence it is difficult to understand the concept of *Desha* as a whole. In this review article information pertaining to *Desha* from various classical and contemporary texts, web-based search engines, research journals were collected, interpreted and analyzed the role of *Desha* in personal and social health.

Definition of *Desha*: *Desha* is defined as '*Deshaha Bhugolabhogavisheshaha*¹, habitat of living being, '*Deshaha punahasthaanam*² - *desha* relates to the habitat and '*Deshastvadhishhtaanam*³ which means the place or location or geographical region.

Classification of *Desha*: *Deshaustu bhumiratursha*⁴ - Generally *Desha* refers to both *Bumi*(land) as well as *Atura* (patient) as well as healthy individual -Human body)

***Deha Desa* (Human body parts):** *Deha Desa* or *Atura Desa* refers to site of the diseases , the human body . That means the *Angas*(main body parts) and *Pratyangas* (body sub parts). Acharyas explained about the body parts and its features, structures and physiology. Diseases and its *Nidana* (Cause), *Roopas* (manifested signs and symptoms) , *Purvaroopas*(Prodromal symptoms),*Samprapti*(Pathogenesis) and *Chikitsa*(Treatment) aspects are explained. *DehaDesha* is explained to examine the status of *Dosha* (Body humours) in the body, the life span and the *Bala* (Strength) of the person.

***Bhumi Desa* (Geographical area/place):** *Bhumi Desa* denotes geographical area of forms of land. It classified as following categories by different authors.

Table No.1 *Bum Desa* according to different Acharyas

Author	Type as per Ayurveda	Modern terminology	
<i>Caraka</i> ⁵	<i>Jangala Desha</i>	Forest /Dry land	
	<i>Anupa Desha</i>	Marshy	
	<i>Sadharana Desha</i>	Normal	
<i>Susrutha</i> ^{6,7}	I. a. <i>Jangala</i>	Forest /Dry land	
	b. <i>Anupa</i>	Marshy	
	c. <i>Sadharana</i>	Normal	
	II a. <i>Samanya Bum</i>	Normal	
	b. <i>Vishishta Bhumi</i>	i. <i>Prithimaha bhuta bhumi</i>	Predominate with Earth
		ii. <i>Ap mahabhuta bhumi</i>	Predominate with Water
		iii. <i>Agni mahabhuta bhumi</i>	Predominate with Fire
iv. <i>Vayu mahabhuta bhumi</i>		Predominate with Air	
v. <i>Akasha maha bhuta</i>		Predominate with Ether	
<i>Vagbhata</i> ⁸	<i>Jangala</i>	Forest /Dry land	
	<i>Anupa</i>	Marshy	
	<i>Sadharana</i>	Normal	
<i>Yogarantakara</i> ⁹	Same as <i>Caraka</i> & <i>Vagbhata</i> - <i>Jangala, Anupa & Sadharana</i>		
<i>Kashyapa</i> ¹⁰	<i>Anupa , Jangala and Sadharana</i>		

Rajanighantu ¹¹	Anupa Desha
	Jangala Desha – Mukhya - Main Madhyama – Moderate Kaniya - Ordinary
	Sadharana Desha – Anupa- Sadharana Jangala- Sadharana

Jangala Desha (Dry Forest Land):- The place, where there are less of trees, mountains and water is called *Jangala desha* and there lesser diseases are afflicted¹². It has following characteristic features – it is *Vatala* and predominant in *Akasha mahabhuta*. It abounds in open sky, it has deep forests of trees listed in table no.2. It is mostly surrounded by trees of *Shami*, *kakubha* and *shimshapa* in large number. The tender branches of these trees will dance, being swayed by the force of continuous dry wind. It abounds in thin, dry, and rough sands as well as gravels which give rise to mirages. This geographical area is inhabited by *Lava*, *Tittira* and *Cakora* and the people inhabiting this type of land are dominated by *Vayu* and *Pitta* and most of them are sturdy and hardy. The people here are generally strong. It has deep forest of following trees¹³.

Table No.2: Plants of *Jangala Desha*

Plant	Scientific name	Plant	Scientific name
<i>Kadara</i>	<i>Acacia polyacantha</i> Willd	<i>Badari</i>	<i>Ziziphus mauritiana</i> Lam
<i>Khadira</i>	<i>Acachia catechu</i> L	<i>Tinduka</i>	<i>Diospyros melanoxylon</i> Roxb
<i>Asasna</i>	<i>Bridella retusa</i> Spreng	<i>Aswattha</i>	<i>Ficus religiosa</i> L
<i>Asvakarna</i>	<i>Dipterocarpus turbinatus</i> Gaertn	<i>Vatha</i>	<i>Ficus bengalensis</i> L.
<i>Dhava</i>	<i>Anogeissus latifolia</i> [Roxb. Ex DC.]	<i>Amalaki</i>	<i>Phyllanthus emblica</i> L
<i>Tinisha</i>	<i>Ougeinia dalbergiodes</i> Linn	<i>Shami</i>	<i>Prosopis cineraria</i> [L.]
<i>Shallaki</i>	<i>Boswellia serrata</i> Triana and Planch	<i>Shimshapa</i>	<i>Dalbergia sissoo</i> Roxb
<i>Sala</i>	<i>Shorea robusta</i> Roth	<i>Kakubha</i>	<i>Terminalia arjuna</i> [Roxb.] Wight and Arn.),
<i>Soma valka</i>	<i>Acacia polyacantha</i> .Willd		

Anupa Desha(Marshy land) - The place, where there are mor of trees, mountains and water is called *Anupa desha* and there more diseases are afflicted¹⁴. It contains deep forests of trees like *Hintala*(*Phoenix paludosa* Roxb.), *Tamala*(*Garcinia Morella* Gaertn), *Narikela*(*Cocus nucifera* L),and *Kadali*. (*Garcinia Morella* Gaertn), it is located generally at the blanks of rivers and sea. Mostly cold wind blows here. This type of land is located in the neighborhood of rivers whose banks are beautified by plants like *Vanjula*(*Salix caprea* (goat willow)), *Vanira* (*Wrightia tinctoria*). It has mountains covered with beautiful creepers. The trees in this thick forest wave with the gentle breeze. The area is surrounded by thick forests with beautiful and blossoming trees. It is covered with tender branches of trees. The branches of trees located here are echoed with the sound produced by birds like *Hamsa*(swan), *Cakravaka*(ruddy shelduck), *Balaka*(Type of crane), *Nadi-mukha*(river mouth bird), *pundarika*(a kind of white –eyed bird), *Kadamba*(anser indicus), *madgu*(diver bird), *bringaraja*(black drongo), *shatapatra*(wood pecker) and inebriated *kokila* (cocks) *Satapatra* (woodpecker) and people inhabiting this type of land are tender body¹⁵. According to Rajanighantu it is fertile for *Mudga* (green gram), or leguminous grains and rice and barley type of grains. This divided as 1) *Mukhya* (main): Numerous flowing streams and marshy land. 2) *Madhyama* (moderate): the land with sandy vegetations and trees. 3) *Kaniya* (ordinary): One gets water easily by digging a well ¹⁶.

SadharanaDesha (Normal land) ¹⁷:- It is characterized by following features - It has creepers, *Vanaspathy* (trees having fruits without apparent flowers), *Vaanaspthya* (trees having both fruits and flowers) , birds and beasts described in respect of *JangalaDesha* and *AnupaDesha* and persons inhabiting this land are sturdy ,tender endowed with strength, complexion and compactness, as well as other attributes of people inhabiting in the land of general nature. *Godhuma* (wheat), *Yava* (barley), *Ulbana*(maiza) usual crops grow in abundance. An ideal *SadharanaDesa* or mixed land is not possible due to inequalities in the distribution of dry and wet lands. So the two type of *SadharanaDesha* considered according to the availability of the difference in their characteristics

SamanyaDesa :- This *desha* is free from ditches, gravels, *Asama*(unevenness) , ant hills, and sand and not be attached to cremation ground, killing place and temple, not unfertile, fragile and with distant water sources, smooth, sprout, soft, firm, even black fair and red in color. Even grown there in the plants to be collected should be unaffected by insects, poison, weapon, sun, wind, fire, water, oppression with excellent *Rasas*, having flout and deep rooted and situated in northern quarter. By keen observation, it is found that characters used for *desha* description indicates towards classification basis on certain climatic factors such as type of soils, level of temperature, rainfall and humidity, wind, altitude etc. these climatic factors together forms an different environmental conditions (ecology) which leads to creation of specific living habitat for plants, birds, animal and human being having certain physical characters. For instance, plants growing in *Jangaladesha* have spine and small leaves usually for water reduction, while plants of *Anupadesha* have large leaves to escalate water evaporation. Each *desha* is also dominant by specific *dosha*. The features of different *desha* based on climatic factors are described in below table.

Table no.3: Features of different *Desha*, based on climatic factors

S. No	Based on factors	<i>Jangala</i>	<i>Anupa</i>	<i>Sadharana</i>
1	Sand/Land	Arid, thin, coarse, rough & abounds in sand & gravel, even and flat. Due to high temperature, mirage (appearance of a sheet of water)is found	Marshy , soil is copper or red colored	Medium or normal mixed features of <i>anupa</i> and <i>jangaladesha</i>
2	Air/ Wind	Firm, dry, hot and severe winds	Cold & breeze	Moderate
3	Forest	Small and delicious	Large, dense and evergreen	Medium
4	Temperature	High	Low	Moderate
5	Rainfall & humidity	Less or rear rainfall, small and few water reservoirs , available quantity of water is very less	High rainfall, large and many water reservoirs , water is more in quantity	Moderate
6	Plants predominant	Plants having thorns and small leaves. Example <i>Kadara, khadira, asana, somavalka, aswattha, karira, kakubha, bilwa, karkandhu, aswakarna, dhava, tinisha, sallaki, sala, badari, tinduka, aswattha,</i>	Plants having large leaves. Dense forests of <i>Hintala, Tamala, coconu t trees and banana</i>	Both types

		<i>vata, amalaki, sami & shimshipa</i>		
7	Birds	<i>Lava</i> (lava gull) (Leucophaeus fuliginosus), <i>Tittira</i> (Francoline Partridge) (Francolinus species), <i>Cakora</i> (chukar partridge)(Alectoris chukar)	<i>Cakravaka, Balaka, nandimukha, hamsa, pundanka, kadamba, madgu, bringaraja, sarasa</i> (sarus crane), <i>karanda</i> (water crow)	Both types
8	Animals	<i>Harina</i> , antelopes, deer's, buck and donkey	<i>Varaha</i> (boar)), <i>mahisha</i> (buffalo), ,bear,, deer ,duck	Both types
9	Personal characteristics	Firm and hard people, emaciated (lean & thin)	Delicate and tender body	Firm, delicate, endowed with strength, complexion and compactness.
10	<i>Dosha</i> predominant	<i>Vata-Pitta</i>	<i>Kapha- Vata</i>	Balance in <i>Dosha</i>
11	Favorable cultivation	<i>Mudga, Vrihi, Yavadi</i> grains	Paddy, plantains, sugarcanes	<i>Godhuma</i> , <i>Masha</i>

Table no. 4.Places – food habits and diseases as per Bhela ¹⁸

S.No	Desha (Region)	Habitual food	Disease affliction
1	Eastern	Fish and Rice	<i>Kapha</i> and <i>pitta</i> , elephantiasis and goiter
2	South	Fish of the river water and of sea	<i>Kushta</i> (Skin disorders)
3	Outskirts of <i>Kamboj</i>	<i>Masura</i> (Masur dhal), <i>Yava</i> (Barley), <i>Godhuma</i> (Wheat) and <i>Ttila</i> (sesame)	<i>Arshas</i> (Piles)
4	West	Meat, wines , women, they love adventure	<i>Rajayakshma</i> (TB)
5	<i>Bahlika</i>	<i>Ushna ahara</i> , <i>Abhishyandi ahara</i> as well as <i>panaka</i> and excessive water	<i>Kapha</i>
6	<i>Paryata</i> (mountain region) and surrounding areas		Abhishyandi – Catarrhal

Correlation between classical and contemporary classification: Based on the observation of basic parameter of Desha classification, it is found that classical classification may be correlated with present climatic classification given by WladimirKoppen. The Koppen climate classification divides climates into five main climate groups, with each group being divided based on seasonal precipitation and temperature patterns. The system can be used to analyze ecosystem conditions and identify the main types of vegetation within climates. Thus, contemporary climatic classification has its roots in classical *desha* classification. Based on climatic factors and characteristic of *desha*, it is tried appropriately to correlate classical *desha* with koppen climatic classification in table no. 5

Table no.5: Correlation between Desha and Koppen climatic classification

Koppen climatic classification ¹⁹	Subtypes of Koppen ¹⁹	Correlation with desha classification
Tropical – megathermal (tropical moist climates) – all months have average temperatures above 18 degrees Celsius	Rainfall rainforest and monsoon	<i>Anupa</i>
	Wet and dry Savanna	<i>Sadharana</i>
Arid & semiarid: little precipitation, average temperature of 20 degrees Celsius	Dry semiarid	<i>Jangala</i>
	Desert	<i>Marubhumi</i>
Temperature – mesothermal – coldest month averaging between 0 °C (-3°C) & 18°C and at least one month averaging above 10°C	Humid temperate climate Oceanic climate Dry winter Dry summer Highland temperate climate	---
Continental – Microthermal – at least one month averaging below 0 °C and at least one month averaging above 10°C	Hot summer continental climates Warm summer continental Subarctic or boreal climates	---
Polar: Polar climates are defined as the warmest temperature of any month is below 10 °C (50 °F).	Tundra climates and icecap climates.	--

Köppen, Wladimir (1884). Translated by Volken, E.; Brönnimann, S [The thermal zones of the earth according to the duration of hot, moderate and cold periods and to the impact of heat on the organic world]. *Meteorologische Zeitschrift* (published 2011). **20** (3): 351–360.

Desha in relation to Health:

Health status: Charaka considered *Jangala Desha* is best healthy climates among all which does not allow diseases to spread, while Anupadesha is not good for health²⁰

Habit /wholesomeness (Satmya) : Desha (Different regions) is associated specific lifestyle habit and suitability. For instance – *Maru-Dadhi, kshira, karira&Avanti- Godhuma*. Regions of India habituated with unique food practices. People who live in *Bahlhika, Pahlava, Cheena, Shoolika, Yavana, Shaka* were *Satmya* to *Mamsa* (meat), *Godhuma* (wheat), *Madhvika, Shastra*, and *Vaishvanara* (strong to undergo surgeries and *Agnikarma*) while people of *Prachya* to *Matsya* (fish). Those living in *Sindhu Desha* were habituated to milk and people of *Ashmaka* and *Avantika* to oily and sour food. The people of *Dakshina Desha* had *Peya Satmya* whereas those of *Uttara* and *Pashchima* had *Mantha Satmya*. Residents of *Madhya Desha* were habituated to barley (*Hordeum vulgare*), wheat (*Triticum aestivum L.*) and milk products²¹.

Bala (Strength): Birth in a country where people are naturally strong, inhabitants of certain places like sindh are strong by nature. This is because of the specific characteristics of those places. Birth in such countries makes the man strong. Moderate climate when there is no excess of heat and cold and which is pleasant also promotes the strength of the individual²².

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 accessories²³.

Vyadhikshamatva(Immunity) : *Vyadhikshamatva* depends on *desha*. The qualities of *desha* influence on the *bala* of the people. *Jangaladesha* people have good *vyadhikshamatva* than that of *anupadesha* people. *Vyadhikshamatva* means capacity to oppose the strength of the disease and also preventing the onset of the diseases. For understanding an example of *Vrihi* (type of rice) grown in different *desha* has been considered. *Vrihi* becomes unsuitable when grown in *Anupadesha* (Marshy), since it aggravates pitta, whereas it becomes more unsuitable while that grown in *Dhanva – desha* (Arid region) and yields poor strength²⁴.

Selection of Dantadhavana kashta : Acharya Susruta suggested that the Dantadhavana kashta (twig for tooth brush) must be collected from Prashasta bumi (Good quality land)²⁵

Best Anjana : Susruta says, *Srotoanjana* (Collyrium) which is originated from *Sindh* region is considered as *Sreshtha* (Best)²⁶

Land suitable for construction of house: *Grihabhushana*, an oldest text on construction of healthy house mentions that, Land which is pleasing for eyes and mind is ideal for construction of house. Further the text *Mayamata* says that land which is white, red, yellow, black, having sounds of horse and elephant, having six rasas, single colored, devoid of stones, bones and elevated in south –eastern direction is the ideal land for construction of house. As per contemporary science also the selection of site for construction of house is important – the site must be suitable from the sanitary point of view, the surroundings should be healthy and hygienic, the area should be dry and sunny and it should be freely exposed to air, it should not be on the low level areas so as not to allow rain water to stand and get stagnated to breed mosquitoes and cause malaria and underground water should be at least at the depth of more than 10 feet²⁷.

Suitable & Unsuitable Desha: Himalaya Mountains best in habitat of medicinal plants. Desert among all healthy lands. Marshy land among all unhealthy lands²⁸

Desha - In Utility of Food: Desha is one of the eight factors which determine the utility of various types of food. Here desha relates to the habitat. It determines attributes due to procreation or movement of substance in a particular locality or their acclimatization to that region²⁹

Effect of Desha on Aahara (Food): Meat of those animals which are born or which moves in water and marshy land and eats heavy food is heavy for the digestion. Similarly those who take light food and born or move in desert are light³⁰. Above explanation has been elaborated as drugs growing in Himalayas are very efficacious and those in desert are light. Animals which graze light food or those inhabiting deserts or those who are active are light; otherwise, they are heavy. One gets acclimatized to different types of localities by using substances having opposite qualities e.g. use of hot & dry substances in marshy land or cold & unctuous substances in deserts.

Desha Satmya: *Satmya*(conducive) is defined as that which makes for the well-being of the body even though used/indulged in for long periods of time; the body becomes habituated/accustomed to anything whether good or bad if used for a long duration. To explain the concept of *desha satmya* again it is divided into *aturadesha* and *bhumidesha*. For the easy understanding *aturadesha* is divided into – *AvayavaSatmya* (conducive to one part) e.g.: Using the substance which is conducive to eyes, ears etc. *Samudaya Satmya* (collective) e.g.: Sweet substance increases all the tissues. Again *bhumidesha* can be divided into same 2 types. i. *AvayavaSatmya* (conducive to one part) e.g.: Residents of *Bahalika desha* were accustomed to *Masha* (Black gram). Residents of *Pallavadasha* were accustomed to *Godhuma*(Wheat). Residents of *Cinadesha* were accustomed to *Mridvika*(Grapes) . ii. *SamudayaSatmya* (collective) e.g.: food which is followed in *jangaladesha* will be opposite to one who resides in *anupa desha*³¹

Regimens to stay Healthy: To lead healthy and comfortable life many regimens were mentioned in our classics one among them is *AcharaRasayana* which points out the codes & conduct of life. It is mentioned that one should aware of place and time and act accordingly³²

Properties of *Vrihi* (Paddy) according to *Desha*: Paddy which is grown in *Jangala* (arid land) mitigates *kapha* & *pitta*, is astringent and pungent after digestion and slightly bitter and sweet in primary taste and cause mild increase in *vata* and *pitta*. Paddy which is grown in *Kedara* (marshy land) are sweet, aphrodisiac, strengthening, mitigate *pitta*, slightly astringent in taste, produces less faeces, hard for digestion and increase *kapha* and semen³³

Properties of *Jala* (Water) according to *Desha*: Generally, water of rivers of desert regions will be slightly bitter mixed with salt in taste, light, slightly sweet, aphrodisiac and good for strength. *Anupa* water (marshy region) contains many blemishes, increases moistness inside and not suitable for health. . *Sadharana* (~temperate) region water does not cause burning sensation after digestion, quenches thirst, suitable for drinking, promotes happiness, kindles digestion, sweet in taste, cold in potency and is light³⁴

Discussion

The Study of geo-pathological factors is considered as an important factor for pathophysiological activities of the body. In *Jangala Desha* (arid land), *Vata Dosha* will be predominant and people inhabiting there are generally strong in built. The predominance of *Vata Dosha* influences the herbs, birds, animals and human beings and it is clearly reflected in their *Prakruthi*. In *Anupa Desha* (marshy land) there should be the predominance of *Kapha Dosha* and people inhabiting have tender body nature. In *Sadharana Desha*, *Doshas* are generally maintained in a balanced state and it is reflected in the *Prakruthi* of inhabitants. The energy template – *Doshasthithi* (*Prakruthi*) is considered with special reference to geo-climatic factors (*Deshanupatini*). Understanding of *Bhumi Desha* as included in one among the *Pareekshyabhavas*, is essential to tackle the predisposition of diseases in an individual³⁵. Among the three pillars of life, *Ahara* has its prime importance in maintaining the health of a healthy person. The acclimatization of a particular habitat is possible by adopting *Ahara* with opposite qualities pertaining to *Desha*, such as hot and unctuous substances in marshy land whereas cold and unctuous substances in dry land³⁶.

Adoption of diet and activities in due consideration to *Desha* helps in prevention of diseases in an individual. Excessive intake of sweet, sour and salty dishes and the habits such as day sleep, lack of exercise has to be strictly prohibited in Marshy land. Inculcation of habits with strong physical activities clubbed with revised diet has to be followed in *Anupa Desha* people as they are more prone to *Kapha* related disorders.

In *Jangala Desha*, excessive intake of pungent, bitter and astringent dishes, vigorous physical activities provoking *Vata* has to be avoided. Considering the unique attributes of the land one can inculcate revised diet

with sweet, sour and salty dishes in due proportion and can follow *Abhyanga* (oil massage), day sleep in regard to season and other activities in due respect to *Desha*.

Sadharana Desha has the predominance of the humors in equal proportion and hence people are having mixed features with regard to the physical and pathological attributes. Hence the diet and regimens can be followed by keeping in view of one's *Prakruthi* in mind. Thus the role of *Bhumi Desha* is found to be inevitable to fix the appropriate diet and activities pertaining to a healthy individual.

Applied Approach of *Desha Satmya*- The knower's of the principles of homologation consider it desirable to acquire homologation regarding food & behavior to things which are antagonistic to the characteristics of the country and the causative factors of the diseases prevalent there. Physical geography is the study of natural features and phenomena on the planet's surface and our interactions with them. These features include vegetation, climate, the local water cycle, and land formations. Geography doesn't just determine whether humans can live in a certain area or not, it also determines people's lifestyles, as they adapt to the available food and climate patterns. As humans have migrated across the planet, they have had to adapt to all the changing conditions they were exposed to.

CONCLUSION

The health of the person determined by so many factors which starts from conception, *Desha* (geographical area/land) is one among them. Persons living in different geographical areas have different constitutional advantages and disadvantages. For example, those living in *Jangala desha* are prone to developing diseases of *vata* origin. Similarly, those living in *Anoopadesha* are prone to developing diseases of *kapha* origin. So *Sadharana Desha* is considered the best place for dwelling. The properties of food materials and drugs selected from different places also vary. It is said in Ayurvedic classics that one who have the knowledge of drugs & knows to use them properly in accordance to *Desha, kala* and examines individually, he is to be considered as a best physician. So in general we can assume and predict that *Desha* or the landforms helping the preservation of health and longevity.

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