

Review of Concept of Bhumi Desha and Its Features with Special References to Ayurvedic Sciences.

Dr. Meghla Chandrashekhar Kamble *¹, Dr. Prachi Khaire ², Dr. Ruksana Irshad Pathan ³

1. PG Scholar, Dravyaguna Department, 3rd Year GAC Dharashiv.

2. Assistant Professor, Dravyaguna Department, GAC Dharashiv.

3. PG Scholar, Dravyaguna Department, 3rd Year GAC Dharashiv.

Submitted: 01-11-2023

Accepted: 12-11-2023

ABSTRACT-

In Ayurveda Desha is very important concept that relates to health & disease condition of individual. In Ayurveda Desha word is used for both Deha i.e Sharir and Bhumi means Land. Both plays impotant role in treatment of patients. Collection of medicinal plants for therapeutic preparations is known as Dravyasangrahana. For studying different opinions about dravyasangrahana, literatures ondravyasangrahanafrom different ayurvedic texts Charakasamhitha, Susruthasamhitha, Ashtaangahridaya, Shaarngdharasamhitha and Raajanighantu were reviewed.Considering Bhumi Desha is also important for drugs collection. Soil influences a number of plant activities besides being a source of anchorage, water and minerals. Properties of medicinal plants changes with respect to desha.

KEY WORDS- Desha, Bhumi, Brihatrayis, Atur desha, Land

I. INTRODUCTION-

The word Desha is equivalent to word "habitat" which is in use since about 1750 and derives from the Latin habitare, to inhabit, from habere, 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). It 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/Habitate) etc.

Medical geography which is gaining significance in contemporary medicine has its origin from Hippocrates. However, Charaka Samhita which was written centuries before Hippocrates elaborately speaks about medical geography.^[1] In reference of site and location Desha has been applied and described in two-dimensional way in Ayurvedic classics known as Bhumi Desha (Specific part of land or geographical part) and Atura Desha (the site of disease body and mind). In reference of architecting, collection of drugs, quality of river water property of air etc. are described on the basis of Bhumi Desha. The air, water coming from specific direction has specific property. The aim of this study is collection, exploration and interpretation of the subject matter related to Desha and its impact of health and disease in human beings as described in the Ayurveda classics.

II. METHODOLOGY-

This article reviews the concepts about Desha with respect to dravyasangrahana in Ayurvedic literatures mainly in Brihatrayis. For this purpose, various samhithas like Charakasamhitha, Susruthasamhitha, Ashtaangahridaya, Kashyap and Raajanighantu were reviewed.

Definition of Desha- Desha is defined as 'DeshahaBhugolabhagavisheshaha'^[2]

Means habitat of living being,

'Deshahapunahasthaanam'^[3]-

Means desha relates to the habitat and

'Deshastvadhishhtaanam'^[4]

which means the place or location or geographical region.

**Classification of Desha-
'Deshastubhumiratursha.'**^[5]

Generally, Desha refers to both Bumi (land) as well as Atura (patient) as well as healthy individual - Human body.

Atura Desha-

In Atura Desha there is ten points of investigation for the good result in the management of disease in Ayurveda. 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).^[6] The anatomical position of

tissue and structures is determined by Desha and Disha in context Atura Desha. Similarly, the place of Dosha, Dhatus and Malas is well defined in normal state and change/disturb when pathology is created. The pathology is created where the vitiated Doshas found favourable conditions and get lodged due to vitiation of Srotasas (channels).

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 Bhumi Desha according to different Acharyas

Author	Type as per Ayurveda	Modern terminology	
Caraka ^[7]	Jangala Desha	Forest /Dry land	
	Anupa Desha	Marshy	
	Sadharana Desha	Normal	
Susrutha ^{[8][9]}	I. a.Jangala	Forest /Dry land	
	b. Anupa	Marshy	
	c. Sadharana	Normal	
	II a. Samanya Bhumi	Normal	
	b. Vishistha Bhumi	i. Prithimahabhutabhumi	Predominate with Earth
		ii. Aapmahabhutabhumi	Predominate with Water
		iii. Agni mahabhutabhumi	Predominate with Fire
iv. Vayu mahabhutabhumi		Predominate with Air	
v. Akasha mahabhutabhumi		Predominate with Ether	
Vagbhata ^[10]	Jangala	Forest /Dry land	
	Anupa	Marshy	
	Sadharana	Normal	
Yogarantakara ^[11]	Same as Caraka &Vagbhata - Jangala,Anupa&Sadharana		
Kashyapa ^[12]	Anupa,JangalaandSadharana		
Rajanighantu ^[13]	Anupa Desha		
	Jangala Desha – Mukhya– Main		
	Madhyama – Moderate		
	Kaniya -Ordinary		
	Sadharana Desha – Anupa- Sadharana		
	Jangala- Sadharana		

CLASSIFICATION OF BHUMI DESHA-

1. Jangala Desha (Dry land): -

Dry land, land surface is characterized by rocky, sandy with full of stones, appearance of mirages in summer, small ponds, open spaces, hot weather, thorny bushes, scanty rainfall. Predominance of dry wind and arid desert. Plants are mostly thorny, trees like Khadira (Acacia catechu), Aswakarana (Dipterocarpus alatus), Sallaki (Boswellia serrate), Aswatha (Ficus religiosa), Vata (Ficus benghalensis), Amalaki (Embllica officinalis), Sami (Prosopis cineraria), Arka (Calotropis procera), Pello (Salvadora persica), etc. are common. Abundant crops like Cotton (Gossypium herbaccum), ground nut, Bajra (Pennisetum glaucum), etc are prevalent. The people of Jangala Desha tend more towards Vata and Pitta dominant constitution. They are harsh, strong and rough in nature and are more prone to Vata- Pitta dominant diseases.^[14-17] Jangala Desha (arid, desert- like land) is that in which the land is like the sky, high, with less water and trees, such as karira (Capparis decidua), Bilva (Aegle marmelos), Pilu (Salvadora persica), karkandhu trees (which have very little of sap and are thorny and rough) abound, plenty of antelopes, deer's, bucks and donkeys, fruits which are very sweet and with people suffering from diseases caused by Vata. Jangala has less quantity of water and trees and people suffer from disease of Pitta, Asruka, Maruta (Vata).^[18]

2. Anupa Desha (Marshy land)-

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 and variety of fruits & vegetables; Hantal (Date palm), Tamala (Garcinia sps.), Narikela (Coconut tree), Kadali (Banana tree). Sea coasts or river banks are full of trees. In between the forests many flowering climbers are found. Paddy, sugarcane, plantain tree etc. The individuals of Anupa Desha tend more towards Kapha and Vata dominant constitution. They are usually delicate, beautiful and gentle in nature and are more prone to Kaphaj and Vataj diseases.^[19-22] Anupa Desha (Marshy land) is to be understood by presence of plenty of rivers, mountains, reservoirs of water (ponds, lakes etc.) with abundance of lotus flowers, swan, crane, goose, lark and other such birds, animals, like the rabbit, bear, buffalo, deer, duck etc. Plenty of trees with more flowers, green vegetation full of fruits, yield of different kinds of paddy, plantains, sugarcanes etc.^[23]

3. Sadharana Desha (Dry and Marshy land)-

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 Doshajprakarti.^[24-25] 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.^[26]

RELATION OF DESHA AND DOSHA-

Table no. 2

Desha	Dosha acc. To Vagbhata ^[27]	Dosha acc. To Charaka ^[28]
Jangala	Vata	Vatapitta
Anoopa	Kapha	Kaphavata
Sadharaana	Moderate Dosha	

FEATURES OF DIFFERENT DESHA -

Table no.3: Features of different Desha, based on climatic factors^[29]

Sr. No	Based on factors	Jangala	Anupa	Sadharana
1	Sand/Land	Arid, thin, coarse, rough & abounds in sand & gravel, even and flat. Due to high temperature, mirage (appearance of	Marshy, soil is copper or red colored	Medium or normal mixed features of anupa and jangaladesha

		a sheet of water) is found		
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 Kadara, khadira,asana, somavalka,asw attha, karira,kakubha, bilwa, karkandhu,asw akarna, dhava, tinisha, sallaki, sala, badari,tinduka, aswattha,vata,a malaki,sami&s himshipa	Plants having large leaves. Dense forests of Hintala,Tamala,coconu t trees and banana	Both types
7	Birds	Lava(lava gull)(Leucophaeusfuliginosus), Tittira(Francoline Partridge)(Francolinus species), Cakora(chukar partridge)(Alectoris chukar)	Cakravaka, Balaka,nandimukha,hamsa,pund anka, kadamba,madgu, bringaraja, sarasa(sarus crane), karanda(water crow)	Both types

8	Animals	Harina, antelopes, deer's, buck and donkey	Varaha (boar), mahisha(buffalo), bear, deer, duck	Both types
9	Personal characteristic	Firm and hard people, emaciated (lean & thin)	Delicate and tender body	Firm, delicate, endowed with strength, complexion and compactness.
10	Dosha predominant	Vata-Pitta	Kapha- Vata	Balance in Dosha
11	Favorable cultivation	Mudga, Vrihi, Yavadigrains	Paddy, plantains, sugarcanes	Godhuma, Masha

IDEAL LAND FOR COLLECTION OF DRAVYAS (MEDICINAL PLANTS) ACCORDING TO ACHARYAS-

According to Acharya Charaka, Aushadha (drug) 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. Plants should not have been grown in a crematorium, Caitya (sacred tomb), prayer ground, assembly ground, pits, parks, ant-hills and saline soil. The land should have enormous growth of Kusa (Desmostachyabipinnata) and Rohisa (Cymbopogon martini).^[30] 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 36th 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.^[31] Charaka said that land of Himalayas is best habitats of medicinal plants.^[32] According to AstangaSamgraha. It is best to collect medicinal herbs from Jangala or Sadharana kinds of land. It gives same opinion of Charaka and Sushruta in respect of drug collection.^[33] The herbs grown in Vindhya Mountains are hot in potency and those available in Himalaya are cold. The herbs that are found in other forests also have the potency based on the prevailing ecological conditions.^[34]

Importance of Desha in Dravyasamghrahan-

Soil influences a number of plant activities besides being a source of anchorage, water and minerals. They are ability of seeds to germinate, size and erectness of plants, woodiness of stem, vigour of vegetation parts and extent of root system. Under similar climate conditions, a loose porous soil that retains little water will support only grassland or desert vegetation, where a deep, fertile loam, clay, may support trees, shrubs and vines of the type found in savannah or even monsoon forests. The soil PH decides favourable growth of plants and presence of microorganisms as soil PH greatly affects the solubility of minerals. The maximum availability of plant nutrients is between the PH ranges of 6.5 to 7.5. Ideal soil contains about 50% solid space and 50% pore space. Mineral matter & organic matter occupy the total solid space of soil by 45% and 5% respectively. The total pore space of the soil is occupied by air and water on 50:50 basis that is 25% water and 25% air.^[35]

III. CONCLUSION-

In Ayurveda Desha Referred for Deha Desha means body of an individual and Bhumi Desha is referred as Land. The health of the person determined by so many factors which starts from conception, Desha (geographical area/land) is one among them. Both of these Desha plays really important role in health of person as well as to decide treatment of patients. First one is Atur desha i.e., body of an individual. Second one is Bhumi desha 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. 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. Soil influences a number of plant activities besides being a source of anchorage, water and minerals. So, this concept of Desha/land/locality/place/geographical area is very important and should be kept in mind while collecting the Dravyas (Medicinal Plants) for better therapeutic effects.

REFERENCES-

- [1]. Mitra J. The geographical data of Charaka Samhita. SHM J. 1978; 2:206–14. [Google Scholar] S
- [2]. S.R.R. Bahadur, Shabdakalpadruma, Naga publishers, Newdelhi, Re-edition 2002, Dvitiya khanda (II Part), Page no.747
- [3]. R.K. Sharma, Bhagwan dash, Caraka samhita, edition-reprint 2018, vol.II, Chowkhamba Sanskrit series office, Varanasi, page .no.251
- [4]. R.K. Sharma, Bhagwan dash, Caraka samhita, edition- reprint 2018, vol.II, Chowkhamba Sanskrit series office, Varanasi, page .no.126
- [5]. R.K. Sharma, Bhagwan dash, Caraka samhita, edition- reprint 2018, vol.II, Chowkhamba Sanskrit seriesoffice, Varanasi, page.no.259
- [6]. Sharma R. K; Das B: Charaka Samhita (C.Vi.8/94) English translation (Vol- II) Chaukhamba Sanskrit Series, Varanasi, U.P., India 2008; 260-261
- [7]. Sharma R. K; Das, B.: Charaka Samhita (C.Ka.1/8) with English translation (Vol-VI). Chaukhamba Sanskrit Series, Varanasi, U.P.,India 2008; 6-8
- [8]. Sharma P.V.: Susruta: Samhita (Su.Su.35/42) (Vol 1) ChaukhambaVisvabharti Varanasi, 221005, U.P., India, 2010; 340
- [9]. Murthy K. R. S.: AstangaSamgraha (A.S.Su.1/44) English translation, Chaukhamba Orientalia, Varanasi, U.P., India Edition - 2005; 16
- [10]. Rao B.R.: AstangaHridayam (A.H.Su.1/23) of VagbhataChaukhambaVisvabharati, Varanasi, U.P., India First Edition - 2007; 23
- [11]. Mishra Brahmasankara,Vaisya R.(Bha.P.5/2-4) of Bhavamisra:, Vol.-1 ChaukhambaSanskritaSansthan, Varanasi U.P., India 10th edition.2002;107
- [12]. P.V. Tewari, Kasyapasamhita, chaukhambhaviswabharati, Varanasi, first edition 1996, page.no.689-690
- [13]. Satish chandrasankhyadhar, Rjanighantu, chaukhambhaorientalia, Varanasi, first edition 2012, page.no.
- [14]. Sharma R. K; Das, B: Charaka Samhita (C.Ka.1/8) with English translation (Vol-VI), Chaukhamba Sanskrit Series, Varanasi, UP,India, 2008; 6-7
- [15]. Sharma P. V: Susruta Samhita (Su.Su.35/42) English translation (Vol1) ChaukhambaVisvabharti Varanasi, 221005, U.P., India,2010;340
- [16]. Murthy K. R. S.: AstangaSamgraha (A.S.Su.1/44) English translation, Chaukhamba Orientalia, Varanasi, U.P., India Edition -2005; 16
- [17]. Rao B. R: AstangaHridayam (A.H.Su.1/23) of VagbhataChaukhambaVisvabharati, Varanasi, U.P., India, First Edition - 2007;13
- [18]. Mishra Brahmasankara,Vaisya R. (Bha.P.5/5-6) of Bhavamisra:,(Vol.-1) ChaukhambaSanskritaSansthan, Varanasi U.P., India 10th edition.2002;107
- [19]. Sharma R. K; Das, B.: Charaka Samhita (C.Ka.1/8) with English translation (Vol-VI). Chaukhamba Sanskrit Series, Varanasi, U.P., India 2008; 6-8
- [20]. Sharma P.V.: Susruta: Samhita (Su.Su.35/42) (Vol 1) ChaukhambaVisvabharti Varanasi, 221005, U.P., India, 2010; 340
- [21]. Murthy K. R. S.: AstangaSamgraha (A.S.Su.1/44) English translation, Chaukhamba Orientalia, Varanasi, U.P., India Edition -2005; 16
- [22]. Rao B.R.: AstangaHridayam (A.H.Su.1/23) of VagbhataChaukhambaVisvabharati, Varanasi, U.P., India First Edition -2007; 23
- [23]. Mishra Brahmasankara,Vaisya R.(Bha.P.5/2-4) of Bhavamisra:, Vol.-1 ChaukhambaSanskritaSansthan, Varanasi U.P., India 10th edition.2002;107
- [24]. Sharma P.V.: Charaka. Samhita (C.Ka.1/9 Chakrapani) with English translation, (Vol 11) Chaukhamba Orientalia, Varanasi, U.P., India 2008; 9
- [25]. Sharma P.V.: Susruta- Samhita (Su.Su.35/42-43) (Vol 1) ChaukhambaVisvabharti Varanasi, 221005, U.P., India,2010;340

- [26]. Mishra Brahasankara, Vaisya R.(Bha.P.5/8) of Bhavamisra:, (Vol.-1) ChaukhambaSanskritaSansthan, Varanasi 10th U.P., India edition.2002;108
- [27]. Vagbhata'sashtangahridayam, Translated by prof.K.R.Srikanthamurthy, chowkhambhakrishnadasacademy, Varanasi, reprint 2016, Vol 1, sootra and shareerasthana, sootrasthana chapter 1, page 13.
- [28]. Charaka samhitha text with English translation, Edited and translated by PV Sharma, 7th edition 2003, chaukhambhaorientalia, Varanasi, Vol 2, kalpasthana, chapter 1, page 538.
- [29]. <https://www.jetir.org/papers/JETIR2209263>.
- [30]. Sharma R. K; Das, B.: Charaka Samhita (C.Ka.1/9) with English translation (Vol-VI) Chaukhambha Sanskrit Series, Varanasi, U.P., India 2008; 9
- [31]. Sharma P.V.: Susruta- Samhita (Su.Su.36/3) (Vol 1) ChaukhambhaVisvabharti Varanasi, 221005, U.P., India, 2010; 343
- [32]. Sharma P.V.: Charaka. Samhita (C.Su.25/40 Chakrapani) with English translation (Vol- 1) Chaukhambha Orientalia, Varanasi, U.P., India 2008: 426-427
- [33]. Murthy K. R. S.: English translation, (A.S.Ka.8/2 Vol-11 of AstangaSamgrahaChaukhambha Orientalia, Varanasi, U.P., India Edition - 2005; 615
- [34]. Murthy, K.R. Srikantha: Sarangadhar Samhita (Sha.Pu.1/55) Chaukhambha Orientalia, Varanasi, U.P., India 2006; 9
- [35]. Dr. Hasna T. Concept of Dravyasangrahana in Ayurvedic literatures with special reference to Brihatrayis. J Ayu Herb Med 2020;6(4):225-230.