**THE CONCEPT OF BHUMI DESHA: HEALTHY AND DISEASED PERSPECTIVE**

Haritha Chandran¹*, Chetan M², Yaligar MG², Arun Raj GR³

¹PG Scholar, Department of PG studies in Samhita, Samskrutha and Siddhanta, SDM College of Ayurveda and Hospital, Hassan, Karnataka, India

²Associate Professor, Department of PG studies in Samhita, Samskrutha and Siddhanta, SDM College of Ayurveda and Hospital, Hassan, Karnataka, India

³PG Scholar, Department of PG studies in Kaumaraabhritya, SDM College of Ayurveda and Hospital, Hassan, Karnataka, India

Received on: 07/05/14 Revised on: 23/06/14 Accepted on: 16/07/14

*Corresponding author

Dr Haritha Chandran, Post graduate scholar, Department of Samhita, Samskrutha and Siddhanta, SDM College of Ayurveda and Hospital

Hassan - 573201, Karnataka, India E-mail: harithachandran26@gmail.com

DOI: 10.7897/2277-4343.054112

**ABSTRACT**

Bhumidesha refers to the natural inhabitant of an individual. It has a major role in examination of disease as well as a diseased person. In the present era extensive research throws light on the influence of Bhumidesha in its inhabitants, as the study has been explored even up to the molecular level of a person. Even though its importance has been clearly specified in Pareekshyabhavas (factors to be examined), a thorough understanding of this concept in Swastha (healthy) and Vyaditha (diseased) perspective is inevitable in the present scenario. Thus Desha has to be analyzed in a diseased person in order to determine the Nidana (causative factors) of a disease and to decide Chikitsa (treatment) which is opposite to the qualities of the Desha, and in a healthy person it helps to excavate the wholesome Ahara and Vihara.

Keywords: Bhumidesha, Pareekshyabhavas, Vyadhi, Swastha.

**INTRODUCTION**

Ayurveda is a holistic science which aims at the overall well-being of an individual. This optimistic approach has its root from the fact; where the person is born and brought up. The same idea mandates that the nature of land has to be examined with a view to ascertain the specific features of an individual. Desha forms one among the concept of Pareekshyabhavas (factors to be examined), which has to be tackled with utmost importance. Ascertainment of place of birth and growth of a diseased person provides a clear cut idea about the prognosis of the disease and thereby it helps in treatment protocol, in turn in a healthy individual it helps in excavating the susceptible Nidana and thereby susceptibility of diseases. Thus it paves the way in fulfillment of “swasthasyaswastyarakanianam” and “Aturasayavikaraprashamanam” which forms the prime goal of Ayurveda. The modification of present day lifestyle in response to the external environment is the need of the hour as it is necessary to maintain the homeostasis of an individual and thereby better health. This article is thus, an attempt to review the concept of Bhumidesha in relation to Vyadhi (disease) Nidana and Chikitsa and Swasthya (healthy) Ahara and Vihara.

**Categorization of Desha**

Desha refers to the natural inhabitant of an individual and it is of two kinds – Bhumidesha (geographical land) and Deha Desha (anatomical land). Geographical land is classified into three according to its particular features and ecological status as Jangala Desha (dry land) which is predominant of Vata, Anupa (marshy land) which is predominant of Kapha and Sadharana (normal Land) which has all the Doshas in normal condition.
The study on the role of geo-Bhumi more susceptible to diseases related to Kapha Dosha. Thereby the understanding of Bhumi Desha in Pareekshyabhavas helps to tackle the possible Nidanas of a disease, its prognosis and in turn aids in treatment aspects. If Jangala Desha inhabitants are resorted to Vata enhancing Aharas and Viharas leads them to the manifestation of Vata Vikaras. The Vata predominant Vikaras manifesting in this particular Desha becomes Krichrasadhyaa (difficult to cure) because of equivalent nature of Dushya, Desha and Prakruthi. Therefore the treatment protocol adopted to such diseases should be of opposite nature of the qualities of Desha (Desha vipareeta).

Bhumi Desha inVyadhi Nidana and Chikitsa

Bhumi Desha has an important role in determining the causative factors of a disease. As dry land is having the predominance of the humor Vata, this made the people more susceptible to diseases pertaining to Vata Dosha whereas in marshy land the humor predominant is Kapha, thereby people are more susceptible to diseases related to Kapha Dosha. Hence the diet and regimens conducive to Desha with respect to Prakruthi has to be adopted.

Geo-climatic factors with reference to Prakruthi

The study on the role of geo-climatic factors (Deshanupatini) on pathophysiological activities of the body is important to understand the state of Tridoshas in health and disease for proper diagnosis and treatment. Thus the energy template (Doshasthitih) termed Prakruthi has to be studied with special reference to the place in which an individual inhabit. Dry land is said to have the predominance of Vata-Pitta and the people inhabiting have sturdy and hard body, whereas marshy land have the predominance of Vata-Kapha and the people inhabiting have a tender body nature. In normal land having the predominance of all Doshas in equal proportion, the people are said to be sturdy, tender, endowed with strength, complexion and compactness in nature. Thus the Geo-Climatic factors play a major role in determining the Prakruthi of an individual and thereby it contribute to the unique phenotypic features of different geographic population.

Bhumi Desha in Vyadhi Nidana and Chikitsa

Bhumi Desha has an important role in determining the causative factors of a disease. As dry land is having the predominance of the humor Vata, this made the people more susceptible to diseases pertaining to Vata Dosha whereas in marshy land the humor predominant is Kapha, thereby people are more susceptible to diseases related to Kapha Dosha. Thereby the understanding of Bhumi Desha in Pareekshyabhavas helps to tackle the possible Nidanas of a disease, its prognosis and in turn aids in treatment aspects. If Jangala Desha inhabitants are resorted to Vata enhancing Aharas and Viharas leads them to the manifestation of Vata Vikaras. The Vata predominant Vikaras manifesting in this particular Desha becomes Krichrasadhyaa (difficult to cure) because of equivalent nature of Dushya, Desha and Prakruthi. Therefore the treatment protocol adopted to such diseases should be of opposite nature of the qualities of Desha (Desha vipareeta).
CONCLUSION
Even though Desha is mentioned as one among the entity to be examined in healthy as well as in a diseased person (Pareekshyabhavas); the importance of this concept is not fully conceived in the present scenario. Hence its importance has to be tackled with utmost care to achieve the prime goal of Ayurveda. The influence of Bhumi Desha need to be explored in both healthy and diseased perspective to provide the new insight of this concept and thereby a better interest to humanity.

REFERENCES

Cite this article as: