



## A CONCEPTUAL STUDY ON IMPORTANCE OF *BHOOMI DESHA* *PAREEKSHA* IN CLINICAL PRACTICE

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### ABSTRACT

*Desha* in Ayurveda refers to both *Bhoomi Desha* and *Atura Desha*. The concepts of *Atura Desha* are used widely in clinical practice while *Bhoomidesha* is mostly untouched. The special concepts like *Bhoomi Desha pareeksha* are elaborately mentioned in *Brihatrayees*. The *Atura parijnana hetu* and *Aushadha Parijnana Hetu* are special contribution of *Charaka Samhita*, where it is useful for diagnosis and treatment of a disease. These are mostly neglected by current era *Ayurvedic* Physicians as it is more of conceptual than clinical. Hence this study has tried to highlight the clinical aspects of examining *Bhoomidesha*.

**Keywords:** *Bhoomi pareeksha, Desha pareeksha, Atura parijnana hetu, Aushadha Parijnana hetu*

### INTRODUCTION

*Desha pareeksha* is mentioned under *Dashavidha pareeksha bhavas* such as *kaarana, karana, karyayoni, karya, karyaphala, anubandha, desha, kaala, pravritti* and *Upaya* in *Charaka Samhita*. It is mentioned that *Desha pareeksha* implies

to both *bhoomi pareeksha* and *atura pareeksha*, in which *bhoomi pareeksha* can be understood by

- Atura parijnana hetu* and
- Aushadha parijnana hetu*<sup>1</sup>

And *Atura pareeksha* can be understood by

- Ayusha pramananjana hetu* and
- Baladosha pramana hetu*<sup>2</sup>

*Atura parijnana hetus* are those factors to be considered while examining a patient. Description of *aushadha parijnana hetu* is given in *Kalpasthan* of *Charaka Samhita* where 3 types of *desh*- *jangala*, *anoopa* and *sadharana* are explained<sup>3</sup>.

Description of *Ayusha pramana hetus* are mentioned in *Indriyasthan* of *Charaka Samhita*. *Baladosha pramana hetus* are those 10 factors to be examined in a patient such as *Prakritita*, *vikritita*, *sarata*, *samhananata*, *pramaanata*, *satmyata*,

*satvata*, *aharashaktita*, *vyayam ashaktita* and *vayasta*<sup>4</sup>.

#### ***Atura Parinjana Hetu:***

The word *atura* literally means patient. As these factors also help in understanding a healthy person, here the meaning of *atura* can be both healthy and unhealthy. The meaning of word *pari* is *vishesha* or special, and that of *jnana* is knowledge. In the present context, the meaning of *hetu* is the means for obtaining knowledge. Hence *atura parijnana hetu* refers to the factors which are helpful for understanding a person either healthy or unhealthy as a diagnostic perspective.

Table 1: Shows *Aturaparinjata hetu*<sup>5</sup>

<i>Asminbhoomideshejata</i>	in which place he is born
<i>AsminbhoomidesheSamvridha</i>	In which place he is brought up
<i>AsminbhoomidesheVyadhita</i>	from which place, he got disease
<i>Idamaharajatam</i>	such food habits followed by the people of that particular area
<i>Idamviharajatam</i>	Such lifestyle.
<i>Idamacharajatam</i>	such behavior and conduct
<i>Etavatchabalam</i>	such strength
<i>Evamvidhamsatvam</i>	such mental status
<i>Evamvidhamsatmyam</i>	such suitability
<i>Evamvidhodsha</i>	such predominance of <i>dosha</i>
<i>Bhaktiriyam</i>	such likings
<i>Imevyadhaya</i>	such disorders
<i>Hitamidam</i>	such wholesome factors
<i>Ahitamidam</i>	such unwholesome factors

#### ***Aushadha parijnana hetu:***

*Aushadha parijnana hetu* implies to the knowledge of three *deshas* or land- *jangala* (arid region), *anoopa* (marshy or coastal regions) and *sadharana*.

Characteristics of *Jangaladesha*-  
*Jangaladesha*(arid or desert regions) is predominant with *akashamahabhoota* and

has trees like *kadara* (*Acacia polycantha*), *khadira* (*Acacia catechu*), *asana* (*Pterocarpus marsupium*), *ashvakarna* (*Dipterocarpus allatus*), *dhava*, *tinisha* (*Ougenia dalbergoides*), *shallaki* (*Boswellia serrate*), *saala*, *somavalka*, *badari*, *tinduka*, *ashvatha* (*Ficus religiosa*), *vata* (*Ficus bengalensis*), *amalaki*

(*Embeliaribes*), *shami*, *kakubha*, *shimshapa* and birds like *lava*, *tittira*, *chakora*, etc. There will be continuous wind which is thin, dry and coarse and formation of mirages due to presence of sand and gravels in these regions. The persons living in this region will be predominant of *vata* and *pitta* because of more *rookshata* and *ushnata* present in this region and will be strong and firm<sup>6</sup>.

#### Characteristics of *Anoopa Desha*-

*Anoopadesha* (marshy or coastal regions) is abundant with dense forests such as *hintala*, *tamala*, *narikela* (*Cocos nucifera*) and *kadali*. The rivers of this region will be mainly intercepting with oceans. The river banks will be highlighted with *vanjula* and *vanira* with hills and mountains abounding in trees and flowering plants and presence

of cold breeze. These regions will be predominant with birds such as *hamsa*, *chakravaka*, *balaka*, *nandimukha*, *pundareeka*, *kadamba*, *madgu*, *bhringaraja*, *shatapatra* and *kokila*. The people living in these regions will be predominant of *pavana* and *kapha* and will be *sukumara* (delicate)<sup>7</sup>.

#### Characteristics of *Sadharana Desha*-

*Sadharana* or normal region consists of drugs, trees and birds of both *jangala* and *anoopadesha*. The people living in these regions will be *sthira* (firm), *sukumara* (delicate), and will be having *bala* (strength), *varna* (complexion) and *samhanana* (compactness) of *sadharanaguna*<sup>8</sup>.

#### ***Bhoomidesha* and *dosha* predominance-**

<i>Bhoomidesha</i>	<i>Dosha</i> predominance	
	According to <i>Charakacharya</i> <sup>9</sup> and <i>Sushrutacharya</i> <sup>10</sup>	According to <i>Vagbhatacharya</i> <sup>11</sup>
<i>Jangala</i>	<i>Vata pitta bahula</i>	<i>Vata</i>
<i>Anoopa</i>	<i>Vatakaphabahula</i>	<i>Kapha</i>
<i>Sadharana</i>	<i>Sama</i>	<i>Samadosha</i>

#### ***Samanya Bhoomidesha pareeksha*-**

The land from where the medicinal plants are to be collected should be free from ditches, gravel, stones, unevenness, ant hills, graveyards, slaughtering place, temple, and sands. It should not be a non-arable land and brittle soil. It should be nearer to water source, oily, have sprouting plants, soft, solid, even and black, yellowish

or red in colour. The herb grown in such land should not be afflicted by worms, poison, weapons, heat, wind and fire, it should not be grown in the path, it should be having abundant taste, well developed, big, deep rooted and located towards north. This division is to be considered generally in the land for collection of drugs<sup>12</sup>.

#### ***Vishesha Bhoomidesha pareeksha*-**

According to predominance of *Mahabhoota*, the *Bhoomidesha* can be classified into *parthivagunabhooyishthabhoomi*, *ambugunabhooyishthabhoomi*, *agnigunabhooyishthabhoomi*, *anilagunabhooyishthabhoomi* and *akashagunabhooyishthabhoomi*. In particular, the land, that is full of stones, stable, heavy, bluish black or black and full of big trees is considered to be having abundantly *Prithvi* qualities. The one which is thick in consistency, cool, nearer to water source full of oily plants, grass and soft plants and whitish in color is *Jaleeyain* qualities. Multi-colored, full of small stones, small, pale and thinly spread plants are of *Agneya* in qualities. The land that is dry, ash, or donkey colored, having thin, less tasted, and shrub type of plants is *Vayavya* in qualities. The land that is soft soiled, even having holes, where water is indistinct in taste, full of weak trees, having big mountains and trees, blackish in color is *Akasheeyapredominant* in nature<sup>13</sup>.

#### **Collection of Drugs according to Bhoomi-**

The laxative herbs are to be collected from the land where the qualities of the land are more of *prithvi* and *jala*. The emetics are to be collected from such a land that possesses the qualities of *agni*, *aksha* and *vayu*. The drugs for both purgation and emission are

to be collected from a land which has both the qualities. The *samshamana* drugs are to be collected from the land of predominantly of *akasha* qualities<sup>14</sup>.

#### **Disease and bhoomidesha-**

The diseases originated in an individual in an *anoopadesha* become weak when he is shifted to *jangaladesha*. The *doshas* accumulated in one kind of land also lose their strength<sup>15</sup>.

#### **Bhoomidesha and qualities of water source-**

The water in rivers flowing towards *paschima*(west) is *pathya*(wholesome) because of *laghuguna*. That from rivers flowing to eastern direction is not suitable because of *guru guna*. The water in those flowing towards south is not so troublesome since it is *sadharana*. The water in the rivers originating from *Sahyamountains* causes *kushta*, those from *Vindhya* causes *Kushta and Pandu*, those from *Malaya* causes *Krimi* and those from *Mahendra* causes *shleepada, udara*. The rivers originating from *Himalayas* cause *Hridroga, shvayathu, shiroroga, shleepada and Galaganda*. The water of the rivers that originates on the Eastern and Western Side causes *Arshas* while those originating from *Pariyatra* are good for drinking as they provide strength and health<sup>16</sup>.

#### **Qualities of vikrita Desha-**

The normal colour, odour, taste and touch will become abnormal and will be *kledabahula* (damp). There will be predominance of *sari* (serpents), *sripa*(beasts), *vyala* (jackal), *mashaka* (mosquitoes), *shalabha* (butterflies), *makshika* (flies), *mooshaka* (rats), *ulooka* (owl), and those birds which are seen in *shmashana* (cemetery) such as *gridhra*(vulture) and jungles of *uloopa* grass and having abundance of creepers. The crops that are grown will be either partially or completely destroyed. The wind will be smoky and unusual sound of birds and dogs are heard where all the animals and birds will be behaving as if they are in a panic situation. There will be declination or either complete loss of religious thoughts, truth, modesty, custom and character of people. The water reservoirs will be over flowing and there will be frequent meteor shower, thunderbolt and earthquakes. The sun, moon and stars will be frequently covered with dry, coppery, reddish, grey clouds. The atmosphere will be predominant with sound, confusions, and darkness as if attacked by ghosts<sup>17</sup>.

## DISCUSSION

*Bhoomipareeksha* is mostly a neglected part in clinical practice. As an *Ayurvedic* physician, it is very important to take this into account as the main aim itself says maintenance of health of a healthy

individual and curation of disease of the diseased. *Atura parinjana hetu* mentioned by *Acharya Charaka* has at most clinical importance. *Asmindeshejata, samvridha, vyadhita*: There may be difference in the place where a person is born and that he is brought up and also that from which he got a particular disease. For e.g. - a person born and brought up in India may be afflicted with a disease when he moves to America. Hence there is a need to assess place of birth, where he is brought up and where he is currently living as some of the diseases are confined to specific places only. *Idam Aharajatam*: Food habits are different in different regions. The food and diet followed by the people of South India differ from North India, and entirely differs from that followed by Europeans. Therefore, a physician has to enquire the food taken by the person is same to that followed by the people of that region or not. *Idam Viharajatam*: The difference in lifestyle is one of the main causes of lifestyle disorders such as obesity, cardiovascular diseases, etc. these also differ from place to place. The lifestyle of people living in coastal areas is not same as to that of metropolitan cities. *Idam Acharajatam*: The behavior and conduct of people also differs from place to place. *Etavat chabalam*: People living in African countries are more powerful than Indians.

This also may influence immunity. **Evamvidham Satvam:** The mental status varies like Europeans are having less mental status than Indians. **Evamvidham Satmyam:** In this context, it refers to *Oka Satmya*. People living in coastal areas are accustomed in having more fish due to its availability. People of Kerala are accustomed in using coconut oil in food preparations rather than any other oil due to availability of coconut trees in that particular State, while those of Gujarat use more of cotton seed oil. **Evamvidhodosha:** Considering Desha, there will be difference in predominance of *dosha*. For example-*Jangaladesha* is *vatapittabahula*, whereas *anoopadesha* is *pavanakaphapraya*. **Bhaktiriyam:** the likings also differ such as a person from North India like to have more sweets than spicy food. **Imevyadhaya:** Some diseases will be predominant in some places only, like protein energy malnutrition in children of Somalia. **Hitamidam:** Wholesome factors with respect to region such as use of ghee in dry regions help so as to maintain strength. **Ahitamidam:** unwholesome factors with respect to region. Hence *Aturaparinjanahetu* plays an important role in diagnosis and treatment of a disease.

## CONCLUSION

There are abundant concepts in *Samhitas* which physicians neglect as those are of

more conceptual rather than clinical. This study has tried to highlight one of such concept- *Bhoomideshapareeksha* in clinical practice, especially factors which are helpful for understanding a person either healthy or unhealthy as a diagnostic perspective.

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