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A CRITICAL REVIEW ON THE CONCEPT OF ATURA DESHA W.S.R. TO HEALTH AND DISEASE

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Abstract: The term Desha also denotes Atura (patient). The patient is considered as the *karya Desha* i.e. the site of action for bringing the equilibrium of Dhatus. The patient is examined in order to obtain knowledge about- Ayu Pramana is known with help of Arista symptom. Its detail description is given in Ayurvedic texts especially in Charaka Samhita Indriya sthan. It is essential to obtain proper knowledge about the strength of the patient and strength of the disease for determining the proper dosage of the medicine and for proper administration of therapies. The Bala Pramana Pariksha in this reference Atura Desha is examined through Dashvidha Pariksha (ten methods to know Bala or strength of patient) these are Prakriti, Vikriti, Pramana, Satmya etc. For proper diagnosis of disease Ayurveda describes the concept of Nidana Panchaka. It comprises five components also for (Dosa Pramana). The knowledge of Panch Nidana is very necessary for the proper diagnosis of the disease and treatment. The deha Desha comprises the patient and his internal environment therefore, it is important to know the route of drug administration in relation to the body parts which is affected by disease.

Keywords: Atura Desha, health, Ayurveda,

Introduction: The human body is considered as the *Abhyantara Desha* or internal world which possesses so many organs and tissue entities within it. The *Shad Dhatvatmaka Purusha* is accepted as *Adhikarana* (subject matter) of the whole science of Ayurveda. *Bhumi Pariksha* should be done for the purpose to get knowledge about *Atura* as Well as *Ausadha* For understanding the person / *Atura Desha* and his disease *Pariksha* has to be done. It is important to know the route of drug administration in relation to the body parts which is affected by disease. Complete information about *Ausadha Dravya* can be obtained by examining the locality where it has been produced because the qualities of plant are affected by different location. While collecting a *Dravya*, its action should be kept in mind and it should be established that a drug used for a particular action is taken from the soil having favourable *Bhautika* composition. (A). Birth place of the individual. (B). The place where he has been brought up. (C). The place where he became diseased. (D). The food habits customs etc. of the particular region. (E). Physical strength, mental condition, *Prakriti*,

incidence of specific disease in particular regions. ^[1]

Desha and *Dasavidha Pariksha Bhava* (Ten points of investigation in medicine) Ten points of investigation in medicine- These are important aspect for thorough examination, prior to initiate any action/management of disease. Among these *Desha* is an important component and plays very important role, in the maintenance of health and management of the disorder. Here in present context, out of the *Desha*, for deciding the prognosis of a disease, *Desha* has been taken as important factor. It is very helpful for the knowledge of patient and drug also. ^[2] As the term *Desha* also denotes *Atura* (patient). The patient is considered as the *karya Desha* i.e. the site of action for bringing the equilibrium of Dhatus. The patient is examined in order to obtain knowledge about-(A). Ayu (life span of the patient). (B). Bala (strength of the patient). (C). Dosa Pramana (strength of the disease) – (A). Ayu (Life Span of the Patient): 1 Arista Lakshana 2. Samudrika Lakshana. Ayu Pramana is known with help of Arista symptom. Its detail description is given in Ayurvedic texts especially

in *Charaka Samhita Indriya sthan*. It is essential to obtain proper knowledge about the strength of the patient and strength of the disease for determining the proper dosage of the medicine and for proper administration of therapies. That is why therapies like *Panchakarma*, *Agni*, *Kshar*, *Shastra Karma* etc. are indicated and contraindicated in certain type of patients. If mild drug or therapy is too given to strong patients or in severe disease, than the patient may not get cured. If weak patient is given stronger therapies or drugs, it may prove fatal or highly injurious to health. So the examination of the patient is done thoroughly in regard to the patient and disease.^[3] Consideration of *Desha* before taking meals is important because *Prakriti* (nature) of an individuals and quality of food articles directly depends on their *Desha* (place) of living and origin respectively.^[3] To assess the life span of baby at the time of birth through astrology is described in “*Jatisutriya Adhyay*” of *Charaka Samhita*. Where it has been described that how long life will extend in an individual. It is totally based on *Samutrikavidya* or astrology. On the basis of various characteristic present in new

Relation between *Prakriti* and *Desha*: (*Deshanupatini Prakriti*)^[6]

<i>Desha</i>	Character of human being
<i>Jangala</i>	Stable, emaciate, firm, hard body, predominance of <i>Vata</i> and <i>Pitta</i> - Healthy and having good life span.
<i>Anupa</i>	Delicate people, soft, tender and well-built predominance of <i>Vata</i> and <i>Kapha</i> .
<i>Sadharana</i>	People firm, delicate endowed with strength, complexion and compactness and other medium qualities

A specific concept which is described in *Ayurveda* to assess the *Atura Desha* is known *Sara Pariksha*. Predominancy of specific character of *Dhatu*, *Manas* and other factors appeared in *Atura Desha* is known as specific *Sara Twak Sara*, *Rakta Sara*, *Mamsa Sara*, *Meda Sara*, *Asthi Sara*, *Majja Sara*, *Sukra Sara*, *Satva Sara*.^[7] The *Atura Desha* is also examined on structural basis which is known as *Samhanana* (compactness) *Pariksha*. If all organs/ organised body part are connected with each other in proper way that is a good status of *Samhanana*. Also very from *Desha* to *Desha* of an individual.^[8] Detailed description of measurement of all *Dosa*, *Dhatu* *Malas* is described in *Anjali* and *Anjali Pramana*. Body parts in individual's own finger breadth is *Angula Pramana* if the measurements of the parts of the patient are in accordance as described in *Ayurvedic* texts, he is considered *Samapramana* and has good

Table Showing Relation between *Desha* and *Satmya*^[11]

<i>Desha</i>	(<i>Satmya</i>)
<i>Bahlikas</i> , <i>Pahlavas</i> , <i>Cinas</i> , <i>Sulika</i> , <i>Yavanas</i> and <i>Sakas</i>	Meats, Wheat, <i>Madhvika</i> (a type of wine), carrying arms and fire
The eastern part (of India)	Fish
<i>Sindh</i>	Milk
<i>Asmantaka</i> and <i>Avantika</i>	The use of oil and sour ingredients

born in their various out look like *Hanu* (chin), *kesha* (hair), *Shira* (head), and by observing the *Pramana* of these parts helps in assessing the life span of a child.^[4]

(B.) Bala (Strength of the Patient): 1. *Prakriti* 2. *Vikriti* 3. *Sara* 4. *Samhanana* 5. *Pramana* 6. *Satmya* 7. *Sattva*, 8. *Ahara*, 9. *Vyayam*, 10. *Vaya*. The following *Dasavidha Pariksha* (Ten aspect of investigation) regard to the patient and disease enumerated by Caraka is very helpful to know about the strength of patient and disease. The *Bala Pramana Pariksha* i.e. investigation of immunity, in this reference *Atura Desha* is examined through *Dashvidha Pariksha* (ten methods to know bala or strength of patient) these are *Prakriti*, *Vikriti*, *Pramana*, *Satmya* etc.^[5] *Prakriti Pariksha* is based on *Atura Desha* and *Bhumi Desha* both because along with other factors *Desha* is also one of the determinant of *Prakriti* as mention in *Indriya Sthana* known as *Desanupatini Prakriti*. *Prakriti* is assessed through normal physical and mental characteristic and opposite to that is called as *Vikriti*.

prognosis, otherwise he is *Visama Pramana* and has bad prognosis.^[9] In the context of *Satmya* the person whom *Ghrita*, milk oil etc. and all *six Rasas* are *Satmya* are strong, able to tolerate pains and have long life span. Those who are *Ruksha Satmya* or *EkaRasa* (single taste) *Satmya* are weak, not able to tolerate pains, have short life span and less means. Those who are of average *Satmya* are of average strength and average life span.^[10] *Purusa Satmya* differs from individual to individual. Therefore, their specific examples are not available. *Desha* has got a relation with *Satmya* also. At different places different types of substances are supposed to be *Satmya* and if they are taken at other places they may affect adversely. For the patient of these regions drug should be prescribed along with the food items suitable to them because the suitable thing provides enough strength quickly and does not harm even if taken in plenty amount.

Malaya mountain	Intake of rhizomes, roots and fruits
The southern part (of India)	Intake of <i>Peya</i> (thin gruel)
Northern and western parts (of India),	Intake of <i>Mantha</i> (roasted corn-flour mixed with water)
Middle part (of India),	Intake of barley, wheat and milk-products

The *Sattva Pariksha* is the examination of mental strength.^[12] The *Ahara Shakti Pariksha* is the *Agnibala Pariksha*. The patients should be examined in this respect to assess their capacity to digest the taken food, as the diet is the basis of *Bala*, *Varna*, & *Ayu* (strength, complexion & life).^[13] *Vyayama Shakti* of the patient is examined by assessing his ability to do work. This assessment gives information about the strength of the patient in terms of *Uttam*, *Madhyam* and *Hina Bala*.^[14] The examination of *Vaya* is also very important. The physical and mental characters differ in each *Vaya*. If a person's looks more aged than his chronological age, it indicates rapid ageing process which should be treated by appropriate diet and drugs. *Vaya* (age) is also important in respect of administration of drug and its dose.^[15]

(C.) Dosa Pramana (Strength of the Disease):

For proper diagnosis of disease *Ayurveda* describes the concept of *Nidana Panchaka*. It comprises five components also for (*Dosa Pramana*). The knowledge of *Panch Nidana* is very necessary for the proper diagnosis of the disease and treatment. In context of *Panch Nidana* which include 5 components-(1). *Nidana* (2). *Purvarupa* (3). *Rupa* (4). *Upashaya* (5). *Samprapti*, Mainly *Samprapti* (pathogens) in which the vitiated *Dosas* travel through the body and produce disease indicates importance of *Dehabhumi Desha*. *Deha bhumi* in the causations of disease similarly the concept of *Shadvidha Kriya Kala* described by *Shusruta* indicated the role of *Deha bhumi* (body) in the causation of disease. It includes both *Desha* & *Disha* in the pathogenesis of a disease. The manner in which the *Doshas* are vitiated, travel thought-out the body and produce the disease is termed as *Samprapti*.^[16]

Atura Desha and Rogauttapatti (Pathogenesis of Disease): *Acharya Susruta* has described this whole process of *Rogauttapatti* in term of *Shadkriya kala*. It includes- 1. *Sanchaya* (Accumulation of *Dosas*) 2. *Prakopa* (Vitiating of *Dosas*) 3. *Prasara* (Spread of vitiated *Dosas*) 4. *Sthansansraya* (localisation of vitiated *Dosas* at defective sites) 5. *Vyakti* (manifestation of the disease) 6. *Bheda* (differentiation and complication of the disease). When a diet and life style similar to the properties of *Dosas* are followed, it results in the accumulation of the

increased *Dosas* at their own site. If the accumulation of *Dosas* are not checked in the first stage. It becomes aggravated or vitiation in their own sites and is ready for spread very soon. *Dosas* are not correct in the 2nd stage, and then they pass in next stage. The vitiated *Dosas* spread and move all over the body in search of favourable site for *Rogauttapatti*. In the 4th stage of *Kriya Kala* in which the vitiated *Dosas* which have spread in the body gets localised where ever they find *Khavaigunya*. *Khavaigunya* means defective site in the body suitable for the localisation of the vitiated *Dosas*. This is called *Sthan Sansraya*. *Dosa-Dusya Sammurchana* takes place at this stage and the disease process starts. In this stage *Purvarupa* (prodromal symptoms) of the disease appear. *Vyakti* is the fifth stage of *kriya kala*. *Vyakti* means to manifest. This stage is characterized by clear manifestation of the disease which can be diagnosed on the basis of its symptoms such as *Sopha*, *Arbuda*, *Granthi* etc. Confirmed knowledge about the particular disease is obtained in this stage with the help of manifested symptoms. The severity and prognosis of the disease is decided on the basis of manifested signs and symptoms. When the disease ignored and not treatment in *Vyaktaavastha*, then it passes to last stage of *Kriyakala*.^[17]

Sadhyata Asadhyata (Prognosis): *Acharya Charaka* and *Susruta* have directed to use *Ahara* (diet) and *Vihara* (life style) opposing to *Desha*. The prognosis of diseases also depends on *Desha*. The disease having characteristics opposite to *Desha* are considered to be *Sukha Sadhya* (easily curable whereas those having characteristics similar to *Desha* are *Asadhyata* (incurable) and diseases having mixed characteristics are considered to be *Kasta Sadhya* (difficult to cure).^[18]

Importance of Knowledge of Body before Going to Chikitsa: The knowledge of external and internal world is truly essential for the physician before proceeding for *Chikitsa*. *Dhatu Samyata* or *Prakrati Sthapana* is the ultimate aim of the *Chikitsa* and also of *Chikitsaka*. Before going to understand abnormality or *Vaishamyata* of *Dhatu* and organ, one has to knowledge of the normal state or *Prakrati* of the *Dhatu* and organ. So the much more importance is given to understand the normal body structures and

functions. The *Acharyas* have indicated with the way to study the whole body with all its aspects in the normal state before going to abnormal state. The human body is a complex structure having so many processes going on within it whether they are gross or subtle (*Sukshma*). Each organ is in its perfect position and doing so many functions to sustain the normal state of body and mind. All the body systems are working in so much sophisticated way to empower the body reaching up to the great height of efficiency.^[19] *Atura Pariksha*-The *Atura* (Patient) should be examined by *Darshan* (inspection), *Sparsana* (palpation) and *Prasna* (interrogation).^[20] *Chikitsa Padah*-The physician, the attendant (nurse), the drug and the patient (*Atura*) - are the four limbs of treatment; each one has four (good) qualities.^[21] The *Atura (Rogi)* should be wealthy, obedient to the physician, having good memory (capable of remembering and explaining events connected with probable of withstanding strain of therapies) and strong will.^[22]

Clinical Applied: The therapeutics also depends on the concept of *Desha/disha*. The action of *Vamak Dravya* (emetic agent) is in upward direction whiles the *Virechan Dravyas* (purgative agent) in downward direction due to *Panchabhautic* predominance.^[23] Similarly while performing *Kutipraveshik Rasayaana* procedure the direction of the face of patient is prescribed towards east north.^[24] The cold potency drugs should be collected from *Himalya* whiles the hot one from the *Vindhya* range of mountains.^[25]

When the *Doshas* are vitiated in small quantity, they are normalized within the body. The measures applied to normalize the *Doshas* within the body are called *Sanshamana* (Palliation). *Sansodhana* (Purification): When the *Doshas* are vitiated in larger quantity, they cannot be normalized within the body. Some procedures are used to remove these excess *Dosha* out of the body. The procedures applied to remove these *Doshas* out of the body are called as *Shodhan*. Five types of *Shodhan* are used for specific *Doshas* which is collectively called as *Panch Karma*. These procedures help to expel the *Doshas* out of the body.^[26]

The *Deha Desha* comprises the patient and his internal environment therefore, it is important to know the route of drug administration in relation to the body parts which is affected by disease. Drug administered through mouth destroys the disease of *Amasaya* (upper portion of G.I.T.) that through nose destroys the disease of head and that through anal route

destroys the disease of *Pakvasaya* (lower portion of G.I.T.). In *Visarpa* (erysipelas), *Pidika* (boils) etc. arisen in different parts of body, local application should be given according to the part affected for pacification of disorder.^[27]

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). The diseases are also categorised on the basis of *Desha and Disha as shlipad* (filariasis) is more common in *Anupa* (marshy land) *Desha*,^[28] *Raktapitta* (bleeding disorder) as *Urdhwa, Adhoga* and *Tiryaka* due to direction of bleeding from the body.^[29]

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