

Ayurveda and the Occupational Health

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ABSTRACT

Ayurveda comprising advantageous, disadvantageous, happy and unhappy states of life along with wholesome, unwholesome aspects and it's measurements, preached by *Apta Purusha* for *Acharya* searching for the extreme sources of *Purusharth-Chatustaya* the Longevity, foremost among three extreme desires of life. But there is no any grief greater than long life without proper resources, called second foremost desire, for which a person attends different occupations. But when desire comes to consumption or carried out without harmony creates several health disorders. i.e. why *Shrotriya*, *Rajasevaka*, *Veshya* and *Panyajivina* are considered as Extremely sick. It's more intense today. Way of work, life style as well as several occupational hazards impart with *Dosha*, *Dhatu*, *Mala*, *Shrotasa* and other physiological and metabolic aspects of human body, which ultimately affect different systems of the body. However nobody intentionally does anything so as to invite mystery for himself. But those who are ignorant of the science of life sometime chooses wrong way for livelihood. So while attending their occupation a person needs to fallow certain measure. It includes Preventive, Promotive and Curative measures. If an action produces inauspicious results immediately or in long term then a wise person shouldn't resort such type of work, because it has to be said that one should adopt only such means of livelihood as no clash with virtuous or wholesome path. Its violation has the power to destroy not only a person health rather whole of the environment which leads to *Janpadodhwansa*.

Keywords: *Purusharth Chatustaya*, longevity, occupation, health

INTRODUCTION

Before the creation of Universe, the self born lord *Brahma* created the *Ayurveda* comprising advantageous, disadvantageous, happy and unhappy states of life along with wholesome, wholesome aspects of life with it's measurements¹, which is sermon by *Apta Purusha* before the *Acharyas* which are searching for the extreme sources of *Purusharth Chatustaya* the Longevity², which is considered as foremost among three extreme desires of life called as *Pranaishna*³. But there is no any grief greater than long life without proper source for livelihood; so called *Dhanaishna* the second foremost desire of life, for which a person attends different occupations⁴. But when desire comes to consumption or it carried out without harmony creates several health disorders. i.e. why *Shrotriya*, *Rajasevaka*, *Veshya* and *Panyajivina* are considered as extremely sick or the person which remains alive unhealthy⁵. Now a days the occupation of a person accounts identity of that person and these factors impact more on their life as way of work and life style as well as the occupational hazards impart with their health which adversely interact with *Dosha*, *Dhatu*,

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Mala, Shrotasa and other physiological and metabolic aspects of the human body, which ultimately affect different systems of the body.

In the line of their occupation their dieting habits affect the *Rasa dhatu* as they consume food which is unwholesome, untimely and in inappropriate amount for them so called *Asatmya, Akala, Amatrabat ahara*⁶, Similarly *Dhup Atpa* and *Asatmya vayu* i. e. the intense sunlight, heat and temperature along with vitiated air create deformities to the *Rakta dhatu*⁷. Sleeping just after taking heavy meals, *Avyayama* and other inappropriate body movements deform *Mansa* and *Meda dhatu*⁸. Excessive physical work, walking or excessive traveling affect *Asthi dhatu*⁹, and repeated staying in one position for long time deform their *Majja dhatu*¹⁰. Involving in unhealthy or excessive sexual activities deform the *Shukra dhatu*¹¹. Similarly the Suppression of natural urges and other similar work linked lifestyle deforms *Dosa Mala Shrotas* and other physiological and metabolic constituents of the body which ultimately deface different systems of the human body¹².

At present the exposure of several agents arising from occupation or work activities also has great impact on human health, such agents are chemical (Lead & its compounds, Fluorine, Nitro & Amino derivatives, Alcohol, Phenyl etc), physical (Noise, vibration, decompressed air, ionized radiation, optical radiations, temperature etc) and biological (infectious microbes etc) in nature. These create several health disadvantages and diseases targeted to different organ systems of the body, such as respiratory diseases the Pneumoconiosis by fibrogenic minerals and dusts, Asthma by recognized sensitizing agents or irritants etc, musculoskeletal diseases the Radial styloid teno synovitis due to repetitive movements or forceful extension, the Pre-patellar bursitis due to prolonged kneeling position etc as well as mental and behavior disorders by mean of direct or indirect mental incompatibilities.

This in such way the occupation of a person and person's work itself has great role on deterioration of their health systems. However nobody intentionally does anything so as to invite mystery for himself. But those who are ignorant of the science of life sometime chooses wrong way for livelihood¹³. So while attending their occupation a person needs to follow certain disciplines.

DISCUSSION

As per stated the person need to follow certain disciplines or measures related to health concerns. These measures are explained as following under Preventive, Promotive and Curative parameters:

1. Preventive measures

Lifestyle' rules of good conduct, i. e. the rules which are to be followed by which we can acquire good health and contest of the senses. The rules of good conduct has been prescribed in *Ayurveda* in the name of *Sadvritta*, out of which some of them are related to social, emotional, psychological and ethical aspects of life¹⁴. It can be classified as personal, social, psychological, emotional, religious and occupational conduct.

Primarily prevention is accomplished by reducing the risk of disease. In the occupational setting, this is most commonly done by reducing the magnitude of health deteriorating factors and hence reduces the risk

of adverse health consequences. Other preventive measures such use of personnel equipments or way of work for safety are significantly added which avoid impairment directly from the unnatural exposures or insecure activities.

2. Promotive measures

Promotive measures include the rules and regulations sermon by *Apta purusha* or added by the *Acharyas* to live and remain stay healthy irrespective to this vast experimental world. *Dinacharya* (daily regimen) and *Ritucharya* (seasonal regimen), *Dharaniya vegas* (urges which are to be restrained), *Adharaniya vegas* (urges which are not to be restrained), *Achara Rasayana* (rejuvenating regimens), *Yoga* and many more are important promotive aspects which are to be followed for the maintenance of healthy life.

2.1 Dinacharya

Dinacharya (daily regimen) includes the procedures and methods to follow in day to day life which leads to happy and healthy wellbeing. It is designed for maintenance of health achievement of a long, healthy active life, providing a disease free life thereby achieving satisfactory enjoyment of life and attaining of self- realization. It described in following point according to *Ayurveda* text:

2.1.1 Brahma Muhurta Jagrana

It is advisable to wake up during *Brahma Muhurta* (about before 45 minutes sunrise). Exposure of bright light in early morning helps in the release certain neurotransmitter as well as the light and air modulation with the contact of body surface sensitize it which create the feelings of well-being and happiness. It keeps the person active and alerts. So a person sincere about to their life and health need to wake up in early morning¹⁵.

2.1.2 Maltiyag

Defecation i.e. elimination of urine and faces cleanse internally the body and cheers up the mind. Because these body reflexes are the protective mechanisms which defend the body against many diseases, psychosomatic diseases and other life style diseases which can be arisen due to their occupation or work activities¹⁶.

2.1.3 Dantdhawan and Jihwanirlekhna

Cleansing of teeth and tongue provides hygienic and healthy conditions to the mouth by removing unwanted wastes and microbes arisen within due to food particles taken before. It strengthens the teeth and gums and also helps to stimulates digestion. It stimulates taste perception and enhances the salivation. Saliva contains Lysozyme and secretory IgA which act as antimicrobial agents¹⁷.

2.1.4 Anjana

Use of *Anjana* prevent eye diseases by removing extra secretions or *Kapha* and promote vision by improve the eye circulation¹⁸.

2.1.5 *Nasya*

Taking *Nasya* or medicated oils within or through nostrils strengthens the internals of head as well as it prevents the entry of foreign practices in nasal tract and triggering the nerve ending and send massage to CNS which in fact maintains the normal physiological function of mind and hence the body¹⁹.

2.1.6 *Gandush*

Keep oil or *Ghrith* in your mouth. This process is called *Gandush*, it prevents tearing of lips, dryness, dryness of mouth, teeth problems and damage of voice i.e. *Swarbhang*. These may be due to consequences of some occupational hazards in which we have to suck some hazardous liquids in mouth such as sucking of petrol or other volatile matters by mouth²⁰.

2.1.7 *Dhoompaana*

Described as medicated smoking, are very beneficial for respiratory system, circulatory system and digestive system. It cures several of *Urdhva jatrugata Vyadhi* (supra-clavicular disorders) as well as provides strength to them²¹.

2.1.8 *Tambula Sevana*

Use of *Tambula* provides pleasures to the mind and hence social and occupational wellbeing, it also creates anti microbial environment within mouth which in fact protects the body even from biological hazards²².

2.1.9 *Taila-Abhyanga*

It enhances the musculoskeletal strength as well as blood and lymphatic circulation and hence nourishes the body, which in fact increases the lifespan and stamina of the person. Massage triggers the acupressure points which induce the release of endorphins that shows analgesic effect and relieve the fatigue²³.

2.1.10 *Vyayam* (Exercises)

It strengthens the musculoskeletal buildings of body and builds up stamina and hence working capacity and provides resistance against disease. It clears the channels of body (*Srotasa*) and increases the blood circulation along with efficiency of vital organs as well as enhances the digestive power. Overall it maintains a long life²⁴.

2.1.11 *Udvartana*

Described as powder massage providing stability, compactness, strength to the body parts and excellence of skin, the cells throwing away the toxins and *Ama* and cleanse them. Thus, the cellular health is regained by removing or degrading the extra or unwanted fats or *kapha*²⁵.

2.1.12 *Snana*

Snana or bathing improves strength, appetite, potency, span of life and removes sweat and other impurities from the body. In fact provides physical, mental, sexual as well as social health²⁶.

2.2 Dharaniya vegas

Dharaniya vegas comprises the urges are to be restrained and *Adharaniya vegas* are those which are not to be restrained. The urges that are to be restrained are immensely related to mental hygiene and are called *Dharaniya vegas*. Those who are desirous of their welfare both in this and next world should restrain themselves from the rash and evil impulses of the mind. The wise man should control the impulses of emotional factors like greed, grief, fear, angry, vanity, impudence, jealousy, excessive attachment and malice. Otherwise, if they cross the boundary of normalcy, they will be the base of so many mental disorders. This concept of *Dharaniya vegas* if properly followed will lead to a healthy mental and social status²⁷.

2.3 Adharaniya vegas

As explained earlier the urges which are not to be restrained considered to be *Adharaniya* as if these are prevented or remain restrained adversely affect the normal body physiology and hence create several health disorders. *Adharaniya vega* includes natural urges such as urination, defecation, seminal discharge or sexual pick, flatus, vomiting, sternutation, eructation, *Jrimha*, hunger, thirst, lachrymation, sleep and breathing after exercise. Person advised to avoid suppression of these urges while their work²⁸.

2.4 Achara Rasayana

It includes the social and behavior conducts endowed with all the qualities along to rejuvenate or enhancement of healthy and happy life and hence lifespan. Persons attains the effects of rejuvenate therapy one who are truthful and free from anger, devoid of alcohol, sex indulgence, who do not indulge in violence, who are peaceful and pleasing in their speech, who practice *Japa* (muttering prayers) and cleanliness, who are *Dheera* (courage), who regularly practice charity and *Tapas* (undergo austerity). Who regularly offers prayers to the gods, *Brahmanas*, cows, teachers, preceptors and old people who are compassionate. Who habitually take milk and Ghee, who are experts in the knowledge of rationality, whose period of awakening and sleep are regularly, who are free from ego, whose conduct is good, who are not narrow minded, who have love for spiritual knowledge, who have an excellent sense organs, who have reverence for seniors, *Astikas* (one who believe in god) and persons, having self- controlled and who regularly study *Dharmashashtra* (religious hymns) get the best out of rejuvenation therapy²⁹.

2.5 Yoga

Patanjali Yogasutra describe the *Astanga Yoga* (eight fold practice of *Yoga*), these are *Yama* (moral imperatives/ abstention), *Niyama* (virtuous habits, behaviors and observation), *Asana* (Asana is thus a postures that one can hold for a period of time, staying relaxed, steady, comfortable and motionless), *Pranayama* (controlling of breathing), *Pratyahara* (process of retracting the sensory experience from external objects.), *Dharana* (concentration, introspective focus), *Dhyana* (contemplation, reflection and profound, abstract meditation) and *Samadhi* (absorption). The first four are considered as external methods of purification and the last three are internal methods of purification of mind. *Pratyahara* act as the bridge

between both external and internal pathway. The *Shatkarmas* are yogic cleaning procedures those cleanse the subtle channels as well as eliminate impurities and repair appropriate functioning of the physiology of the body. These procedures are as *Dhauti* (cleaning the stomach), *Basti* (cleaning the colon), *Neti* (cleaning the nasal passage), *Nauli* (cleaning the abdominal organs), *Kapalabati* (cleaning the respiratory organs), *Trataka* (clearing themind through gazing)³⁰.

3. CURATIVE MEASURES

Identifying the of health problems before becoming clinically apparent and intervening to limit the adverse effects of the problem as well as to minimize the adverse clinical effects on health. The goal is to limit symptoms, discomfort, minimize injury to the body and maximize functional capacity. Emotional disorders like *Kaama* (desire), *Kroda* (anger), *Bhaya* (fear), *Shoka* (grief), *Nairlajya* (vanity and also of shamelessness), *Ati Raga* (excessive attachment), *Irshya* (envy), and *Abidhya* (desire for taking another's property) etc are caused by *Pragyaparadha*. It interrupts the social conduct of a person. Wrong social conduct is the basis of most psychological and many physical diseases. Therefore, these factors are to be avoided in overcoming the normalcy.

CONCLUSIONS

Certainly the urbanization process has caused poor lifestyle choices, such as smoking, overuse of alcohol, poor healthy diet, insufficient physical activity and chronic stress, leading to development and progression of various lifestyle diseases. Healthful habits help prevent many-of-these lifestyle diseases (chronic medical disorders), so called they are advised to use stair-case instead of lift or escalator, to take a balanced diet with proper quantity and quality at proper meal times. Avoid processed and packaged foods. Take sufficient amount of water. Keep away from smoking and drinking alcohol. In the fallow of their lives, the human being attend or adopt If an action produces inauspicious results immediately or in long term then a wise person should not resort such type of work³¹, because it has to be said that one should adopt only such means of livelihood as no clash with virtuous or wholesome path. Its violation has the power to destroy not only a person health rather whole of the environment that means the *Vayu*, *Jala*, *Desha* and *Kala* which ultimately leads to pandemics called as Janpadodhwansa³². As the environmental components *Vayu*, *Jala*, *Desha* and *Kala*, in general comprise great roles on human health. These factors directly or indirectly impart with human physiology as it is the surrounding in which they originate, live and end or even more.

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