

Role of Ayurveda in Occupational Health**Dr. Kalpana K. Jadhav**

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Y.A.C.P.G.T & R. College Kodoli, Kolhapur**Abstract:**

Occupational health practices otherwise known as health safety practices encompasses all activities geared towards ensuring workers safety and wellbeing in all occupations. In the recent times, the traditional Indian therapy of Ayurveda is gaining popularity in both India and world. This communication emphasizes on occupational diseases and hazards in industry and explains the Ayurvedic treatment, dietary regime, Ayurvedic dincharya and techniques for increasing general strength of the persons affected by occupational hazards. There can be many more diseases such as stress, heat stroke, tinnitus, frostbite, dryness of eyes, pains of different types, which may occur in industries and offices and can be decreased up to some extent by Ayurvedic medicines and therapies.

Keywords: Ayurveda, Occupational Health

Introduction:

An occupational disease is one, which results from exposure during employment to conditions or substances that are detrimental to health. The fact is that it occurs among the group of exposed persons with a higher frequency rate than in the rest of the Population, or in other worker populations.

Occupational health practices otherwise known as health safety practices encompasses all activities geared towards ensuring workers safety and wellbeing in all occupations. In the recent times, the traditional Indian therapy of Ayurveda is gaining popularity in both India and world.

The declaration of Alma Atta in 1978 led to the recognition of the importance of Primary Health Care workers and community health workers in bringing health Care to where people live and work. Workers are therefore an integral part in the body of the Alma Ata declaration in addition the World Health assembly has repeatedly requested member states to give workers health high priority in the overall program of work and to incorporate it as an essential component of PHC.

Discussion:-

Occupational health is a multidisciplinary activity aimed at:-

1. Protection and promotion of the health of workers by preventing and controlling occupational diseases and accident and by eliminating occupational factors and condition hazardous to health and safety at work.

2. The development and promotion of healthy and safe work environments and work organisations,
3. The enhancement of the physical mental and social wellbeing of workers and support for the development and maintenance of their working capacity as well as profession and social development at work,
4. Enabling workers to conduct socially and economically productive lives and to contribute positively to sustainable development

Occupational diseases are adverse health conditions in the human being, the occurrence or severity of which is related to exposure to factors on the job or in the work environment.

Such factor can be physical, chemical, biological, ergonomic, psychosocial and mechanical.

Characteristics of occupational diseases: Healthcare providers often overlook the occupational cause of occupational disease. This is due to several special characteristics of occupational disease that may obscure its occupational origin. The clinical and pathological presentation of most occupational diseases is identical to that of non-occupational disease for example asthma.

Occupational disease may occur after the termination of exposure.

The clinical manifestations of occupational disease are related to the dose and timing of exposure.

Occupational factors can act in combination with non-occupational factors to produce disease.

Preventive measures

In Ayurveda good conduct is called Sadvritta (code of goodconduct). It describes about the rules that 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 authoritative Ayurvedic text out of which some of them are related to social, emotional, psychological and ethical aspects of life. Sadvritta can be classified as Personal, Social, Psychological, Emotional, Religious and Occupational conduct.

Primary prevention is accomplished by reducing the risk of disease. In the occupational setting, this is most commonly done by reducing the magnitude of exposure to hazardous substances. As the dose is reduced, so is the risk of adverse health consequences. Other methods of exposure reduction include use of personnel equipment and rotation of workers through to areas in which hazards are present to reduce the dose to each workers.

Curative measures

Secondary prevention is accomplished by identifying health problems before they become clinically apparent and intervening to limit the adverse effects of the problem. This is also known as occupational disease surveillance.

Tertiary prevention is accomplished by minimising the adverse clinical effects on health of a disease or exposure. Typically, this is thought of as clinical occupational medicine. An example of tertiary prevention is the treatment of lead poisoning. The Goal is to Limit symptoms, discomfort, minimise 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 Prajnaparadha. 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, as it be the measures to cure the upcoming disease.

Promotive measures

Dinacharya (daily regimen) and Ritucharya (seasonal regimen), Dharaniya vegas (urges which

are to be restrained), Achara Rasayana (rejuvenating regimens), are important promotive aspects which are to be followed for the maintenance of healthy life.

Dinacharya and Ritucharya

In Dinacharya (daily regimen) the procedures and methods to follow in day to day life which leads to happy wellbeing. Personally, this in turn develops good social relation with the society and good psychological feeling. Ex: If we do not follow daily regimen, take bath, or brush regularly or maintain cleanliness then people start avoiding and regarded as low-grade community. This hampers the relation in between the society and leading to psychological disorders like anxiety etc. In Ritucharya (seasonal regimen), we have to go hand to hand with seasonal changes and follow regimen explained according to seasons if not may leads to the psycho somatic disorders.

Dharaniya vegas

Dharaniya vegas are those urges which are to be restrained and Adharaniya vegas are those urges 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 proper mental health.

Acharya Rasayana

Some of social conduct and behaviour will be endowed with all the qualities mentioned in Acharya Rasayana (rejuvenating regimens) therapy. 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 practise Japa (muttering prayers) and cleanliness, who are Dheera (courage), who regularly practise charity and Tapas (undergo austerity). Who regularly offers prayers to the gods, cows,

Brahmanas, 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 hymes) get the best out of rejuvenation therapy.

OJA

Ayurveda can decrease the intensity of Occupational hazards. The immunity and overall strength of a person can be increased by Ayurvedic dietary advice and lifestyle changes. This overall strength is called 'Ojas' according to Ayurveda. It is well known in common life that some people are more affected by same disease while some are less affected. This is due to inherent strength and lifestyle, which a person follows. It also assists in minimizing occupational hazards. People who are affected due to occupation should be routinely checked, take proper diet and undergo Panchkarma therapies for cleaning of body. For increasing our inherent strength i.e. Ojas, according to Ayurveda, we should follow Ayurvedic dincharya i.e. daily regimen. Some plants are also mentioned which are called Rasayan, according to Ayurveda, and help in increasing Ojas of our body eg. Ashwgandha, Shatawri, Bala, Punarnwa, Shilajeet, Trifla etc. When Ojas of our body diminishes then a person fears, worries a lot, discoloration of skin occurs, sense organs are also not in a good state. Joints become loose due to 'Ojokshaya' and a person may be taking treatment of joint pain etc. You may feel low due to Ojokshaya and are unable to do any work. Stiffness in body, heaviness, swelling, discoloration, laziness etc. are all symptoms of Ojokshaya, which are commonly found these days. Fainting, emaciation, delirium etc. are also symptoms of Ojokshaya. Two types of 'Ojas' are described in Ayurveda. One is in heart and the other is in whole body. We should try to preserve 'Ojas' for a good life. We should try to increase this Ojas so that we are least affected by occupational hazards. If we are

physically and mentally strong then these things will least affect us. So our emphasis should be also on improving general health of the employees so that they are least affected by occupational hazards.

Conclusions

In this paper, we have elaborated the use of Ayurveda for decreasing the intensity of occupational hazards by changing the lifestyle and dietary pattern of the individual involved in different type of occupation. Ayurveda has always emphasized to maintain the health and Prevent the diseases by following proper diet and lifestyle regimen rather than treatment and cure of the diseases. For this purpose, Ayurveda has explained social health under Preventive, Curative and Promotive aspects. The psychic, emotional, social and behavioural changes are also responsible for producing psychosomatic diseases. Ayurveda has explained codes of good conduct under Sadvritta, which are related to social, emotional, psychological and ethical aspects of life. By following them individual is able to maintain physical, mental and social health and able to socialize with the society.

Panchkarma therapies are also explained to control occupational hazards. Although occupational hazards cannot be totally cured because causative factor cannot be completely eliminated but some help can be given to individual suffering from occupational hazard by using these therapies, dietary advice and lifestyle changes. Therefore, Ayurveda should be included in offices, industries and other work places to curb the menace of occupational hazards.

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