

OCCUPATIONAL HAZARDS AND DISEASES WITH MANAGING ALIGNMENT THROUGH AYURVEDA

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Article Received on
12 Feb. 2019,

Revised on 03 March 2019,
Accepted on 24 March 2019

DOI: 10.20959/wjpr20195-35908



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ABSTRACT

Everyone needs to do an occupation in the life and every occupation has its own hazards. Many occupational disorders and their preventive and curative management have been described in Ayurved. Due to industrialization, many occupational disorders have been emerged which can be treated by Ayurvedic medicines. Many occupational disorders can be prevented by using advance technology. We should try to prevent the occupational disorders than to treat them. Lifestyles mentioned in Ayurved should be followed to prevent various occupational disorders. We should follow the rules of Dincharya, Ritucharya, Adharniya and Dharniya Vegas, Ahar-vihar to prevent occupational disorders. Yoga is also beneficial to maintain occupational health. Manasa rog are associated with emotional trauma, negative attitude, stress. According to Ayurveda manasa roga are born out of disturbance in satwa guna. In Ayurveda Chikitsa is classified into 3 types Daivavyapashraya Chikitsa (divine therapy), Yuktivyapashraya Chikitsa (rational therapy) and Sattvavajaya Chikitsa

(psychotherapy). Daivavyapashraya Chikitsa involves measures to combat Daivakrit diseases. Yuktivyapashraya is treatment based on fundamental principles of Ayurveda. Sattvavajaya Chikitsa is to control the mind by withdrawing it from undesired objects. Ayurveda gives more stress to Sattvavajaya Chikitsa and Daivavyapashraya Chikitsa in managing

manovikaras. This article will help readers to understand role of Ayurveda in maintaining Manasika Swasthyam.

KEYWORDS: Manasa, Stress, Satwa, Yuktivyapashraya, Daivavyapashraya.

INTRODUCTION

Manasa rog are associated with emotional trauma, negative attitude, stress. According to Ayurveda manasa roga are born out of disturbance in satwa guna. In Ayurveda Chikitsa is classified into 3 types Daivavyapashraya Chikitsa (divine therapy), Yuktivyapashraya Chikitsa (rational therapy) and Satvavajaya chikitsa. The mind is the set of faculties such as consciousness, imagination, perception, thinking, intelligence, judgement, language and memory, as well as emotion and instinct. For a healthy life, not only physical wellbeing but also mental health is also very important. Health is a state of complete physical, mental and social well-being and not merely the absence of diseases. Vata, pitta, & kapha are sharir doshas whereas Raja & Tama are manas doshas. As vata dosha play a major roll in body in the same way Raja play important role in manas doshas.^[1]

Medhya Rasayana is elaborated into two words 'Medhya' and 'Rasayana'. Most popular shabdha kalpa druma 2 (shabdha kosha) explains word meaning of Medhyam, "medhyayati iti" That is one which provides medha (intellectual power). In the next line he explaines about Medhyaha, "medhayaii hitaha" One which is hita to mastishka or which improves the easy manipulations of mastishka; one which increases medha. Further gives some examples like rakta vacha, jyotishmati, ketatki, shankhapushpi, brahmi, shweta vacha, mandookaparni etc. Coming to Rasayana which is divided into Rasa (dhatu) + Ayana (movement/marga) through which Poshana/nutrients reaches to all the saptadhatu including oja. Further in shabda kalpa druma explaining about laxanas of Rasayana; one which does vyadhi vidhamsa (destroys any disease), which acts as vayasthapaka, chakshushya, bruhmana, vrushya. When we combine these two words it becomes a wider aspect. Medhya Rasayana is a self-explanatory concept in broad way.

Medhya Rasayana: In Charaka Samhita there is detailed narration of Rasayana, its method and classification. Acharya Charaka has mentioned four medhya drugs Mandookaparni, Yashtimadhu, Guduchi and shankapushpi as Medhya Rasayanas.^[2]

In Sushruta Samhita exhaustive information about Medhya Rasayana is available in a separate chapter in chikitsa sthana, named: Medhayushkameeya Adhyaya (su.chi28chapter) 4. In this chapter detailed description about the method of administration, dosage and duration of different Medhya Rasayanas are available.^[3]

In charak Samhita, Daivavyapashraya chikitsa is one of the three treatments, mentioned in sharirik dosha and manasik dosha. Commenting on this acharya chakrapani explains Daivavyapashraya chikitsa is mentioned first because its mode of action can't be ascertained through a general logic, but gives immediate results. Daivavyapashraya chikitsa acts on the basis of Prabhav. Daivavyapashraya chikitsa (divine therapy) The word Daiva refers to sinful acts committed in past life. Daivavyapashraya chikitsa is a treatment based on pleasing the god.

Daivavyapashraya chikitsa revives normal functioning of Sattaguna and removes obstacles of Raja and tama. Acharya Sushruta also explained usage of bali, (offerings) homa, havan, (offering ghee to holy fire) etc as a shanti karma for the grahas as one of the Ashtanga of Ayurveda, called as bhoot vidya.^[4] Satwavajaya chikitsa (Trans therapy) - Satva means mind, and avajaya means to win or conquering. Thus, satwavajaya treatment is to gain control over the mind of the patient and helping them to keep their mind and senses detached from the unwholesome subjects. Is aimed at regaining the normal mental activity by conducting practice of yama, niyam, asana, & pranayam. Satwavajaya chikitsa uplift the satwa of the patient. This enhances pran vayu circulation throughout the body resulting in removal of blockage of channels of circulation linked to mind. Recent research has showed satwavajaya chikitsa superior to shunthi tablet in the treatment of manasa dosha ajeerna. Satwavajaya chikitsa prevents the impairment of intellect, patience and memory and bring them back to normal condition.

Yuktivyapashraya chikitsa - Yuktivyapashraya chikitsa rational treatment. Yuktivyapashraya chikitsa is a treatment in which the medicine, lifestyle, and diet are skilfully planed and administered.

DISCUSSION AND CONCLUSSION

Medhya rasayana is a beautiful concept. The 4 medhya are explained because of their increased efficacy towards forming new neural conections i.e incresing budhi. Medya rasayana is not only limited to regulate the higher mental functions but also have pronounced

potency in treating many mental disorders and disturbances such as parkinson's, alzheimer's, depression secondary to any disease, epilepsy, amnesia, bipolar disorder, insomnia, obsessive compulsive disorder and so on. Medhya rasayana is not limited only to the 4 medhyas explained in classics but is a broader concept and allows vaidya to apply his yukti and use different forms of medicines as ghruta kalpanas, swarna kalpana, choorna, arishta kalpanas etc. Manas chikitsa is mainly concerned with aachar rasayan and sadvrutta palan. Good behaviour, proper diet & avoiding suppression of natural urges, following dinacharya, rutu charya, will maintain the equilibrium of doshas.

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