

## **A BRIEF REVIEW OF LITERATURE OF OCCUPATION AND OCCUPATIONAL DISEASES WITH SPECIAL REFERENCE TO DIFFERENT AYURVEDA SAMHITAS**

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### **INTRODUCTION**

Ayurveda approaches towards absolute health. It provides the opportunity to live a healthy and long life span. Ayurveda is a real science of life dealing with all its aspects. Its scope is not narrow and bound into water tight compartments. The Science of Ayurveda includes all that is essential to make a man not only healthy but also happy. It also includes the study of all right conduct (dharma) which is necessary for the healthy growth of the society in which the man lives. Further, it deals with the philosophical aspect of life, the knowledge of which contributes greatly to the comfort and happiness of human beings. It is not merely a doctrine of medical treatment, but a way of healthy long life. Ayurveda teaches us how to maintain and protect health, how to cure diseases and how to promote longevity. Ayurveda treats man as a whole which is combination of body, mind and soul. It focuses on establishing and maintaining balance of the life energies within us rather than focusing on individual symptoms.

Ayurveda has holistic concept of health. Disease free status of the body does not mean health. Swastha (Health) means to be established in the self. The Ayurvedic view of healthy person

is “samdosha samagnishcha samdhatu malkriyah, prasannatmendriyamanah swasthya iti abhidhiyate” (Su.Su. 15/10). So health is the outcome of multifactorial causes i.e. life style, diet, prakriti, time, sleep, occupation, education and so on. According to operational definition of health in broad sense devised by WHO study group, health can be seen as a “condition or quality of the human organism expressing the adequate functioning of the organism in given conditions, genetic or environmental.” In this way environment is considered as a very important component in health determination.

Occupation is a part of the environment in which a person spends many hours of a day. Like other environment, occupation also interacts with man by many ways and disturbs dhatusamya or homeostasis. Therefore vocational dimension of health is a part of human existence and plays an important role in promotion or deterioration of physical, mental as well as social health depends on type of occupation adopted. There is a concept of tri-aishna i.e. three basic motivation or desire or instinct in Ayurveda. Among those second one is dhanaishna or desire of money. It has also been stated that it is a result of sinful act to live a long life without necessary articles and money. It shows the importance of money. It has also been indicated in sadvritta that money must be earned by prescribed occupation or an occupation which is approved by society. So, people have to be indulged in any occupation for their livelihood and a better standard of living. It is totally unavoidable for people to live without occupation and occupation will definitely affect the health as approximately one third to half of the day is being spent in any occupation.

Occupational health refers to the identification and control of the risks arising from physical, chemical and other work place hazards in order to establish and maintain a safe and healthy working environment. According to WHO, occupational health deals with all aspects of health and safety in the workplace and has a strong focus on primary prevention of hazard. An occupational disease is any chronic ailment that occurs as a result of work or occupational activity. In the past it is customary to think of occupational health entirely in relation to factories and mines; hence the terms ‘industrial hygiene’ or ‘industrial health’ were in vogue. Modern concept of occupational health now embrace all types of employment including mercantile and commercial enterprises, service trades, forestry and agriculture and includes the subjects of industrial hygiene, industrial diseases, industrial accidents, toxicology in relation to industrial hazards, industrial rehabilitation and occupational psychology. Occupational health in agriculture and ergonomics (human engineering) are relatively new

concepts. In this way modern concept of occupational health covers all the occupation. It has the same aim as preventive medicine i.e. the prevention of disease and maintenance of the highest degree of physical, mental and social well-being of workers in all occupations. The level of application of preventive measures are the same i.e. health promotion, specific protection, early diagnosis and treatment, disability limitation and rehabilitation; the tools are the same i.e. epidemiological approach, statistics, health screening, health education, etc. Occupational health therefore, is the application of preventive medicine in all places of employment.

In proposed research work it will be tried to re-evaluate the concept of occupational diseases in Ayurvedic texts as well as what are the pattern of evolution of these classical occupational diseases in current population.

## CONCEPTUAL REVIEW

### AYURVEDIC REVIEW

#### CHARAK SAMHITA

Acharya Charak has described ideal life-style in sutrasthan chapter 5. In the end of life-style he indicated for involvement in occupation for livelihood. People should involve in such occupations which are according to dharma for livelihood. They should follow the peace and indulge in study of veda, etc; it gives sukh. Acharya Chakrapani has commented on verse and says that word “vritti” has been used for occupation. He further said in the commentary of second line of verse that agriculture, etc occupation is for the acquisition of money, to keep following peace and indulgence in the study of veda, etc. is for the acquisition of dharma and money is for acquisition for kama (various desires) which ends in sukh. In this way occupation is essential for the maintenance and acquisition of trivarga i.e. dharma, artha and kama.

Acharya Charak has described various concepts in brief at sutrasthan in his text. In the begining of nirdesha (which has the meaning of elaboration) chatushka, he has described first triaishniya chapter and started the chapter with concept of triaishna. He has said that a person with satva, buddhi, paurusha & parakrama and interested in his own benefit in this world as well other world must be inclined in three wishes i.e. prana- aishna, dhana- aishna and parloka- aishna.

Acharya Charak has stated in sutrasthan chapter 30 that three classes of people according to varna should study and practice Ayurveda. He has further elaborated that three classes of people are Brahman, Kshatriya and Vaishya and they should study and practice Ayurveda for different purposes i.e. Brahman should study for kindness and welfare of people, Kshatriya should study for defence and save himself and Vaishya should study for occupation. Actually in earlier time classes of people has been grouped according to their work and vaishya is the class of people which is responsible for earning of money. That is the reason why Acharya Charak has stated that vaishya should study and practice Ayurveda for occupation.

Acharya Charak has stated that why these four classes of people are always found diseased.

- 1. Shrotriya** – These people always involve in study of veda, fasting, worship, etc. In this way they do not perform healthy lifestyle routine daily.
- 2. Servants of King** – These people always involve in the service of king and work according to the king. They also have the fear about anger of king. They always involve in the service of king and in various activities, so king will be happy always. In this way they do not care about own health.
- 3. Veshya** – These are also indulge in various activities according to other people and serve them. In this way more attention is paid towards their beauty and make-up and not towards their health.
- 4. Panyajivi** – These people are always involved in sedentary lifestyle due to their nature of work. They also do not care about their health due to excessive involvement in their occupation for more and more money earning.

#### **Shushruta Samhita**

Not any detailed description related with occupation and occupational diseases have found in Shushruta samhita except few references. In eight chapter of sutrasthan a reference regarding expert in manufacturing of shastra (surgical instruments) has found.

Intelligent vaidya should manufacture the surgical instruments by a person who must be skilled and expert in the manufacturing of these by steel.

Acharya Sushruta has used two words in this context i.e. Karmar means expert in manufacturing of surgical instruments and Karmakovid means expert in the identification of good quality of iron or steel.

Like Acharya Charak, Sushruta also mentioned some diseases due to excessive physical work like chhidrodar, shosha, rajyakshma, etc.

### **Ashtang Hridaya**

Like Sushruta Samhita, not any detail description has been found regarding occupation and occupational diseases. In dincharya chapter of sutrasthan, there are two references of occupation in the context of sadvritta found.

1. Acharya Vagbhat has advised that a person should help unemployed diseased and grief-stricken persons.
2. A person should not eat food of enemy, collected for sacrifice to God, gana (classical dancer or veda reader), ganika and vanik

### **Kashyapa Samhita**

Like Acharya Charak, Acharya Kashyapa has also described four classes of society i.e. brahman, kshatriya, vaishya and shudra in the context of study of Ayurveda. He said that all the four classes of society can study Ayurveda, but the purpose of study is different. In Vimansthan Acharya says that brahman should study Ayurveda for knowledge, good deeds and welfare of himself and society. Kshatriya should study Ayurveda for conservation of community. Vaishya should study Ayurveda for occupation and shudra should study Ayurveda for service. In the last he summarizes that all the classes should study Ayurveda for dharma.

## **DISCUSSION**

Ayurvedic review has been collected from Charak Samhita, Sushruta Samhita, Ashtang hridaya and Kashyap Samhita as references regarding subject of the thesis are found in only mentioned texts. Detail description about occupation and occupational diseases is found in Charak Samhita. First of all importance of money is mentioned at various places. Being rich is one of the qualities of patient also. A person must adopt an occupation for attainment of money and up gradation of the level of living. It is clearly mentioned in the end of dincharya that person should adopted an occupation for livelihood and which should be according to the norms of dharma and society. In this way occupation is considered an important part of life-style and a person could not escaped from this. The examples of some ideal occupations are agriculture, business, animal husbandry, government job, etc. mentioned by Acharya Charaka. It is clearly indicated in most of the Ayurvedic texts that vaishya should study Ayurveda for livelihood. If Ayurveda adopt for livelihood, it should be practiced according to

ethics. So, concept of occupation is clearly mentioned in Ayurveda. Only Charak has described the occupational diseases. Actually he described the four classes of people of particular occupations are always susceptible to diseases. These classes are shrotriya, vanik, raj-sevak and veshya. Further it can be said that concept of diseases and pathogenesis is slightly different in Ayurveda. All the diseases are originated by the vitiation of tri-dosha and further these vitiated tri-dosha vitiate dhatu and locate in particular organ or system. All this procedure and manifestation of diseases may be acute or chronic depend upon the intensity of causative factor as well as immunity of the individual. Vitiation of dosha is due to their causative factors which include various ahar and vihar adopted by individual. It is also reflected by the kala.

Ayurveda deals with all the aspects of the health as it is science of life and life-style. So, it is designed in such a way that it always provides absolute health. That's why various principles of swasthavritta are described; so a person always utilizes wholesome and beneficial ahar and vihar which always results in absolute health. These principles of swasthavritta includes dincharya, ritucharya, dharniya- adharniya vega, concept of satyma, etc. Dincharya is one of the basic principles of swasthavritta and designed for the maintenance of tri-dosha with in the body, in the context of day. Indication of indulgence in occupation is mentioned in the end of the chapter of dincharya. It clearly indicates that person should involve in his method of livelihood after the finishing the various procedure of dincharya. The cause behind the origin of occupational diseases is that people do not follow the steps of dincharya due to excessive indulgence in their occupation. Consequently, vata dosha is vitiated with rest of dosha and produces various vataj disorders. So, these people are at risk of various occupational diseases. These diseases do not manifested suddenly, but it requires months or even years also for their manifestation. In this way concept of occupational diseases in Ayurveda is broad spectrum as compared to modern medical science.

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