

VARIOUS TREATMENT MODALITIES IN LIFE STYLE DISORDER

* Dr. Payal Sharma, **Dr. Alok Kumar Asthana

*MD Scholar, Department of Kriya Sharir, CBPACS

**Associate Professor, Department of Kriya Sharir, CBPACS

In today's era life style disorder is most prevalent disease. These are many diseases which are included in this disorder. They are mainly cardiovascular disease, obesity, atherosclerosis, stroke and type 2 diabetes. It also includes diseases associated with smoking, alcohol and drug abuse. They can also be called as chronic diseases. One cannot ignore these deadly diseases. So, we must approach towards the disease in a proper manner. There are mainly one major cause behind these lethal diseases and that is individual's lifestyle. Ayurveda has a major scope for the treatment of these diseases. As it is written in our samhitas, one must follow rules and regulations of DINCHARYA and RITUCHARYA. One can also perform various Yoga asana for the relief. Various yoga asana like dhanurasana, bhujangasana, sarvangasana, halasana etc can be performed. Anulom vilom pranayam is also effective in chronic Respiratory diseases. Ayurveda have various herbs which do wonders in these diseases for example Aamlaki, Ashwagandha, Triphla etc they are rejuvenative herbs and shows great effect. Arjun plays important role in various heart diseases. Various panchkarma procedures also plays important role like nasya can do wonders in chronic respiratory diseases. So simply by following ayurveda and yoga, we can easily fight with these diseases. So it's high time now to accept our science and Vedas so that we can eradicate these diseases from our society.

Ayurveda is not merely a system dealing with healing techniques or curing diseases, but is indeed a codified science which provides definite norms for healthy, peaceful and happy living. It provides guidelines for the maintenance and protection of physical and psychological health, with the objective of achieving longevity. The system has been primarily developed with two basic aims: (i) protection and promotion of health and prevention of illness (ii) eradication of disease. The first objective is sought to be achieved by observance of guidelines related to healthy living and a wholesome diet, enabling the individual to have a long, healthy and happy life. The second objective, which deals with disease and the curative aspect, provides guidelines for physicians regarding the management of different diseases. It can be seen that Ayurveda is not just a curative medical science but also a way of healthy living. *Ashta ahaar vidhi visheshayetan* has major role in prevention of lifestyle disorders. Today in many ways people have greater opportunities of better life than ever before. Still it is clear that they need to evolve some new strategies or to follow the golden old rules, which are proved for millenniums, in each and every field of life. The dietetic field is one such most important field of life. The health is the supreme foundation for the achievements of life. Therefore Ayurveda aims to maintain the condition of

health i.e., *Swasthya Raksana*. Health as well as diseases are dependent on various factors. Among these, *Ahara* is the most important one. *Ahara* is not only needed for the continuity of life, but for *Bala*, *Varna*, *Upacaya* etc. also. Diet is considered as the basic most cause of life. Not only diet but also method of diet intake has important role in the continuity of healthy life. In The rules of diet intake are mentioned by *Acharya Charaka* in the first chapter of *Vimana Sthana* - 'Rasa Vimana', the eight factors of diet responsible for health and diseases are described as "Ahara Vidhi Visesa Ayatanani".

Ahara Vidhi - A system, method, manner, way, arrangement, rule, law, command, conduct, condition or statement for diet intake. *Vishesha* - Speciality, special property, distinguished effect (of *Ahara Vidhi*). *Ayatana* - Cause, support, *Hetu*, etc. Thus, *Ahara Vidhi Vihsesha Ayatana* means, the causative factors responsible for the wholesome and unwholesome effect of the methods for diet intake. These factors explore each and every aspect of *Ahara*. The dietetic rules, i.e., *Ahara* - *Vidhi* - *Vidhana*. Thus, it can be said that, these rules are specified for 'How to eat?' This is *Swasthya* aspect. Secondly, there are many diseases, in which *Ahara Vidhi Vidhana* is mentioned as *Hetu*. So the advice of *Pathyasevana* and *Nidana Parivarjana*, in the form of *Ahara Vidhi Vidhana*, can also help for *Vikarasamana*. The term *Ahara Vidhi Vidhana* is used first by *Charaka* in *Vimanasthana* 1st chapter. Though many other classics have elaborately mentioned the same rules, they have explained them under different headings like *Bhojana Vidhi*, *Annavidhi* etc

1. "USNAM ASNIYAT"
2. "SNIGDHAM ASNIYAT"
3. "MATRAVAT ASNIYAT"
4. "JIRNE ASNIYAT"
5. "VIRYA AVIRUDDHAM ASNIYAT"
6. "ISTE DESE, ISTA SARVA UPAKARANAM ASNIYAT"
7. "NA ATIDRUTAM ASNIYAT"
8. "NA ATIVILAMBITAM"
9. "AJALPAN"
10. "AHASAN"
11. "TANMANA BHUNJITA"

Ahara Vidhi Vidhana is a kind of Karma or method that is equally important as food. Hence it can be considered as *Asamavayi Karana*. *Ahara* is not only meant for maintenance of health but it is also very important part of curative aspect. So, *Ahara Dravyas* can be considered as *Dravyabhuta Ausadhi* and dietetic rules are *Adravyabhuta Ausadhi*. All the terms of *Ahara Vidhi Vidhana* are relative factors that can change from person to person. The quantity of food is different for everyone. The statement 'Snigdha' can differ according to the *Prakrti*, seasons and *Desha* of the person. A person with *Mandagni* should avoid excess of

Snigdha, while *Tiksnagni* person should not eat the food in less quantity. All the rules of diet intake are dependent on each other and they should be considered collectively. By application of only one of these rules one cannot achieve the expected results. In present era, due to change in lifestyle, man is giving least importance to his diet and dietary rules. If Ayurvedic dietary guidelines are followed, many diseases can be prevented arising merely due to faulty dietary habits.

Viewing the above points it can be conclude that *ahara* should be taken according to *ahara vidhi vidhan* (dietary guidelines) which are truly scientific as mentioned by our *Acharyas*. Many diseases can be prevented arising merely due to faulty dietary habits. Healthier eating habits may help lower risk for type-2 diabetes, heart disease, stroke, cancer, infertility and man. A positive attitude and a peaceful mind are conducive to healing and happiness, whatever may be the nature of disease or illness. The evidence generated has made modern medicine accept the love, peace, joy, positive thinking, relaxation, hope, etc., as therapeutic tools. This is how yoga becomes a potent instrument for influencing the mind positively. The main aims of the therapeutic implications of yoga should be to increase parasympathetic and decrease sympathetic activities. This enables us to move from a state of ill health and sickness to one of fitness and well-being and get rid of other health problems. It is said that yoga practice will reduce the risk of lifestyle disorders including heart disease, diabetes, neurological disorder, and respiratory disease. Yoga is probably the best lifestyle ever devised in the history of humanity. It is a simple, devoted, compassionate way and view of life, upon which people across cultures and across countries have stumbled for time to time for centuries. Yoga is finding an increasing approval as a non pharmacological intervention for the prevention and treatment of diseases. Therefore, all the doctors should be well informed about yoga and how it impacts human body system so that doctors may provide sensible answers to patients about the fundamentals of yoga and its impact on health and diseases. A consultant with a yogic attitude is more likely to transmit to the patient a positive attitude and tranquil substantiation. A positive attitude and a peaceful mind are conducive to healing and happiness, whatever may be the nature of disease or illness.

Obesity is a state of mild or low-grade inflammation, which may later culminate in a chronic disorder if remains untreated. A number of inflammatory mediators have been shown to be released by adipose tissue, which acts as an endocrine organ with autocrine regulation. Several studies suggest that inflammation contributes to the causation and progression of cardiovascular disease (CVD). Further, inflammatory mediators may trigger rupture of the atherosclerotic plaque which may result in coronary thrombosis and ischemia. In spite of the considerable improvement in therapeutic modalities in CVD, an effective treatment leftover a challenge. The treatment modalities for weight reduction in the management of patients with CVD and those at an augmented risk are paying attention on nutritional interventions, increased physical activity, and pharmacological management. It has been stressed that weight reduction is the main contributor for the correction of deranged lipid profile, especially by reduction in abdominal fat. Recent studies have shown that lifestyle intervention is a promising option in patients with CVD

as well as those at an increased risk of CVD. Therefore, lifestyle modifications aiming at weight reduction by physical activity, dietary changes, yogic exercises including breathing exercises, and stress relaxation have a very specific role in the management as well as in the prevention of cardiac diseases. Yoga combines a healthy lifestyle with mental peace, and a modification in lifestyle and calming practices is shown to improve the clinical profile of patients with various pathologies. Routine practice of breathing exercise and meditation in healthy individuals led to an improved cardiovascular metabolic status even by a short-term yoga-based routine intervention. Notably, even short-term yoga-based broad lifestyle intervention led to a remarkable reduction in blood pressure (BP), body mass index, and blood glucose with a clinically significant improvement in lipid profile. A similar reduction in weight was observed in another study that included an 8-week of yoga training that resulted in an improvement in body composition and total cholesterol levels in obese adolescent boys. Long-term changes in lifestyle involving yogic exercises, stress reduction techniques, and fat-free vegetarian diet led to angiographically demonstrable reduction in coronary stenosis. Another study showed that *Surya namaskar* (a yoga posture) resulted in an improved cardio-respiratory fitness. Similarly, a yoga-based lifestyle intervention resulted in a reduction in all lipid profile parameters except high-density lipoprotein. The effect started from 4 weeks and lasted for 14 weeks. All these results indicate that a yogic lifestyle interference may have an effect on some adaptable risk factors, which could make clear the protective and therapeutic valuable impact of yoga in CVD. Overall, lifestyle intervention can transform the evolution of the CVD. Meditation has been shown to reduce systolic BP and diastolic BP of hypertensive patients in several studies. The mechanism underlying the BP-lowering effect is complicated. One theory suggests that imbalance in autonomic performance plays a key role in the origin of hypertension comparatively over activity of the sympathetic nervous system which ultimately desensitizes cardiopulmonary and arterial baroreceptor reflex and chemoreceptor reflex, leading to a resetting of threshold BP values at which regulatory signals are triggered. Controlled breathing with prolonged breath cycles may positively alter, i.e., reduces chemoreceptor sensitivity, thereby reducing arterial baroreceptor lethargy and sympathetic outflow. Other potential mechanisms involve the fact that amplification of tidal volume activates the Hering–Breuer reflex mediated by pulmonary stretch receptors. This reduces the chemoreflex sensitivity, in turn up regulating baroreflex receptor sensitivity and thereby decreasing arterial BP. It has also been suggested that controlled slow breathing entrains central nervous system nuclei, in which respiratory and cardiovascular system centres cross, thus positively alters the regular sympathetic outflow to the vasculature. Some other studies suggest that the decrease in BP occurs mainly via a decrease in systemic vascular resistance and total arterial compliance. However, the overall biological mechanism and the integrated neural pathways involved in lowering BP by slow deep breathing have yet to be completely elucidated. We know yoga works, but we do not know how it works. The mind–body relationship is now widely accepted and there is considerable evidence supporting it. It has shown in one study that a set of selected *asans* return this sensitivity towards normal. Associated with the return of baroreflex sensitivity is a fall in blood pressure towards normal. Stress reduction and the favourable effect of positive emotion on the immune response possibly

contribute to the beneficial effect effects of yoga in bronchial asthma patients. Yogic exercise also benefits asthma by improving pulmonary performance, loss of weight, and physical exercise also improves glucose tolerance, which in turn helps DM. Some dietary modifications add stress reduction, frequently associated with yoga, which may contribute to improvement in glucose tolerance. The same mechanism contributes to the favourable impact on coronary heart disease. Heart rate variability testing has a great role to play in our understanding of intrinsic mechanisms behind such potential effects of yoga. Innes *et al.* had earlier also postulated interconnected pathways by which yoga reduces the risk of CVDs through the mechanisms of parasympathetic activation coupled with decreased reactivity of sympathoadrenal system and HPA axis. Therefore a shift in autonomic balance toward parasympathetic dominance may explain the decrease in heart rate, fall in BP, and improvement in gastrointestinal function. The increased glucocorticoid secretion in response to an acute stress may explain the better ability to handle the stress. The physical exercise, dietary modification, and stress reduction associated with yogic practices may explain the fall in plasma glucose and improved lipid profile. Treatment modalities include *panchkarma* like *virechan* and *basti*, external therapies like *abhyanga*, *shiro dhara*, *hrid basti*, internal medications like *Arjuna* which regulates the blood flow and provide strength to the heart. . So simply by following ayurveda , we can easily fight with these diseases. So it's high time now to accept our science and Vedas so that we can eradicate these diseases from society.