

**STRESS MANAGEMENT DURING PREGNANCY ACCORDING TO
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ABSTRACT

The demands of today's stressful lifestyles can pose challenges during pregnancy. Elevated stress levels may lead to issues such as preterm birth, low birth weight, or developmental concerns for the baby. It's crucial for pregnant individuals to prioritize self-care, manage stress through relaxation techniques, and seek support to promote a healthier pregnancy despite the demands of contemporary life. Migraine attacks may be triggered by Stress and anxiety depression Changes in sleep patterns, such as not getting enough sleep. The reported prevalence of headache in pregnancy is as high as 35%. Ayurveda, an ancient system of medicine, emphasizes the balance of mind, body, and spirit. Through holistic approaches, Ayurveda promotes calmness by incorporating practices like Shirodhara. Shirodhara is a classical and a well-established ayurvedic procedure of slowly and steadily dripping medicated oil or other liquids on the forehead. It's believed to have a soothing effect, promoting relaxation and relieving stress by calming

the nervous system. This article will help readers to understand role of Ayurveda in maintaining Manasika Swasthyam. Our Acharyas talk about both Mansika swasthya and shareerika swasthya. In today's world shareerika swasthya is possible by many ways explained in Ayurvedic text and preventive measures are also written. Mana, Mathishka, budhi, are other entities which have been constantly working to keep up the higher mental functions.

KEYWORDS: Stress, Relaxation, Shirodhara, Manasika, Ancient, Mental.

INTRODUCTION

Pregnancy is one of the most important periods in a woman's life, as it brings along numerous changes, not only in the physical aspects, but also socially and psychologically. There are plenty of researches done around the world about stress during pregnancy.

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 well being 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 where as 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 treatment, 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.

Shirodhara

Shirodhara is classified into three Karma i.e., Purva Karma, Pradhan Karma, Paschat Karma. 1- Purva Karma Preparation of the patient - The patient is thoroughly examined whether he is fit with for procedure. Patient should be advised to pass stool and urine. Then pulse,

temperature and blood pressure of the patients should be recorded. Patient is advised to lie down in supine position and Dhara Patra should be fixed^[4] Angula above the forehead. The eye and ear should be covered with cotton to prevent the entry of liquid into eyes and ears.

2- Pradhana Karma

Shirodhara room should be cleaned well, ventilated and very quiet. Shirodhara is done in the morning time on empty stomach after massage. Any type of liquid (Taila, Milk, Kvatha, water) should be kept in Dharapatra. Dhara should be poured continuously initially in the centre of the forehead neither very fast nor very slow. The liquid of Shirodhara should not be too hot or too cold. The stream of Dhara liquid should not be too thick or thin. When the liquid starts pouring then the vessel is moved in the pendulum manner. The continuous flow and the temperature should be maintained. The liquid is collected in another vessel kept and is used to refill the Dharapatra before it becomes empty. Shirodhara process is done for at least ½ an hour in the morning up to 7/14/21 days.

3- Paschat Karma

After the Shirodhara process is completed, and then cotton pads were removed over the eyes and ears. The head of the patient should be wiped out and dried. This is followed by a short duration of rest and massage of the body including head with oil and then a lukewarm bath. The patient is advised to have a Pathya Ahara (light diet). Patient should avoid exposure to cold, dust, wind.

• Method of Administration of drug

Drug - Tila Taila

Dose - 500ml/day/patient

Duration - 30 mins for 7days for 3 consecutive cycles

• Probable mode of action

Ardhavabhedaka can be scientifically correlated with Migraine due to its cardinal feature unilateral headache and paroxysmal nature. The various types of pain and paroxysmal nature of Ardhavabhedaka suggest the Vishama nature of Vata Dosha. So, we can say that prominent Dosa in Ardhavbhedaka is Vata.

• Effect of Tila Taila

Action of Tila Taila mentioned in different text of Ayurveda - Brihana, Vrishya, Prinana, Medhakara, Sthairya, Varnakara, Tvakprasadana, Balya, Chakshusya, Laghutakarak. According to Acharya Charak, Guna of Taila is Vata Shamak.^[5]

• Effect of Shirodhara - The continuous pouring of Tila Taila in a relaxed and comfortable position has an effect. This acts as a sedative and soothing effect to the brain and induces sleep. This eventually stabilizes Vata Dosh. As Shirodhara is considered under Snehan.^[6]

• Effect of Temperature - The continuous flow of warm liquid on the forehead for such a long period will cause mild vasodilatation. Shirodhara improves the circulation in these areas and help in regularization the blood supply of the brain.

• Effect on Marma- Marma is defined as an Anatomical site where muscles, veins, ligaments, bones, and joints meet together. They are also the sites where not only Tridosh are present but their subtle forms like Prana, Ojas, and Teja are also present with Sattva, Raja and Tama. The site of pituitary and pineal gland is at the same level of Sthapani Marma. It regulates the endocrine system of human body. Shirodhara on the Sthapani Marma reliving the mental stress by regulating the function of this gland.

DISCUSSION AND CONCLUSION

Medhya rasayana is a beautiful concept. The^[4] medhya are explained because of their increased efficacy towards forming new neural connections i.e increasing budhi. Medhya 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. As Taila molecules are Sukshma (extremely tiny), they are able to penetrate the skin through hair follicles, pores, and sweat glands. From there they reach lymph nodes and blood capillaries, which then transport them throughout the body by the circulatory system. As Shirodhara is considered under Snehan and Snehan is

Yogya for Garbhini. The procedural effect of Shirodhara itself seems to produce a relaxation response. As Shirodhara is Vata Shamak. In Shirodhara, patients feel relaxation both physically as well as mentally. It is a purifying and rejuvenating therapy which eliminates toxins and mental exhaustion as well as relieves stress and any ill effects on the central nervous system.

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