

A REVIEW ON NAVJAAT SHISHU PARICHARYA

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ABSTRACT

Navjaat shishu paricharya (care of a newborn) has been described both in *ayurveda* as well as modern texts. These are the basic steps that should be followed by medical professionals after the birth of the newborn from the mother's vaginal canal. These steps are important for the newborn for preventing birth asphyxia, incidence being 1-6 per 1000 live term births, and hypoxic ischemic encephalopathy, incidence being 1.088 per 1000 live births. In *ayurvedic* texts, the steps for *navjaat shishu paricharya* apparently shows few differences, but are the vital cornerstones for the newborn. *Navjaat shishu paricharya* starts from birth to viable stability of the newborn. In general, the care of normally delivered newborn at birth includes prevention of asphyxia, hypothermia, early rooming in, and initiation of breast

feeding. *Ayurveda* mentioned very scientific approach toward newborn care as *jatamatra paricharya*, means protocol. Neonatal period is very crucial phase of life. One has to provide systemic, luxurious and sophisticated neonatal care. This article deals with the various procedures advocated for early and specified management of newborn as per *ayurvedic samhitas* like *Charak Samhita*, *Sushrut Samhita*, and *Ashtang Hriday* and modern texts appellated as resuscitation procedures. The present article is a systematic review of *navjaat shishu paricharya* across the world to establish the role of *ayurveda* as newborn care protocols having potential to contribute to neonatal health as a key message to modern health world.

KEYWORDS: *Navjaat shishu paricharya*, resuscitation, neonatal protocols, *jatamatra paricharya*, care of the newborn.

INTRODUCTION

Newborn care is extremely critical phase of life. This period is foundation of adult human life. Neonatal care is, therefore, very important area of health practices and practiced across the world since ancient time of human civilization. The difference in practices is because of difference in geographical conditions, climatic difference and evolution over period of time. Most of the traditional newborn rearing practices were adapted from ancient health system of *Ayurveda* which has explained the newborn care in sequential way. All these procedures are like protocol and have scientific background and termed as *Jaatmatra Paricharya*. Considering smooth transition of newborn baby *Ayurveda* explained very delicate and sophisticated protocol for newborn baby under *Jaatmatra Paricharya* or *Jaatkarma*. These protocols includes steps namely *pranpratyagaman*, *nabhinadikartan*, *rakshakarma*, *dhupan* and etc.

AIMS AND OBJECTIVES

- 1) To review and evaluate the importance of *navjaat shishu paricharya*.
- 2) To discuss the scientific background of *navjaat shishu paricharya*.

MATERIALS AND METHODS

Data and information collected from different personnel practicing the neonatal care in different parts of the country, references from the different kinds of journals, articles, papers and websites, research papers, dissertations and thesis from different institutes. Reference and text books on pediatrics and neonatology, *Ayurveda Samhitas* and related texts, news papers and other electronic media sources.

NAVJAAT SHISHU PARICHARYA

1. Acharya Charaka (*Charaka Samhita Sharirasthana* 8/42- 47 p.947-50)¹ advocated the following steps to stabilise the newborn baby:

- 1) *Pranapartayagamana*,
- 2) *Snana*,
- 3) *Mukha vishodhna*,
- 4) *Pichudharna*,
- 5) *Garbhodaka vamaana*,
- 6) *Nala chedana*,
- 7) *Jatakarma*,
- 8) *Raksha karma*.

2. Acharya Sushruta (*Sushruta Samhita Sharirasthana* 10/14- 17,26 p.76-78)² gave following steps:

- 1) *Ulva parimarjana*,
- 2) *Mukha vishodana*,
- 3) *Pichudharna*,
- 4) *Nala chedana*,
- 5) *Jatakarma*,
- 6) *Suvarnaprashana*,
- 7) *Abhyanga*,
- 8) *Snana*,
- 9) *Jatakarma*,
- 10) *Rakshakarma*.

3. Acharya Vagabhatta (*Astanga Sangraha Uttaratantra* 1/1- 21p.1-43 and *Astanga Hridayum Uttaratantra* 1/1-14,25,27p.875-80)⁴ gave following steps:

- 1) *Ulva parimarjana*,
- 2) *Abhyanga*,
- 3) *Prana pratyagamana*
- 4) *Nalachedana*,
- 5) *Snana*,
- 6) *Mukha vishodana*
- 7) *Pichu dharana*,
- 8) *Suvaranaprashana*,
- 9) *Garbhodaka vama*,
- 10) *Jatakarma*,
- 11) *Rakshakarma*

NAVJAAT SHISHU PARICHARYA

1) *Pranpratyagaman*

When baby come out of the mother's vaginal canal, at first and foremost important thing is *pranpratyagaman*, which literally means forecoming of life again, the vitals of the baby are restored. The procedure is...

अश्मनोः सन्घट्टनं कर्णयोर्मुलं

शितोदकेन उष्णोदकेन वा मुखपरिषेकः ॥

Basically, this *pranpratyagamana* step is nothing but the acoustic stimulation leading finally to CNS stimulation. Also the second line in this *shloka* could analogically related to the tactile stimulation.

For clearing out mouth secretions,

बालमुल्वात् सैधवसर्पिषां मार्जयेत् ।

Along with, if neonate does not get his/her conscious rebound, *Acharya Charak* has narrated to blow air over his or her body with a fan made up from the herbal trees of *Nal*, *Munj*, *Vansh*. Conjointly, on the next door, if baby is not regaining consciousness, then *Acharyas* clarified the use of *Nasya* of *Shunthi*, *Vacha*, *Swaskuthar*.

2. *Nabhinaalkartan*

There are certain differences in the opinion about the length upto which the cord to be cut. *Acharya Vagbhat* as interpreted in the above *shloka*, the procedure is ... A cord to be ligated at 2 points 4 *Anguli* length apart with the help of *Kshomasutras* (silk threads), and cut with the help of sharp surgical instrument, taken care that blood should not flow off. and the remnant part of the cord to be hanged in the neck of the neonate. Moreover, to control bleeding through the site, *Acharyas* had advocated use of *Lodhra*, *Madhuka*, *Gavhala*, *Devdaru*, *Kushtha*, *Chandan* like drugs. Out of the above mentioned drugs, the powders are poured over the sites along with *Kushtha Taila*. During this procedure, *Acharyas* had recommended some specific care.

1. While cutting the cord care should be taken that not to harm the neonate.
2. Simultaneously, the instruments used hereover should be neat, clean and properly disinfected prior to use.

For disinfection also, *Acharyas* guided that

- a. Instruments should be heated to high degree so to turn as red as possible. Because of this, instruments get disinfected as well as become apt for the purpose of *Kartan* (to cut) and *Dahan* (to burn).
- b. *Kshomasutras* (silk threads) should be boiled over steam.

The band should be ligated strongly, not too loose, to facilitate withholding the blood from coming out. *Acharya Charak* instructed the ligation should be at the length of 8 *anguli* and with 2 bands. While, *Sushrutacharya* advocated it at 8 *anguli* distance.

3) *Mukhvisodhan*

It precisely means clearing out the secretions from mouth. For this purpose, use of *Saidhav* and *Sarpi* has been favoured. *Mukhvisodhan* could be incorporated in *pranpratyagaman*. This step is same as suctioning in neonatal resuscitation.

4) *Snehana*

After coming out from vaginal outlet, baby has complete overcovering of vernix caseosa i.e. Ulva. This is the sticky collection over the body. It does not get dislodged from skin only by cleaning. so, oiling the body with *Bala taila* and *Til Taila* will definitely help remove the Ulva. Also, it will help in improving texture of skin. Adding on, *Snehana* help in stabilizing the vitiated *Vata Dosha*.

5) *Snana*

The proceeding for *snana* is...

ततः क्षीरीवृक्षकषायेण सर्वं गन्धोदकेन वा तप्तं तपनीयं रजतं निर्वापणं कवोष्णेन कपित्थपत्रकषायेण वा तद्विधेन स्नापयेत् ॥ अ. स०.उ.१/६

After oiling, the baby is given bath with luke warm water. For bathing, combinations of extracts from *Kshirivriksha* or any pleasant smelling herbal plants are mixed in water and allowed to boil to remain 1/4th of the exact. After that the gold or silver plates are heated to high degrees and drowned into the previously prepared solution. Then baby is endorsed to bath with the above preparation. Furthermore, If amniotic fluid, liquor, (*Garbhodak*) is foul smelling, *Acharyas* has put forward certain drugs for bathing the baby, those are *Musta*, *Chandan*, *Usheer*, *Karpur* and *Shati* etc

6) *Jatakarma*

The Vedic deeds generally followed after birth of the newborn as like *Yadnya* and *Yaga* are considered as *Jatakarma Sanskar*. The deeds on the whole are accounted as “*PRAAJAPATYA VIDHI*”.

7) *Suwarnaprashan*

Honey, ghee and *Anantmool churna* along with *Suwarnabhasma* are applied over the tongue of baby using our little finger. Over and above that, *Suwarnaprashan* shows customized benefits as like growing the brain power, appetite and strength. Additionally,

Suwarnaprashan avails to increase the life's vitality, giving glow to skin, and keeping the baby away from the evil things. Besides use of it for a month, makes the child intelligent and for 6 months improves the memory of the child about the heard things.

8) *Rakshakarma*

Rakshakarma the word itself aims to preserve the baby from inevitable circumstances. *Sushrut Samhita Sharirastana* 10/23 annotated techniques for *Rakshakarma*, that are as follows...

- 1) After bathing the baby, the baby should be wrapped in a silk linen, and *Pillu*, *Boar*, *Nimb* and *Phalasa* plant's branches are used to blow air.
- 2) The cotton swab poured in oil is kept over anterior fontanelle.
- 3) In this time period, umbilical cord is dressed well to avoid wetting and inoculation of microorganisms.
- 4) The place where the PNC mothers are kept is called "*Sutikagaar*" all the walls of that room are disinfected using *Dhupana*.

9) *Dhupana*

Dhupan karma is one of the classical ancient remedy of sterilization to maintain healthy biological environment all over the world. It is essential to maintain good asepsis to do various karmas. *Kashyap Samhita* have mentioned 40 *Dhupan yoga* in *Dhup kalapadhyay*; *Sushrutacharya* mentioned *Dhupan karma* of *Shalya karma mandir* in *Vranitopasaniya adhyay*, while *Charakacharya* mentioned *Dhupan* of *vastras* and *vrantagar* in *Jatasutriya sharir adhyay*. *Dalhana* explained procedure of sterilization in *Sushrut Chikitsasthan*. Before surgery *Shalyakarma mandir* must be fumigated or disinfected to avoid infections. The source of most hospital epidemics is infected patients i.e. patients contaminated with pathogenic organisms. These microorganisms are often released into environment in very high numbers, exceeding the minimal infective dose & contaminate others who subsequently develop hospital acquired infections.

Formalin gas fumigation has been proven to cause irritation to the mucus membrane affecting nose, eyes, lungs and can lead to asphyxia and carcinoma of the lungs.

Yava, *sarshapa*, *Atasi*, *Hingu*, *Guggulu*, *Vacha*, *Choraka*, *Bramhi*, *kutaki* are mentioned to be *krumighna* in *Samitas* and *Nighantus*. *Ghrut* is essential for combustion of all the constituents. *Sarpanirmok* is mentioned in *Kashyap Samhita Dhupakalpa Adhyaya* four times

as *Rakshoghna*. *Laksa* is also mentioned in *Kashyap Samhita* in two *Dhupa kalpas* as *Rakshoghna karma*.

10) *Manidharan*

The expedient of *manidharan* is to tie horn of rhinoceros with any other auspicious thing into the neck of the baby. To glorify, branches of the trees like *Aindri*, *Brahmi*, *Jivak* etc are also tied. It signifies that to gain strength, built, immunity, health and life of the newborn.

CONCLUSION

Various propounders of *Ayurveda* have described the care of newborn in their own measure yet its essence is the same and moreover in its intent heralds the modern day Neonatology.

Although, since then a rapid progression in Neonatology owing to technological advances in biological sciences have taken place yet *the Ayurvedic acharyas* have to be credited for keeping in place a very rational newborn care regimen. The in detail *navajata shishu paricharya* is surely the precursor of recent neonatology both having the common aim of protecting the newborn and adapting it to the worldly environment.

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