

## AGE OLD RESUSCITATION: NAVJATA SHISHU PARICHARYA – A REVIEW

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### ABSTRACT

Kaumarbhritya is one among the branches in Ashtang Ayurveda deals with care of children; their disease and management. Navajata Shishu Paricharya (Care of the newborn) is described by both Ayurveda and modern texts in detail dealing description about Navajata. In Ayurveda texts Acharyas stated various procedures for the care of new born from birth to full stability with a few differences in opinion regarding the sequence of those procedures. This article presents a critical study of the procedures involved in Navjata Shishu Paricharya revealing their scientific relevance and utility in new born care. The material was collected from various classical Ayurveda texts, magazines and research journals. The measures care of new born described in our ancient texts indicate their wisdom regarding age old resuscitation

methods and prevention of hypothermia, aspiration and infections and promotion of “rooming in” and early initiation of breast feeding.

**KEYWORDS:** Navjata Shishu Paricharya, Resuscitation, Hypothermia.

### INTRODUCTION

Kaumarbhritya is one among the eight branches of Ayurveda, formed by combination of two word's Kaumara and Bhritya, branch which deals with the care of children, their diseases and respective treatment is called Kaumarbhritya. Acharya Charaka has placed Kaumarbhritya at 6th position in Ashtang Ayurveda. Acharya Sushruta placed Kaumarbhritya at 5th position in Asthang Ayurveda. Acharya Vagbhatta placed Kaumarbhritya at 2nd position. The subject matter of this branch is available primarily in Sharir Sthana and Uttar-Tantra of Samhitas

comprising Bruhatrayis. It also includes neonatology, amongst which care of newborn (Navjata Shishu Paricharya) is described in detail. In Ayurveda texts Acharyas stated full description to care of new born from birth to full stability of new born.

Different Acharyas advised various procedures for the stability of new born with a few difference in opinion regarding the sequence of those procedure.

Acharya charaka	Acharya shushruta	Acharya vagbhatta
Pranapartayagamana	Ulva parimarjana	Ulva parimarjana
Snana	Mukha vishodhana	Pranapartayagamana
Mukha vishodhana	Pichudharna	Nala chedana
Pichudharna	Nala chedana	Snana
Garbhodaka vamana	Jatakarma	Pichudharna
Nala chedana	Snana	Suvaranaprashana
Jatakarma		Garbhodaka vamana
Raksha karma		Jatakarma

## MATERIAL AND METHOD

The material was collected from Ayurvedic texts, magazines and Research articles. Acharyas advised various procedures for the stability of new born.

**1) Prana-Pratyagamana:** (Neonatal resuscitation) Acharya Charaka opines that immediately after birth of baby, while taking steps to bring out placenta, the following measures should be taken for the resuscitation of the fetus: striking of stones near the base of ears of baby, sprinkling cold water in summer and hot water in winter on the face of baby. By these measures, baby will regain consciousness. If baby does not stabilize, waving a krishankapalika shurpa (A blackened surface broken earthen pot) near it until the baby is fully revived.<sup>[1]</sup>

Astanga Hridaya stated this process after Ulvaparimarjana. Acharya Vagbhata gave the sign & symptoms of an asphyxiated newborn. Acharya Vagbhata stated that for proper revival (resuscitation) of newborn, first the child should be Parisheka with Bala oil along with striking of two stones near the base of the ears of the newborn. With these steps if child do not regain the stability, then provide oxygen to the child by krishankapalika shurpa and chanting of Mantras in the right ear of newborn.<sup>[2]</sup>

**Clinical Importance & Modern Co-relation:** Acharya Charaka has laid emphasis on initiation of Prana Pratyagamana measures immediately after birth along with efforts for placenta extraction without losing any time. It seems that sensory, tactile and auditory stimulation are

produced by striking of two stones, sprinkling water over face. Striking of two stones near mastoid or base of ear produces intense sound stimulating vestibule cochlear nerve. It is a sensory nerve whose afferent branch carries sensation to its nuclei situated on the floor of the fourth ventricle, near respiratory centre, which is also stimulated and respiration begins. Sprinkling hot or cold water may stimulate the sensory fibres of facial nerve which stimulates the respiratory centre in brain. Rubbing of Bala taila on baby's body serves the purpose of tactile stimulation, temperature maintenance and providing strength to baby. Enchanting of Mantrasa close to baby's ear may serve as a psychological support to mother and an auditory stimulus to baby.

- 2) **Snana:** According to Acharya Charaka, when respiration is established in the neonate and he is in a stable condition, his oropharynx passage should be cleaned with water then he should be given bath.<sup>[3]</sup>

Acharya Sushruta prescribes bathing of neonate after Jata karma. He says that baby should be bathed with decoction of various herbs, water of aromatic drugs or water heated with silver or gold or warm decoction of kapittha leaves in accordance with season and dosha.<sup>[4]</sup>

Acharya Vagbhata advised snana to be done on the basis of the doshas, kala and Bala of baby. Vagbhata also mentions different dravyas like lukewarm, ksheerivriksha kwatha, sarvagandha dravyas, medicated water, water in which heated rajat or swarna have been quenched or in kapith patra kwatha for Snana.<sup>[5]</sup>

**Clinical Importance** Bathing of baby maintains hygiene and Medicated bathing water promote healing of umbilical stump and have pacifying properties. Most of the drugs which are prescribed by acharyas has antimicrobial, anti-inflammatory and analgesic activity.<sup>[6]</sup>

- 3) **Mukhvishodhan:** (Cleaning Of Oral Cavity) Acharya Charaka<sup>[7]</sup> and Vagbhata<sup>[8]</sup> stated that neonate taalū, osthā, jivahā, kanthā should be wiped by attendant's finger {properly clipped off, well cleaned and covered with cotton swabs} then shiras and talu of baby should be covered with unctuous substances cotton swab. While as per Acharya Sushruta<sup>[9]</sup> use of ghee and rock salt for oral cleaning is prescribed. Covering fontanel by ghee soaked cotton has been advocated by both Sushruta and Vagbhata.

**Clinical Importance and Modern explanation:** This technique involves first cleaning the oro-pharyngeal cavity and thereafter the nasal cavity to avoid aspiration of secretion into

respiratory tract when baby starts breathing. Thus, this measure rules out risk of aspiration pneumonia (Ulvaka). Placing a ghee soaked cotton piece on anterior fontanel prevents heat loss from the large surface area of neonate's head and also protects it from injury.

- 4) **Pichudharna:** (Tampon application) After Mukhavishodhana, Acharya Sushruta has also advised the use of tampon soaked in ghrita on murdha.<sup>[9]</sup> While Acharya Vagbhata<sup>[10]</sup> recommends to cover the talupradesh with sneha pichhu.

**Clinical importance:** Murdha/ brhamarandra which are also called anterior fontanelle are soft intracranial structures, unprotected and not – fused at the time of birth due to cranial sutures. Covering anterior fontanelle with a sneha-pichhu advised by acharyas as a protective mechanism.

- 5) **Garbhodaka vamana:** (Stomach wash) Acharya Charaka holds the view that the child should be given vamana (emesis) as saindhava and ghrita to wash out the gastric contents right after carrying out the pichhudharana.<sup>[11]</sup> While Acharya Vagbhata has a different opinion with the use of saindhava, ghrita with specific drug i.e. vacha.<sup>[12]</sup>

**Clinical importance:** Garbhodaka vamana prevents chances of regurgitation and aspiration of regurgitated contents. It also prevents vomiting which may occur after feed because of irritant effect of meconium, blood or amniotic fluid present in stomach.

According to Acharyas Saindhava Lavana & vacha have Swadu, Dipana, Pachan, Sheet, Tridoshahara, Vamankarka, Malamutra shodhaka, and cures Vibanda (constipation), adhymana.<sup>[13]</sup> Thus, these medications are advised for Garbhodakavamana.

- 6) **Nala chedana:** (Cutting & Care of Umbilical Cord) Acharya Charaka prescribes Naalchedan after Garbhodak vamana while Acharya Sushruta recommends it after Mukhavishodhana and Pichu dharana. Acharya Vagbhata has described cutting of umbilical cord after Ulva parimarjan. Charaka stated that the Umbilical cord should be cut at eight Angula distance from baby's umbilicus with help of an Ardhadhara type of instrument made of from swarna, rajat, ayasa and followed by tying cut end with a clean thread. The free end of the clamped cord should be tied onto the neck of the baby. If there is production of pus formation over umbilical cord, oil prepared with paste of Lodhra, Madhuka, Priyangu, Suradaru and Haridra should be applied. Powder of the medicines prescribed for oil preparation should be sprinkled over suppurated Umbilical cord.<sup>[14]</sup>

Sushruta has also mentioned same process for nala-chedana in navajata shishu-paricharya.<sup>[15]</sup> Similar technique of nalachedana stated by Acharya Vagbhata regarding the procedure he is advised that the umbilical cord cut at a distance of four angulas from umbilicus and kushtha medicated oil used to prevent it from Paaka (Sepsis).<sup>[16]</sup>

**Clinical importance:** Acharyas advised Cutting of umbilical cord after completion of resuscitative measures and stabilization of baby because it provides nutrition and blood supply to the baby. It is advised to clamp the cord by thread to prevent bleeding which may cause hypovolemic shock. Umbilical cord should be hung on to the neck after cutting of the cord to prevent bleeding and also to prevent cord infections by urine and stool etc. lodhra, madhuka, priyangu, suradaru, haridra. Kushtha have jantughana, vedanasthapana and shotha hara (anti-inflammatory) properties.<sup>[17]</sup> So these drugs are used for prevention from infections.

**7) Jatakarma:** It is first Sanskaar done after birth. Acharya Charaka stated that on the first day, neonate must be fed with mantra sanctified madhu (honey) and ghrita thereafter the mother should give her right breast for feeding to the baby. An earthen jar filled with water should be impregnated with mantras and kept near the head of the child.<sup>[18]</sup> Acharya Sushruta advised child should be made to lick madhu, ghrita and ananta applied on index finger of Paricharak/Mother. On second and third day Lakshmana with ghrita, while on fourth day shavapanitalasamitta (or amount which fills the neonate palm) madhu and ghrita is to be offered to the newborn after this, the baby can be exclusively breast-fed.<sup>[19]</sup> Acharya Vagbhata follows Sushruta with a slight variation where on the fourth-day; he has advocated offering ghrita (sarpi) and navrita (butter) to the newborn and thereafter initiating breast feeding. Acharya Vagbhata also stated that Jatakarma should be performed by prajapatya method described in religious text.<sup>[20]</sup>

**Clinical importance:** Jatakarma is the birth rite which helps the baby transcend to extrauterine life. Honey and ghee act as nutrition for the baby because they have a high caloric value, giving energy and nutrition to baby. Gold powder gives protection and enhances brain development of the baby. First feed initiates movements and activates the gut and gastrointestinal. During Jatakarma we can assess the rooting and sucking reflex of neonates. Jatakarma with mantra provides psychological support to mother also. Acharya Charaka has advised breast feeding to start as soon as possible after birth right from the first day of life which provides even the protective immunoglobulins present in Colostrum for nutrition.

8) **Raksha karma:** Rakshakarma means protection of newborn, which described by Acharya Charaka; The twigs of Adani, Khadira, Karakndu, Pilu, Parushaka should be hung, and Sarshapa, Atasi, Tandula, Kan-Kanika should be scattered on the floor, all around the labour room (sutikagara). A packet of Vacha, Kustha, Kshomka, Hingu, Sarsapa, Atasi, Lasuna, Guggulu etc. Raksoghana Dravyas should be hung on the door and same dravyas should be tied around the neck of mother and the child. Inside the sutikagara, fire lit from Tinduka is kept burning constantly. Female attendants who are friends to mother should keep constant vigil by remaining awake for ten to twelve days. The whole house should be full of affectionate people and celebrations should be made. To best auspiciousness upon the mother and child, Brahmins well versed with the Atharva Veda should offer prayers twice a day.<sup>[21]</sup> Acharya Sushruta stated the newborn wrapped in Kshauma Cloth and made to sleep on bed covered with soft linen. Fan the baby with Twigs of Pilu, Badar, Nimba and Parushaka. Application of oil soaked tampon (Taila Pichu) should be applied over the baby's forehead daily. Rakshoghana dravyas fumigation should be done in the sutikagara Daily.<sup>[22]</sup> Acharya Vagbhata follows charaka with a slight addition, Vagbhata has also advised use of herbs as Brahmi, Indryana, Jivaka and Rishbhaka to be tied around hands or neck of the newborn.<sup>[23]</sup>

**Clinical importance:** Rakshakarma, aim to protect the newborn baby from various infections as in use of clean clothes, beddings etc. The various drugs mentioned in dhupana karma have Antiseptic and Antimicrobial properties, fumigation of the sutikagara by various dhupana drugs is mentioned to protect the baby from various opportunistic infections/diseases.

## CONCLUSION

Our acharyas have given a brief knowledge of neonatology. After review of our samhitas, it was found that the considered text has mentioned all the important aspects of kaumarbhritya like care of new born, breastfeeding, protection of child, neonatal nursery etc. which are enough for the basic knowledge and necessary to understood by mother, students, scholars and physicians. 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. Though with the advent of newer scientific knowledge and technologies, this practice has become obsolete these days, yet an understanding of Navjata Shishu Paricharya proves it to be the foundation stone and base of neonatal care.

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