

INTERNATIONAL JOURNAL OF MEDICAL SCIENCE AND CLINICAL INVENTIONS*Volume 1 issue 10 2014 page no. 586-595 ISSN: 2348-991X**Available Online At: <http://valleyinternational.net/index.php/our-jou/ijmsci>***Navajata Shishu Paricharya (Neonatal Care) In Ayurveda****Dr.Anand Jain¹, Dr.Aziz Arbar²**

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Abstract:**Background**

Neonatology as we know today is relatively new clinical science . Interestingly however Ayurveda ,the authentic Indian medicine had already described in detail the principles of newborn care 5,500 years ago (circa 3500 BC) in kaumarabhritya the science of Pediatrics.

Aim

- The aim is to familiarize today's medical professionals.
- The rich science of new born care that was known five millenniums ago and understands its relevance to current practices

OBJECTIVE

Objective of our presentation is to review of Ayurvedic principles of Newborn care in the delivery room and relate them to modern neonatology practices

DESIGN/METHODS

We reviewed Ayurvedic text book ;

CharakaSamhita-ShareeraSthana 5th edition,2001 editor J. T. Acharya, Pub:Chaukambha , India , to study the principles of newborn care in the delivery room as per Ayurvedic medicine . We describe these principles and compare them with modern principles of newborn care.

Keywords: Neonatology, Neonatal care, Kaumarbhrutya.

INTRODUCTION

- Neonatal care is described in detail in Kaumarabhritya . The knowledge of Ayurvedic medicine was passed orally generation to generation.
- The first text book of ayurvedic medicine became available only in....century.
- Great importance was given to Women's health , care of pregnant woman and care of the new born at birth and in subsequent months.

Ayurveda the holistic science believes that universe and body are similar in composition and so also in the commencement .The panchamabhoota theory of evolution states that Universe commenced by the consequent transformation of Akashamahabhoota into Vayu and then into agni ,jala and lastly into prithivi . The first stimulation given for stimulation is by striking the two stones at ear root , the seat of akash and sound being its component so when this is stimulated vayu gets stimulated and takes care of the rest of vitals in the body and then body starts functioning independently.

METHODOLOGY

- For the purpose of this presentation we focused on the Ayurvedic recommendations of new born care.
- We collected the published information regarding the care of the newborn immediately after birth.
- The steps of newborn care described are compared to modern care. Our presentation is based on the material in the standard Ayurvedic text books .

DISCUSSION

- The tables shows the original Sanskrit verse describing stepwise care of the newborn , the second column gives the interpretations and the last column compares it to modern practices.
- The figures shows the suggested tools and medicaments for testing neurogenic senses and applications of medications.

AthaJatasyaulbamVishodhya

MEANING:The adherent amniotic fluid should be cleaned

INTERPRETATION :To maintain temperature

Fig.1: ULBA SHODHAN



**Athasya Talu-Aushtha-Kantha-Jivha
Pramarjanamarbheta Kulya
Suparilikhitanakhaya
Suprakshalipitopadhanka-
PARSAPICHUMATYA PRATHAMAM
PRAMARJITASASYA**

MEANING	INTERPRETATION
The oral cavity, lips, throat, tongue, should be cleaned by rolling a cotton swab to right index	The mode of establishing airway , which also emphasizes the importance given for asepsis

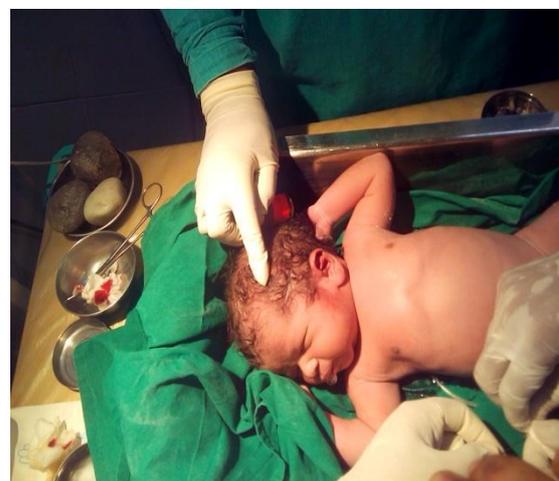
figure .

For this the hands should be neatly washed the nails trimmed , the cotton used should be clean as well.

Fig.2: JIVHA, TALU OSHTHA, KANTHA SHODHANA



Fig.3: Vaman given by saindhav and ghruta



ASHMANO SANGHATTANA

MEANING	INTERPRETATION
make noise by striking two stones at the root of the ear.	To give stimulation



Fig.4: ASHMANO SANGHATTANA

SHTODAKEN-USHNODAKEN VA MUKHAPARISHEKHA TATHA SA KLESHAVEHATAN PRANAN PUNARLABHATE

MEANING	INTERPRETATION
Warm water/cold water(cool at room temperature) should be sprinkled over face(hot water in cold season and cold water in hot season)	This method is known to relieve the baby of the stress of delivery.

Fig.5: MUKHA PARISHEKA



MANTRAMSYOMUCHARYET DAKSHINKARNAMULE CHA

MEANING	INTERPRETATION
The following mantra should	Spiritual touch for stimulation
The cotton pad dipped in Balataila should applied over the anterior fontanel.	Protect the fontanel and prevents temperature loss.
(soul) ,you are myself in the form of a son(child).May u live for 100 years, may you attain long life, let the stars, the four direction, night and days protect you	

**SHIRASTHALU KARPASPICHUNA
SNEHAGARBHENA
PRATISUMCHADAYET**

Fig.6:NabhinalKartan

MEANING	INTERPRETATION
The cutting of the umbilical cord should be done with a sharp silver/gold/any other metal at a distance of 4 to 8 angulas , it should be tied with silk thread and then applied with kushthataila.	Cord cutting



JATA KARMA

Fig.7:Right Side Breast Feeding(Jatkarma)



Fig.8:Madhu and Ghrita Prashan(Jatkarma)



Prashan

MEANING	INTERPRETATION
<p>Jaatakarma is done in 3 steps</p> <ul style="list-style-type: none">➤ Making the baby lick the mixture of Honey and Ghee.➤ Feeding the baby from the right breast.➤ Keeping a mud pot filled with water at the head end of the baby.	<p>To improve immunity with maintaining air temperature</p>

TATO BALATAILAM ABHYANGAM

MEANING	INTERPRETATION
Snana is done with medicated water	For maintain Hygiene
make the child lick a mixture of brahmi, bala, shatavari, gold a pinch.	and intellectual property
MEANING	INTERPRETATION
Massage should be done with balataila	To maintain body temperature along with to improve skin texture

Fig.9:Abhyanga

SNANA



Fig.10:Snana



CARE OF NEWBORN

Routine Immediate Care

- ✓ UlbaShodhana
- ✓ Jivha,talu,oshta ,kanthashodhana
- ✓ Ashmanosan

Ongoing Care

- ✓ Jatakarma
- ✓ MadhughritaPrashana
- ✓ Right Breast feed
- ✓ Udakakumbhasthapana

RESULTS

The Sanskrit phrases in Bold give the steps of delivery room care as described in the book with explanation in English.

- 1. Ulba Shodhana** : wiping and drying of the baby.
- 2. Jivha, taluoshtha, kanthashodhana** :mouth is cleaned with right index finger rolled with a cotton swab dipped in mixture of melted butter and salt.
- 3. Ashmanasanghattana** : **make noise by striking two stones at the root of the ear.**
- 4. MukhaParisheka** : **Water is sprinkled over face.**
- 5. Chanting Mantra** : **in the right ear.**

6. ShiropichuDharana : A cotton pad is placed on the anterior fontanel.

7. Nabhinaalakartana : The umbilical cord is cut with clean scissors four to eight finger breadth.

from abdomen and tied with a silk thread which is tied to neck of the baby to prevent leakage.

8. Jatakarma : Consists of 3 steps

A - Feed baby a mixture of honey and ghee.

B - First feed of mother milk is given from right breast.

C - A mud pot filled with water is kept at head end.

9. Prashana :Baby is given several medicinal preparations to improve intelligence , longevity and immunity.

10. Abhyanga :First bath is given after 24 hours using water warmed with medicinal leaves followed by body massage with special baby oil.

CONCLUSION

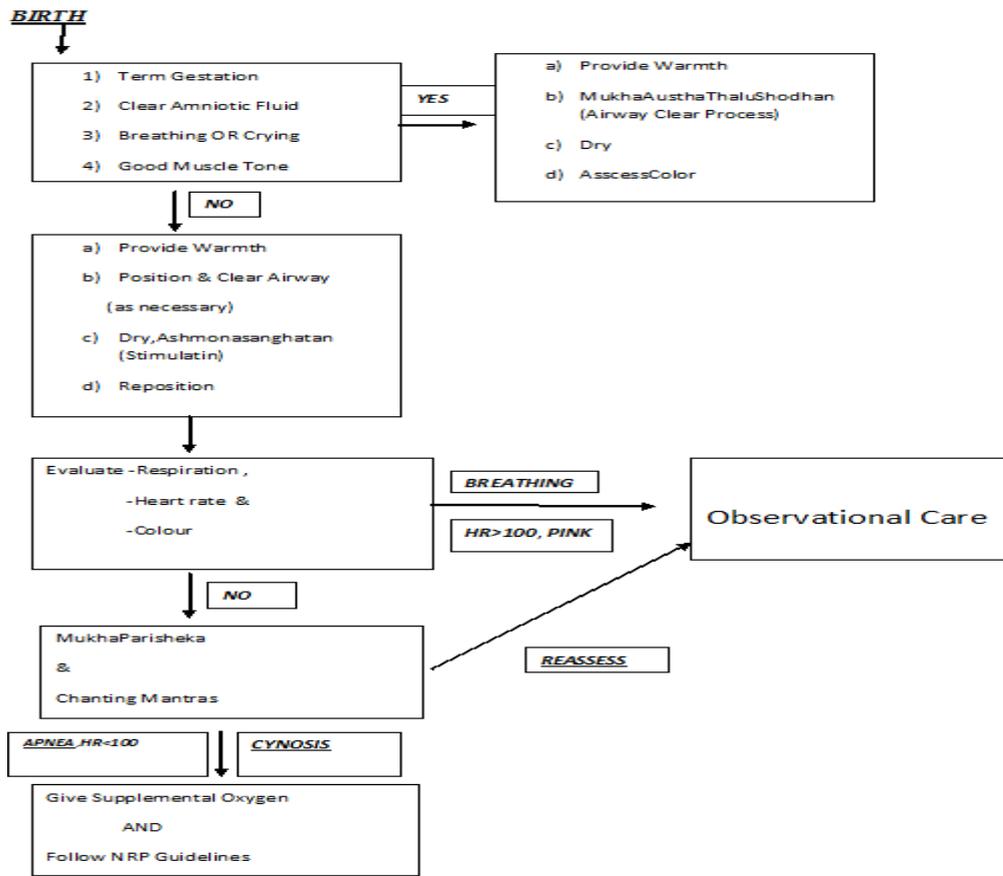
It is important to note the Ayurvedic practices of 3,500BC were based primarily on observation and experience . It also is interesting to note that the steps described above are very close to modern day principles of newborn care in the delivery room Cleaning of airway , Careful tying of cord and Breast feeding.

We will present textual evidence in Sanskrit its interpretation and discuss its relevance to current practices and provide probable physiologic reasoning behind each of the above steps.

It is interesting to note the majority of the recommendations of newborn care are relevant

today . Some of the steps need some more clear understanding .

But some of the steps have TABC for resuscitation with spiritual touch



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