



A REVIEW ARTICLE ON NAVAJATA BALAKA PARICHARYA WITH MODERN ASPECTS.

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<https://doi.org/10.46607/iamj0512112024>

(Published Online: November 2024)

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Article Received: 05/10/2024 - Peer Reviewed: 30/10/2024 - Accepted for Publication: 14/11/2024.



ABSTRACT

Navajata Shishu' is the term for a newborn baby, and 'paricharya' indicates the care and necessary management of a newborn baby. A newborn's care is termed "Navajata Shishu paricharya" in Ayurveda. In the womb, the baby is entirely dependent on the mother, but after birth, the newborn baby is not dependent on the mother, so the baby has to adapt to the new changes quickly. It is essential to take care of newborns until the body systems are well adopted and developed to survive in the new world. Acharyas advised various procedures in managing newborn babies, with few differences in the sequences of these procedures. Similarly, multiple steps of resuscitation are adopted in modern science. Though the principles of care are identical, contemporary practices have changed significantly with advances in medical technology. This article deals with the analysis of these practices along with their contemporary views.

Keywords: *Navjat balak, Paricharya, pranpratyagamana*

INTRODUCTION

One comes to the undeniable logic that any correct knowledge, regardless of its source, liberates us from an inauspicious prognosis. The history of medicine is

an ancient and very young field of study. Medical history tells us where we came from and where we stand in the art of healing. Ayurveda is the compass

that guides us into the future and shows the direction in which we are marching. Our ancient sages and their scriptures immensely emphasise accurate clinical examinations for exemplary diagnosis. For successful treatment, a physician must know about the general examination of the patient. In the case of a specialist in children's diseases, it has great importance because children are delicate and unable to explain or express their problems. A child specialist is a person who makes a diagnosis mainly on the basis of physical examination. Physical examination is not only necessary for diagnosis purposes but also for the prediction of longevity in a way as described in ancient texts. Looking at the literature of the ancient period, it is evident that scholars of that period, particularly "Charaka and Kashyapa", have given much importance to the examination of children, and their contributions are remarkable. In Charaka Sharirasthana Jatisutriya adhyay "ayuparikshana" for a child is described. The very purpose of this ayuparikshana is to decide the longevity of the child, with the help of Shubh ashubh lakshanas displayed. Charak had described that a newborn should be examined after the 10th day or after namakarana samskara. This implies that Acharya Charak opined that general examination should be performed from the 10th day of birth up to full maturity. By regular examination, one may easily detect physical deformities and various illnesses. Also, through regular examinations, we can monitor the child's proper growth and development, which will help prevent and further manage the disease. According to Acharya charaka in Jatisutriya adhyaya the observed signs, if in correspondence to the Prakruti, these signs are said to be auspicious (Shubha); if not in correspondence to Prakruti then they are considered ashubha.

Aim- To overcome disagreements in Navajata balaka paricharya in the modern era.

Objective - To study details regarding Navajata balaka paricharya

To find a correlation between Ayurvedic and modern science about Navajata balaka paricharya

DISCUSSION

Prana pratyagamana (neonatal resuscitation)

Acharya Charaka opines that immediately after the birth of the baby while taking steps to bring out the placenta, the following measures should be taken for the resuscitation of the fetus: striking stones near the base of the ears of the baby, sprinkling cold water in summer and hot water in winter on the face of a baby. By these measures, baby will regain consciousness. If baby does not stabilize, waving a krishnakapalika shoopaa (a blackened surface broken earthen pot) near it until the baby is fully revived [1]. Astanga Hridaya stated this process after Ulva parimarjana. Acharya Vagbhata gave the signs & symptoms of an asphyxiated newborn. Acharya Vagbhata stated that for proper revival (resuscitation) of the newborn, the child should first be Parisheka with Bala oil along with striking two stones near the base of the ears of the newborn. If these steps do not regain the child's stability, then provide oxygen to the child by krishnakapalika shoopaa and chanting of Mantras in the right ear of newborn [2].

Clinical Importance

Acharya Charaka has emphasised the initiation of Prana Pratyagamana measures immediately after birth, along with efforts to extract the placenta without losing time. Sensory, tactile and auditory stimulation seem to be produced by striking two stones and sprinkling water over the face. Striking of two stones near the mastoid or the ear's base produces intense sound stimulating the 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 the respiratory centre, which is also stimulated, and respiration begins. Sprinkling hot or cold water may stimulate the sensory fibres of the facial nerve, which stimulates the brain's respiratory centre. Rubbing Bala taila on the baby's body serves the purpose of tactile stimulation, temperature maintenance and providing strength to the baby. Enchanting Mantras close to the baby's ear may serve as psychological support to the mother and an auditory stimulus to the baby.

2) Snana

According to Acharya Charaka, when respiration is established in the neonate, and he is stable, his oropharynx passage should be cleaned with water and then given a bath [3]. Sushruta prescribes bathing of neonate after Jata karma. He says babies should be bathed with a decoction of lactiferous trees, water of aromatic drugs, water heated with silver or gold or warm decoction of Kapittha leaves in accordance with season, dosha and means [4]. Acharya Vagbhata advised snana to be done based on the doshas, kala and Bala of the 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 Kapittha patra kwatha for Snana [5].

Clinical Importance

Bathing a baby maintains hygiene. Medicated bathing water promotes healing of the umbilical stump and has pacifying properties. Most drugs prescribed by Acharyas have antimicrobial, anti-inflammatory, and analgesic activity [6].

3) Mukha vishodhana (Cleaning Of Oral Cavity)

Acharya Charaka stated that neonate taal, oshta, jihwa, and kantha should be wiped, clipped off, cleaned, and covered with cotton swabs. The attendant's finger then Shiras talu of the baby should be covered with unctuous substances cotton swab [7]. A similar description is given by vagbhata [8]. Use ghee and rock salt for oral cleaning prescribed by acharya sushruta [9]. Both Sushruta and Vagbhata have advocated covering fontanel with ghee-soaked cotton.

Clinical Importance

This technique involves first cleaning the Oropharyngeal cavity and, after that, the nasal cavity to avoid aspiration of secretion into the respiratory tract when the baby starts breathing. Thus, this measure rules out the risk of aspiration pneumonia (Ulvaka). Placing a ghee-soaked cotton piece on the anterior fontanel prevents heat loss from the large surface area of the neonate's head and protects it from injury.

4) PICHUDHARNA (Tampon application)

Acharya sushruta has also advised after Mukha vishodhana the use of tampons soaked in ghrita on murdha [9]. Cover the talupradesha with sneha Picchu, recommended by Acharya vagbhata [10].

Clinical Importance

Murdha/ brahmarandra, also called anterior fontanelle, are soft intracranial structures of the newborn. They are unprotected at the time of birth due to unfused cranial sutures. Acharyas advise covering the anterior fontanelle with a Picchu as a protective mechanism.

5) GARBHODAKA VAMANA (Stomach wash)

Acharya Charaka believes the child should be given vamana (emesis) as saindhava and ghrita to wash out the gastric contents right after carrying out the Picchu dharana [11]. Acharya Vagbhata has advised the use of saindhava and ghrita with a specific drug, i.e. Vacha [12].

Clinical Importance

Garbhodaka vamana prevents chances of regurgitation and aspiration of regurgitated contents. It also prevents vomiting after feeds, which may occur due to the irritant effect of meconium, blood or amniotic fluid present in the stomach. According to Acharyas Saindhava Lavana & Vacha have swadu, deepanum, pachanum, sheet, tridoshahara, vamanakaraka, malamutra shodhaka, and cures vibandha (constipation), adhmana [13] Thus, these medications are advised for Garbhodakavamana (stomach wash).

6) NALA CHEDANA (Cutting & Care Of Umbilical Cord)

Acharya Charaka prescribes Nalachedana after Garbhodaka vamana, while Acharya Sushruta recommends it after Mukha vishodhana and Pichu dharana. Acharya Vagbhata has described the cutting of the umbilical cord after Ulva parimarjana. Charaka stated that the Umbilical cord should be cut at eight Angula distance from the baby's umbilicus with the help of an Ardhadhara type of instrument made of swarna, Rajat, ayasa, and followed by tying the cut end with a clean thread. The free end of the clamped cord should be hung onto the neck of the baby. If pus

is produced over the umbilical cord, oil prepared with a paste of lodhra, madhuka, priyangu, suradaru, and Haridra should be applied. Powder of the medicines prescribed for oil preparation should be sprinkled over the suppurated Umbilical cord [14]. Sushruta also mentioned the same process for nala-chedana in Navajata Shishu-paricharya [15]. A similar technique of nalachedana stated by Acharya Vagbhata regarding the procedure he is advised that the umbilical cord be cut at a distance of four angulas from the umbilicus, and kushtha medicated oil is used to prevent from paka (inflammation) [16].

Clinical Importance

Acharyas advised Cutting the umbilical cord after completion of resuscitative measures and stabilization of the baby because it provides nutrition and blood supply to the baby. Clamping the cord by a thread is advised to prevent bleeding, which may cause hypovolemic shock. The umbilical cord should be hung onto the neck after cutting the cord to prevent bleeding and cord infections by urine, stool, lodhra, madhuka, priyangu, suradaru, and haridra. Kushtha have jantughna, vedana sthapana and shotha hara (anti-inflammatory) properties [17]. So, these drugs are used to prevent infections.

7) JATAKARMA

Jatakarma is the first sacrament done after birth. Acharya Charaka stated that neonates fed with the mantra sanctified madhu (honey) and ghrita on the first day. After that, the mother should give her the right breast to feed the baby after placing it by the side of the baby's head. An earthen jar filled with water should be impregnated with mantras and kept near the head of the child [18]. Acharya Sushruta advised licking madhu, ghrita, and ananta with index finger. On the second and third days, Lakshmana with ghrita, while on the fourth day, shavapanitalasamitta (or amount which fills the neonate's palm), Madhu, and ghrita are to be offered to the newborn. After this, the baby can be breast-fed exclusively breast-fed [19]. Acharya Vagbhata follows Sushruta's with a slight variation where on the fourth day, he has advocated offering ghrita (sarpi) and navnita (butter)

to the newborn and initiating breastfeeding. Acharya vagbhata also stated that Jata karma should be performed by prajapatya method described in religious text [20]. 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 the baby. Gold powder provides protection and enhances the 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 psychological support to mother. Charaka has advised breastfeeding to start as soon as possible after birth, right from the first day of life, for protective immunoglobulin present in colostrum and nutrition.

8) RAKSHAKARMA (PROTECTIVE MEASURES)

Rakshakarma means the protection of newborns, which Acharya Charaka describes in detail. All around the labour room (sutikagara), the twigs of adani, khadira, karakndu, pilu, parushaka should be hung, and sarshapa, atasi, tandula, kan-kanika should be scattered on its floor. A packet of vacha, kushtha, kshomka, hingu, sarsapa, atasi, lasuna, guggulu etc., raksoghana dravyas should be hung on the door, and the same dravyas should be tied around the neck of the mother and the child. Inside the sutikagara, fire lit from tinduka should be constantly kept burning. Female attendants who are friends of the mother should keep vigil by remaining awake for ten to twelve days. The whole house should be full of affectionate people and celebrations should be held. To best auspiciousness upon the mother and child, Brahmins well versed with the Atharva Veda should offer prayers twice a day [21]. Acharya Sushruta stated the newborn was wrapped in kshauma cloth and slept on a bed covered with soft linen. fan the baby with Twigs of pilu-badar-nimbaparushaka. Application of oil-soaked tampons (tailapichu) should be applied over the baby's forehead daily. rakshoghana dravyas fumigation should be done in the sutikagara Dailey [22]. Acharya Vagbhata follows charaka with a slight addition, Vagbhata has also advised the use of herbs as

Brahmi, indryana, jivaka, and rishbhaka to be tied around the hands or neck of the newborn [23].

Clinical Importance

Rakshakarma aims to protect the newborn baby from various infections, such as through the use of clean clothes, bedding, 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 opportunistic infections/diseases.

CONCLUSION

Various maestros of Ayurveda have described the care of newborns according to their system, but there are some differences in their sequence and explanation. Moreover, this article has been written to apply the traditional and authentic neonatal care technique. This article explains neonatal care at the time of birth according to the famous Ayurvedic text, Ash-tanga Hridaya. The methods described by Acharya vagbhata are proven to be relevant in today's scenario and method. If these traditional and authentic procedures are followed in the present state, it may prove to be a boon in neonatology.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Madhavi Deodas et al: A review article on Navajata balaka paricharya with modern aspects.. International Ayurvedic Medical Journal {online} 2024 {cited November 2024} Available from: http://www.iamj.in/posts/images/upload/1959_1964.pdf