

New born care with Ayurveda - A Review

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Abstract

New born babies or neonates truly constitute the foundation of human life. They have unique health issues and problems due to structural and functional immaturity of various body organs depending upon their gestational age and birth weight. Neonatal death occurs in approximately 1 in 250 births. Africa and Southeast Asia represent approximately two thirds of neonatal deaths, with the largest number of new born deaths in South Asia and the highest rates of neonatal mortality in Sub-Saharan Africa, similar to child deaths. India contributes 25% of the world's neonatal deaths. Three causes of neonatal death are responsible for approximately 75% of neonatal deaths: prematurity 28%, sepsis and pneumonia 26%, and asphyxia 23%. Care of the new born is described by both Ayurvedic and modern texts in detail. In ancient texts, Acharyas gave their opinions on every aspect of the care of new born (*Navjat Shishu Parichariya*) which starts from birth till new born attends full stability. The procedures involved in the Care of new born are *Ulva parimarjana*, *Pranapratyagamana*, *Snana*, *Mukha vishodhan*, *Pichudharan*, *Garbhodaka vama*, *Nala chedana*, *Jatakarma*, *Raksha karma*, *Suwarna prasana*. With advancement of researches, all these techniques are getting scientific validation. Like *Udaka Kumbha sthapana* mentioned in *Jatakarma* can be understood with recently evolved "head cooling technique" for new born. Hence these or ancient wisdom regarding resuscitation, prevention of hypothermia, aspiration and infections and promotion of rooming in and early initiation of breast feeding will be dealt along with scientific evidences in this study.

Keywords: Hypothermia, *Navjat Shishu Parichariya*, New born care, Resuscitation

Introduction

Navajata Shishu Paricharya (Care of new born) has found detailed mention in both ayurvedic and modern texts. In ancient Ayurvedic texts, acharyas have given prime importance to care of new born (*Navajata Shishu Paricharya*) which starts from birth to viable stability of the new born. In general, the care of a normally delivered new born at birth includes prevention of asphyxia, hypothermia, early roomingin and initiation of breast feeding. Various procedures were advised in the management of new born child by acharyas with a few differences in sequences of these procedures. Similarly, the various steps of resuscitation are adopted in modern science.

Material and Method

The materials were collected from Ayurvedic text's, magazines and Research articles.

Discussion

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

1. Acharya Charakaⁱ advocated the following steps to stabilise the new born baby - *Pranapartayagamana, Snana, Mukha vishodhna, Pichudharna, Garbhodaka vamaana, Nala chedana, Jatakarma, Raksha karma.*
2. Acharya Sushrutaⁱⁱ gave following steps - *Ulva parimarjana, Mukha vishodana, Pichudharna, Nala chedana, Jatakarma, Suvarnaprashana, Abhyanga, Snana, Jatakarma, Rakshakarma.*
3. Acharya Vagbhata (Astanga Sangraha and Astanga Hridayum)^{iii iv} gave following steps - *Ulva parimarjana, Abhyanga, Prana partyagamana, Nalachedana, Snana, Mukha vishodana, Pichu dharana, Suvaranaprashana, Garbhodaka vamaana, Jatakarma, Rakshakarma.*

The Different Steps of *Navajata Shishu Paricharya* are Mentioned by Acharya's

Acharya Charaka	Acharya Sushruta	Acharya Vagbhata
<i>Pranaprtayagamana</i>	<i>Ulva Parimarjana</i>	<i>Ulva Parimarjana</i>
<i>Snana</i>	<i>Mukha Visodhana</i>	<i>Pranapratyagamana</i>
<i>Mukha Visodhna</i>	<i>Pichudharana</i>	<i>Nala chedana</i>
<i>Pichudharna</i>	<i>Nala chedana</i>	<i>Snana</i>
<i>Garbhodaka vamaana</i>	<i>Jatakarma</i>	<i>Pichudharana</i>
<i>Nala chedana</i>	<i>Snana</i>	<i>Suvarnaprashana</i>
<i>Jatakarma</i>		<i>Garbhodakavamaana</i>
<i>Raksha karma</i>		<i>Jatakarma</i>
		<i>Rakshakarma</i>

RoutineImmidiata care	Ongoing Care
<i>Ulba Shodhana</i>	<i>Jatakarma</i>
<i>Jivha, talu, oshtha ,kantha shodhana</i>	<i>MadhughritaP rashana</i>
<i>Ashmanasanghatana</i>	Right Breast feed
	<i>Udakakumbha sthapana</i>

PRANAPRATYAGAMANA^v

अश्मनोः सङ्घट्टनं कर्णयोर्मूले, शीतोदकेनोष्णोदकेन वा मुखपरिषेकः, तथा स क्लेशविहतान् प्राणान् पुनर्लभेत।
कृष्णकपालिकाशूर्पेण चैनमभिनिष्पुणीयुर्यद्यचेष्टः स्याद् यावत् प्राणानां प्रत्यागमनम् (तत्तत् सर्वमेव कार्यम्)॥

(च.शा.8/42)

अश्मनोर्वादनं चास्य कर्णमूले समाचरेत्।

अथास्य दक्षिणे कर्णे मन्त्रमुच्चारयेदिमम्॥(अ.ह.उ.१/२)

Acharya Charaka mentioned different procedures to be conducted immediately after birth in case of *Achesta Shishu* (Baby showing no signs of life at birth). For Stimulation of respiration following procedures to be done.

1. अश्मनोः सङ्घट्टनं कर्णयोर्मूले

Sensation from peripheral parts to sensory tract \Rightarrow Fibers reach in hypothalamus and cross to Opposite side Gives \Rightarrow Impulse to respiratory centre and stimulate it.

In modern method of Resuscitation stimulation of respiration by sensory stimulation, they are...

By drying (cleansing and stimulation).

By striking the palms and soles (pressure and pain)



Fig.1. Ashmano Sanghattana

2. शीतोदकेनोष्णोदकेन वा मुखपरिषेकः (Mukhaparisechana)

Hot and cold water should be sprinkled over the face of baby alternatively according to season. Sprinkling of Hot or Cold water may stimulate the thermo receptors present over face region. Blood circulation is maximum in face area, supplied by external carotid artery which connects with internal carotid artery. Which contain baroreceptors, role of baroreceptors in stimulation of respiration this method is useful only in state of primary apnea and may be given for two or three times.



Fig.2. Mukha Parisheka

3. कृष्णकपालिकाशूर्पेण चैनमभिनिष्पुणीयुर्यद्यचेष्टः (Krishna Kapalika Shurpa Abhnispuniyata)

Black coloured broken earthen pots and winnowing basket for fanning. Ventilating the baby by using room air which contains 21% of oxygen replaces the impure air and creates negative pressure on spot, fresh air being sucked. This should be done till the baby completely revives. This provides initiation of respiration and optic nerve stimulation in depressed or floppy baby. During this procedure precaution should be taken to avoid hypothermia due to heat loss mainly by convection. However, these stimulations

are not sufficient to stimulate vital centres for their normal function in the baby, who is suffered from secondary apnea.^{vi}

4. दक्षिणे कर्णे मन्त्रमुच्चारयेदिमम्
जातमात्रं विशोध्द्योल्बाद्दालं सैन्धवसर्पिषा।
प्रसूतिक्लेशितं चानु बलातैलेन सेचयेत्॥
अश्मनोर्वादनं चास्य कर्णमूले समाचरेत्।
अथास्य दक्षिणे कर्णे मन्त्रमुच्चारयेदिमम्॥(अ.ह.उ.१/१-२)



Fig.3.Dakshinkarnamule Mantram Ucharyet

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. If these steps do not regain the stability of the child, then provide oxygen to the child by *krishankapalika shurpa* and chanting of Mantras in the right ear of newborn.^{vii}

Clinical Importance

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 Mantras close to baby's ear may serve as a psychological support to mother and an auditory stimulus to baby.

ULBA-PARIMARJANA

जातमात्रं विशोध्द्योल्बाद्दालं सैन्धवसर्पिषा।
प्रसूतिक्लेशितं चानु बलातैलेन सेचयेत्॥ अ.ह.उ.१/१

Fig.4.1. *ULBA SHODHAN*Fig.4.2. *ULBA SHODHAN*Fig.4.3. *Bala Taila Abhyanga*

Ulba refers to *jarayu* or fetal membranes like amniotic membrane and hence at some places it has been also as amniotic fluid. This is thick sebaceous mucoid secretion hence *Saindhava* and *Ghrita* help to remove this by lubricating the tract and liquefying the secretions. Vernix caseosa which is a sticky secretion covering all over the body and plays an important role in maintaining temperature of the new born baby. According to Sushruta Samhita *Ulva* and *Mukha* should be cleaned with rock salt and *Sarpi*.^{viii}

SNANA

ततः प्रत्यागतप्राणं प्रकृतिभूतमभिसमीक्ष्य स्नानोदकग्रहणाभ्यामुपपादयेत् ॥ च.शा.८/४२

क्षीरवृक्षकषायेण सर्वगन्धोदकेन वा रूप्यहेमप्रतप्तेन वा वारिणा स्नापयेदेनंकपित्थपत्रकषायेण वा कोष्णेन यथाकालं यथादोषं यथाविभवं च ॥सु.शा.१०/१५

क्षीरिवृक्षकषायेण सर्वगन्धोदकेन वा॥

कोष्णेन तप्तरजतपनीयनिमज्जनैः।

-----॥अ.ह.उ.१/६

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^{ix}. Sushruta prescribes bathing of neonate after *Jata karma*. He says that baby should be bathed with decoction of lactiferous trees, water of aromatic drugs or water heated with silver or gold or warm decoction of *Kapitha* leaves in accordance with season, *dosha* and means.^x 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*.^{xi}

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 have antimicrobial, anti-inflammatory and analgesic activity.^{xii}

MUKHVISHODHAN (Cleaning of Oral Cavity)

अथास्य ताल्वोष्ठकण्ठजिह्वाप्रमार्जनमारभेताङ्गुल्या सुपरिलिखितनखया सुप्रक्षालितोपधानकार्पाससपिचुमत्या।
प्रथमं प्रमार्जितास्यस्य चास्य॥च.शा.८/४३

ततो दक्षिणतर्जन्या तालून्म्यावगुण्ठयेत् ॥ अ.ह.उ.१/७

मुखं च सैन्धवसर्पिषा विशोध् ॥सु.शा.१०/१२



Fig.5. Jivha, Talu Oshtha, Kantha Shodhana

Acharya Charaka stated that neonate *taalu*, *ostha*, *jivaha*, *kantha* should be wiped with properly clipped off, well cleaned and covered with cotton swabs attendant's finger then shiras talu of baby should be covered with unctuous substances cotton swab.^{xiii} Similar description is given by vagbhata.^{xiv} Use of ghee and rock salt for oral cleaning prescribed by acharya Sushruta.^{xv} Covering fontanel by ghee-soaked cotton has been advocated by both Sushruta and Vagbhata.

By index finger of right hand, after trimming nails and washing, *Talu* should be lifted up and oral cavity should be cleaned to its maximum extent. Cleaning oral cavity, nose not only maintains patency but also initiates respiration by sensory stimulation.

Clinical Importance

This technique involves first cleaning the oropharyngeal 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*).

PICHUDHARNA (Tampon application)

शिरसि स्नेहपिचुना,.....॥ (अ.ह.उ.१/८)



Fig.6.Siropichu

Keeping a cotton piece soaked in oil over the head of the baby is called *Pichudharana*. By *Shiropichu* prevention of heat loss through the head region. *Pichu Dharana* well explained by Acharya Susruta.

Kavalika has to be dipped in the oil medium like *Bala Taila* and kept in the *Bramha Randhra Pradesha* (anterior fontanel). Acharya sushruta has advised after *mukhavishodhan* the use of tampon soaked in *ghrita* on *murdha*.^{xvi} Cover the *talupradesh* with *sneha pichhu* recommend by Acharya vagbhata.^{xvii}

Clinical Importance

Murdha/ brhamarandra which are also called anterior fontanelle are soft intracranial structures of the new born, and unprotected at the time of birth due to unfused cranial sutures. covering of anterior fontanelle with a *sneha-pichhu* advised by acharyas as a protective mechanism. This may be aimed to prevent heat loss and hypothermia during resuscitation as maximum heat loss takes place through the scalp and forehead area. *Kavalika* cover this area. Taila is good for suppression of *Vata*.^{xviii} 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.

GARBHODAKA VAMANA (Stomach wash)

ततोऽस्यानन्तरं सैन्धवोपहितेन सर्पिषा कार्यं प्रच्छर्दनम्॥ च.शा.८/४२

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गर्भाम्भः सैन्धववता सर्पिषा वामयेत्त॥ अ.ह.उ.१/१०



Fig.7. *Vaman* given by *saindhav* and *ghruta*

Acharya Charaka hold 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*.^{xix} Acharya Vagbhata has advised use of *saindhava* and *ghrita*.^{xx}

Clinical Importance

Acharya explains that *Garbhodaka Vamana* by applying the *Saindhava* and *Ghruta* in the mouth (buccal cavity) of baby. Nowadays this process has been replaced by the aspiration of amniotic fluid followed by the proper stomach wash with normal saline at birth the nasogastric tube.^{xxi}

Garbhodaka vamana prevents chances of regurgitation and aspiration of regurgitated contents. It also prevents vomiting after feeds which may occur due to irritant effect of meconium, blood or amniotic fluid present in stomach. According to Acharyas *Saindhava Lavana* & *vacha* have *swadu*, *dipantum*, *pachanum*, *sheet*, *tridoshhara*, *vamankarka*, *malamutra shodhaka*, and cures *vibanda* (constipation), *adhymana*.^{xxii} Thus, these medications are advised for *Garbhodakavamana* (stomach wash).

NALA CHEDANA (Cutting & Care of Umbilical Cord)

नाभिबन्धनात् प्रभृत्यष्टाङ्गुलमभिज्ञानं कृत्वा छेदनावकाशस्य द्वयोरन्तरयोः शनैर्गृहीत्वा तीक्ष्णेन रौक्मराजतायसानां छेदना नामन्यतमेनार्धधारेण छेदयेत्।

तामग्रे सूत्रेणोपनिबध्य कण्ठेऽस्य शिथिलमवसृजेत्।

तस्य चेन्नाभिः पच्येत, तां लोध्रमधुकप्रियङ्गुसुरदारुहरिद्राकल्कसिद्धेन तैलेनाभ्यज्यात्, एषामेव तैलौषधानां चूर्णेनावचू
र्णयेत्।

इति नाडीकल्पनविधिरुक्तः सम्यक्॥च.शा.१०/४४

स्वस्थीभूतस्य नाभिं च सूत्रेण चतुरङ्गुलात्।

बद्धोर्ध्वं वर्धयित्वा च ग्रीवायामवसञ्जयेत्॥

नाभिं च कुष्ठतैलेन सेचयेत्स्नापयेदनु।

क्षीरिवृक्षकषायेण सर्वगन्धोदकेन वा॥

कोष्णेन तप्तरजततपनीयनिमज्जनैः।

-----|अ.ह.उ.१/५-६

ततो नाभिनाडीमष्टाङ्गुलमायम्य सूत्रेण बद्ध्वा छेदयेत्, तत्सूत्रैकदेशं च कुमारस्यग्रीवायां सम्यग् बधीयात् ॥सु.शा.१०/
१२



Fig.8. *NabhinalKartan*

Acharya Charaka prescribes *Naalchedan* after *Garbhodak vamana* while Acharya Sushruta recommends it after *Mukha vishodhana* 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 hung 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.^{xxiii} Sushruta has also mentioned same process for *Nala-chedana* in *Navajat shishu-paricharya*.^{xxiv} 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 *Kustha* medicated oil used to prevent it from *paka* (inflammation).^{xxv}

Clinical Importance

Acharyas advised Cutting of umbilical cord after completion of resuscitative measures and stabilization of baby because it provide 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 prevents bleeding and also to prevent cord infections by urine and stool etc. *Lodhra*, *Madhuka*, *Priyangu*, *Suradaru*, *Haridra*, *Kushtha* have *Jantughan*, *Vedana Sthapana* and *Shotha Hara* (anti-inflammatory) properties.^{xxvi} So, these drugs are used for prevention from infections.

JATAKARMA

अतोऽनन्तरं जातकर्म कुमारस्य कार्यम्।

तद्यथा- मधुसर्पिषी मन्त्रोपमन्त्रिते यथाम्नायं प्रथमं प्राशितुं दद्यात्।

स्तनमत ऊर्ध्वमेतेनैव विधिना दक्षिणं पातुं पुरस्तात् प्रयच्छेत्।

अथातः शीर्षतः स्थापयेदुदकुम्भं मन्त्रोपमन्त्रितम्॥च.शा.८/४६

अथ कुमारंशीताभिरद्भिराश्वास्य जातकर्मणि कृते मधुसर्पिरनन्तचूर्णमङ्गुल्याऽनामिकया लेहयेत्.....॥सु.शा.१०/१३
प्राजापत्येन विधिना जातकर्माणि कारयेत्।

-----॥अ.ह.उ.१/११



Fig.9.1. *Madhu and Ghrita Prashan (Jatkarma)*



Fig.9.2. *Right Side Breast Feeding (Jatkarma)*



Fig.9.3. *Sirshat Udaka Kumbh Sthapana(Jatkarma)*

Jatakarma is first sacrament done after birth. acharya Charaka stated that on the first day neonate feed with mantra sanctified *madhu* (honey) and *ghrita* thereafter the mother should give her right breast for feeding to the baby after placing by the side of baby's head, an earthen jar filled with water should be impregnated with mantras and kept near the head of the child.^{xxvii} Acharya Sushruta advised to lick *madhu*, *ghrita* and *ananta* with index finger. 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.^{xxviii} 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 new born and thereafter initiating breast feeding. Acharya vagbhata also stated that *Jatakarma* should be performed by *Prajapatya* method described in religious text.^{xxix}

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 psychological support to mother. Charaka has advised breast feeding start as soon as possible after birth right from the first day of life for protective immunoglobulin present in colostrum as well as for nutrition.

RAKSHAKARMA (PROTECTIVE MEASURES)

अथास्य रक्षां विदध्यात्- आदानीखदिरकर्कन्धुपीलुपरूषकशाखाभिरस्या गृहं समन्ततः परिवारयेत्।
सर्वतश्च सूतिकागारस्य सर्षपातसीतण्डुलकणकणिकाः प्रकिरेयुः।

तथा तण्डुलबलिहोमः सततमुभयकालं क्रियेतानामकर्मणः।
द्वारे च मुसलं देहलीमनु तिरश्चीनं न्यसेत्।
वचाकुष्ठक्षौमकहिङ्गुसर्षपातसीलशुनकणकणिकानां रक्षोघ्नसमाख्यातानां चौषधीनां पोट्टलिकां बद्ध्वा सूतिकागार
स्योत्तरदेहल्यामवसृजेत्, तथा सूतिकायाः कण्ठे सपुत्रायाः, स्थाल्युदककुम्भपर्यङ्केष्वपि, तथैव च द्वयोर्द्वारपक्षयोः।
कणककण्टकेन्धनवानग्निस्तिन्दुककाष्ठेन्धनश्चाग्निः सूतिकागारस्याभ्यन्तरतो नित्यं स्यात्।
स्त्रियश्चैनं यथोक्तगुणाः सुहृदश्चानुश्चानुजागृयुर्दशाहं द्वादशाहं वा।
अनुपरतप्रदानमङ्गलाशीःस्तुतिगीतवादित्रमत्रपानविशदमनुरक्तप्रहृष्टजनसम्पूर्णं च तद्वेश्म कार्यम्।
ब्राह्मणश्चाथर्ववेदवित् सततमुभयकालं शान्तिं जुहुयात् स्वस्त्ययनार्थं कुमारस्य तथा सूतिकायाः।
इत्येतद्रक्षाविधानमुक्तम्॥च.शा.८/४७
अथ बालं क्षौमपरिवृतं क्षौमवस्त्रास्तृतायां¹³ शय्यायां शाययेत्, पीलुबदरीनिम्बपरूषकशाखाभिश्चैनं परिवीजयेत्, मूर्ध्नि
चास्याहरहस्तैलपिचुमवचारयेत्, धूपयेच्चैनं रक्षोघ्नैर्धूपैः, रक्षोघ्नानि चास्य पाणिपादशिरोग्रीवास्ववसृजेत्, तिलातसीसर्षप
कणांश्चात्र प्रकिरेत्, अधिष्ठाने चाग्निं प्रज्वालयेत्, व्रणितोपासनीयं चावेक्षेत ॥सु.शा.१०/२३
शुचिधौतोपधानानि निर्वलीनि मृदूनि च।
शय्यास्तरणवासांसि रक्षोघ्नैर्धूपितानि च॥
काको विशस्तः शस्तश्च धूपने त्रिवृतान्वितः ॥
जीवत्वङ्गादिशृङ्गोत्थान् सदा बालः शुभान् मणीन्॥
धारयेदौषधीः श्रेष्ठा ब्राह्मणैर्द्रीजीवकादिकाः।
हस्ताभ्यां ग्रीवया मूर्ध्ना विशेषात्सततं वचाम्॥
आयुर्मेधास्मृतिस्वास्थ्यकरिं रक्षोभिरक्षिणीम्।

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Fig.10.1. Rakshakarma



Fig.10.2. Rakshakarma



Fig.10.3. Rakshakarma

Rakshakarma means protection of new born, which described by Acharya Charaka in detaile. 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*, *kustha*, *kshomka*, *hingu*, *sarspa*, *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* should be constantly kept burning. 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^{xxx}. Acharya Sushruta stated the new born wrapped in *kshauma* cloth and sleep on a bed covered with soft linen fan the baby with Twigs of *pilu-badar-nimbaparushaka*. Application of oil soaked tampon (*tailapichu*) should be applied over the baby's forehead daily. *Rakshoghana dravyas* fumigation should be done in the *sutikagara* Dailey.^{xxxii} Acharya

Vagbhata follows charaka with a slight addition, Vagbhata has also advised use of herbs as *brahmi*, *indri*, *jivaka* and *rishbhaka* to be tied around hands or neck of the newborn.^{xxxii}

Clinical Importance

Rakshakarma, aim to protect the new born 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.

INTERPRETATION - AYURVEDA AND MODERN^{xxxiii}

Nabhinal Chhedana - Umbilical cord cutting

Shiropichu, *Abhayanga* - Maintain temperature

Udaken Mukhe Parisheka, *Ashmano Sanghatana* - Stimulation

Krishna Kapalika Shurpa Abhnispuniyata - Ventilation

Garbhodak Vamana - Stomach wash

Mukha Vishodhana – Clear the airway

Conclusion

The first minutes after birth are critical to reduce neonatal mortality. The measures of new born care describe in our ancient texts indicate their wisdom regarding resuscitation, prevention of hypothermia; maintain hygiene for prevention of infection and normal breathing. Various Acharya have described the care of new born in their own measure yet its essence is the same and moreover in its intent heralds the modern-day neonatology. The steps described by Acharya are close to modern day principles of new born care and basic resuscitation of new born baby. It means principle of New born care is not changed but now a day's used in a modified way.

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