

Ayurvedic Review of Newborn baby care: Jatamatraparicharya.

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ABSTRACT :

JaatmatraParicharya (Care of Newborn) has been described both in Ayurveda as well as modern text. These are the basic steps that should follow by medical professionals after the birth of newborn from the mother's vaginal canal. These steps are important for the newborn for preventing many complications such as Birth asphyxia, Hypoxic ischemic encephalopathy. Ayurveda very well understand the importance of newborn care and through its years of expertise, it has formulated a well. Scripted scientific approach called "*JaatmatraParicharya*" that introduces the best ways of the infant care. *Jaatmatra* is the name given to the child who has just arrived into the world, i.e. just born.

(*jaata*= Born , *Matra*= Just)

There are some immediate measures to be taken soon after the child is born. these measures are called *Jaatakarma* or *JaatmatraParicharya* in Ayurveda.

Jaatkarma includes all those measures which are conducted from immediately after birth up to the cutting of the umbilical cord. In *JaatamatraParicharya*, *Shareerashodhana*, *Kanthavishodhana*, *Pran-vayupratyagamana*, *NabhinalaChedana* procedures explained in Ayurveda .

Keywords – Care of Newborn, *Jaatmatraparicharya*, *Shodhana*, *jaatakarma*

INTRODUCTION

Newborn care is very important but critical phase and it is as a foundation of a adult human life. Most of the traditional newborn rearing practices where adopted from ancient health system of Ayurveda which has explained the newborn care in sequential way.^[1] All these procedures are like protocol and have scientific background and termed as "*JaatmatraParicharya*".

AIMS AND OBJECTIVES

To review and evaluate the importance of *navjaatshishuparicharya*.

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 paediatrics and neonatology, Ayurveda *Samhitas* and related texts, news papers and other electronic media sources.

Important measures taken in *Jaatakarma*:

Shareer Shodhana –

ShareerShodhana means cleaning of the body. Cleaning of the body of child should be immediately done after birth. Cleaning of mouth, nose, eyes and ears should be given special attention.

जातमात्रं विशोध्याल्बाद्वालं सैधवसर्पिषा ।
प्रसुतिक्लेशितं चानु बलातैलेन सेचयेत् ॥
) अ. ह. उ. १/१^[2]

According to *AcharyaVagbhatta*, Immediately after the birth of the child, the Ulva (Secretions or Cheesy White coating enveloping the body and face of the new born child) Body and face should be cleaned by wiping and rubbing it with the mixture of *saindhavalavana* (Rock salt) and *Sarpi* (Ghee) And *Bala tail* should be use to rub the body.

अथ जातस्य उल्बम अपनिय मुखंच सैन्धव सर्पिषा
विशोध्य घृताक्तं मूग्धि पिचुं दद्यात् ॥
) सु. शा. १०/११^[3]

According to *AcharyaShushruta* body of new born child and face cleaned with combined paste of *Saindhavalavana* and *sarpi*, later a *pichu* (sterile cotton swab) dipped in ghee should be placed over the head of the child.

KanthaVishodhana–

KanthaVishodhana means Cleaning the Throat and Oral cavity.

After birth the mouth and throat will be filled with phlegm. The *Shleshma* needs to be removed and the throat of the child cleaned.

Charaka has mentioned the *Kanthashodhana* procedure in *jaatmatraparicharya*.

अथ अस्य तालु ओष्ठ जिह्वा प्रमार्जनम् आरभेत
अंगुल्या सुपरीलिखित नखाय सु प्रक्षालित उपधान
कार्पास पिच्युमत्या ।
प्रथमं प्रमार्जितास्य अस्यच अस्थ शिर तालु
कार्पास पिचुना स्नेह गर्भेण प्रति सच्चादयेत् । ततो
अस्य अनन्तरं सैधव उपहितेन सर्पिषा कार्यं
प्रच्छर्दनम् ॥ (च. शा. ८/४३)^[4]

Sterile cotton should be tied the tip of the finger whose nails have been trimmed. With this figure, the doctor or attendant should cleans the apalte, lips, Throat and Tongue.

Now days this procedure is conducted using catheter. Cleaning of throat and expelling the pelgum is also achieved by holding the child in head low position. The eyes of the child also will be immediately wiped with sterile gauze and cleaned with boric solution.

Pran-VayuPratyagamana–

Pran-Vayu Pratyagamana means reviving the respiration. The child should cry immediately after birth, which reflects a good breathing mechanism. Sometimes the child doesn't cry due to the fatigue involved in birth process or the child may be weak enough to cry. In such cases it is thought that the *Pran-Vayu* (Vital life element, Oxygenation, Breath) is stuck or misdirected.

जातमात्रं विशोद्धाल्बाद्वालं सैधवसर्पिषा ।
प्रसुतिक्लेशितं चानु बलातैलेन सेचयेत् ॥
अश्मनोर्वादनं चास्य कर्णमूले समाचरेत् ।
) अ. ह. उ. १/२⁽⁵⁾

Bala Tail Parisheka – *Bala tail* should be sprinkled or poured over the body of newborn child.

AshmaVardana- Two pieces of stones should be taken and should be tapped near the ears of newborn child.

Among all the sense organs, the ears of the newborn are said to be the first activated ones. The hearing mechanism is directly related with speaking mechanism.

Nabhi-NaalaChedana–

Nabhi-nalaChedana means the procedure of cutting the Umbilical cord.

स्वस्थीभूतस्य नाभिं च सुत्रेण चतुरङ्गुलात् ।
बद्धोर्ध्वं वर्धयित्वा च ग्रीवायामवसञ्जयेत् ॥
नाभिं च कुष्ठतैलेन सेचयेत्स्रापयेदनु ।
) अ. ह. उ. १/५, ६⁽⁶⁾

When the child comes to consciousness and start breathing well and when the child starts

appearing healthy, the *nabhinaala* or umbilical cord should be cut. Leaving the length of approximately 4 *anguls* from the *nabhibandhana* the umbilical cord should be ligated with the *Kshouma sutra* and cut cautiously using a *teekshanashastra*. The *nabhi* should be sprinkled with *Kushthataila*.

ततो नाभि नाडीम अष्ट अगुलमायस्य सुत्रेण
बद्ध्वा च्छेदयेत्, तत सुत्र एक देशं च कुमारस्य
ग्रीवायां
सम्यग बध्नीयात् ॥) सु. शा. १०/११⁽⁷⁾

According to *Shushruta*, the *nabhinadi* or umbilical cord should be tied at the distance of 8 *angul* from *nabhi* and should be cut using a sharp instrument proximal the ligature, i.e. away from the place where it has been tied. The free end of the thread should be tied around the neck of the child.

CONCLUSION

Various profounders 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 *navajatahishuparicharya* 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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