



JATAHARINI: A REVIEW

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ABSTRACT

Jataharini is described in detail by Acharya Kashyapa in Revati Kalpaadhya of Kalpasthana in Kashyapa Samhita. Jataharini is a group of disease that affects the women, foetuses, neonates and children. As per Acharya Kasyapa, Revati produces various abnormalities by afflicting the woman during her various stages i.e. menstruation, pregnancy etc. Acharya Kasyapa has narrated an interesting story regarding birth of revati. Jatharini in present texts, mainly concerned with various conditions that effect a woman during her reproductive life by adversely effecting menstrual phenomenon, pregnancy and puerperium. Thus leading to abnormal ovum, embryo, fetus or even still birth.

KEYWORDS : Ayurveda, Kashyapa Samhita, Jataharini etc.**INTRODUCTION**

Jataharini is described in detail by Acharya Kashyapa in Revati Kalpaadhya of Kalpasthana in Kashyapa Samhita. Jataharini is a group of disease that affects the women, foetuses, neonates and children. The word *Jataharini* comprises of two words: *Jata* + *Harini*, *Jata* (one who is born) + *harini* (to encapture), means *jataharini* is one which kills or effects the menses, embryo, foetus, neonate and the child till 16 years of age. These are a spectrum of diseases caused by affliction of *Revati graha* in the form of *Jataharini* at various stages of women reproductive age. *Kashyapa Samhita* is the only text where *jataharini* has been described.

As per Acharya Kasyapa, Revati produces various abnormalities by afflicting the woman during her various stages i.e. menstruation, pregnancy etc. Acharya Kasyapa has narrated an interesting story regarding birth of revati. Revati assuming so many shapes called Jataharini and destroy the menstruation (pushpa hanti), destroy the body mass (vapuhanti), destroy the foetuses (garbha hanti), destroy the born child (jata hanti), destroy the being born or to-be-born child (jayamana), specially she kills those who are children of devils (ashura) and non religious persons (adharmika)^[1].

So, Jatharini in present texts, mainly concerned with various conditions that effect a woman during her reproductive life by adversely effecting menstrual phenomenon, pregnancy and puerperium. Thus leading to abnormal ovum, embryo, fetus or even still birth. Various condition results after attack of Jatharini like destroyed menstruation (Menstrual disorders, Ovulation disorders), destroyed body/pind (destroyed embryo), destroyed foetus (Miscarriage, Abortion), destroyed *Jata* (death of Newborn- Jatmatra, Sadyojata and Navajata), destroyed being born or to be born^[2].

Angry revati afflicts a menstruating, pregnant, puerperal or kutigata (staying at special hut) woman during all three periods (childhood, middle age and old age and also in beginning, mid and end of the day and night)^[3].

Acharya Kashyapa preached in details jatharini etiology (nidana), arrival or mode of seizure (aagmana), prodromal features (poorvarupa), eradication (nivartanama), and treatment (bhasjya).

Characteristics:

After contact or seizure (of an individual), the jataharini is seen by devine eyes (divya chakshu). The religious acts (dharmika karya) are said as its methods of eradication (nivriti).^[4]

Aetiology :

Acharya Kashyapa enumerated number of Jataharini etiological factors^[5], some of which are listed below:

1. Those women are at risk that do not follow religious rites (*Dharma*), cleanliness; jealous to deities and respectable persons, egoistic, is dissolute
2. Inflicts painful wounds; fearless
3. Who are fickle minded and all of sudden laughs, weeps, becomes sad or speak lie.
4. Who are voracious and give up beneficial diet and preaching.
5. Over eating, drinking, sleeping and exercise

6. Delays the work of others
7. Opposes her husband and does not love her son
8. Always speaks inauspicious words
9. Does not perform pacification etc.

Above given affect the woman directly or indirectly.

- If woman don't follow do and don'ts, then she is more susceptible to infection that lead to early abortion and still births.
- Overeating, lack of exercises by mother predisposes to increased weight gain, difficult labor, lesser placental blood supply, pre-eclampsia and GDM etc.
- Inadequate care of baby predispose baby for protein energy malnutrition, infections, delayed growth and development.
- Contaminated soil and undercooked meat may cause toxoplasmosis which is vertically transmitted to fetus.
- Sexual indulgence in pregnancy poses risk of sexually transmitted diseases like HIV infection, syphilis, gonorrhoea, chlamydia etc.

Clinical Features of Woman seized with Jataharni

Due to affliction by Jataharini, the woman gets withered and has these clinical features^[6]:- have anxious looks, doesn't attain nourishment in appropriate time, unsteadiness of psyche or decline in endurance, absence of enthusiasm, pain in abdomen, disagreeable look, start every work in opposite way & consumes opposite, commences every work in unbridled way with impudence and abnormality, not get success in money, property gets lost, calves of cow etc. do not survive, gets awfully defamed, widowhood, attacking *jataharini* causes destruction of her family.

Clinical Features of child seized with Jataharni^[7]

child cries loudly with fear, initially breast milk vitiated then the child becomes seized and suffer from fever, drowsiness, sleepiness, thirst, diarrhoea, hoarseness of voice, dryness of palate, horripilation, stomatitis, blisters in oral cavity, erysipelas, anaemia, jaundice, remained awakened, excessive cries, suffer from pain repeatedly, becomes dyspneic, coughs, sneezes and becomes cold in a moment, does not get nutrition in appropriate time etc.

Classification

On the basis of prognosis^[8], *Jataharini* is classified as - *Sadhya* (curable), *Yapya* (difficult to cure), *Asadhya* (incurable).

On the basis of mode of transmission^[9], it is divided into- *Daivi* (divine), *Manushi* (human), *Tiraschina* (animals). Manusi is subclassified into four i.e. varna, varnantara, lingini, and karuki. Tiraschina is subclassified into five i.e. sakuni, catuspadi, sarpa, matsi, vanaspati.

Clinical features of Sadhya (curable) Jataharini^[10]:

1. Sushka Revati: Absence of menses even at age 16 yrs has emaciated arms and hip. This represents primary amenorrhea. A young girl who has not yet menstruated by her sixteen years of age is having primary amenorrhea rather than delayed menarche. Various causes of primary amenorrhea hypogonadotropic hypogonadism, abnormal chromosomal pattern, developmental defect of genital tract, dysfunction of thyroid and adrenal cortex etc.
2. Katambhara: Woman who dies in her mature age without having

menstruation, is emaciated, weak & irritable.

3. Pushpaghani: Fruitless menstruation in appropriate time, has corpulent & hairy cheeks.

This may be attributed to disorders like polycystic ovarian syndrome which have following criteria oligo and /or anovulation, hyperandrogenism, polycystic ovaries.

4. Vikuta : woman having menstrual cycle abnormal in time, colour and amount, feels exhausted without any cause. This indicates irregularly irregular menstrual cycle.

5. Parisruta: Emaciated woman who has constant vaginal discharge. It denotes chronic abnormal vaginal discharges, causes may be cervical ectopy, chronic cervicitis, uterine prolapsed, chronic pelvic inflammation etc.

6. Andaghani: Abortion at blastocystic state or zygote fall repeatedly.

7. Durdhara: The woman whose embryo not having conspicuous body parts is destroyed. It may indicates abortions during first trimester.

8. Kalaratri: Whose fetus with complete body parts expelled, she survives with great difficulty. This refers to stillbirth or premature deliveries associated with death of newborn.

9. Mohini: Whose embryo either has non-attachment or is expelled after being felt. This jatharini known for the harming the women.

10. Stambhini: in this the fetus does not quiver.

11. Krosana: In whom, the fetus causes various complications to mother or various pregnancy disorders.

Clinical features of Yajya jataharini^[11]:

1. Nakini: the dreadful jataharini in which the woman always delivers a dead child is known as nakini.

2. Pisachi: in this type of jataharini, newborn of woman die immediately after birth

3. Yaksi: fatal on 2nd day after birth

4. Asuri: fatal on 3rd day after birth

5. Kali: fatal on 4th day after birth

6. Varuni: fatal on 5th day after birth

7. Sashthi: fatal on 6th day after birth

8. Bhiruka: fatal on 7th day after birth

9. Yamya: fatal on 8th day after birth

10. Matangi: fatal on 9th day after birth

11. Bhadrakali: fatal on 10th day after birth

12. Raudri: fatal on 11th day after birth

13. Vardhika: fatal on 12th day after birth

14. Chandika: fatal on 13th day after birth

15. Kapalmalini: fatal on 14th day after birth

16. Pilipicchika: fatal on 15th day after birth

Clinical features of Asadhya Jataharini^[12]:

1. Vasya: in this condition there is repeated Intrauterine death of fetus in fifth, sixth or seventh month.

2. Kulkshyakari: The woman whose sons die and daughters survive even without proper care is known to be suffering from kulkshyakari.

3. Punyajani: in dreadful punyajani jataharini, children of the afflicted woman die immediately after birth.

4. Paurusadni: the progeny of the woman afflicted with parusadni jataharini die before attaining the age of sixteen years.

5. Sandanshi: immediately after conception the child born just before this conception dies (or death of child after next conception).

6. Karkotaki: Death of one twin and another being affected by graham.

7. Indravadava: the woman whose one or both the children of twin delivery die is known as suffering from indravadava.

8. Badvamukhi: when one child of one nabhija (uniovular) twin dies first and subsequently second also dies, then it is known as badvamukhi. It means death of uniovular twins.

CONCLUSION

Jataharini is a group of disease that affects the women, foetuses, neonates and children. *Acharya Kashyapa* has not considered some divine power responsible for diseases and described all those conditions under the heading *Jataharini*. All the curable jataharini appear to be the description of menstrual abnormalities, vaginal discharges, abortions and other causes, yajya jataharinis include mainly still births and neonatal deaths, inurable jataharinis include deaths of twins and other children at various ages.

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