



Review Article

KALYANAKARAKAM – A GEM OF AYURVEDA**Patil D N^{1*}, Darshan Babu N¹, Umapati C. Baragi², Pampanna Gouda H³, Patil N J⁴**¹P.G. scholar, ²Assistant Professor, ³Associate Professor, Dept. of P.G. Studies in Samhita & Siddhanta, SDM College of Ayurveda, Udupi, Karnataka, India.⁴Assistant Professor, Dept. of Integrative Medicine, Sri Devaraj Urs Medical College, Kolar, Karnataka, India.**Article info****Article History:**

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KEYWORDS: *Kalyanakarakam, Acarya Ugraditya, Jain, Svastha, Concepts.***ABSTRACT**

Background: The origin of *Ayurveda* is lost in mysteries of time; since the earliest human civilization, man has sought ways to heal himself. Human civilization progressed, bringing in sophisticated thought & research behind medicine. It is believed that a system of medicine was prevalent in India in pre *Vedic* times. The *Vedas* are the earliest written records of the wisdom & insights of Indian seekers & scholars. Medicine is an ever changing science. Literary research is must in today's perspective to get the hidden & unexplored knowledge. On this regard many *Acharya's* contributed to ancient science i.e. Ayurveda. Jain seers have written several texts in Sanskrit on Ayurveda they are similar in content & finding to *Vedic* text. One among them is *Kalyanakarakam*, was composed by *Acarya Ugraditya*, a Jain monk who is believed to have lived in the 9th century of the Common Era. This text comprises of 667 Sanskrit hemistich divided into 25 chapters and one special section on predicting death. The chapters cover all aspects of Ayurveda with great depth and thoroughness. **Aims & Objective:** 1) To compile the literature bearing *Svastha Rakshana* i.e. preventive aspects in the form of *Dinacharya* (daily regimen), *Rutu-charya* (seasonal regimen) etc. & some other concepts like knowledge about *Prakruti* (nature) *Desha* (region), *Kala* (time), important anatomical structures, and regimens for pregnant women etc. **Materials & Methods:** Study aims to review the preventive aspects which are mentioned in *Kalyanakarakam*. **Conclusion:** Inculcating all the concepts which elucidates the concept of prevention is much essential in today's perspective.

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Kalyanakarakam was written by *Ugradityacharya*, his Guru was *Shri Nandiacharya*. In the book it is narrated that *Kalyanakarakam* book was written in *Kalinga Desha*. His time period according to historians is 8-9th AD.

Presently available book was printed in *Kalyana Pawar* Printing press, Solapur in 1940 & edited by *Vardhaman Parshwanath Shastri*. The book with its deeply insightful suggestions for cures given in Sanskrit verse form and then explained in simple Hindi is highly useful for all those who pursue holistic wellbeing and can read Hindi comfortably. Presently this book can be borrowed from online site (www.navelgazing.net) which is of Hindi version & also available in Kapali geocosmic research foundation.

Grantha Uddesha (aim)

The aim of this *Grantha* (treatise) was not written to show love or affection to the people but to vanish *Karmas* as per *Jaina Siddhanta*. *Jain* people believed that diseases occur due to sinful acts and so they paid greater attention to rituals to prevent diseases.

Kalyanakarakam contains 25 chapters and last 2 chapters are considered under *Parishishta Prakarana*.

From 21st to 25th chapter it has been divided into *Uttara-tantra* where *Kshara*, *Agni*, *Jalouka*, *Sneha*, *Swedhadi* etc. *Shodhana* procedures are explained.

Table 1: Showing the contents of treatise

Chapter number	Contents of the chapter
1	Description about <i>Ayurveda Shastra</i> , meaning of <i>Ayurveda</i> , description about <i>Chikitsa</i> , <i>Vaidya Lakshana</i> & <i>Arishta</i> .
2	Concept of <i>Swasthavritta</i> has been enumerated
3	Enumerates the basic concepts of <i>Shareera Rachana</i> like description of <i>Asthi</i> , <i>Majja</i> , <i>Marma</i> etc. <i>Prakriti</i> & its types. Explanation of <i>Aushada</i> and <i>Vatadi Dosha</i> with its normal physiological actions has been enumerated.
4	Concept of <i>Rutucharya</i> has been enumerated and some description of different <i>Aahara Vargas</i> .
5	Contains explanation of <i>Drava Dravyas</i> .
6	Concept of <i>Dincharaya</i> , <i>Ratricharya</i> , <i>Vrishya</i> and <i>Rasayana</i> .
7	Concepts of <i>Atma</i> , cause of <i>Roga-utpatti</i> and importance of <i>Chikitsa chatuspada</i> and different types of examination.
8	Dedicated to <i>Vataroga</i>
9	Explanation of <i>Pitta Roga</i>
10	Explanation of <i>Kapha Roga</i>
11	Explanation of <i>Maha-amaya</i>
12	<i>Vataroga chikitsa</i>
13	<i>Sharkara</i> and <i>Bhagandhara</i>
14	<i>Upadamsha</i> , <i>Shuka Dosha</i> , <i>Shleepada</i> , <i>Kshudra Roga</i>
15	<i>Urdhwa Jatrugatavikaras</i>
16	<i>Shvasa</i> , <i>Kasa</i> , <i>Trishna</i> , <i>Chardi</i> , <i>Aruchi</i> , <i>Swarabheda</i> , <i>Udavarta</i> , <i>Hikka</i> , <i>Pratishyaya</i>
17	<i>Hridroga</i> , <i>Krimi</i> , <i>Ajeerna</i> , <i>Mutravikaras</i> , <i>Yoniroga</i> , <i>Gulma</i> , <i>Pandu</i> , <i>Murcha</i> , <i>Unmada</i> and <i>Apasmara</i>
18	<i>Rajyakshma</i> , <i>Masurika</i> , <i>Graha</i>
19	<i>Visha roga</i>
20	Different entities like <i>Bhojana</i> , <i>Aushada-kala</i> , <i>Arishta</i> and explanation of <i>Marma</i> can be noted.
21	Deals with <i>Kshara</i> , <i>Agni</i> , <i>Jalouka</i> , and <i>Chaturvidha Karma</i> .
22	Explanation of <i>Snehana</i> , <i>Swedana</i> , <i>Vamana</i> , <i>Virechana</i> , <i>Basti</i>
23	Explanation of <i>Uttara Basti</i> , <i>Dhumapana</i> , <i>Kavala</i> , <i>Gandusha</i> , <i>Nasya</i> and explanation of <i>Vrana Shotha</i> and different formulations for <i>Kesha Vikara</i> .
24	Whole chapter is dedicated to <i>Rasa Shastra</i> .
25	Different formulations using <i>Haritaki</i> , <i>Triphala</i> , <i>Shilajatu</i> etc. were explained.
Miscellaneous	Parishitha Prakarana <i>Arishta Vijnana</i> has been explained. <i>Hita Ahita</i> has been explained.

Swaasthya**Types of Swaasthya¹**

Swaasthya is classified into 2 types

1. *Parmarthika Swaasthya*
2. *Vyavahara Swaasthya*

Parmartha Swaasthya Lakshana

Swaasthya produced by clarity of *Atma* i.e. without any *Karma*, which is very minute and superior and which is essential to all knowledgeable person and his *Ati-indriya* (i.e. mind) devoting the *Mokshasukha* which is considered to be *Paramartha Swaasthya*.

Vyavahara Swaasthya

A person whose *Agni* and *Dhatus* are in *Samya-avastha*, a person who is not having any *Vata-vikaras*, whose *Atma*, *Indriyas* and *Mana* are *Prasanna* (pleasant), is considered to be *Vyavharika Swaasthya*.

Samya Lakshana

A person who is interested to take food and food will digest easily, and also who is having proper *Bala*, these are the *Samya Lakshanas*. *Hita Mita Aahara sevana*, *Ruchipradha* (tasty) these all are the ways for *Moksha*. *Dharma*, *Artha*, *Kama*, *Moksha Prapti* will occur due to *Bala*.

Swaasthya Lakshana

A person who is free from diseases and who is healthy, who adopts a healthy lifestyle are considered as *Swaasthya*.

Avastha vichara

Ayu is divided into 4 types

1. *Sishu* (childhood age)
2. *Yauvana dasha* (Young age)
3. *Madhyama dasha* (Middle age)
4. *Vridhdha dasha* (Old age)

In *Kaliyuga* life span is termed to be 100 yrs. A person *Ayu* goes on changes from *Shishu* to *Vridhdha*, likewise his *Asthi*, *Virya*, *Buddhi*, *Indriya* etc. also gets changes accordingly.

Bhojana vichara in Avasthantara (stages)

After the birth newly born infant, depends only on mother's milk i.e. breast milk. After some period of time child starts consuming milk and rice. In next stage child takes only solid food articles. Likewise there are 3 stages of intake of food in *Shishu Avastha*.

Concept of Dinacharya²

Dantadhavana vidhi

Dantadhavana should be done with the *Dravyas* like *Nimba*, *Karanja*, *Arjuna* etc. It relieves the *Vata* and *Pitta*.

Benefits- *Vak-spastata* (clarity in speech), it eradicates the *Mukha-rogas* (diseases of oral cavity).

Ayogya Purusha (unsuitable persons) for Danthadhavana

Kshaya, *Unmada*, *Murcha*, *Kasa*, *Shwasa*, *Chardi*, *Hikka*, *Kshata-ksheena* these are the *Ayogya* persons for *Danthadhavana*.

Qualities of Taila abhyanga (Massage)

Applying oil to head makes *Indriya Prasannata* (pleasantness in sensory organs), hairs become soft; eradicates the skin and scalp diseases.

Qualities of Ghrita abhyanga

It alleviates the *Vata* and *Kapha*, eradicates the *Raktapitta*. It alleviates *Daha* (burning sensation) and normalizes the functions of *Twak*. It improves complexion.

Ayogya vyakti for Abhyanga

Murchita, *Ajeerna* (indigestion), *Pipasa* (thirst), *Bhaya* (fear), *Atikrisha* (too lean), *Jwara* (fever), *Daha* (burning sensation) etc. symptoms and pregnant ladies are the contraindications for *Abhyanga*.

Vyayama guna: (Qualities of Exercise)

A person has to practice daily *Vyayama*. It improves the digestive power, it alleviates diseases of body. And also it gives *Aroygya*, *Pusti*, *Ayu* and *Youvanavsatha*. It eradicates the *Sthulatha* of the body, proper *Nidra*, *Alasya* should be removed and person feels fresh and happy.

Ayogya vyakti for vyayama

Raktapitta, *Kasa*, *Hikka*, *Kshuth*, *Jwara*, who is *Ksheena* due to *Atimaithuna*, *Balaka* (child), *Vridhdha* (old person) and also in *Grishma rutu*.

Udvardana guna

In diseases like *Kapha Meda Vikaras*, *Twak rogas*, *Vata Vikaras*, *Raktapitta*, *Sthoulya*, *Udvardana* must be done.

Specific qualities of Udvardana

The *Udvardana* can be done with *Godhuma pisti*, *Aushadha Churna* it gives stability to the body, *Twak Varna Prasadana* and it eradicates the *Medoroga*, *Granthi Roga* and *Vataroga*.

Qualities of Snana

The person becomes healthy, long life span, it cleanses the body, *Doshas* attains normal state, increases *Agni*, eradicates *Alasya*, *Nidra* and it calms down the mind.

Ayogya vyakti for Snana (Unsuitable person)

Chardi, *Karna-shoola*, *Ajeerna*, *Akshiroga*, *Pinasa*, *Atisara*, *Jwara* in this condition *Snana* shouldn't be done.

Qualities of Tambula sevana

It gives happiness, pleasant smell & it calms down the mind. It improves the *Twak Varna*. It secretes more saliva in the mouth, voice becomes sweet and it eradicates the *Mukharogas*. After *Bhojana tambula sevana* must be done.

Ayogya vyakti for Tambula Sevana

Raktapitta, *Jwara*, *Kshaya-roga*, *Krishna*, *Atisara*, *Kshudha*, *Trishna*, *Unmada*, *Mutrakricchra*, after intake of milk, wine all these persons should not eat *Tambula*.

Padatra-dharana and Pada-abhyanga

A person always has to wear footwear's, it gives *Aroygya* and *Mruduta* to body. *Abhyanga* to the sole with the oil, reduces burning sensation of the sole & it improves vision, keeps eyes cool and bestows proper sleep.

Ratricharya³ (Regimen to be followed in night)

Time for sexual intercourse

In *Sheeta Rutu* a person can do *Nitya* (daily) *Maithuna* (sexual intercourse) and in *Ushnakala* once in 6 days, once in 8 days, or once in week.

Ayogya vyakti for Maithuna

Kshut, *Trishna*, *Malamutravegadharana* (withholds urine etc.), who is tired, who walked for long distance, who is not having strength, *Shukraksheena* condition, *Jwara* and early morning time.

Yogya vyakti for incessant Maithuna

Who is healthy, young, desire of sexual intercourse these persons are fit for daily *Maithuna* and also those who are taking *Vrishya* drugs routinely.

Qualities of Bramhacharya (Celibacy)

A person who is interested in the *Stree* (women), a person who is not having wrinkles in skin, who is having good lustre of skin, prolonged life span, whose vision is good and physically strong these are the qualities of *Bramhacharya*.

Ayogya Stree

The lady who is cruel, low cast, contaminated yoni, constricted vaginal passage, menstruating women, old aged lady, *Raja-patni* (queen).

Ayogya time

Evening time, morning time, *Ashtami*, *Chaturdashi* during these days sexual intercourse is contraindicated.

Procedure to follow after Maithuna

Swadu, *Snigdha* food items, milk and milk products, *Ikshu rasa*, *Sharkara* & cold beverages should be consumed.

Necessity of sleep

Who sleeps properly in night that person will stay happily, who wants to be happy in life they should sleep in night time. If sleep is not proper it aggravates the *Vata dosha* and manifests disease pertaining to *Vata*. But sleeping during both the time i.e. day as well as night is contraindicated.

Day sleep

A person who is travelled from long distance, tired, thirsty, who is suffering from *Vata vyadhis*, *Atisara* (diarrhoea), alcoholic and who was awake at night in these conditions, it is advised to take sleep during day time.

Desha⁴

Desha are classified into 3 types.

Jangala desha, *Anupa desha*, and *Sadharana desha*

1. Jangala desha (Dry forest land)

It has little amount of hay, trees like *Sarja*, *Arjuna*, *Palasha*, *Asana*, *Shaka*, *Shakhina*. It has deep forests, the mud or soil is black, white or red in colour. Animals like *Mruga*, *Shardula*, camel, sheep, goat, horse, cow etc. were found. The *Dhanyas* like *Mudga*, *Chanaka*, *Priyangu*, *Kodrava* etc. grown. Finding ponds are also difficult if found also it's difficult to get water. Persons pertaining to this land are *Krusha*, *Ruksha*, *Kathina Sharira*. The people inhabiting this type of land are dominated by *Vayu* and peoples are also prominently suffering from *Vatarogas*.

2. Anupa desha (Marshy lands)

In *Anupa desha* there will be cold water, land is also filled with mud. The *Truna* (grass), trees, creepers, bushes always possess green colour. It has trees like *Vata*, *Vikirna*, *Parijataka*, *Ashoka*, *Kankola*, *Lavanga*, *Vilasjati* etc. and deep forests always have green trees and there will be always greenery in many parts. It has mountains and covered with beautiful creepers. It is surrounded with thick forest and always cold wind blows. The ponds are having beautiful flowers like *Padma*, *Neela-kamala*, green creepers etc. The rivers are always filled with water.

The *Dhanyas* like *Masha*, *Ikshu* etc. are available widely. The fruits like *Amra*, *Panasa*, *Kharjura rasa*, *Narikela*, *Guda* etc. were extensively grown and by using these people are making tasty food items. The persons are *Sthoola Sharira* and *Sukumara*, and fair in colour. The land is predominant with *Kapha rogas* and *Kapha dosha*.

3. Sadharana desha (Normal land)

In this type of *Desha* the environment conditions will be in moderate in nature. The soil colour will be neither red nor too much of white & won't be too much of dry nor moist. Likewise there won't be too much of cold & hot, breeze & rain, mountains and forest, water, wicked and cruel animals. There will be presence of noble persons. As all are moderate including season etc. so there won't be any fluctuation in *Doshas* & *Agni*. Because of these reasons, in this *Desha* people will remain healthy.

Kala⁵

Kala is most essential thing to all living creatures. It can't be changed or can't be traversed. It is supreme and it is different from other *Dravyas*. It is present in both *Loka* and *Akasha*. It has movement, minuscule and having inseparable relation. But *Kala* is a reason for changes in other *Dravyas*.

Kala is considered to be as *Gochara* (existent) and also *Anumana* (inference) *vishaya*.

Kala is classified into 2 types

1. *Parmartha kala*
2. *Vyavahara kala*

Parmartha kala is *Amurta* and it has qualities like *Sparsha*, *Rasa*, *Gandha*, and *Varna*. It is not *Indriya Gochara* it can be known or *Jnana* can be perceivable only through *Atindriya*.

The *Kala* which is start from *Suryodaya* like year, months, hours and minutes is called as *Vyavharika kala*.

Muhurtha parimana (Knowledge of time)

2 *Nadis* considered as 1 *Muhurtha*, 30 *Muhurtha* is considered as 1 day, 15 days equals to 1 *Paksha*, *Paksha* divided into *Shukla Paksha* and *Krishana Paksha*. 2 *Paksha* is considered as 1 month. These months divided into *Chaitra*, *Vaishakaha* etc. again month's differentiated into 6 *Rutus*. 3 *Rutus* are considered as one *Ayana* i.e. *Dakshinayana* and *Uttarayana* and combination of these 2 *Ayanas* makes 1 year.

Rutu vibhaga

First *Rutu* is *Vasanta*, it is also told as *Madhu Rutu*. *Madhu* means flowering and fruiting season. Time period of this *Rutu* is *Chaitra* and *Vaishakha*.

Second *Rutu* is *Grishma*, time period is *Jeshta* and *Ashadha*. Third is *Varsha Rutu*, time period is *Shravana-Bhadrapada*, *Ashwini* *Karthika* makes

Sharadrutu, Magha, Phalguna - Shishira Rutu, Margashirsha, Pousha- Hemantha.

Prati-dina Rutu Vibhaga (Categorization of Rutu (season) in day)

In early morning the Kala is of Vasantha Rutu. In afternoon Grishma, in evening Pravrut Rutu in beginning of night i.e. Adya Bhaga of the Kala like rainy season, in mid of the night Sharad kala in early morning at 4 am Hemantha Rutukala. Like this 6 Rutus are present in a day in the form of Gatirupa.

Table 2: Showing the Sanchya prakopa avastha of Doshas

Rutu (season)	Vata	Pitta	Kapha
Hemantha			Sanchaya
Vasantha			Prakopa
Grishma	Sanchaya		
Pravruta	Prakopa		
Varsha		Sanchaya	
Sharad		Prakopa	

Treatment protocols during Prakopa Avasta of Doshas for Vata- Basti, Pitta- Virechana, Kapha- Vamana this Shodhana karma should be done otherwise it may tends to produce diseases.

In Sharad, Hemanth Rutu Amla, Lavana and Madhura Rasas are predominant. The Dosha Samshodhana has to be done in the Rutu according to Prakopa avastha of Dosha. Because of this for Vata in Shrivana, Pitta in Margashirsha, Kapha in Chaitra, Shodhana must be done.

Vyadhijanana karana (Cause for disease manifestation)

The cause for disease may be from single Dosha or by combination of 2 or 3 and may be combination of Rakta or due to 4 Doshas, disease gets manifested.

These Prakopita Doshas does Srotovaigunya and localize in any one organ or any body part and there by disease gets manifested. E.g. If the Prakopita Doshas get accumulated or takes Sthana Samshraya in Udara then it produces the diseases like Gulma, Atisara, Agnimandya, Anaha, Visuchika etc., if it gets accumulated in Vasti it produces the diseases like Prameha, Mutrakrichra, Mutraghata, Ashmari etc. After accumulation of Doshas, Lakshanas gets manifested. These are classified as Vataja Jwara, Pittaja jwara, Pittatisara, Kaphatisara etc. The Sanchaya, Prakopa, Prasara, Sthansamshraya, Vyakta, Bheda these stages of the Doshas can be identified by proper Bala (strength), Abala (weakness) of patient.

Prasara

A lake with full of water if, over flows then destroys the walls on either side which is built alongside of the lake and it comes out and spreads all over. Likewise in the body if the Doshas gets Prakopa then it leaves their own place and gets accumulated or

spreads all over the body in this Avastha. It is classified into 15 types- Vata, Pitta, Kapha, Vatapitta, Vatakapha, Kaphapitta, Vatapittakapha with Rakta, Vatarakta, Kapharakta, Pittarakta, Vatapittarakta, Vata-kapharakta, Kaphapittarakta, Vatapittakapharakta.

The Prakopita Doshas gets accumulated in Shariravyaya, this Avastha is called Anonyashraya or Sthanasamshraya. This stage is the marker of Purvarupa which is said to be Vyakta then Bheda avasta.

A Vaidya who gets complete knowledge about Sanchaya, Prakopa, Sthanasamshraya, Vyakta, Bheda that Vaidya is known as Uttama Bhishak. For this Sanchaya etc. stages Chikitsas like Shodhana, Langhana, Pachana, Shamana etc. should be done. An intelligent physician should do Chikitsa in Sanchaya Avastha only, by which disease gets subsided, if not treated in Sanchaya stage means disease may turn into complications

There are 2 types Sanchaya-

1. Rutu swabahva
2. Swakarana

If the diseases will manifest due to Swakarana (specific reason) then only physician should plan treatment, otherwise, if it manifests due to Rutu swabahava i.e. due to season then there is no necessity of treatment. Before manifestation of the disease according to Kala the persons have to follow Aahara Vihara Anna-pana etc. according to that particular season. In Sanchita Dosha Avasta the disease should be treated with Shamana Aushadhi's. If Bhishak fails to treat the Vyadhi in Sanchaya avasatha then it gets Prakopa and moves into Prasara-avastha, in this condition Shodhana treatment should be given.

Hita in Rutu's

Vasanta Rutu

In Vasanta Rutu food should be predominant with Rasas bearing Ruksha, Kshara, & taste like Kashaya, Tikta Katu. The drinking water should be from deep well or boiled and cooled water must be used. In this Rutu, Nasya and Vamana Karma can be done.

Grishma Rutu and Varsha Rutu

In Grishma kala milk, Ghritayukta bhojana should be taken. Guda (Jaggery), Ikshu (sugar cane) must be used. Drinking water should be from well.

In Varsha Rutu Katu, Tikta, Kashaya Rasayukta food should be taken, milk and milk products should be used and drinking water should be hot.

Sharad Rutu

In Sharad rutu Ghrita mixed with Sharkara should be taken with Kashaya Rasa Dravyas.

Hemantha Rutu

In Hemantha rutu Katu, Tikta, Sheeta, Kashaya, Ksharayukta aahara, Ghrita, Taila, Amla, Madhura,

Dravyas should be consumed. In this *Rutu* all types of *Jala* can be used.

Shishira rutu

Amla, *Ksheera*, *Kashaya*, *Tikta*, *Lavana* and *Ushna* (hot) *Padarthas* (articles) should be consumed. Lake water should be used for drinking purpose.

Concept of Agni⁶

Due to aggravation of *Vatadi Dosha's* in the body leading to *Vishamagni*, *Tikshnagni* & *Mandagni*. In short it is explained as *Vishamagni* is resultant of *Vata Prakopa*, *Tikshnaagni* by *Pitta Prakopa* & *Mandagni* by *Kapha Prakopa*.

Agni which is deranged by *Vatadi dosha's* should be treated with *Basti karma*, *Virechana*, *Yyogya Vamana* administered in order. *Samagni* is maintained by *Trikala Yogya Basti*, *Virechana* & *Vamana* which is performed regularly & having food by giving due importance to particular season.

Time of Aahara⁷

When the stool, urine & *Apana vayu* excreted properly, feeling lightness in the body & sense organs, calmness in mind & speech, feeling hungry too much were the features said to be proper timing to consume food.

Bhojana krama

The place should be clean, proper and soft. First one should consume *Snigdha* & *Madhura* type of food. In the middle, one should eat *Lavana* & *Amla*, there after one should consume other *Rasa's*.

Other factors like *Satmya*, *Bala*, proper chair & sitting posture, clean area, constant mind, food which is warm (not too hot nor cold) with liquids & according to season one should consume food.

Bhojana & Anupana

Food preparation which is cooked with lentils (dal) if that food is consumed then, *Souvira* should be taken as *Anupana*.

Food which is prepared with *Odana* (rice), then *Takra* (butter milk) should be consumed as *Anupana*. If food is processed with *Sneha dravya* (unctuous), then hot water should be consumed. If food preparation prepared out of *Pisti* (flour), then cold water should be consumed.

Benefits of Anupana

If the water consumed before the intake of food then it makes body lean, if consumed in between the food, it makes body neither too lean nor stout, if consumed at last, makes stout. So one should give utmost importance to the term *Anupana*, if not it acts as one of the aetiological factor for the manifestation of the diseases.

Other references⁸

In general, after the food consumption drinking hot water is beneficial or consuming *Souvira*, *Amla*, *Takra* with salt also beneficial.

If the fruit is having predominant astringent taste & vegetable part used is *Kanda* (stem), always *Madhura* (sweet) *rasa* should be consumed.

If food is completely *Madhura*, then *Katu dravya* should be used as *Anupana*. If food article is *Amla* then *Lavana rasa* should be consumed as *Anupana*, if foods possess *Katu rasa* (pungent) then *Tikta rasa* (bitter) or *Kashaya* (astringent) *rasa* used as *Anupana* & *Ksheera* acts as best *Anupana* for all food stuffs.

Bhojana paschat karma

After consuming the food, one should wash the hands, then with the wet hands one should touch the eyes, it acts as good for eyes (wholesome) & also, it increases *Tejas* & removes different diseases related to eyes. Thereafter should touch the face, by this it removes different disorders like *Vyanga*, *Tilakalaka* etc.

Then onwards one should consume *Tambula* (pan), *Dhooma* (to decrease aggravated *Kapha*), should sit comfortably, should walk for 100 steps & sleep in right lateral posture.

Usage of cold & hot foods

A person suffering from *Daha*, *Trishna*, *Ushna*, *Mada*, *Madya*, *Raktapitta*, *Streevyasana* (indulging in copulation), *Murccha* (giddiness) then, he should be administered with *Sheetala* (cold) *bhojana*. One who drunk ghee, one who had purgation, suffering from *Vata* or *Kaphaja* disorder & *Mala* having *Kledata*, then he should be administered with *Ushna Bhojana*.

Usage of Snigdha & Ruksha bhojana

One who is suffering from *Vatavyadhi*, his body is *Ruksha*, indulges in excessive copulation, who does excess work is administered with excess of eatables and drinkable foods & who is having excess *Kapha*, distended abdomen, *Prameha Rogi*, *Medo-Vridhhi* is administered with *Ruksha* foods.

Drava, Shushka, Eka (one time) & Dvikala bhojana (two times)

Person who is suffering from excessive thirst, dryness of mouth, whose body is *Shushka* (dry), *Durbala* (weak), he is administered with *Drava padartha*. One who is suffering from *Prameha*, *Mahodara*, *Akshiroga*, *Kukshiroga*, *Kshata*, *Udgara Bahulya* (burp) administered with dry foods.

One who is having *Mandagni* to increase *Agni*, one time *Laghu Bhojana* (light food) should be given & to maintain *Samagni* twice in a day *Bhojana* (food) should be given.

One who dislikes *Aushadha* (medicine), he is administered with *Aushadha siddha bhojana*.

One who is suffering from *Mandagni*, quantity of food should be reduced.

To do *Shamana* of *Doshas*, foods according to particular season should be prescribed termed to be *Dosha shamana bhojana*.

For healthy or *Svastha Purusha*, to maintain normalcy, increase *Bala*, *Pusti*, *Vrushya*, *Sama sarvarasa aahara* should be prescribed, all these are told by *Bhagavan Jinendra*.

Likewise *Acharya* quoted 12 type of *Aahara* i.e. *Sheetha*, *Ushna*, *Snigdha*, *Ruksha*, *Drava*, *Shushka*, *Eka-kala*, *Dvi-kala*, *Aushadha yukta*, *Matrahina*, *Dosha Shamana* & *Vrishya bhojana*.

Concept of *Prakruti*⁹

At the time of conglomeration of *Rakta* (ovum) & *Retas* (sperm) there forms the *Jeeva*. In that time, irrespective of any *Dosha's* which is in highest degree, like may be increase in *Pitta* or *Kapha* (quantitatively) that makes the respective predominant *Dosha*.

Vata Prakruti

Person who possess *Vata prakruti* doesn't like *Sheetha*, will have predominant *Sira*, awakens at night, talks irrelevantly, having bad lucks, likes robbery, wicked, devoid of noble characters, having dryness & with less hair, always biting nails, always suffering from disorders, walks fast, doesn't have friends, always singing, will take help but won't help, lean, won't have feelings, cracked heels, less courage, fickle minded, low intelligence & he dreams as if he walk on edge of mountain or walks on sky.

Pitta Prakruti

Person possessing *Pitta Prakruti* will have anger, intelligence, sweats lot, having pita *Sira* (veins), pleasant, lips & palate having *Tamra* (coppery) *Varna*, clever, coverage, compassion, talkative, poet, orator, teacher, intelligent in architect, brave, truthful, good complexion, good *Sattva*, body possessing yellowish, deep red color, body possessing hotness, his hands & legs simulates like red lotus gets early ageing, early baldness, wealthy, always desirous of eating, dreams he sees wearing golden ornaments, garland prepared out of *Gunja*, *Laksha rasa*, *Mamsa Varga*, meteorites, lightening, heap of fire brands, trees bearing red flowers like *Kimshuka*, *Karnikara* also seen.

Kapha Prakruti

Person possessing *Kapha Prakruti* will have high intelligent, stout, pleasant, complexion like *Darbha*, *Ankura*, thankful, fond of enemies, rich, brave, voice like lion, friendly, calm, likes sweet, good thoughts, clever, strong can withstand happy & unhappy, hot & cold, no addictions, good orientor, slow in activities, beautiful body & eyes & in dreams he sees bird like *Hamsa*, flowers like *Padma*, *Utpala*, ponds & rivers.

*Rutumati Stree Niyama*¹⁰

During menstruation she should not do *Himsa* or *Papa-karma* and she should not talk for three days, she should not allowed to wear flowers, jewellerys, perfumes etc. she should eat food with the help of *Anjali* (hands) or in *Sharava* (mud pot) and in night she should sleep on the mat prepared from *Darbha*.

Garbhadhana krama

On 4th day she should take head bath and wear clean clothes, jewellery, perfumes etc. she have to eat food which are sweet in taste, oily and tasty & *Purusha* also take food which contains more *Ghrita*, Milk, Sugar and *Vajikarana* drugs. If a couple having desire of child then on that day *Maithuna* should be done. After *Maithuna* if a lady wants a male baby she should lie down on right side for one *Muhurtha* and if she wants female baby she should lie down on left side for one *Muhurtha*.

Ghrihitagarbha Dosha in Rutukala

Unknowingly if *Stree* and *Purusha* do *Maithuna* on first day of menstruation then the foetus will die inside the uterus. If on second day, then within 10 days of birth foetus will die; on third day foetus will die immediately after birth. If a baby alive then that will be having deformities or anomalies like speech difficulty, dumb and duff or very cruel in nature. For these reasons the *Garbhadhana* should be done on fourth day of menstruation.

Garbha-Utpatti krama (Embryological order)

On 4th day of menstruation if *Maithuna* done then the *Virya* of *Purusha* goes inside the uterus and it combines with the *Rakta* then if the all factors are correct for *Garbhadharana* then *Garbhadhana* occurs and *Anantha*, *Chaitnyaatma* will enters into that *Garbha*.

Formation of *Garbha* in successive months¹¹

After conception, on the 10th day it forms like *Kalala* then in 10 days it becomes stable. After one month it is like *Budabudatagnata* and hard like *Vajra*. Its nourishment depends on *karma*; on 5th month the muscles are formed. In 6th month organs and 7th Skin, Nails, Roma will form. In 8th month and 9th month *Garbha* gets manifested fully and takes birth.

Poshanavidhi of Garbhashta balaka (Intra-uterine foetus):

Garbhashaya is present in between *Amashaya*, *Pakwashaya*, and *Malashaya*. Daily whatever food mother is consuming, it converts into *Pitta* and *Kaphaadhika rasa* and it is devoid from bad smell; this formed *Rasa* baby will consume from all sides of the body. By this *Rasa* the baby will be get nourishment up to 7th month. After 7th month from umbilicus region cord will form like *Kamalanala* it attached with mothers heart and from 7th month onwards the baby will get nourishment from this cord. After this foetus

takes birth happily but also sometimes he may die or he takes *Prana* of mother also.

Utupatti of Stree, Purusha and Napumsaka

When the *Aartava* is *Shuddha* and it combines with *Shudha shukra* then the formation of foetus will be a female child; if the semen or *Virya* is more *Shuddha* then the foetus will be male child. And if the both *Shukra* and *Artava* are equal in quantity then the foetus will be *Napumsaka* but it is because of the *Purva-janma-krita karma* (past deeds). The sex determination depends upon the *Karma* of the person.

Garbhini charya¹²

In first and 2nd month of pregnancy *Madhura* and *Sheeta Padarthas* should be given. Fruits, milk, vegetables cereals and butter with rice should be included in her diet.

3rd month - cow's milk with rice

4th month - curd rice

5th month - cow's milk with rice

6th month - curd rice

7th month - In this month hair grows, so milk with rice should be given & also *Yasthimadhu*, *Kamalapushpa*, *Khadali*, *Jambu*, *Kadmbavriksha* bark, *Nimba* from all these drugs make *Kashaya* adding with curd, milk and ghee prepare *Paka* then it should be given to *Garbhini*.

8th - In this month *Astahpana Basti* should be given by using *Bala Taila* mixed with ghee, curd and milk likewise; in 8th month medicaments processed with *Madhura Dravyas* oil giving *Asthpana* and *Anuvasana* is much beneficial. *Asthpana basti* followed by *Anuvasana basti* should be given with the same oil *Uttara basti* can be given which is very beneficial to *Garbhini*.

9th - In this month to pacify the *Doshas*, physician should plan *Aahara* and *Aushadha* till this month, which will be beneficial to have *Sukha prasava*.

Some important references related to *Rachana shareera*:

Table 3: Showing the *Shareera Sankhya*¹³

S. No.	Part Names	Numbers
1	<i>Asthi</i>	300
2	<i>Sandhi</i>	300
3	<i>Snayu</i>	900
4	<i>Sira</i>	700
5	<i>Mamsa peshi</i>	500
6	<i>Dhamani</i>	24
7	<i>Kandara</i>	16
8	<i>Kurcha</i>	06
9	<i>Mamsa rajju</i>	02
10	<i>Tvacha</i>	07
11	<i>Srotas</i>	08
12	<i>Yakrit</i>	01
13	<i>Pliha</i>	01
14	<i>Amashaya & Pakwashaya</i>	Each 01
15	<i>Sthula-antra panthi</i>	16

16	<i>Marma</i>	107
17	<i>Dvara (opening)</i>	09
18	<i>Doshas</i>	03
19	<i>Danta panti</i>	32
20	<i>Nakha</i>	20
21	<i>Medha, Shukra & Mastulunga</i>	Each 01 <i>Anjali</i>
22	<i>Vasa</i>	3 <i>Anjali</i>
23	<i>Pittha & Kapha</i>	Each 1 <i>Prasruti</i>
24	<i>Raktha</i>	½ <i>Adhaka pramana</i>
25	<i>Mutra</i>	1 <i>Prastha</i>
26	<i>Varcha</i>	½ <i>Adhaka</i>
27	<i>Vayu</i>	5 types

Sthula, Ksheena & Madhyama Sharira¹⁴

In *Sthula* persons *Virechana* administered with different formulations, with medicine qualities like *Ruksha*, *Kashaya*, *Tikta* etc. & with same qualities food should be cooked.

If person is *Krishna*, then he should be administered with milk & liquid portions. *Nasya*, *Avaleha*, *Kavala* etc. according to *Agni* different procedures were administered.

If person is having *Madhya Shareera*, he should be administered with *Vamana* in *Vasanta rutu*, *Basti karma* in *Varsha rutu* & *Virechana* in *Sharad rutu*, by this his health can be maintained.

Importance of Kalyanakarakam

As *Ugradityacharya* was a person from *Jaina sampradaya* uplifted the *Ahimsa Vada*, wherein we won't find any medicaments including regimens were not explained using animal products like meat etc.

Antima-kathana

This is the heading found in each chapters of *Kalyanakarakam*, where authors explained the importance of this book like big waves prevailing from sea & serves as a bridge between *Ihaloka* & *Paraloka*. This is just as drop coming from an ocean of knowledge from *Shri.Jinendra*. It is an only treatise shows a way for wholesomeness. So book has been named to be *Kalyanakarakam*.

DISCUSSION

Kalyanakarakam as the name itself suggests it bestows the good thing, explained many components furnishing the aim of *Ayurveda*. *Swasthya* or the concept of *Swasthavruttha* termed to be the best preventive moral from ancient science has been explained in detail. The term *Swasthya* is divided into two types i.e. *Paramarthika* & *Vyavahara Swasthya* both were devoted into internal & external clarity. The word *Ayu* is also differentiated into four types like *Shishu*, *Yauvana* etc. representing age factor with changes timely. Though explanation of *Dinacharya* found in many treatises but *Ugradityacharya* has conglomerated many components and explained

precisely. Explanation of *Desha* also carries some peculiar things like in *Jangala-desha* explanation of *Mudga*, *Chanaka* etc. were found & in *Anupa desha* *Masha*, *Ikshu* etc. narrated which is true also by considering the soil type and environment. Kala is also been differentiated into two types i.e. *Paramartha* & *Vyavahara kala* and also its importance, features, wholesome foods, *Vyadhi kriyakala* were explained. Importance of *Agni*, *Aahara*, *Bhojana krama*, its *Anupana*, Do's after food & its importance were explained. After getting knowledge of all these factors it's very much important to know the importance of individual *Prakruti*, numbering of structures and quantity of *Dhatus* were enumerated. *Acharya* also contributed to the field of *Prasuti tantra*, with unique concepts like *Rutumati* features, features of pregnant lady & regimens to follow were beautifully architected.

CONCLUSION

Ayurveda the ocean of knowledge has many unexplored manuscripts & books are there in various traditions, one among them is *Kalyanakarakam* which have furnished all the basic concepts of *Ayurveda*. Each & every concept of *Ayurveda* were precisely explained & made easy to understand in proper way. So one should inculcate all these aspects of this book & proves to be worth in present day practise.

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