KALYANAKARAKAM- A UNIQUE COMPREHENDIUM OF JAINA TO AYURVEDA

DarshanBabu N1, Dhanashree Patil2, Patil N J3, Pampanna Gouda H4

1 Final year PG Scholar, 2 First year PG Scholar, 4 Assoc. Professor,
Dept. of PG Studies in Samhita & Siddhanta, SDM College of Ayurveda, Udupi, Karnataka, India

3 Assistant Professor, Dept. of Integrative Medicine, Sri DevarajUrs Medical College, Kolar, Karnataka, India.

INTRODUCTION

Kalyanakarakam is a renowned book from Jain tradition by Ugradyacharya his time period said to be 8-9th century AD. The treatise contains each and every aspect of Ayurveda and covered the both aims of Ayurveda i.e. preventive and curative aspects. So understanding the each component of a disease is very much importance in today’s perspective. After getting knowledge of disease, one should plan for treatment & Rasayana (rejuvenation) & Vajikarana (aphrodisiac) can be inculcated to fulfil both the above said aims. Knowing all these aspects were utmost important and conveyed henceforth.

Diseases explained in Kalyanakarakam.
3. Diseases related to Kapha: Kasa, Shvasa etc.
5. Upadamsha
6. Shukadosha
7. Shleepada

ABSTRACT

Background: Many sages were involved in getting the supreme knowledge of Ayurveda. Many tradition were aroused in transferring the knowledge of great science & they transferred through the method of discussions by which students and others written those in palm leaf etc. likewise many manuscript were written in almost all tradition, one among them is Kalyanakarakam from Jain tradition, written by Ugradityacharya, which contributed many more things to field of Ayurveda in almost all aspects. Aims & Objective: 1) To compile the diseases explained in Kalyanakarakam. 2) To understand the treatment protocols with rejuvenation & aphrodisiac therapy. Materials & Methods: Study aims to compile the clinical perspective descriptions mentioned in Kalyanakarakam. Conclusion: Reviewing the explanations of diseases, purificatory procedures and some other important treatment protocols mentioned in the Kalyanakarakam elucidates importance in present day.

Keywords: Diseases, Treatment, Kalyanakarakam etc.


12. Mukharoga - 8types
13. Dantaroaga - 8types
14. Taluroga - 9types
15. Netraroga - 76types
16. Shvasaroaga
17. Kasaroago
18. Virasaroaga
19. Trishnaroaga
20. Chardiroga
21. Arochaka
22. Svarabhedha
23. Udavartha
24. Hikkaroga
25. Pratishyayaroga

ROGA KARANA: (Cause for Disease)
For manifestation of a disease certain factors are necessary like Vata, Pitta, Kapha, Rakta, Sannipata, Abhhighata total six factors are there, leaving Abhhighata five factors are also termed to be Roga Karana.

ROGA ADHISTHANA: (places for disease manifestation)

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26. Hidroga
27. Krimiroga
28. Ajeerna
29. Mutraghata
30. Mutrakrichra
31. Yoni roga
32. Gula
33. Pandu
34. Murcha, unmada, apasmara
35. Rajayakshma
36. Masurika
37. Grahagoa
38. Visharoaga
39. Miscellaneous – Arista Prakarana
Tvak, Shiras, Asthi, Sandhi, Dhamani, Jatharadhika (Amashaya, Pakwashaya, Yakrit, Pleeha etc.), Marma&Snayu considered to be eight Roga-adhishthana in sharira.

UPAKRAMAS²: (accessory therapies)
To treat the disease sixty Upakramas were explained

Table 01: Showing the sixty upakramas:
Number 54 to 60 is repeated because these seven Upakramawill do dual karma (function) i.e. Shodhana (purification) & Ropana (healing). So due to their dual actions these can be considered. Again all these sixty Upakramas can be grouped into 4 like- Agnikarma (cautery), Shastra-karma (surgery), Ksharararma (alkali), Aushadhakarma(medicine).

**AUSHADHAKARMA**³: (Functions of medicaments)

Fifteen Aushadha Karma’s were enumerated they are-

**Table 02: Showing the Aushadha Karma’s**

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<td>7</td>
<td>Vrushya</td>
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<td>Vishoushadha</td>
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<td>8</td>
<td>Shoshakarana</td>
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**GANAS (GROUPS)**⁴:

Acharya explained Gana in terms of treating the individual Dosha like Vata, Pitta & Kapha nashaka gana.

1. **Kaphanashaka (reducing) gana:** This Gana contains drugs like Sharngesta, Nakamala Dvaya, Khadira, Palasha, Aja Karna, Aja Shringa, Pippali, Ela, HaridraDvaya, Kutaja, Vacha, Kushtha, Mustha, Vidanga, Nirgundi, Citraka, Arushkara, Vara, Karabhubha, Arjuna, Triphala, Bhunimba, Aragvadha.

2. **Vatanashakagana:** Eranda, Bruhati Dve, Varanaka, Nrupa Vriksha, Ag-

³ *AUSHADHAKARMA* refers to the functions of medicines in Ayurveda.
⁴ *GANAS (GROUPS)* are classifications based on the type of treatment they provide in Ayurveda.
AUSHADHIGRAHANARTHA (collection) AYOGYAKSHETRA (improper place):
In very cool region, very hot region, grave yard, temple, snow fall area, uneven ground, the place where there is no water, forest, cave, where putrid smell is coming, blue and white land which is having more sand, red coloured soil, Bhasma-Varna(ash coloured), Akasha Varna (sky blue), Potaka Varna. These lands are contraindicated for Aushadha-Grahana & the drugs which are grown in these areas should not be used.

AUSHADHI GRAHANARTHA PRA-SHASTHA KSHETRA (proper place):
Features of ideal land where the new sprouts and tender creepers grows, the trees bearing fruits having more sweetness fragrance and pleasant to look, where the sweet taste exceedingly found, where the water is more tasty, the climate is possessing both hot and cold, pleasant nature, factors which facilitates rejuvenation in terms of Sadharana desha (moderate place), the land is fertile having its normal colour, soft and pleasant. All these considered to be best for Aushadhana Sangrahanartha (collection).

PRASHASTHA'AUSHADHIL-AKSHANA:
Ideal quality of medicines are which is in less quantity but also having pleasantness, good, tasty, pleasant odour, comfortable, wholesome, pure and which gives beneficial results & all these quality medications were used for various treatment procedures.

AFTER EXPLAINING SOME DISEASE AND ITS SUITABLE TREATMENTS, SHODHANA (PURIFICATORY) ASPECTS WERE ENUMERATED.
SNEHANA (Oleation therapy):
Merits & demerits of Ghrita (ghee) pana (to drink):
If Ghritapana is correctly administered & digested means it acts as best rejuvenator, if not it causes aggravation of Doshas in body leading to manifestation of diseases.

Treatment for indigestion of ghee:
If Ghrita which is consumed is not digested then it leads to Aruchi, Ivara, Prameha, Unmada, Kushtha & Murcha. In above condition as a remedy, hot water mixed with Saindava Lavana should be administered or with warm water emesis should be performed.

Food after digestion of Ghrita:
After digestion of Ghrita, one should consume Yavagu (gruel) which is prepared out of Kustumbhari (coriander) & Nimba (neem) or Yavagu prepared according to Doshavitation or else Kulattha (horse gram), Mudga (moong dal) used to prepare Yusha (soup) & consumed with Laghu & Ushna anna (rice).

Consuming the Ghrita with respect to Doshas:
If Paiitika diseases seen the Ghrita should be mixed with sugar, if diseases is Vata origin Saindava lavana mixed with hot water should be taken & in Kaphaja disorders Trikatu or Kshara used.

Dose of Ghrita:
Acharya mentions Shodhanartha Snehapana is to be given in increasing dose for 3, 5 & days using Ghrita or Taila which indicates use of Snehapana in Arohana Krama (increasing order). Ghrita which is consumed which won’t produces Mada, Klama, Glani, Daha, Murcha & Aruchi-symptoms till Madhyana (noon) and digests without discomfort that is considered to be maximum dose.

Sadhyasneha (instant oleation):
Pippali, Saindava, Mastu (upper portion of curd) all these mixed with Ghrita consumed removes dryness in body which
means immediately it causes unctuous to body.
Sugar which is mixed with Ghrita & drunk by mixing with milk & milk is mixed with Yavagu and with small quantity of rice, which tends to produce Sadhya Sneha effect.
Ghrita mixed with sugar should be placed in container & mixed with fresh milk which is just taken from cow, by this Ruksha person will get immediate unctuousness &Ghrita prepared out Kashaya of Kulattha, Kola, Dadhi & milk, one who consumes these gets immediate effect of Snehana.

**SWEDANAN**: Types of sweda:
1. Tapasweda
2. Ushmasweda
3. Drava sweda
4. Bandhanasweda Upanahasweda

**Uses of chaturvidha(four types)sweda:** In Kapha rogas Upnaha sweda, and also in VataRogas.Drava Sweda can be used in Raktabitta and also in Vata kaphaja diseases. After Snehana only Swedana can be done otherwise without Snehana if we do Swedana it aggravates Vata Dosha and makes body Krisha (lean).

**VAMANAN**: Bhojana (food) Vidhi in Vamana (emesis):
A day prior to Vamana i.e. evening of previous day of Vamana, patient should be administered with Abhishyandi & Drava pradhana aahara.

**Time of Vamana & medications used:** The Vaidya who is willing to perform Vamana on Sadharana Rutu (i.e. season shouldn’t be too much of hot or cold (Pravrit or Vasant Rutu). Vamana inducting drugs administered in early morning in the form of Kalka, Kashaya, Choorna, Sneha etc.

Quality of Vamana & Virechana (purgation) drugs:
To induce the Vamana, medicine should possess some qualities like Durgandha (unpleasant odour), Durdharshana (unpleasant to see), Dusvarupa (unpleasant in terms of texture), Bhhibitsa (fearsome), Asatmya (opposite to its original quality) all these should present to have Vamana effect and opposite to this should be Virechana effect.

**Post-operative procedure in Vamana:**
Immediate completion of Vamana, one should adopt Nasya, Gandusha, Netranjana & liquids etc. Kapha which is residing in Shira should be removed. Bathing in hot water & in evening proper Yusha should be administered.

**Bhojana-vidhi in Virechana:**
After proper Snehana & Swedana, physician who wants to administer Virechana, a day before to Virechana, in the early hours of the day, food should be administered having qualities like Snigdha, Laghu, Ushna & Alpa. Anupana like Amla Sadhitha aushadhi’s should be given with hot water.

**BASTI**: Basti (enema) Dravya, Aushadhi’s used & it’s Matra:
Dravya’s like Taila, Ghrita, Dugdha, Takra (butter milk), Dadhi (curd), Kanji, Amla (sour) dravya, Madana, Citra, Bijaka, Mutra all these were mixed. Mahoushadha, Marica, Pippali, Saindava, Devataru, Kushta, Hinga, Bidalavana, Jeeraka, Ela, Trivrut, Ativisha,Yasti, Sita, Sarshapa, 1/4th quantity of all this taken made Mathita (i.e. properly mixed) & all these made hot & the same should be transferred to Putaka (enema pouch).
Matra of this Basti Aushadha is one Kudava, two Kudava & four Kudava respectively for Shishu, Kumara & Yuvaka.
Dose also varies according to Vaya, Bala, Shareera, increase & decrease of Doshas,
type of Drava Dravya used. But maximum dose is to be six Kudava & if medicine is in the form of Ghritha or Thaila, dose is reduced to half.

**Time of Anuvasana Basti:**
After consuming wholesome diet & his hands is still wet after having food, then Basti (enema) can be administered.

**Contraindication of Anuvasana Basti:**
If the person consumes excessive unctuous food shouldn’t be administered with Anuvasana Basti because from both the sides’ Sneha shouldn’t be given, if given then it causes Murcha, Trishna, Mada, & Tapa which may turn into complication.

**Type of food given during Anuvasana:**
One should see the daily intake of food, milk & other wholesome diets which the person consumes routinely & amount of food should be decreased to 1/4th of regular diet & then as per the classics Basti administered.

**Qualities of Basti:**
If the Basti which is given properly then, first Basti makes Snehana of Vankshana, second Basti pacifies Vata from all over the body, third Basti provides Teja, Varna & Bala for the body, fourth & fifth Basti makes Snigdhata of Rasa & Rakta respectively; sixth makes Mamsa Snigdhata, seventh Basti makes Medha Snigdhata, eight & ninth makes Asthi & Majja Snigdhata respectively, tenth Basti pacifies the Doshā’s of Shukra. Likewise nine Niruha Basti & eighteen Anuvasana Basti can be planned for human being.

**Important Basti formulations mentioned:**
1. **VataghnaNiruhaBasti:** Vathahara aushadhi, Kalka, Kwatha, Taila, Ghritha, Saindava Lavana, Amlavarga aushadhi’s should be used & dravya should be warm before administration.
2. **Pittaghn Niruha Basti:** Ksheeravriksha, Kamala, Utpala, Kakolyadi-Kashaya prepared & added with sugar, ghee, milk, can be mixed.
3. **KaphajaNiruhaBasti:** Rajavruksha, Kutaja, Trikatu Kashaya can be prepared by adding Kshara jala, Gomutra & Saindava Lavana mixed and given hot.
4. **LekhanaBasti:** Drugs used are Kshara, Mutra, Triphala Kashaya, Katu aushadha with Ushakadi lavana.
5. **BrimhanaBasti:** Ashwangdha, Vara, Vajralatha, Madhura Dravya, Mahisha milk & curd used.
6. **ShamanaBasti:** KsheeraVriksha, Madhura Aushadha, Sheetha Dravya etc.
7. **VajikaranaBasti:** Ucchata, Ikshuraka, Gokshura, Yastimadhu, Masha, Atmagupta-phala, Ghritha, Sharkara etc.
8. **VandhyatvaNashakaBasti:** Oil which is prepared by the method of Shatapaka can be administered (processed 100 times)
9. **SiddhaBasti:** Kola, Yava, Kulattha, Pippali, Yasti, Saindava, old jaggery & Tila Thaila all these mixed & prepared.

**Uttara Basti Pramana**
It is classified into 2 types
1. Sneha
2. Niruha

Sneha Uttara basti Matra (dose) for males is one Pala and for females half-Pala, below 12 years of girls 1/4th Pala. Niruha Uttara basti Matra for all it is of 1 Prasruta Matra. If Niruha Basti used for the purpose of any diseases of uterus, for the cleaning of the uterus & aim of Bhishak is to do Shodhana of uterus, then the Sneha should be 1 Pala and Kwatha is to be 2 Prasruta.

**DHUMAPANA** (medicated smoke):
Measurement of Dhumanetra:
For Prayogika Dhumapana- 48 Angula in length
For Snehana Dhupapan- 32 Angula in length
For Virechana, Kasaghna-16 Angula in length

GANDUSHA: (oil pulling)
Quantity of Drava used for Gandusha Vidhi:
To withhold the liquids in the mouth the quantity should be half of the capacity of the mouth.

NASYA: (nasal drops)
Types
1. Snehana
2. Shirovirechana

Dose of Sneha Nasya:
Priory one should ascertain the strength of Doshas& then accordingly dose divided
into 3 types
1. 16 drops
2. 32 drops
3. 64 drops

Dose of Shirovirechana Nasya -
1. 4 drops
2. 8 drops
3. 16 drops

Some of the important Yogas in relation to hairs have been mentioned like
1. Palitana shaka-lepa
2. Keshakrishnkarana-lepa
3. Kesh-krishnikara-harityakyadi-lepa
4. Kesha-krishnikarana-shyamadi-taila
5. Maha-aksha taila
6. And also to get youthfulness for ever Vayastambhaka-nasya has been mentioned.

1. Triphala rasayana
2. Vidangasara rasayana
3. Bala rasayana
4. Nagabaladi rasayana
5. Bakuchi rasayana

VRISHYA (aphrodisiac):
Stree has considered as best Kamadeepana (sex tonic). Many formulations have been enumerated to achieve Vrisha effect like
Vrishya amlaka yoga – Amlaki Churna has been used.
Vrishya-shalyyadi yoga (Shali, Masha, Tila, Khser, Ghrita, Sharkerais used.).
Vrishyasaktu (Saktu, Ksheera and Guda has been used).
Vrishya- godhumachurna (Godhumacurna, sugar and milk).
VrishyaraktaAswathadi yoga (RaktaAswathChurnaYaithiMadhuSarakarhave been used), Vrishyaamalakadichurna (Chaga Ksheera mixed with Amlaki Churna and Gokshura).
Chaga-dugdha (goat’s milk added with Ghrita (ghee) and jaggery).
Vrishya-bhukushmandadi-churna (Bhukushmandadi, Ikshura-Beea, Atmagupta-Beea, Musali-Mula added with milk of goat).

RASAYANA (rejuvenation):
To get free from diseased state one should consume ViryaYukta (having potency) formulations i.e. termed to be Rasayana.

Wholesome diet in Rasayana:
Milk with rice, Ghrita, Mudga Yusha is the wholesome food articles which can be consumed while undergoing Rasayana therapy. Some of the formulations mentioned under Rasayana are-

1. Triphala rasayana
2. Vidangasara rasayana
3. Bala rasayana
4. Nagabaladi rasayana
5. Bakuchi rasayana
6. Bramhyadi rasayana
7. Vajradi rasayana
8. Chandramrita rasayana
9. Shilajatu yoga
10. Shilajatu kalpa

Enumeration & knowledge of a disease is very much important in today’s practise & is essential to make the knowledge updat-
ed. As a clinician a thorough knowledge of a disease is must. Acharya Ugraditya also tried to inculcate all the disease aspects which were prevailed those times. Although the explanations simulate with other treatises but, explanations in Kalyanakarakamais somewhat different like some variation in explanation of aetiology, symptoms, numbering etc. even the treatment procedures were bit different compared to other treatises. Acharya briefly narrated the treatment protocols and divided them into sixty. Aushadha karmas also explained which fifteen in number are. Unique contribution from Acharya is collection, procuring of medicaments. Sho-dhana (purificatory) procedures also dealt in systematic manner. Importance has been given to Basti karma and explained many formulation to number of ailments. The diseases affecting hairs like khalithya & paliya were also dealt with unique formulations like Krishnikarana taila, Aksha taila etc. not but the least the unique treasure of Ayurveda Rasayana (rejuvenation) &Vajikarana (aphrodisiac) were also dealt with many formulations.

**CONCLUSION**

Kalyanakarakam is a unique book & a valuable contribution to field of Ayurveda in all the perspective.

Understanding the diseases, its classification & treatment protocols were narrated precisely.

Papa or Himsa (sin) Karma was not supported by author as Acharya is from Jain tradition, in treatments also doesn’t indicated any type of animal source, which signifies that Ahimsa Vada has followed. Even though many things were similar comparing to other treatises, but one should gain the knowledge just like swan drinking only milk which got mixed with large quantity of water.

**REFERENCES**


CORRESPONDING AUTHOR
Dr. DarshanBabu N
Email: drdarshanav@gmail.com

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