KALYANAKARAKAM – A GEM OF AYURVEDA
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INTRODUCTION
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 deep 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 Uddesa (aim)
The aim of this Grantha (treasise) was not written to show love or affection to the people but to vanishkarmasas 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

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**Swaasthya**

**Types of Swaasthya**

Swaasthya is classified into 2 types

1. Parmarthika Swaasthya
2. Vyavahara Swaasthya

**Parmarthika Swaasthya**

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 Vyavhara 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. Vriddha dasha (Old age)
In Kaliyuga life span is termed to be 100 yrs. A person Ayu goes on changes from Shishu to Vriddha, 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 mothers 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 Dinacharya

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 Dantadhavana

Kshaya, Unmada, Murcha, Kasa, Shwas, Chardi, Hikka, Kshata-ksheena these are the Ayogya persons for Dantadhavana.

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), Atikerisha (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 Youvanavasatha. 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), Vriddha (old person) and also in Grishna rutu.

Udvartana guna

In diseases like Kapha Meda Vikaras, Twak rogases, Vata Vikaras, Raktapitta, Sthoulya, Udvartana must be done.

Specific qualities of Udvartana

The Udvartana 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 Vataraoga.

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, Akshiroya, Pina, 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, Krisha, 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 Arogya 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.

Ratricharya (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, Malamutravegadhara (withholds urine etc.), who is tired, who walked for long distance, who is not having strength, Shukrasheena 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.

Desha

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 colour. The forests, the mud or soil is black, white or red in colour. The land is predominant with Vata dosha and manifests disease pertaining to Vata. But sleeping during both the time i.e. day as well as night is contraindicated.

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, Vilasijati 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.

Kala

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 Sparsa, 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 Muhurthas is considered as 1 day, 15 days equals to 1 Paksha, Paksha divided into Shukla Paksha and Krishna 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 Vaishakaha.

Second Rutu is Grisha, time period is Jeshta and Ashadha. Third is Varsha Rutu, time period is Shravana-Bhadrapada, Ashwini Karthika makes
Sharadrutu, Magha, Phalgun - 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 or Grishma, in evening Pravrut Rutu in beginning of night i.e. Adya Bhoga 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 Garitrupa.

Table 2: Showing the Sanchya prakopavastha of Doshas

<table>
<thead>
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<th>Rutu (season)</th>
<th>Vata</th>
<th>Pitta</th>
<th>Kapha</th>
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<td>Hemantha</td>
<td>Sanchaya</td>
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<tr>
<td>Vasantha</td>
<td>Prakopita</td>
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<tr>
<td>Grishma</td>
<td>Sanchaya</td>
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<td>Pravrutu</td>
<td>Prakopa</td>
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<tr>
<td>Varsha</td>
<td>Sanchaya</td>
<td></td>
<td></td>
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<tr>
<td>Sharad</td>
<td>Prakopa</td>
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Treatment protocols during Prakopavastha of Doshas for Vata- Basti, Pitta- Virechana, Kapha- Vamana this Shodhana karma should be done otherwise it may tend to produce diseases.

In Sharad, Hemanth Rutu Amla, Lavana and Madhura Rasas are predominant. The Dosha Samsrddhana has to be done in the Rutu according to Prakopavastha of Dosha. Because of this for Vata in Shravana, 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 Srotavaigunya 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, Aritisara, Agnimandya, Anaha, Visuchika etc., if it gets accumulated in Vasti it produces the diseases like Prameha, Mutakrichra, Mutraghata, Ashmari etc. After accumulation of Doshas, Lakshanas gets manifested. These are classified as Vatajaja Jwaara, Pittaja jwara, Pittatitsara, Kaphatitsara etc. The Sanchaya, Prakop, 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 Prakopavastha 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, Vatakapharaka, Kaphapittarakta, Vatapittakapharaka.

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, Prakop, 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 swabahava
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 Avastha the disease should be treated with Shamana Aushadhi’s. If Bhishak fails to treat the Vyadhi in Sanchaya avasathaa then it gets Prakopavastha 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 Ruksa, 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 Sharakta 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 Raktu all types of Jala can be used.

Shishihira rutu

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

Concept of Agni

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, Tikshnagni 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 Aahara

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 references

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, Moda, 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 & Ruksa bhojana

One who is suffering from Vatavyadhi, his body is Rukska, 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-Vriddhi is administered with Ruksa 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, Khata, 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, Usbha, Snigdha, Ruksha, Drava, Shushka, Ekakala, Dvi-kala, Aushadha yukta, Matrathina, Dosha Shamana & Vrshya bhojana.

Concept of Prakruthi

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 lightening, heap of fire brands, trees bearing red flowers like Padma, Utpala, ponds & rivers.

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 orintor, slow in activities, beautiful body & eyes & in dreams he sees bird like Hamsa, flowers like Padma, Utpala, ponds & rivers.

Rutumati Stree Niyama

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, jeweleries, 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, jewelleries, 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 Dosh 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 garbhahdhana then Garbhabdhana occurs and Anantha, Chaitnyaatma will enters into that Garbha.

Formation of Garbha in successive months

After conception, on the 10th day it forms like Kalala then in 10 days it becomes stable. After one month it is like Budabudatataghnata and hard like Vajra. Its nourishment depends on karma; on 5th 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 Garbhashtha 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.

**Utapatti 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-janna-krita karma (past deeds). The sex determination depends upon the Karma of the person.

**Garbhini charya**

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. Asthapa basti followed by Anuvasana basti should be given with the same oil Uttara basti can be given which is very beneficial to Garbhin.

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

Some important references related to Rachana shareera:

**Table 3: Showing the Shareera Sankhya**

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**Sthula, Ksheena & Madhyama Sharira**

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 Krisha, 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 Jhaloka & 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 Swaashtya both were devoted into internal & external clarity. The word Ayu is also differentiated into four types like Shishu, Yuvana 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 jangaladesha 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 Kalyanakararakam 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.

REFERENCE


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