



**KALYANKARAKAM: CONTRIBUTION TO THE DEVELOPMENT
OF RASASHASTRA BRANCH OF AYURVEDA**

Rahul Jain*

Asst. Prof., Deptt. of Basic Principle, MIAER, Mandsaur MP.

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***Correspondence for
Author**

Dr. Rahul Jain

Asst. Prof., deptt. Of basic
principle, MIAER,
Mandsaur MP.

ABSTRACT

Ancient Indian not only mastered philosophy, but were also experts in various fields of science and literature. Jains were not exception to it. They also mastered various fields of science and literature, Ayurveda is one of them. Kalyanakarakam, a text written by Ugradityacharya of 9th Century A.D. contains knowledge about all the eight branches of

Ayurveda, while mainly dealing with Kayachikitsa. A completely novel approach towards the use of Rasaushadhis in therapeutics is seen in Kalyanakarakam, when compared with the texts from the eighth century and prior that and thereby contributed to the development of Rasashastra. In this text subject matter related to Rasashastra along with Astanga Ayurveda is independently mentioned. Ugradityacharya belong to the initial phase of this development. His description about Parada Rasayana is very primary, which might be because of non availability of Rasaratnakara of Nagarjuna to him. This article is an attempt to elucidate the contribution of kalyankarkam in the development of Rasashastra branch of Ayurveda. There is utmost need of the review of works of Jainacharyas contributing in the development of Rasashastra.

KEYWORDS: Kalyankarkam, Rasashastra, Jainacharya, Rasa, Ugradityacharya, Parada.

INTRODUCTION

About the Text

Kalyanakarakam, a text written by Ugradityacharya of 9th Century A.D. contains knowledge about all the eight branches of Ayurveda, while mainly dealing with Kayachikitsa. A completely novel approach towards the use of Rasaushadhis in therapeutics is seen in alyanakarakam, when compared with the texts from the eighth century and prior that. The

text matter is divided into 25 chapters called as 'Pariccheda' and two additional chapters named as Rishtadhyaya and Hitahitadhyaya. Unlike Caraka and Sushruta, descent of Ayurveda is explained as per Jain Philosophy. The text contains formulations, which are devoid of Mamsa, Madya and Madhu. Lastly in one Prakarana, the use of Mamsa is explained by mentioning the speech of Ugradityacharya in the conference of Nrupatunga. Gudatailika Vasti is in place of Madhutailika Vasti. The subject matter of Rasashastra is described individually in Rasarasayana, 24th pariccheda(chapter). Detailed description of Rasashala, Parada Samskara, Marana Samskara, Uses etc. is also given. The text is written by Pandit Parshvanath Vardhaman Shastri and published by Sakharam Nemchand Granthmala, Solapur, 1940 A.D. The prologue is written by a famous Ayurveda Scholar Dr. Gune, which explains the contribution of Jain Acharyas in the field of Rasashastra and Ayurveda.

About the Author

The author has not given any information about his family, place etc. separately. But at some places in the text, we get information about him. Ugraditya has clearly mentioned at many places and at the end of the text that he has written Kalyanakarakam on the basis of Panchavaya Parva. According to the references in the text, his Guru was Shrinandi. Nandi is well known Acharya in the field of Rasashastra who also wrote few books on the subjects of Rasashastra. Ugradityacharya wrote Kalyanakarakam in a Jain temple at Ramgiri situated in Trikalinga (Orissa). Most of the Vaidyaka granthas by Jains are written by Jainacharyas in south India. But Ugradityacharya was exception to this as he belonged to north India.

Contribution of Jainism to Rasashastra

72 Kalas of Shiksha such as Paka vidya (cooking), Characters of precious stones (Manis), separation techniques for dravyas, Alchemy, Vastuvidya, Dhatu marana, shodhan, making the churna for bath and paste etc. are explained by first tirthankara Rishabhadeva.

According to Uttaradhyana Sutra

Uttaradhyana sutra, this is important garntha in Jainism. The living beings on the planet earth are of two types: Trasha and Sthavara. Sthavara again is of three types: Prithvi, Jala and Vanaspati. Haratala, Hingula, Manahshila, Sasyaka, Anjana, Pravala, Abhraka, Different Manis (Precious stones) are explained in Prithvikaya. Along with this, six types of Lavana-Sauvarchala, Saindhava, Ruma, Samudra, Pamshukshara and black salt. Shiroroganashi Dhuma (prepared by burning of Lavana), Ashivisha and Taluputa Visha etc. are also explained.

Pujyapada

The texts written by him are Unavailable. The references of this text are available at many places and by going through these references it appears that Rasaushadhis were used in widely during his time. Vasavarajeeyam alone has mentioned 32 yogas by the name of Pujyapada. In Vasavarajeeyam, 'Sinduravarna tadvat pujyapadeeyameva' like references are available. Rasavagbhata has mentioned Pujyapada by the references like 'kaneri Pujyapada ca' in his text. From all these references, it is very clear that Vaidyaka grantha of Pujyapada was very useful and was full of the subject matter of Rasashastra and many Siddhaushadhi prayogas. Pujyapada taught preparation of Khechari gutika to Nagarjuna, who was his nephew.

Sammatabhadra

He was from south India, who wrote a text named- Rasayanakalpa, which is now unavailable. Some references of this text are found in the form of original verses from the text here and there. He described the subject matter of Rasashastra in his text in detail.

Development of Rasashastra

Rasashastra is developed keeping Parada at the centre. Jainacharyas especially Ugradityacharya has not explained Shalyatantra in detail. But the trend of use of Rasaushadhis in therapeutics was set by these Acharyas only. Here the word Rasa indicates Parada. At one place in Kustha Chikitsa of Caraka Samhita, Rasa is used. Parada is clearly mentioned in Sushruta Samhita, but for external use only. For the first time, the internal use of Parada was mentioned by Ashtanga Sangraha in Rasayana adhyaya.

Purpose of Rasashastra

Jivanmukti (Salvation) is considered as the prime purpose of Rasashastra.

The body is perishable because of its bhogas (attachments). Hence it must be protected, which is possible only with the knowledge of salvation. The knowledge can be gained only through regular exercise and regular exercise is possible only with the sound (healthy) body.

Rasashala

For the superior quality Rasabandhana, Rasashala should be constructed with all the Shubha Lakshana (Auspicious signs) like in presence of Shukla paksha, Shreshtha karana with Candrabala etc., at secret place and in Shubha Disha (Auspicious direction).

Description of Parada: (According to Kalyanakarkam)

The Samskaras (Processes) of Parada which is also known as Rasa or Rasaraja are mainly of three types: Murchana, Marana and Bandhana, which cause three different effects as follows:

Murchana

Dushta roga nivarana.

Marana

Dhana-Dhanya samruddhikara, Bhogopabhoga karaka.

Bandhana

Khecaratva (Akashagamana Shakti) dayaka, Ajara-amaratva dayaka.

Apart these three samskaras, there are eight mahasamskaras of Parada. They are Swedana, Mardana, Dhatu mishrana, Jeerna samskara, Bandhana, Garbhadravana, Ranjana and Sarana. On the basis of this fact that Parada and its formulations impart health and life, there is one school of thought living in India, which is known as Rasatantra, which has some aspects of miracles as well. But there is no doubt that this Rasatantra has contributed in the development of Rasayana tantra. In India Rasayana tantra has developed with the help of Rasatantra Upto 16th Century A.D.

Ugradityacharya belong to the initial phase of this development. His description about Parada Rasayana is very primary, which might be because of nonavailability of Rasaratnakara of Nagarjuna to him. There are only eight Mahasamskaras of Parada mentioned in Kalyanakarakam as compared to eighteen by Nagarjuna. They are Swedana, Mardana, Dhatu mishrana, Jeerna samskara, Bandhana, Garbhadravana, Ranjana and Sarana.

Parada Murchana is done by triturating it with Guda (Jaggery). Parada Marana is done with kaita phala rasa. Rasabandhana is done in Rasashala. Adhah patana of Parada is done by triturating it with many dravyas and subjecting it to Swedana in Dolayantra, which makes Parada suitable for Bandhana. Rasabandha is obtained by subjecting the mixture (obtained by mixing, triturating and filtering Suvarna churna in Parada) to Swedana along with dravyas of different Vargas in Kanjika in Dolayantra.

Different Bandhas are also obtained by heating Parada with Tamra, Abhraka and Loha churna. These Rasabandhas are useful in Aushadhi. Makaradhwaja is one formulation obtained by Parada, Gandhaka and Swarna.

Khechhari Kalpa and Vajra Kalpa Rasayana are explained in Rasayana Prakarana(Chapter 25). Different types of Vajra like Vajra, Vajraloha, Vajrabandha Phala, Vajra Kapala and Vajra pashana along with their shodhana are also mentioned. These descriptions of rasayana are different from charak and susruta. So we can say this is the original contribution of kalyanakarkam towards the Rasashastra.

Visharogadhikar

The word 'Rasa' was used for Visha (Poison) also. Sushruta in his 34th chapter of sutrasthana says that the king must be protected by Rasavisharada vaidya and Mantravisharada vaidya. Because of this meaning of word 'Rasa', the use of Vishas (Poisons) also started in Rasashastra along with Parada. Hence we find description of Vishas and Upavishas in Rasashastra. Kalyanakarakam describes three types of Visha:

1. Sthavara
2. Jangama
3. Krutrima

Five types of Dhatu Vishas were mentioned in Kalyanakarakam - Jala, Haratala, Manahshila, Gandhaka, Shankhiya, whereas Sushruta mentioned only two – Shankhiya and Haratala. This may be due to the development in the field of Rasashastra.

SUMMARY

Kalyanakarakam contains detailed description of Ashtanga Ayurveda as described in Caraka, Sushruta and Vagbhata as per Jain philosophy. But Caraka, Sushruta etc, mainly used drugs of Herbal and Animal origin in therapeutics. Whereas Ugradityacharya was the one who set the trend of use of Rasaushadhis in therapeutics and thereby contributed to the development of Rasashastra. He has mentioned the use of Parada for the purpose of Dehavada independently in his text, which suggests that the speed of spread of knowledge of Rasashastra in North-East was slower as compared to that of South India. This text works as a missing link between Nagarjuna and the Acharyas thereafter. Most of the texts of Rasashastra belong to the 12th and 13th Century. Some of them are written by Jainacharyas. Till date, any work is not done on this topic, so we want to need to the scientific explanation of the Jainism concept towards the ayurveda mainly Rasashastra. Now a day kalyanakarkam is only authoritative text available on the Pranavaya.

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