

KALYANAKARAKAM- A UNIQUE COMPENDIUM OF JAINA TO AYURVEDA

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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 *Jaina* 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.

INTRODUCTION

Kalyanakarakam is a renowned book from *Jaina* tradition by *Ugradityacharya* 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*.

1. Diseases related to *Vata*: *Akshepaka*, *Apathanaka*, *Pakshagata*, *Ardita*, *Dan-*

dapatanaka, *Dhanusthambha*, *Bahirayama*, *Antarayama*, *Avabhahuka*, *Grdhrasi*, *Kalaya-Kanja*, *Pangu*, *Uruthambha*, *Kantaka*, *Padaharsha*, *Tuni*, *Pratituni*, *Astila*, *Adhmana*, *Kostukashirsha*.

2. Diseases related to *Pitta*: *Raktha-pittha*, *Pradhara*, *Visarpa*, *Vatarakta*, *Jvara*, *Atisara*.
3. Diseases related to *Kapha*: *Kasa*, *Shvasa* etc.
4. *Maha-amaya*: *Maha-amayas* are *Prameha*, *Kushta*, *Udara*, *Vatha-Vyadhi*, *MudaGarbha*, *Guda-Ankura*, *Ashmari*, *Bhagandhara*.
5. *Upadamsha*
6. *Shukadosha*
7. *Shleepada*

8. *Kshudraroga: Ajagallika, Alaji, Yava, Kacchapika, Valmika, Indraviddha, Gardhabika, Pashana-Gardhaba, Panasika, Irivellika, Kaksha, Gandhanama, Anushayi, Vidharika, Sharkara-Arbuda, Vicharchika, Vaipadika, Pama, Kacchu, Kadara, DhariRoga, Indralupta, Jatu-Mani, Vyanga, Masha, Tila, Nilika, TarunyaPidika, Vartika, Sanniruddhaguda, Agnirohini, Sthanaroga&NadiVrana.*
9. *Shiroroga: Vataja, Pitthaja, Kaphaja, Raktaja, Sannipataja, Ardhavabhedhaka, Surya-Varta, Shankaka.*

12. *Mukharoga - 8types*
13. *Dantaroga - 8types*
14. *Taluroga - 9types*
15. *Netraroga - 76types*
16. *Shvasaroga*
17. *Kasaroga*
18. *Virasaroga*
19. *Trishnaroga*
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, Abhighata* total six factors are there, leaving *Abhighata* five factors are also termed to be *Roga Karana*.

ROGA ADHISTHANA: (places for disease manifestation)

10. *Karna roga: Karna shoola, Badhirya, Karna Srava, Pooti Karna, Krimi-Karna, Karna-Kandu, Karna- Goothika, Karna-Pratinadha, Karna-Paka, Vidradi, Shotha&Arsha.*
11. *Nasaroga: Pinasa, Pootinasa, Nasapaka, Pooya-Raktha, Deepta-Nasa, Kshavathu, Aganthuja - Kshavathu, Maha-Bhramsha, Nasa-Pratinaha, Nasa-Parisrava, Nasa-Parishosha, Nasa- Arsha.*

26. *Hridroga*
27. *Krimiroga*
28. *Ajeerna*
29. *Mutraghata*
30. *Mutrakrichra*
31. *Yoni roga*
32. *Gulma*
33. *Pandu*
34. *Murcha, unmada, apasmara*
35. *Rajayakshma*
36. *Masurika*
37. *Graharoga*
38. *Visharoga*
39. *Miscellaneous – Arista Prakarana*

Tvak, Shiras, Asthi, Sandhi, Dhamani, Jatharadhika (Amashaya, Pakwashaya, Yakrit, Pleeha etc.), Marma&Snayu considered to be eight *Roga-adhithana in sharira*¹.

UPAKRAMAS²: (accessory therapies)

To treat the disease sixty *Upakramas* were explained

Table 01: Showing the sixty upakramas:

1	Shoshana	21	Shonitasthapana	41	Patradharana
2	Lepana	22	Kashaya	42	Daruna karma
3	Sechana	23	Kalka	43	Mridu karma
4	Abhyanaga	24	Ghritha	44	Agni karma
5	Tapana	25	Taila	45	Krishna karma
6	Bandhana	26	Nirvapana	46	Uttara basthi
7	Lekhana	27	Yantra	47	Vishaghna

8	Darana	28	Varti	48	Brimhana
9	Vimlapana	29	Vamana	49	Kshara
10	Nasya	30	Virechana	50	Sita karma
11	Pana	31	Churnana	51	Krimighna
12	Kavalagraha	32	Dhoopana	52	Aahara
13	Vyadhana	33	Rasakriya	53	Rakshavidhana
14	Seevana	34	Avasdhana	54	Kashaya
15	Snehana	35	Utsadhana	55	Varti
16	Bhedhana	36	Chedhana	56	Ghritha
17	Eshana	37	Upanaha	57	Taila
18	Aaharana	38	Mithuna	58	Kalka
19	Rakthamokshana	39	Ajya	59	Rasakriya
20	Peedana	40	Shirovirechana	60	Avachurnana

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), *Ksharakarma* (alkali), *Aushadhakarma*(medicine).

AUSHADHAKARMA³: (Functions of medicaments)

Fifteen *Aushadha Karma's* were enumerated they are-

Table 02: Showing the Aushadha Karma's

1	Samshamana	9	Vilayana
2	Agnideepana	10	Adahashodhana
3	Rasayana	11	Urdhvasodhana
4	Brihmhana	12	Ubhayashodhana
5	Lekhana	13	Virechana
6	Sangrahana	14	Visha
7	Vrushya	15	Vishoushadha
8	Shoshakarana		

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*, *Naktamala Dvaya*, *Khadira*, *Palasha*, *Aja Karna*, *Aja Shringa*, *Pippali*, *Ela*, *HaridraDvaya*, *Kutaja*, *Vacha*, *Kushta*, *Mustha*, *Vidanga*, *Nirgundi*, *Citraka*, *Arushkara*, *Vara*, *Karabhusha*, *Arjuna*, *Triphala*, *Bhunimba*, *Aragvadha*.
2. *Vatanashakagana*: *Eranda*, *Bruhati* *Dve*, *Varanaka*, *Nrupa Vriksha*, *Ag-*

nimantha, *Agnishigru*, *Arka*, *Alarka*, *Mayurakhya*, *Tutuntuka Vriksha*, *Murva*, *Koranta*, *Pilu*, *Snuhi*, *Yutatilaka*, *Tilvaka*, *Kebuka*, *Varshabhu*, *Patalika*.

3. *Pitta nashakagana*: *Bimbi*, *Nimba*, *Indrapushpi*, *Madhuka*, *Sahavishva*, *Vidari*, *Kakoli*, *Vriscika*, *Anjanaka*, *Madhuka-Pushpa*, *Ushira*, *Amra-Sara*, *Jambhu*, *Rambha*, *Ambuja*, *Vara*, *Nischula*, *Candana*, *Ela*, *Samanga*, *Nyagrodha*, *Ashwattha*, *Kumuda*, *Kuvala*.

AUSHADHIGRAHANARTHA (collection) AYOgyAKSHETRA⁵ (improper place):

In very cool region, very hot region, grave yard, temple, snow fall area, uneven ground, dry area, 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 *Aushadha Sangrahanartha* (collection).

PRASHASTHAAUSHADHIL-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 medicaments were used for various treatment procedures.

AFTER EXPLAINING SOME DISEASE AND ITS SUITABLE TREATMENTS, SHODHANA (PURIFICATORY) ASPECTS WERE ENUMERATED.

SNEHANA⁶ (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*, *Jvara*, *Prameha*, *Unmada*, *Kushta* & *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 *Kustumbari* (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 *Paittika* 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*.

SWEDANA⁷ (sudation):

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 *Raktapitta* 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 *Krishna* (lean).

VAMANA⁸:

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& medicaments 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 *Vasanta Rutu*). *Vamana* inducing 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), *Durdarshana* (unpleasant to see), *Dusvarupa* (unpleasant in terms of texture), *Bhibitsa* (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*, *Netra-anjana* & 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.

BASTI⁹:

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*, *Hingu*, *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 AnuvasanaBasti:

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

Contraindication of AnuvasanaBasti:

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*, and *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 *Snigdhatata* of *Rasa* & *Rakta* respectively; sixth makes *Mamsa Snigdhatata*, seventh *Basti* makes *Medha Snigdhatata*, eight & ninth makes *Asthi* & *Majja Snigdhatata* respectively, tenth *Basti* pacifies the *Dosha'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*, *Amla-Varga aushadhi's* should be used & *dravya* should be warm before administration.

2. **Pittaghna 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:** *Uchata*, *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 BastiPramana¹⁰

It is classified into 2 types

1. *Snehika*

2. *Niruhika*

Snehika Uttara basti Matra (dose) for males is one *Pala* and for females half-*Pala*, below 12 years of girls 1/4th*Pala*. *Nairuhika Uttara basti Matra* for all it is of 1 *Prasruta Matra*. If *Niruhika 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*.

DHUMAPANA¹¹ (medicated smoke):

Measurement of Dhumanetra:

For *Prayogika Dhumapana*- 48 Angula in length

For *Snehana Dhumapana*- 32 Angula in length

For *Virechana, Kasaghna*-16 Angula in length

GANDUSHA: (oil pulling)

Quantity of Drava used for Gandu-sha 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 SnehaNasya:

Priorly 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 ShirovirechanaNasya-

1. 4 drops
2. 8 drops
3. 16 drops

Some of the important *Yogas*¹² in relation to hairs have been mentioned like

1. *Palitanashaka-lepa*
2. *Keshakrishnikarana-lepa*
3. *Kesha-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*

VRISHYA¹³ (aphrodisiac):

Stree has considered as best *Kamadeepa-na*(sex tonic). Many formulations have been enumerated to achieve *Vrishya*effect like

Vrishyaamlaka yoga – *AmlakiChurna* has been used.

Vrishya-shallyadi yoga (*Shali, Masha, Tila, Ksheer, Ghrita, Sharkarais* used.).

Vrishyasaktu (*Saktu, Ksheera and Guda* has been used).

Vrishya- godhumachurna (*Godhuma-churna, sugar and milk*).

VrishyaraktaAswathadi yoga (*RaktaAswathChurnaYasthiMadhuSarkarahave* been used), *Vrishyaamalakadichurna* (*Chaga Ksheera* mixed with *Ama-lakiChurna* and *Gokshura*).

Chaga-dugdha (goat's milk added with *Ghrita* (ghee) and jaggery).

Vrishya-bhukushmandadi-churna (*Bhukushmandadi, Ikshura-Beeja, Atmagupta-Beeja, Musali-Mula* added with milk of goat).

RASAYANA¹⁴ (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-

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-

DISCUSSION

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 *Kalyanakarakais* 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. *Shodhana* (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* & *palitya* 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 *Jaina* 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.

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