

Dagmar Wujastyk

Vitalisation Therapy in the *Kalyānakāraka*

The *Kalyānakāraka*, the “Cause of Welfare”, is a Sanskrit medical treatise in 8000 verses and some prose. The work is divided into twenty-five chapters. Two extra chapters, one on prognostic signs (*ariṣṭa*), and a “chapter on what is wholesome and what is unwholesome” (*hitāhitādhyāya*), a discourse on the benefits of vegetarianism and the disadvantages of meat consumption, may have been added later. The work was probably composed in the late eighth or early ninth century by a Digambara Jain monk called Ugrāditya who lived in the Deccan.¹

Although the *Kalyānakāraka* is one of the minor texts of the Sanskrit medical tradition and seems to have had relatively limited influence on later ayurvedic literature, it has a number of unusual features that make it interesting.² The first is that it is framed specifically as a Jain medical work. Jain authorities, doctrines,

¹ The dating of Ugrāditya’s work is based on the mention of the reigns of two different rulers: 1. Viṣṇurāja, the Eastern Cālukya king of Veṅgī, and 2. Nṛpatuṅga, identified as the Rāṣtrakūṭa king Amoghavarṣa I (814–880 CE). There is some uncertainty regarding the identification of Viṣṇurāja. Meulenbeld 1999–2002, IIA: 155 notes three possible contenders: Viṣṇuwardhana IV (764–799 CE), Kali Viṣṇuwardhana V, or Govinda III (793–814) and proposes the first half of the ninth century as the floruit of Ugrāditya and his composition of the *Kalyānakāraka*. Jain 1950: 133, however, concludes that Viṣṇurāja should be identified as Viṣṇuwardhana I and proposes that the *Kalyānakāraka* was written between 790–799 CE and that the chapter on vegetarianism was added later, after it was delivered as a speech in the court of Nṛpatuṅga in about 830 CE.

² This work has received some scholarly attention: There is a brief summary of its contents in Meulenbeld 1999–2002: IIA, 151–155 and in Ghatnekar and Nanal (1979). An article by Jyoti Prasad Jain (1950) discusses the *Kalyānakāraka*’s date and the place in which it was composed. We also have two print editions: One by Vardhaman Parshwanath Shastri (1940), with a Hindi commentary; and an edition with a Telugu translation, published in instalments in the journal *Dhanvantari* between 1956 and 1964 (20, 1, 1956–; see BDHM 2, 4, 1964: 208). For this article, I have used the 1940 edition by Shastri with its Hindi commentary.

and practices are referred to frequently, and the author provides a Jain version of the origin story of Ayurveda in which medical knowledge is passed down to humans from Ṛṣabha, the first of the twenty-four Tīrthaṅkaras of the present cycle of time in Jain cosmology. However, Ugrāditya went beyond merely providing a Jain provenance and narrative framework to medicine: He also removed meat, alcohol, and honey from all recipes in the main part of the work, thus making its formulations truly suitable for those adhering to Jain food rules.³ This distinguishes Ugrāditya's work not only from the classical ayurvedic works, but even from medical works by some other Jain authors, such as the sixteenth-century *Yogacintāmaṇi* by Harṣakīrti (a Jain monk of the Tapāgaccha) which contains recipes with honey.⁴

A further feature that distinguishes the *Kalyāṇakāraka* from ayurvedic texts of its period is its description of procedures for preparing and applying mercurial tonics (*rasarasāyana*). The *rasarasāyana* chapter (chapter 24) truly stands out, as it presents a very advanced stage of alchemical operations even though the work seems to predate even the oldest Sanskrit alchemical treatises. If the dating of the *Kalyāṇakāraka*, or this part of the *Kalyāṇakāraka*, is correct, this would point to a very early connection between medicine and alchemy. It would also break the pattern of the gradual introduction of alchemical thought into Sanskrit medical literature.⁵

It is also notable that the core text (the first twenty-five chapters of the *Kalyāṇakāraka*) does not seem to quote any of the well-known early ayurvedic works, such as the *Carakasamhitā* or the *Suśrutasamhitā*, though both of these are referred to and quoted in the “chapter on what is wholesome and what is unwholesome”.⁶ Ugrāditya declares in chapter twenty, verse eighty-six that his work is a shortened version of an extensive treatise on Ayurveda by Samantabhadra.⁷ The

³ Meat, alcohol and honey are all normal and even important medicinal substances in other ayurvedic works: Meat is used as part of a healthy diet and as a strengthening food item to support therapy for some diseases such as wasting disease; honey is one of the carrier substances that are mixed with herbs in medicinal formulations; some types of medicines are alcoholic and the appropriate drinking of alcohol is considered wholesome. See Zimmermann 1999: 181–194 and Wujastyk 2012: 133–135 on meat consumption in Ayurveda; and McHugh 2014: 37–38 on alcohol. On food and medicinal items that are categorized as “not to be eaten” (*abhakṣya*) by different groups of Jains, see Williams 1963: 110–116.

⁴ For a general introduction to medicine in Jain (especially monastic) contexts, see Stuart 2014; Granoff 1998; and Jain 1991.

⁵ This pattern is described in Wujastyk 2019.

⁶ Caraka is referred to and/or quoted on pages 715, 724, 725, 726, 738, and 744 and Suśruta on pages 716 and 717 in the edition by Shastri (1940).

⁷ Ugrāditya does not name Samantabhadra's work. A partially preserved medical treatise called the *Siddhāntarasāyanakalpa* is ascribed to Samantabhadra. Another, called the *Puṣpāyurveda* is lost. See Meulenbeld 1999-2002: IIA, 471. The date of the medical author Samantabhadra is unknown.

lack of quotation and direct reference in the core part of the work does not mean, however, that Ugrāditya described a different kind of medicine to that of the ayurvedic classics. On the contrary, the contents of the *Kalyānakāra* are hauntingly familiar and all subjects, while arranged differently, closely align with older ayurvedic works. But it seems that Ugrāditya rewrote and rearranged every sentence, often subtly changing the content. We can see this process at work in the chapter introduced here, the section on vitalisation therapy (*rasāyana*).

Vitalisation therapy (*rasāyana*)

Vitalisation therapy (*rasāyana*) is considered one of eight branches of ayurvedic knowledge in the ayurvedic tradition. It is attested from the earliest ayurvedic treatises, the *Carakasamhitā* and *Suśrutasaṃhitā* (both early centuries CE), and forms part of most premodern ayurvedic works. *Rasāyana* addresses conditions associated with the ageing process. Its tonics (also called *rasāyana*) aim to preserve or promote health and well-being, to halt degeneration caused by ageing, to rejuvenate and to improve cognitive function, and to prolong life. Vitalisation therapy is often coupled and sometimes merged with virility therapy (*vr̥ṣya*, *vājīkaraṇa*) in ayurvedic works and typically set in sections dedicated to medical treatment (*cikitsā*). The *Kalyānakāra* places its *rasāyana* chapter within the sixth chapter of a wider section on “preserving health” (*svasthyarakṣaṇādihikāra* = chapters 1–6) rather than within its treatment section (*cikitsādihikāra* = chapters 7–20). However, the *svasthyarakṣaṇādihikāra* ends with vitalisation therapy, and the treatment section follows, so that *rasāyana* and treatment are in fact juxtaposed. In any case, the positioning of the *rasāyana* chapter within a section dedicated to the preservation of health aligns with the definition of *rasāyana* as “enhancing the vigour of the healthy” (*svasthyasyorjaskara*), already proposed in the *Carakasamhitā*.⁸ The sixth chapter of the *svasthyarakṣaṇādihikāra* is not dedicated to vitalisation therapy alone: It describes healthy day time and night time regimen (*dinacārya* and *rātricārya*) in verses 1–15, virility therapy (*vr̥ṣya*) in verses 30–40 and finally vitalisation therapy (*rasāyana*) in verses 41–67.

The section on vitalisation therapy (*rasāyanādihikāra*) in the *Kalyānakāra*

Verse 41 of the sixth chapter marks the transition between the virility therapy section and the vitalisation therapy one, with the first half still directed at virility

⁸ This definition is given in *Carakasamhitā Cikitsāsthāna* 1.1.4–6.

treatment, noting that “any substance that is cool, oily and sweet produces sexual vigour”. The second half of the verse then turns its attention to *rasāyana* formulations, which it describes as powerful panaceas. The section follows on to describe a series of formulations. These often consist of one or two main ingredients and a carrier substance such as sugar, clarified butter, or milk. Here, one can note the omission of honey, which is a common carrier substance in *rasāyana* formulations in other ayurvedic works. Recipes are followed by recommendations on which adjuvant (*anupāna*)⁹ should accompany the intake of the medicine and general dietary and hygiene advice.

In another chapter, Ugrāditya mentions Siṃhanāda as an authority on *rasāyana*, but he does not state whether a work by Siṃhanāda (via Samantabhadra?) was a source for his version of *rasāyana* therapy.¹⁰ However, there are clear parallels with *rasāyana* prescriptions set out in the classical ayurvedic works. The first set of recommendations (verse 42), which prescribes the use of the fruits of the three myrobalans at different times of the day, is similar to advice first given in the *Carakasamhitā* (*Cikitsāsthāna* 1.3.41–42). The presentation of the other formulations and their associated regimen of intake, however, seem to be an abbreviated version of the *Suśrutasaṃhitā*'s *rasāyana* treatments in chapters 27–30 of its *Cikitsāsthāna*, following both in the latter's recipes and the sequence in which they are listed.¹¹ The prose of the *Suśrutasaṃhitā*'s *rasāyana* section is brought into verse in the *Kalyāṇakāraka*, and its verses are reformulated into another metre.¹² Additionally, the *Suśrutasaṃhitā*'s recipes and dietary recommendations are consistently altered in that honey is removed from all recipes. The *Kalyāṇakāraka* also does not reproduce all of the *Suśrutasaṃhitā*'s recipes, omitting many of the variations the *Suśrutasaṃhitā* gives for its recipes and greatly abbreviating the

⁹ An *anupāna* is a substance which is taken along with or after the intake of the medicine and which aids in the absorption of the medicine and/or heightens the medicine's actions.

¹⁰ *Kalyāṇakāraka* 20.85 gives a list of authorities associated with the branches of medicine, and it is here that Siṃhanāda is listed as an authority for virility therapy and for *rasāyana*, called *vṛṣyaṃ* and *divyāṃṛtam* respectively in this verse. Meulenbeld 1999–2002: II B, 175 notes that some leaves of a manuscript of a work called *Vaidya* by Siṃhanāda have been preserved. Another work ascribed to Siṃhanāda, called *Divyāṃṛta* (a likely contender as a source for Ugrāditya's *rasāyana* chapter by name at least), seems not to have been preserved.

¹¹ *Kalyāṇakāraka* (KK) 6. 43–45 ~ *Suśrutasaṃhitā* *Cikitsāsthāna* (Su.Cik.) 27.7; KK 6. 46–49 ~ Su.Cik. 27.8; KK 6. 50–51 ~ Su.Cik. 27.10; KK 6.53 ~ Su.Cik. 28.3; KK 6.54 ~ Su.Cik. 28.4–8; KK 6. 57–63 ~ Su.Cik. 30.4.

¹² The *Suśrutasaṃhitā*'s *rasāyana* chapters are a mixture of prose and verse, with a predominance of prose. Most of its verses are sixteen syllables in length and seem to be a variation of the *aṣṭī* metre. By contrast, the *Kalyāṇakāraka*'s *rasāyana* section utilizes the *triṣṭubh*, *śārdūlavikrīḍita* and *sragdharā* metres, with *triṣṭubh* the most common metre.

Suśrutasaṃhitā's prescriptions for the accompanying regimen.¹³ One of the notable omissions is that of shilajit as well as of marking nut (*bhallātaka*), both important *rasāyana* ingredients in the *Suśrutasaṃhitā* and in most other ayurvedic works. It is also noteworthy that the *Kalyāṇakāraka*'s version of *rasāyana* therapy has no parallels with the *rasāyana* therapy of the ca seventh-century *Aṣṭāṅga-hṛdayasaṃhitā*, ascribed to Vāgbhaṭa. The *Aṣṭāṅgasamgraha* (also ascribed to Vāgbhaṭa) features a few recipes from the *Suśrutasaṃhitā* that may have been the model for some of the recipes in the *Kalyāṇakāraka*.¹⁴ However, since these are given in a different sequence to that of the *Suśrutasaṃhitā* and the *Kalyāṇakāraka* and since the *Kalyāṇakāraka* does not adopt any of the recipes from the *Aṣṭāṅgasamgraha* that are not featured in the *Suśrutasaṃhitā*, it is quite clear that the *Kalyāṇakāraka* did not draw on the *Aṣṭāṅgasamgraha* for this chapter.

The correspondences between the *rasāyana* recipes of the *Kalyāṇakāraka* and those of the other medical works can be difficult to spot, as the *Kalyāṇakāraka* often uses synonyms for the names of the ingredients and also introduces other changes. Compare, for example, the corresponding passages in the *Carakasamhitā* and in the *Kalyāṇakāraka*:

Carakasamhitā Cikitsāsthāna 1.3.41–42

Kalyāṇakāraka 6.42

*jaraṇānte 'bhayām ekāṃ
prāg bhuktād dve bibhūtake /
bhuktvā tu madhusarpirbhyāṃ
catvāry āmalakāni ca //
prayojayan samām ekāṃ
triphalāyā rasāyanam /
jīved varṣāsatam pūrṇam
ajaro 'vyādhir eva ca //*

*prātar dhātrīm
bhakṣayed bhuktakāle /
pathyām ekāṃ
naktam akṣaṃ yathāvat //
kalyāṇāṅgas
tīvracakṣuś cirāyur /
bhūtvā jīved
dharmakāmārthayuktaḥ //*

Having eaten one chebulic myrobalan after digesting (the previous meal) and two belleric myrobalans before a meal and, having eaten, four emblic myrobalans together with

If one eats an emblic myrobalan in the morning and a chebulic myrobalan after one has eaten, and likewise a belleric myrobalan at night, one develops a

¹³ For example, one verse with eighteen words in KK 6.54 corresponds to five prose sentences in Su.Cik. 28.4 with over 200 words.

¹⁴ For example, KK 6.52-53 ~ AS. *Uttarasthāna* 49.126. However, the sequence of recipes is different. Where the *Kalyāṇakāraka* summarizes three separate recipes of the *Suśrutasaṃhitā* in one verse (namely, KK 6.54. ~ Su.Cik. 28.4–8), the recipe for the tonic based on sweet flag (*vacā*) of Su.Cik.28.8 occurs in AS *Uttarasthāna* 49.157, but is not preceded by the tonics for water hyssop (*brāhmī*) and centella (*maṃḍūkā-parṇī*) that are featured together in KK 6.54.

honey and clarified butter: Undertaking the myrobalan tonic regimen for one year, one may live a full one hundred years without ageing and even without disease. beautiful body, gains sharp eyesight and longevity, and lives possessed of righteousness, pleasure, and wealth.

Note how, changing the order of the prescription throughout, Ugrāditya replaces the *Carakasamhitā*'s *abhayā* with *pathyā*; *bibhītaka* with *akṣa*; and *āmalaka* with *dhātrī*. There are also other differences, such as the number of myrobalans and the times in which they should be eaten. Further, Ugrāditya leaves out honey and clarified butter as accompaniments of emblic myrobalans. And finally, there are also differences in the projected outcomes: disease-free longevity is promised in the *Carakasamhitā*, while the *Kalyāṇakāraka* gives an extended list of benefits, including sharp eyesight and a full life of righteousness, pleasure, and wealth. Each of the *Kalyāṇakāraka*'s recipes gives such variations: none are straightforward copies. Nevertheless, the similarities are still obvious.

The *Kalyāṇakāraka* diverges from the *Suśrutasaṃhitā* in its list of divine herbs in verse 55: There is no overlap here with the *Suśrutasaṃhitā*'s special herbs (listed in *Cikitsāsthāna* 30.5) and also no overlap with the *Carakasamhitā*'s list of divine herbs in *Cikitsāsthāna* 1.4.7, though a partial overlap with a list of invigorating (*jīvanīya*) herbs in *Carakasamhitā* *Cikitsāsthāna* 1.4.6.¹⁵ It is possible that some of the names of the plants given in the *Kalyāṇakāraka* are synonyms for the special herbs of the *Suśrutasaṃhitā* and/or the divine herbs of the *Carakasamhitā*. However, this cannot be ascertained, given that the identification of these herbs remains disputed in modern botany and contemporary ayurvedic practice.

The last formulation in the *Kalyāṇakāraka*'s *rasāyana* section is a drug called 'Moon Nectar' (*candrāṃṛta*), clearly a parallel to the *Suśrutasaṃhitā*'s soma (*Cikitsāsthāna* 29).¹⁶ This drug is given pride of place, with eight verses dedicated to the main herbal substance and its application in a lengthy therapy. Moon Nectar is attributed with the most comprehensive effects of all the tonics. The poetic passage dedicated to it describes how, after taking Moon Nectar, a person's body would shine like the moon and sun, adorned with beautiful ornaments glistening with the splendour of a garland of a thousand bolts of lightning; how the person would be able to go wherever they wished to go; and how their strength would be unparalleled. Again, this is reminiscent of the effects ascribed to soma therapy in the *Suśrutasaṃhitā*.

Generally, the *Kalyāṇakāraka* promises similar outcomes of *rasāyana* therapy to what is described in the *Carakasamhitā* and the *Suśrutasaṃhitā*, while adding

¹⁵ Both feature *śatāvarī* and *punarnavā*.

¹⁶ See Dominik Wujastyk 2002: 125–131 for a translation of this chapter of the *Suśrutasaṃhitā*.

a Jain flavour to them.¹⁷ Note, for example, the difference between *Kalyāṇakāraka* 6.55 and its parallel in *Suśrutasamhitā Cikitsāsthāna* 28.5: While the latter promises that knowledge of all revealed Vedic scriptures (*śruti*) will arise for the consumer of the tonic, the *Kalyāṇakāraka* states that he will become one who knows the truth of all sacred writings, or perhaps one who knows “the entire treatise of ‘The true nature of things’”, possibly a reference to the *Tattvārthasūtra* of Umāsvāmin. In a similar vein, where *Carakasamhitā Cikitsāsthāna* 1.4.31 refers to the honouring of gods, cows, and brahmins as necessary for effecting positive outcomes in *rasāyana* therapy, the parallel passage of *Kalyāṇakāraka* 6.56 prescribes the honouring of Vṛṣabha.

In his work on the origins of ayurvedic medicine, Kenneth Zysk (1991: 118) introduced the idea of a ‘brahmanic veneer’ being applied to a theoretical framework of medicine first developed in the heterodox milieu of ascetics in the first millennium BCE. Here, in Ugrāditya’s work, the references to brahmanic culture are replaced with allusions to Jain thought and authorities. Whether this is a Jain veneer superimposed on a brahmanic one, or whether Ugrāditya’s version of vitalisation therapy is based on an older stratum of text cannot be decisively answered without access to Samantabhadra’s work and an understanding of its transmission history. However, the sequence of the *Kalyāṇakāraka*’s prescriptions follows that of the *Suśrutasamhitā* so closely that it seems very likely that the latter was the model for the former.

Finally, it should be noted that the *Kalyāṇakāraka*’s chapter on vitalisation therapy does not contain any recipes for mercurials. However, its chapter on elixir regimen (*rasarasāyana*) describes the making and application of mercurial formulations in a parallel regimen to the one described in its *rasāyana* chapter. The use of mercury as an ingredient for *rasāyana* tonics is first attested in the *Aṣṭāṅgahr̥dayasamhitā* and the *Aṣṭāṅgasamgraha*, and the relevant prescription links ayurvedic and alchemical (*rasaśāstra*) literatures.¹⁸ Later ayurvedic works build upon this link. The eleventh-century Cakradatta is the first ayurvedic work to feature both mercury as a *rasāyana* ingredient and to describe alchemical procedures (albeit for processing other substances than mercury).¹⁹ As noted above, the *Kalyāṇakāraka* does not rely on Vāgbhata’s works for its *rasāyana* chapter, orienting itself on much older works instead. Its fully-fledged account of the making of mercurial elixirs for implementation in *rasāyana* therapy therefore seems very sudden, especially since it predates similar

¹⁷ On the expected outcomes of *rasāyana* therapy, see Wujastyk 2017.

¹⁸ *Aṣṭāṅgahr̥dayasamhitā Uttaraśthāna* 39.161 and the *Aṣṭāṅgasamgraha Uttaraśthāna* 49.392 correspond with the eleventh-/twelfth-century alchemical work *Rasārṇava* 18.14, as first noted by White 1996: 25 and 363, note 42.

¹⁹ See Wujastyk 2015: 106–108 on the relevant recipes in the *Cakradatta*.

accounts in Sanskrit alchemical literature by at least a century, and those of ayurvedic works by at least two centuries.²⁰ The disconnect between the *Kalyāṇakāraka*'s *rasāyana* and *rasarasāyana* chapters suggests that the latter might be a later addition. This subject warrants further investigation, which however is beyond the scope of the present paper.

Text and Translation of *Kalyāṇakāraka* chapter 6, *rasāyanādhikāra*

*yad yac chītaṃ snigdhamādhuryayuktaṃ /
tat tad dravyaṃ vṛṣyam āhur munīndrāḥ //
rogān sarvān hantum atyantavīryān /
yogān vakṣyāmy ātmasaṃrakṣaṇārtham //41//*

The great sages said that any substance that is cool, oily and sweet produces sexual vigour. To eradicate all diseases, I will describe the exceedingly powerful medicinal preparations for the sake of protecting oneself. (41)

*prātar dhātrīm bhakṣayed bhuktakāle /
pathyām ekām naktam akṣaṃ yathāvat //
kalyāṇāṅgas tīvracakṣuś cirāyur /
bhūtvā jīved dharmakāmārthayuktaḥ //42//*

If one eats an emblic myrobalan in the morning and a chebulic myrobalan after one has eaten, and likewise a belleric myrobalan at night, one develops a beautiful body, gains sharp eyesight and longevity, and lives possessed of righteousness, pleasure and wealth.²¹ (42)

*viḍaṅgaṃ²² vā cūrnam atyantasūkṣmaṃ /
tadvad yaṣṭīśarkarācūrṇayuktaṃ //
nityaṃ prātaḥ sevamāno manuṣyaḥ /
śītaṃ toyaṃ cānupānaṃ dadhānaḥ //43//*

Alternatively, in the same way, a man who in the morning routinely consumes very finely ground powder of false pepper together with ground liquorice and sugar, using cold water as adjuvant. (43)

²⁰ The earliest of the alchemical treatises transmitted to us is the *Rasaḥṛdayatantra* by Govinda, which is thought to date to the tenth century. See Meulenbeld 1999–2002: IIA, 621.

²¹ Plant identification is always somewhat problematic in premodern ayurvedic works. I have used the common modern identifications of these plants. However, it should be kept in mind that these identifications may not be correct. On the “thorny” issue of plant identification, see Dominik Wujastyk 2002: xxxv.

²² The edition reads “*vaiḍaṅgaṃ*”, emended to “*viḍaṅgaṃ*” here.

*teṣāṃ eva kvāthasamyuktam etad /
bhallātakyā vā guḍūcyās tathaiva //
drākṣākvāthenāthavā traiphalena /
prāyenaite bheṣajasyopayogyāḥ //44//*

This [i.e. the powder of false pepper, liquorice, and sugar] is combined with a decoction of these, or of marking nut or similarly of guduchi or with a decoction of grapes or of the three myrobalans. These should as a rule be added to the medicine. (44)

*etat pītvā jīrṇakāle yathāvat /
kṣīreṇānaṃ sarpiṣā mudgayūṣaiḥ //
sāmudrādyair varjitaṃ prājyārogān /
jītvā jīven nirjaro nirvalikāḥ //45//*

If one drinks this and, once it has been properly digested, eats a meal with milk, clarified butter and mung bean soups, avoiding sea salt etc., one may defeat the great diseases and live without ageing and wrinkles. (45)

*sārānāṃ vā sadviḍaṅgodbhavānām /
piṣṭaṃ samyakpiṣṭavac śodhayitvā //
śtībhūtaṃ niṣkaṣāyaṃ viśuṣkaṃ /
dhūlīm kṛtvā śarkarājyābhimiśram //46//*

Alternatively, one should cleanse the well-ground powder of the seeds of good false pepper fruits. After it has cooled, one should mix the powder that is free from astringency and dry with sugar and clarified butter. (46)

*tad gandhāmbhodhautaniśchidrakumbhe /
gandhadravayaiś cānuliptāntarāle //
nikṣīpyordhvaṃ bandhayed gehamadhye /
varṣākāle sthāpayed dhānyarāśau //47//*

One should put this into an unbroken pot that was washed with fragrant water and smeared on the inside with fragrant substances. Then, one should seal the top and place it in a heap of grain inside the house for a year. (47)

*uddhrtyaitan meghakāle vyatīte /
pūjām kṛtvā śuddhadehaḥ prayatnāt //
prātaḥ prātaḥ bhakṣayed akṣamātraṃ /
jīrṇe sarpiḥ kṣīrayuktaṃ tu bhojyam //48//*

One should retrieve it after rainy season. Having cleansed one's body and diligently performed worship, one should eat an amount of 10-12 grams (= one *akṣa*) every morning. Once it is digested, one should eat clarified butter together with milk. (48)

Dagmar Wujastyk

*snānābhyaṅgaṃ candanenānulepaṃ /
kuryād āsyāvāsam apy ātmaramyam //
kāntākāntaḥ śāntarogopatāpo /
māsāsvādād divyam āpnoti rūpaṃ //49//*

One should bathe and oil the body, anoint it with sandalwood, and use a mouth freshener that is pleasing to oneself. Through enjoying it for a month, one becomes beloved of beautiful women and free from disease and pain and attains a heavenly form. (49)

*yatnād balāmūlātulāṃ viśoṣya /
dhūlīkṛtāṃ śuddhatanuḥ palārdham //
nityaṃ pibet dugdhavimīśritaṃ taj /
jīrṇe ghṛtakṣīrayutānnabhuktiḥ //50//*

Having carefully dried and powdered four kilograms (= 1 *tulā*) of country mallow root, one whose body has been cleansed should always drink ca 20 grams (= half a *pala*) mixed with milk. Once it has been digested, one should eat foods containing clarified butter and milk. (50)

*pibet tathā nāgabalātipūrva- /
balāticūrṇaṃ payasā prabhāte //
bhaved vidāryās ca piban manuṣyo /
mahābalāyusyayuto vapuṣmān //51//*

And one should first drink country mallow and then well-ground snake mallow with milk in the morning. And a man who takes milky yam attains great strength and vitality and becomes handsome (*vapuṣmant*). (51)

*guḍānviṭaṃ vākucibījacūrṇam /
ayoghaṭanyastam atiprayatnāt //
nidhāya dhānye bhūvi saptarātraṃ /
vyapetadoṣo 'kṣaphalapramāṇam //52//
prabhakṣya tac chītajalānupānaṃ /
rasāyanāhāravidhānayuktaḥ //
nirāmayas sarvamanoharāṅgaḥ /
samāśataṃ jīvati sattvayuktaḥ //53//*

Bakuchi seed powder mixed with jaggery is put into an iron vessel with great care, placed in grains on the ground and kept there for seven nights. One whose impurities have been removed, who has eaten an amount the size of an *akṣa* fruit accompanied by a drink of cold water and who follows the dietary rules during vitalisation therapy (*rasāyana*) lives free from disease with a entirely beautiful body for a hundred years, possessed of goodness. (52–53)

*brāhmīṃ maṇḍūkapaṇṇīm adhikataravacāsarkarākṣīrasarpir- /
miśrāṃ saṃkhyākrameṇa pratidinam amalāḥ sevamāno manuṣyaḥ //*

*rogān sarvān nihanti prakāṭatarabalo rūpalāvanyayukto /
jīvet saṃvatsarāṅgāṃ śatam iha sakalagranthatattvārthavedī //54//*

A man without impurities who takes water hyssop and centella mixed with more and more sweet flag, sugar, milk and clarified butter every day in accordance with the sequence of their number destroys all diseases, becomes one whose strength is most apparent and who is beautiful in appearance. He may live one hundred years in this world as one who knows the truths of all sacred writings.²³ (54)

*vajrī gokṣuravṛddhadārūkaśatāvaryaś ca gandhāgnikā /
varṣābhūsapunarnavāmṛtakumārītyuktadivyausadhīn //
hṛtvā cūrṇitam akṣamātram akhilaṃ pratyekaśaṃ vā piban /
nityaṃ kṣīrayutaṃ bhaviṣyati naraś candrārktejo'dhikah //55//*

Having harvested and powdered the celestial herbs called *vajrī*, *gokṣura*, *vṛddhadārūka*, *śatāvārī*, *gandhāgnikā*, *varṣābhūsa*, *punarnavā*, *amṛta*, and *kumārī*, always taking 10–12 grams of them all or one by one with milk, a man will surpass the brightness of the moon and the sun. (55)

*madyaṃ māṃsaṃ kaṣāyaṃ kaṭukalavaṇasaṣṭārārūkṣāmlavargaṃ /
tyaktvā satyavrataḥ san sakalatanubhṛtāṃ saddayāvṛyāptatātmā //
krodhāyāsavyavāyātapaṇaviruddhāsanājīrṇahīnaḥ /
śāsvatsarvajñabhakto munigaṇavrṣabhān pūjayed auśadhārthī //56//*

One who wishes for the medicines' [effects] should give up alcohol, meat²⁴, astringent substances and those belonging to the groups of pungent, saline and alkaline, non-oleaginous and sour substances; keep a vow of truthfulness, be one whose self is pervaded by true compassion for all living beings; avoid anger, overexertion, sexual intercourse (*vyavāya*), sunshine and wind, and indigestion because of eating incompatible foods; always worship the omniscient ones and honour the groups of sages including *Vṛṣabha*. (56)

*proktaṃ lokapratītaṃ bhuvanatalagataṃ candranāmāmṛtākhyam //
vakṣāmy etat saparnaiḥ pratidinam amalaiś candravadvṛddhihānim //
śukle kṛṣṇe ca pakṣe vrajati khalu sadālabhyam etad yamāvā- /
syāyāṃ niṣpatram asya hradagahananadīśailadeśeṣu janma //57//
ekānekasvabhāvaṃ jīnamatam iva tad vīryasaṃjñāsvarūpaiḥ /*

I shall talk about the mentioned world-renowned [plant] which is on the surface of the earth, called “the moon” and known as “nectar”. This [plant], which every day grows and decreases with its spotless petals like the moon when the bright and the dark fortnights pass, can indeed be easily picked at new moon, when it lacks its

²³ It is possible that this is a reference to the treatise *Tattvārthasūtra* by Umāsvāmin.

²⁴ The text of the edition reads *māsa*, I emended it to *māmsa*, following the Hindi commentary.

petals. It grows in areas with lakes, deep rivers and mountains. (57) It is like the doctrine of the Jinās of both a single and a multiple nature with its potency, designations and forms.²⁵

*stanyakṣīraṃ pramāṇāt kuḍabam iha grhītvādarāt prātar eva //
kṛtvā gehaṃ trikunḍyaṃ tritalam atighanaṃ triḥparītya praveśaṃ /
tasyaivāntargrhasṭho viyutaparījanas tat piben niścītātmā //58//*

Here he should carefully take breast milk, 160 grams (= one *kuḍava*) according to its weight. Early in the morning, he should thrice circumambulate and then enter a solid house with three walls and three compartments, and, once he is established inside his house without attendants, he should drink it with resolve. (58)

*pītvā darbhoruśayyātalanihitatanur vāgyatas saṃyatātmā //
tyaktvāhāraṃ samastaṃ tṛṣita iva pibec chītatoyaṃ yathāvat //
samyagvāntaṃ viriktaṃ vigatamalakalaṅkolvaṇaṃ pāṃśuśayyā- //
saṃsuptāṅgaṃ kṣudhārtaṃ parijanam iha taṃ pāyayet kṣīram eva //59//*

Having imbibed it, the body placed on the ground on a broad bed of darbha grass, one who is silent and self-controlled and has given up all food should duly drink cold water as if he were thirsty. After he has properly vomited and evacuated, the excess of wastes and impurities removed, and has slept with his body on the earth, his entourage should now let him drink only milk if he suffers from hunger. (59)

*nityaṃ saṃśuddhadehaṃ surabhitaraśṛtaṃ kṣīram atyantaśītaṃ //
samyak taṃ pāyayitvā balam amṛtasamudbhūtam ālokya paścāt //
snānābhyaṅgānulepān anudinam aśanaṃ śālijaṃ kṣīrasarpir- /
yuktaṃ caikaikavāraṃ dadatu parijanās tasya niṣkalmaṣasya //60//*

Having let him whose body is regularly cleansed properly drink very cold sweet-scented milk²⁶, one should ascertain that his strength is restored through the nectar. Then his servants should daily bathe and anoint the body of the one who is free of impurities, and should give him food of grains with either milk or clarified butter. (60)

²⁵ In my translation, I am interpreting this partial sentence as a continuation of the description of Moon Nectar.

²⁶ The identification of *surabhitara* is uncertain. The Hindi commentary glosses *surabhitaraśṛta* with *sugandhyukt*. *Sugandh* may denote a specific fragrant herbal substance, but could also mean any fragrant substance. Milk is often flavoured with saffron or cardamom in *rasāyana* contexts: both are considered sweet-smelling. However, the second part of the compound *śṛta* – “flowed” is more difficult to understand. Based on the Hindi commentary, which reads “*pratinitya use iśī prakār sugandhyukt garam karke ṭhaṇḍā kriyā huā dūdh pilaveṃ*”, some ayurvedic practitioners I consulted suggested that *śṛta* should be read as *śṛta* “cooked”, which would make *surabhitaraśṛta* “heated with most fragrant substances”. I would like to thank Drs. Priyanka Chorge and Trupti Patil Bhole for their comments on this passage.

*evaṃ māsād upānadvavahitacaraṇo vāravāṅāvṛtāṅgaḥ /
soṣṇīṣo rakṣitātmā parijanaparito nirvrajeḍ ātmavāsāt //
rātrau rātrau tathā hy apy analapavanaśītātapāny ambupānāny /²⁷
abhyaṣyan nityaṃ evaṃ punar api nivased gemaḥ etat tathaiva //61//*

Thus, after a month, he should venture out of his house every night, with feet covered by shoes, wearing protective clothing, the head covered, taking care and being surrounded by servants. And then, regularly exposing himself to fire, wind, cold, and heat and drinking water, he should stay in the house again. (61)

*pratyakṣaṃ devatātmā sa bhavati manuḷo mānuṣāṅgo 'dviṭīyaś /
candrādityaparakāśaḥ sajalajaladharadhvānagambhīranādaḥ /
vidyunnmālāsahasradutyutavilasadbhūṣābhīr bhūṣitāṅgo²⁸ /
divyasrakandanādīyair amalīnavasanaīr anvīto 'ntar muhūrtaī //62//*

The man with a human body, who is matchless, manifestly attains a divine nature: His splendour resembles that of the moon and sun, and his sound is deep like that of a cloud filled with rain, his body is adorned with ornaments shining as if having the splendour of a thousand garlands of lightning. Instantly he is furnished with heavenly garlands and sandalwood and so on and clothed in spotless robes within a moment. (62)

*pātāle cāntarikṣe dīśi dīśi vidīśi dvīpaśailābhdhīdeśe /
yatrecchā tatra tatrāpratihatagatikaś cādviṭīyaṃ balaṃ ca //
sparśo divyāmṛtāṅgaḥ svayam api sakalān rogarājān vijetum /
śaktaś cāyuṣyaṃ āpnoty amalīnacariṭaḥ pūrvakoṭīśahasraṃ //63//*

In the lower and middle regions, in each and every quarter, on islands, mountains, and oceans: wherever he wishes to go, his course is unobstructed and his strength unparalleled. The touch itself of one whose body is like divine nectar is able to conquer all kinds of major diseases and one whose conduct is impeccable attains a lifespan of aeons²⁹. (63)

*evaṃ candrāmṛtād apy adhikatarabalāny atra santy auśadhāni /
prakhyātānīndrarūpāny atibahuvīlasaṃmaṅḍalair maṅḍitāni //
nānārekhākūlāni prabalataralatāny ekapatradvipatrāny /
etāny etad vidhānād anubhavanam iha proktaṃ āsīt tathaiva //64//*

²⁷ Sic. This is the linebreak in the edition.

²⁸ The edition reads “yutīvalasadbhūṣānair”, which has been emended to “yutavīlasadbhūṣābhīr”. My thanks to Dr. Philipp Maas for his suggestions in regard to the emendations.

²⁹ I take *pūrvakoṭī* to denote a number here. The *Nachtragswörterbuch des Sanskrit* (<https://nws.uzi.uni-halle.de/>) gives “the number obtained by multiplying 8,400,000 by 8,400,000” with reference to Rājasekharasuri’s *Prabandhakośa*. In other words, an incredibly high number, which is then multiplied by a thousand.

In the same way, there are drugs here that are even more potent than the Moon Nectar, renowned as of superior appearance, adorned with numerous shining rings, with a multitude of variegated stripes, very powerful creepers, with one or two leaves. Their intake according to the prescription was thus described here. (64)

*pāpī bhīruḥ pramādī janaghanarahito bheṣajasyāvamānī /
kalyāṇotsāhahīno vyanaparikaro nātmavān roṣiṇaś ca //
te cānye varjanīyā jinapatimatabāhyāś ca ye durmanuśyāḥ /
lakṣmīsarvasvasaukhyāḥ padagaṇayutasadbheṣajaiś candramukhyaiḥ //65//*

A wrong-doer, coward, drunk, one who has no servants, who despises medicines, who does not make efforts towards what is beneficial, who delights in vices, unrestrained and angry, and others, such as those who do not adhere to the teachings of the lord of the Jinas, and bad men who entirely take pleasure in wealth should be excluded from good remedies full of qualities in their parts, Moon (Nectar) especially. (65)

*daivād ajñānato vā dhanarahitayā bheṣajālābhato vā /
cittasyāpy asthiratvāt svayam iha niyatodyogahīnasvabhāvāt //
āvāsābhāvato vā svajanaparijanāniṣṭasamparkato vā /
nāstikyān nāpnuvanti svahitataramahābheṣajāny apy udārāḥ //66//*

Even the exalted do not attain the great medicines that are most beneficial for them because of fate, or ignorance, or because of being without means, or due to a lack of access to medicines, or even because of unsteadiness of mind, or because of being here without self-control and perseverance by nature, or because of having no dwelling, or because of the undesirable intercourse with kinsmen and attendants, or because of denying the true teaching. (66)

References

Primary sources:

[*Aṣṭāṅgaḥṛdayasaṃhitā*] *Vāgbhaṭa's Aṣṭāṅga Hṛdayam, Text, English translation, Notes, Appendix and Indices*, translated by K.R. Srikantha Murthy. 3 vols. Varanasi: Krishnadas Academy, 1999-2000 (4th ed.).

[*Aṣṭāṅgasamgraha*] *Aṣṭāṅga Samgraha of Vāgbhaṭa, Text, English Translation, Notes, Indices etc.*, translated by K.R. Srikantha Murthy. 3 vols. Varanasi: Chaukhamba Orientalia, 1995–1997.

Carakasamhitā, Agniveśa's treatise refined and annotated by Caraka and redacted by Drḍhabala, Text with English translation, edited and translated

by Priyavat Sharma, 4 vols., Varanasi: Chaukhamba Orientalia, 2003 (8th ed.).

Cakradatta, Text with English Translation, A Treatise on Principles and Practices of Ayurvedic Medicine. Varanasi, Delhi: Chaukhamba Orientalia, 1994.

[*Kalyāṇakāraka*] *The Kalyāṇa-Kāram of Ugrādityacharya.* Edited with Introduction, Translation, Notes, Indexes & Dictionary by Vardhaman Parshwanath Shastri. Sholapur: Seth Govindji Raoji Doshi, 1940.

Suśrutasamhitā with English translation of text and Dalhaṇa's commentary along with critical notes. Edited and translated by Priya Vrat Sharma, 3 vols., Varanasi: Chaukhambha Visvabharati, 1999–2001.

Rasārṇava. Edited by P.C. Rai, H.C. Kaviratna. Re-Edited by S.Jain. Delhi: Oriental Book Centre, 2007

Secondary Sources:

Ghatnekar, Ravindra G. & B.P. Nanal 1979. “The Pharmacological Concepts, Materia Medica, Medicinal Preparations etc. with Special Reference to Kalyanakarakam of Ugraditya”, in: *Studies in History of Medicine* 3, 2: 93–99.

Granoff, Phyllis 1998. “Cures and Karma: Healing and Being Healed in the Jain Religious Literature”, in: Albert I. Baumgarten, Jan Assmann, and Gedaliahu G. Stroumsa (eds.): *Self, Soul, and Body in Religious Experience.* (Studies in the History of Religions Vol. 78.) Leiden; Boston: E. J. Brill, 218–255.

Jain, Jyoti Prasad 1950. “Ugrāditya’s Kalyāṇakāraka and Ramagiri”, in: *Proceedings of the Indian History Congress* 13, 127–133.

Jain, Rekha 1991. *Contributions of Jainism to Ayurveda.* Pune: Chakor Publication. (available at <<http://lib.unipune.ac.in:8080/xmlui/handle/123456789/4472>>)

McHugh, James 2014. “Alcohol in Pre-Modern South Asia”, in: Fischer-Tiné, Harald & Jana Tschurenov (eds.): *A History of Alcohol and Drugs in Modern South Asia : Intoxicating Affairs.* Oxon, New York: Routledge, 29–44.

Stuart, Mari Jyväsjarvi 2014. “Mendicants and Medicine: Āyurveda in Jain Monastic Texts”, in: *History of Science in South Asia* 2 (1): 63–100. <<https://doi.org/10.18732/H27P45>>.

Dagmar Wujastyk

White, David Gordon 1996. *The Alchemical Body. Siddha Traditions in Medieval India*. Chicago and London: The University of Chicago Press.

Williams, R. 1963. *Jaina Yoga : a survey of the mediaeval śrāvākācāras*. London, New York, Toronto: Oxford University Press.

Wujastyk, Dagmar 2012. *Well-mannered medicine : Medical Ethics and Etiquette in Classical Ayurveda*. Oxford, New York: Oxford University Press.

– 2015. “Mercury Tonics in Sanskrit Medical Literature”, in: Ferrari, F. M. & T. Dähnhardt (eds.): *Soulless Matter, Seats of Energy : Metals, Gems and Minerals in South Asian Religions and Culture*, Sheffield and Bristol, CT: Equinox

– 2017 “Acts of Improvement: On the Use of Tonics and Elixirs in Sanskrit Medical and Alchemical Literature”, in: *History of Science in South Asia*, 5. 2: 1–36.

– 2019 “Iron Tonics. Tracing The Development from Classical to Iatrochemical Formulations in Ayurveda”, in: *Himalaya, the Journal of the Association for Nepal and Himalayan Studies* 39.1.11: 72–90. <<https://digitalcommons.macalester.edu/himalaya/vol39/iss1/11>> (accessed 13.11.2020)

Wujastyk, Dominik 2002. *The Roots of Ayurveda. Selections from Sanskrit Medical Writings*. London: Penguin Books.

Zimmermann, Francis 1999. *The Jungle and the Aroma of Meats : An Ecological Theme in Hindu Medicine*. Delhi: Motilal Banarsidass Publishers.

Zysk, Kenneth G. 1991. *Asceticism and Healing in Ancient India : Medicine in the Buddhist Monastery*. Delhi: Oxford University Press.

