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Prāṇāvāya – Medical-Yogic-Science and its Physician ‘Yogi-Doctors’: Part 1: Story, Historical Figures, Linking Prāṇāvāya, Yoga, Āyurveda, Siddha

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ABSTRACT

BACKGROUND

Prāṇāvāya - Medical-Yogic-Science shares numerous principles and historiographical sources with Āyurveda-Siddha-Yoga . Prāṇāvāya medicine practice in our Prāṇāyu-Organisation clinics and research-centre renew daily astonishing results for more than two decades curing all mortality-causes, psychological alienations, cancer, neurological, degenerative, chronic, inflammatory diseases... Prāṇāvāya also treats all addictions, develops patient's autonomy, will-power, energy, mental clarity... Prāṇāvāya, called Ahimsā-Āyurveda, conduct the individuals to reduce and nullify their environmental foot-prints.

AIM AND OBJECTIVE

Diffusion of Prāṇāvāya as a clinically validated science is primordial. This study presents its authority from historical common roots with Āyurveda-Yoga-Siddha-sciences. Prāṇāvāya powers for wellbeing of human and environment is remarkable and shall be spread.

MATERIAL

- Prāṇāvāya clinical cases recordings, medical continuous practice, numerous patient cure for 20 years,
- Modern medical and scientific knowledges with latest updates,
- Prāṇāvāya, Āyurveda, Yoga canonical literature studies,
- Original translations from vernacular languages (Sanskṛta...),
- Historical, secondary, scientific researches literature.

METHOD

Three-fold study structure:

1. Prāṇāvāya science presentation;
2. Prāṇāvāya science history;
3. Presentation of Dr Yogī-s, common figures of Prāṇāvāya-Yoga-Āyurveda-Siddha.

RESULT

Prāṇāvāya authority and worthiness is greatly demonstrated from all historical and historiographical studies. Its teachings enrich those of Āyurveda-Siddha-Yoga for the deeper understanding of the human being.

CONCLUSION

Prāṇāvāya science is to be recognised by all highest authoritative scientific institution as a Word Patrimony, for the benefit of living beings and the planet.

KEY WORDS: Prāṇāvāya, Ayurveda, Yoga, Medicine, Non-violence, Holistic-Health

STUDY PURPOSE HIGHLIGHT**Underlying-ground of study purposes from clinical researches**

Prāṇāvāya – Medical-Life-Science (Pūr12PA) is a unique system which masters the field of both medicine and yoga⁽¹⁻¹¹⁾. Prāṇāvāya shares numerous principles and historiographical sources with both Āyurveda and Siddha⁽⁶⁻³⁷⁾ and on the other side Yoga^(6-11, 37-40, 41-42).

Prāṇāvāya literature is as vast as its field (cf. annexe on primary literature of PA-ĀV) and can be centred in the Kalyāṇakāraka (KK UĀĀ)^(6-11, 43-51). Prāṇāvāya medicine is notably daily practised in Prāṇāyu-Organisation French and Indian medical clinics⁽⁵²⁾ and research centres.^(6-11, 34, 41-42, 53-59)

In its medical institutes, Prāṇāvāya records un-expectable efficiency numerous clinical cases has been recorded in all mortality causes, psychological alienations including cancer, neurological, degenerative, chronic, inflammatory diseases. Considerable number of cases, ‘hopeless’ for allopathy and all other attempts got treated by Prāṇāvāya. Interestingly Prāṇāvāya gives no failures in all addictions, developing the patient’s autonomy, will-power, general energy, mental clarity...^(6-11, 52, 56-59)

Additionally, Prāṇāvāya, incarnates the Ahimsā-Āyurveda – ‘Non-violent Medical-Vital-Science’ gives existence to Ahimsā-Jīva-Vijñāna – Science-of-life having non-violence. On one hand, Prāṇāvāya is the Ahimsā-Āyurveda – ‘Life-Principle-Science of Non-violence’ illustrating to laws of reciprocity of self-ahimsā (as health)⁽⁶⁹⁻⁶⁴⁾, ahimsā to others (as ethics)⁽⁶⁵⁻⁶⁷⁾. While on the other hand, Prāṇāvāya is the Prāṇa-Āyurveda – ‘Life-Science of Vital-energy’ mightiest in revolving the virtuous circle of the mutual synergy of life. Thus Prāṇāvāya becomes the high way for the individuals to both to reach their higher potentials⁽⁶⁸⁻⁷¹⁾, bring others with him and leaves a holy foot-prints on mother-earth.^(*6-11, 52, 56-59, 72-73)

Underlying-ground of study purposes from literary researches

Along with its clinical achievements Prāṇāvāya authority also radiates through its abundant scientific and philosophical literature (Reference of Primary Literature and index on PA-ĀV literature). This literature constitutes a precious human patrimony as it gives explicit clear understandings on Prāṇāvāya sciences precepts. From Prāṇāvāya literature of deepest scientific medical, psychological and philosophical laws and concept can be learned and research.

Along with its medical clinics Prāṇāyu-Organisation is also the platform of numerous scientific publications through its websites⁽⁵²⁾ and publication^(6-11, 34, 41-42, 53-59). These work gives simultaneously scholarly translations of the canonical texts and primary literature of Prāṇāvāya as well as comparative studies with other traditional sciences as Āyurveda-Yoga-Siddha and elaborately Prāṇāvāya science with modern researches in medical field, etc.^(ibid.)

General objectives of study purpose

Diffusion of Prāṇāvāya which knowledge is clinically validated is primordial. This present study presents its authority from its history and its common roots with Āyurveda and Yoga sciences. Prāṇāvāya powers for wellbeing of human and environment is remarkable and shall be spread.^(6-11, 52, 56-59, 74)

STUDY DESIGN AND DATA MANAGEMENT

The study structure is seven main groups of data composed in:

Background giving the base of inspiration and the backstage of the scene.

1. Presentation and field of Prāṇāvāya and past-present-sciences linkings.

It includes Prāṇāvāya original identity, Prāṇāvāya featuring designations, Prāṇāvāya knowledge broadness, the principle uniting Prāṇāvāya-Yoga-Āyurveda-Siddha, Prāṇāvāya wonders in present time, cultures and sciences

2. History of Prāṇāvāya

Containing Prāṇāvāya traditional history, Prāṇāvāya Chain of sages transmitters, Prāṇāvāya historiography in the Indus-Valley-Civilisation

3. Yogī-Doctors in Prāṇāvāya

Organised between General description of Prāṇāvāya Yogi-Doctors and the descriptive literature on Prāṇāvāya Yogi-Doctor and all canonical-patrimony-holders from Ādinātha

4- Listing of the main rich primary literature references in vernacular languages as the Sanskr̥ta literature, Prākṛta literature, etc.

5. Inventory and classification of the bibliography used in this study in the field of history, modern science, Prāṇāvāya studies,...

1. PRESENTATION AND FIELD OF PRĀṆĀVĀYA AND PAST-PRESENT-SCIENCES LINKINGS

1.1 Prāṇāvāya original identity

Prāṇāvāya – Health-Life-Science is a wide domain of Medicine-and-Life-Knowledge. Prāṇāvāya is still very much alive notably as a medical science giving un-expectable medical cure in numerous disease ^(6-11, 56-59). Its shows to be at the edge and even beyond modern knowledges, being simultaneously grounded in the time-immemorial history of human being. Prāṇāvāya – Health-Life-Science literature is abundant counting the most ancestral textual sources and numerous following works starting from 527 BCE up to nowadays (All references of primary literature).

Prāṇāvāya strongest identification uniqueness is the surrendering to Ahimsā – non-violence from which emerges the law of synergetic mutual beneficence of life (TAS 5.21, KK UĀ in the whole Hitāhita chapter, Puṣpāyurveda of SBh).

1.2 Prāṇāvāya featuring designations

Prāṇāvāya - Health-Life-Science is also designated by Prāṇāyu, Ahimsā-Āyurveda from non-violence devotion, Prāṇa-Āyurveda from its power to engender vital-energy, Jina-Āyurveda from its mighty in granting will-power, self-control, muscle of willing-fullness, Yoga-Āyurveda from its ability to give yogic capacities, Sāttvik-Āyurveda – from deep knowledge of the field wholesomeness, Puṣpa-Āyurveda literary as the metaphor of its saintly footprint and literally from its traditional usage of flowers (as the title of one its primary literature work of the great physician saint Samanta Bhadra) ^(1-36, 50, 56-59).

1.3 Prāṇāvāya knowledge broadness

Prāṇāvāya - Health-Life-Science stands at the convergence of renown and science domains:

- Āyurvedic medicine, ⁽⁶⁻³⁷⁾
- Yogic wisdom, ^(6-11, 37-40, 41-42)
- Ahimsā-vijñāna, ^(6-11, 60-67)
- Humanistic-knowledges, Neurocognitive sciences, Cognitive-behavioural sciences, ^(7, 41-42)
- Karmology. ^(6-11, 41-42, 75-77)

Overall, Prāṇāyu Life-Science is a remarkable discipline that intertwines the realms of Āyurveda, Siddha, Yoga, Unani, homeopathy, naturopathy, chemical-free-allopathy, and surpassing physical healing encompasses psychology, neurology, genetics, soteriology (mokṣamārga), yogic power acquisition, nature connection, ecology, quantum-physics... ^(ibid, 78-80)

1.4 Principles uniting Prāṇāvāya-Yoga-Āyurveda-Siddha

All four Prāṇāvāya-Yoga-Āyurveda-Siddha are all Health-Life-Science related. They are all targeting all level of life from somatic health, psychic health, spiritual-health all centred on the individual and encompassing simultaneously the granting these healths to all other living beings inspired by values of compassion, non-violence etc...

Moreover, all sciences are composed of almost common fundamental elements, concepts, laws, systems. The scientific theory of all four sciences is rooted in the karma knowledge and yoga theory.

Parallely, their nomenclature in scientific concepts, laws etc. is similar using the terms and idioms:

- karma (cosmological law of function-structure/ action-reaction aetiological causal theory),
- yoga (righteousness in doing-ness, beingness),
- puṇya-ādi (meritorious karmic fruits...),
- ātma-jīva-āyur-ādi (all words describing the soul, vital-self, life-energy...),
- dravyādi (all words describing the fundamental elements as tattva...),
- indriya-ādi (the five senses, elements...),
- ahimsā-dharma (non-violence, ethics...),
- yama-niyama (all words describing vrata-s – vows...),
- rāgādi (all words describing the passion as desire, anger...)

Eight of these concepts will be illustrated in the descriptive drawing of the Physician-Yogi-Doctors. ^(1-36, 56-59)

(see all references of primary literature abbreviation list and primary literature annexes)

1.5 Prāṇāvāya wonders in present time, cultures and sciences

Prāṇāvāya is still practised as a medical, psychological and yogik science in this 21 century⁽⁵²⁾. It is also specifically taught in scholar level⁽⁷⁴⁾. As explained in this article's abstract and in the highlights on the study purpose, Prāṇāvāya has shown significant result in innumerable diseases types and transformed the life of people in a wonderful manner that cannot be expressed by words. Indirectly in multiple cultural and scientific congregations like:

- Numerous Indian dharma-based wholesome-believe applied in diet and life-style as Jain, Yoga, Vaiśnava, Ahimsā philosophies, karma-yogī-s, sāttvika-s, certain Brahmanic communities...^(7, 53-58, 80-85)
- Plant-based-nutrition medicine oriented scientific committees (like high-carb-low-fat plant-based diet, whole-grain-plant-based diet, starch-based vegan diet...);^(7, 10, 53-58, 86)
- Blue-zone-diet, longevity-diets inclined medical consortiums with all research groups focused on ancestral-human-diet researches (from homo-habilis times and from human-friendly temperate-regions);^(ibid.)
- Human-Planetary-Health based researcher and their associations including from branches of WHO (World-Health-Organisation) or of reputed universities as Oxford, etc., the entire PCRM (Physician Committee for Responsible Medicine), the Prāṇāyu Organisation^(6-11, 34, 41-42, 52-59), Poornāyu university⁽⁷⁴⁾, etc.^(7, 10, 53-58, 86)
- Encephalisation diet (diet of brain development) – first cook starch-based diet (from wild cereals, aerial tubers, roots, etc.) which made the brain of human ancestors exponentially grow from the introduction of fire by homo-habilis circa 2.5 million years back;^(ibid.)
- Ancestral annāhāra – grain-based nutrition coming from principle of prāṇa-anna – ‘grains as vital power’ dictated by numerous Indian sciences and applied in major proportion in all the previously enumerated schools.^(ibid., 81)

In all them, the more Prāṇāvāya principles are followed and proportionally show their powerful results.

All the laws of Prāṇāvāya are corroborating the latest discovery of edge researches all validated by the highest scientific authorities starting by WHO (World-Health-Organisation).

The therapeutical result of Prāṇāvāya surpasses those of all present research and its beneficence is indeed to be spread.^(7, 10, 53-58)

2. HISTORY OF PRĀṆĀVĀYA

2.1 Prāṇāvāya traditional history

According to the Prāṇāvāya tradition itself, its foundations was established at the birth of civilisation i.e. dawn of neolithic era circa 10 000 years BCE (perhaps corresponding to the 10224 pūrva-s – years given in the primary literature). Prāṇāvāya, medical-life-science along with all arts, sciences and literary disciplines are said to have been established by Ādinātha – Time-Origin-Lord said also Ṛṣabhanatha – Bull-Emblem-Lord, who was the first of the legendary 24 yogī-s of the Jain ahimsā-dharma, śrāmaṇika tradition. All these human civilisation knowledges being compiled in fourteen pūrva-s - canons of the origins.^(6-11, 50, 57, 86-92, 93-102)

After its first appearance on earth with Ādinātha, the legacy of the fourteen pūrva-s has been perpetuated by the Pūrvadhāra-s – canonical-fourteen-scripture-holder said also Śrutakevalin-s – Scriptural-Omniscience-Saints. Among these genius pandits, counts the twenty-four Tīrthaṅkara-s prophets which appellation literally signifies ‘Āgama-bestowers’, ‘sacred-scriptures-creators’, ‘ford-givers’, ‘passage-makers’.^(6-11, 53, 57, 86-92)

2.3 Chain of sages, transmitters of Prāṇāvāya

Among the fourteen Pūrva-s canons, Prāṇāvāya is known as the twelve's bearing the name Prāṇāvāya-pūrva, Prāṇāyu-pūrva, Prāṇāvādapūrva, or Prāṇapravādapūrva.

After Ādinātha has been 23 following Tīrthaṅkara-s and all other Śruta-kevalī-s – Scriptural-Omniscient-Saints all entitled as Pūrvadhāra-s - canonical-scriptures-holders perpetuated the sacred knowledge chain of the Pūrva-s. The last of them was Bhadrabāhu Svāmī from the following years of Mahāvīra, the 24th Tīrthaṅkara. Bhadrabāhu Svāmī time period can be also easy traced as been the spiritual guide of the famous Maurya emperor Candragupta Maurya. In the last years, Candragupta had accompanied his master

Bhadrabāhu-svāmī to Śravaṇa-Belgola in Karnataka where both ultimately, in the end of their life-spam fasted until somatic liberation. ^(6-11, 53, 57, 86-102)

2.3 Prāṇāvāya historiography in the Indus-Valley-Civilisation

All the traditionally given Prāṇāvāya science history is corroborated by numerous modern historiographical elements starting by the archaeological heritages of the Indus-Valley-Civilisation (IVC) culture. The concordance between traditional history and conventional history resonate in the numerous domains as time concordance (circa over 10 000 years BCE), human period concordance (birth of neolithic), localisation concordance (Indus region including Gujarāt), ahimsā - non-violence qualities (from weapon absence, hygiene, egalitarianism, commerce emphasis...), societal qualities (absence of caste and social status egalitarianism), image concordance (seal of the bull-head Yogī), science archaeological traces concordances (traces of medical knowledge, arts, commerce...), activity concordance (commercial skill inclination), infrastructural concordance (with emphasis on hygiene...), architectural concordance (buildings like sthānaka, upāśraya...). ^(6-11, 50, 53, 57, 86-92)

The value of ahimsā – non-violence is one of the most evident Prāṇāvāya ancestralness in Indian civilisation equalising or possibly surpassing the one of Āyurveda, Siddha and Yoga. This element is notably attesting of the presence of Prāṇāvāya in IVC. ^(ibid.)

3. YOGĪ-DOCTORS IN PRĀṆĀVĀYA

3.1 General description of Prāṇāvāya Yogi-Doctors

The 14 Pūrva-s – primary canon transmitted by the prophet Ādinātha in which the 12th is Prāṇāvāya, were preserved and transmitted by yogī-s named as pūrvadhāra-s – canon-holders (TAS 2.49 in PSL etc. and TAS 9.37) said also dharmasthāna – wisdom-abode...(RKŚĀ (1) 26)...

They are described by eminent historians as Jyoti Prasad Jain. They are described as ascetic-saints unconditionality engaged into tapas - yogic enlightening purification practices that included the memorisation of the canonical scriptures. In addition to their greatness and along with the acquisition of mighty powers, they full heartedly devoted themselves to the service of the population as physician, researchers, psychiatrists, astrologists, teachers, professors, scholars, pacifiers, confessors, confidants, counsellor, guides, advisors, writers, orators, eulogist, being doctors of body, intellect and soul... ^(6-11, 57, 97) In Prāṇāvāya, the doctor is also titled Vaidya – wise men endowed with the sacred knowledge but specifically said Prāṇācārya energy-power embodied teacher'. It can be detailed by the analyse of the Prāṇācārya two terms:

- ācārya - master, teacher, expert and living example,
- prāṇa - life-force, vital energy.

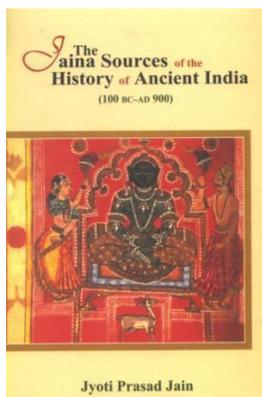
This Prāṇācārya shows the inclination of these yogī-s to share their knowledge. ^(6-11, 35-36, 56-59)

3.2 Descriptive literature on Prāṇāvāya Yogi-Doctor and all canonical-patrimony-holders from Ādinātha

Descriptive literature on Prāṇāvāya Yogi-Doctor and the Pūrvadhāra-s - canonical-patrimony-holders from Ādinātha are described from modern historian ⁽⁸⁷⁻¹⁰²⁾ and classical literature (References of primary literature in annex on mythological literature).

Drawings from modern historian and classical literature

Jain Sources of History of Ancient India



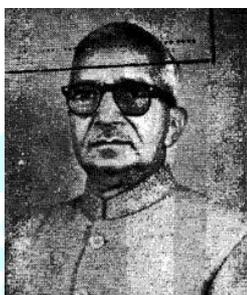
1. Modern historical literary works on Yogi-Doctors etc.

Prāṇāvāya Yogi-Doctor along with all canon holder have described by Pr Jyoti Prasad Jain in Jain Sources of History of Ancient India (1964). Pr Jyoti Prasad Jain is a prolific, authoritative, author, eminent historian. He is also the writer of Jainism, the oldest living religion (1950) and numerous other bibliographical jewels in which Prāṇāvāya origins can be understood. ^(87, 97)

2. Traditional historical literary works on Yogi-Doctors etc.

In the classical literature, the biography of Prāṇāvāya Yogi-Doctors as the one transmitting the knowledge heritage can be found notably in the Caraṇānuyoga, Pūraṇa literature (Mahāpurāṇa, Ādipurāṇa, Uttarapurāṇa, Harivaṃśa-pūrāṇa and all Jain Pūrāṇa) and Triṣaṣṭīśalākāpuruṣacaritra – Sixty-Three-Illustrious-Men-Life-Conduct, Vītarāgastotra – Dispassionate-Lords Eulogy, Sthavirāvalī – Lives on the Elders (references of primary literature in annex on mythological literature)...

The historian Pr Jyoti Prasad Jain



3.3 First effigy of Prāṇāvāya Yogi-Doctor from Indus-Valley-Civilisation

In the world patrimony, the Indus-Valley-Civilisation (IVC) has left numerous images in its seals among which one of the most famous is 'bull-head yogī'. Historian and numerous authors have proposed divers hypothesis to identify this bull-headed yogī with historical or mythological figures like Paśupati, Śiva, Ādinātha, Ṛṣabhanātha, Ṛṣabhatīrthaṅkara ...

All theories have their value and here the 'bull-head yogī' shall be assigned to the physician Yogi-Doctor at the root of Prāṇāvāya – Health-Life-Science. ^(6-11, 53, 86-91)



<http://www.maravot.com/Phrygian/Indus.seal1.jpg>

https://commons.wikimedia.org/wiki/Category:Pashupati_Seal

[Commons](#)

▲ Famous Indus Valley Civilisation seals representing the bull headed Yogī-s

Ādinātha – almighty-of-origin, out of his unbounded dedication to the well-fare of creatures propounded Prāṇāvāya - Medical-Life-Science. Ādinātha the ‘yogī whose symbol is a bull’, was dully designated as Ṛṣabhanātha. His characteristic concord with the Indus-Valley-Civilisation (IVC) seal of the bull-horned yogī.

Propitiously, Ādinātha is a unanimously attested historical figure from all-horizon literatures including Purāṇic, Vedic, Vedantic, Shramanic, Jaina, Yogic... (Ibid.)

4.4 Physician Yogī-Doctors as wandering monks

Caraka (author of this Carakasamhitā) is himself a historical wondering monk as indicates the Sanskr̥ta meaning of the word caraka itself.

Explicitly, the sacred knowledge chain of the Prāṇāvāya was also assumed by wondering saints. They were notably baptised as Pūrvadhāra-s - canonical-scriptures-holders and famously reputed as most benevolent yogī-s gifted with extraordinary powers.

It is the same legendary Patañjali (author of the Yogasūtra) is known as an anchorite Yogī.

CONCLUSION

Subsequently, it can be established that Prāṇāvāya is possesses numerous common points with the conventional Āyurveda as well as Siddha and Yoga having incorporates all its concepts. Nonetheless, the reciprocal cannot be said, i.e. all Prāṇāvāya’s concepts, specific laws, fundamentals, etc. are not present in Āyurveda or Yoga.

That is why, Prāṇāvāya is deserve to be recognised as a complete Indian medical system. Similarly to Āyurveda, Siddha and Unani it is has a holistic, aetiologic and naturopathic approach and it uses a wide range of treatment methods. After strengthening its medical researches and scientific community it shall become identified medical system to be integrated to the AYUSH (Ayurveda, Yoga and Naturopathy, Unani, Siddha, and Homoeopathy) Indian ministry and to be recognised as by the WHO (world health organisation).

Also, Prāṇāvāya, shall be subject of extensive researches to actualise its profound expertise, to release its true promises. Prāṇāvāya shall be led in scholar altitudes for the establishment of its authority, the rigorous maintenance of its purity and the diffusion of its message.

Notably in these purposes are founded the Prāṇāvāya Āyurvedic university and the researches and communications conducted in Pranayu Organisation (India and Europe) where all are invited to join to support Prāṇāvāya science, the shelter of Life and infinite lives (*Pranayu Gen).

SUPPORT OF THE WORK

This research has been thoroughly supervised by parampūjya sādhviji Pr Sangītaprajñā director of Sanskr̥ta and Prākṛta department of the JVBI university of Lādnūn (Rājasthan), writer of numerous publications in the patrimony of ancient Indian sciences. As a co-guide of this work Pr Dr Rekha Jain, engaged in Poornayu Ayurved Chikitsalaya Evam Anusandhan Vidyapeeth (*Poornāyu) in Jabalpur (Madhya Pradesh), in Tilak Maharashtra Vidyapeeth of Pune (Mahārāshtra) and Bangalore university (Karnataka) and notably as Sanskrit Phd, Ayurvedic Dr and Ahimsā studies scholar. In the management, communication and financial contributor stands puṇyatara Ankur Jain. Numerous other benevolent ones shall be grated for their presence, ethos, other sympathetic merits for the transmission and propagation of Prāṇāvāya, their name has been acknowledged in the list of teams and friends of the Pranayu Organisation website (*Pranayu website).

DECLARATION OF THE WRITER

No conflict of interest to declare and no use of artificial intelligence (AI) in this manuscript.

As a medical doctor, having witnessed the miraculous cure of numerous hopes less diseases (like cancer, etc.), and a devoted śiṣya – learning researcher of this world patrimony science. Equality, the goal is to saw, grow and harvest from Prāṇāvāya for all public welfare with regard to the above most fertile receptacles.

Thus, the article has the pious enthusiasm (in its etymological meaning) to share what is shone to be the the rang of the highest knowledge for the well-fare of human beings, all other living being, next generations, the mother earth...

Finally, I beg all beings my humble pardon and seek benignity, amnesty, mercifulness, clemency, exemption for the unwontedly done imperfections. By these pardons, I acknowledge the fact to be surpassed by the height of masters and the Prāṇāvāya science itself. I apologise also if despite my care, unwillingly, some displeasure could have been felt by some readers. Overall, may be seen my compassionate intentions, sincerity, devotion and full benevolent endeavours.

Having understood the higher goals, having grasped the profound purity and power of the ancestral masters, upward to the perfectible angles of virtue may all eyes be turned.

REFERENCES OF PRIMARY LITERATURE

This table is bi-parted containing :

- Total references life of main Prāṇāvāya (including PA-ĀV & Adh-J), Āyurveda (CĀ-ĀV), Yoga literatures and the like Indian sciences original sources.
- Annexes of brief lists of aṅga-s, lists of pūrva-s, description of PA-ĀV literature, description of CĀ-ĀV, mythological literature of PA-ĀV & Adh-J.

Reference abbreviations of the primary literature, primary literature authors & their translators (in Devanāgarī alphabetic order)

AK Amarakośa

ACĀ Amṛtacandra-ācārya

ĀM Āptamīmāṃsā (said also devāgamastotra) of SBhĀ Samantabhādrācārya

ĀV Āyurveda (on the primary & all Āyurveda literature)

ĀVS & PK Āvaśyakasūtra & Pratikramaṇasūtra containing sāmāyikasūtra/ sāmāyikasūtra

NB on ĀVS mentioned as Āvaśyakaparihāṇi 14th observances among the 16 observances engendering the Tīrthānkara-nāma-karma-āsrava (TAS 6.25)

NB on Namutthuṇaṃsūtra (important part of ĀVS & PK) designation, versions and sources:

. Namutthuṇaṃsūtra in Prākṛta version said as Praṇipātasūtra of PK & ĀVS in Adhyāyana 1

. Namutthuṇaṃsūtra in Sanskr̥ta version said as Śakrastava in Kalpasūtra. (Cf. also notes on Śakrastava in Trishashti Shalaka Puruṣa Caritra by H. M. Johnson, 1931). Śakrastava is the eulogy of deva-king Śakrendra recited in the time of Tīrthānkara conception and birth.

ĀŚ Āyurveda-śāstra (on the primary Āyurveda literature)

AS Aṣṭāṅga-Saṃgraha of Vāgbhaṭa

AH Aṣṭāṅgahr̥daya / Aṣṭāṅgahr̥daya Saṃhitā of Vāgbhaṭa (third of bṛhatrayī of Āyurveda)

Adh-J Ahimsā Dharma, Jainism

IU VKJ Iṣtopadeśa with English translation of Vijay K. Jain VKJ

UĀĀ Ugrādityācārya

USĀ Umāsvāmi-ācārya

KK Kalyāṇakāraka of UĀĀ Ugrāditya-ācārya

KKĀ Kundakunda-ācārāya

CĀ-ĀV Caraka-ādi Āyurveda (on the Āyurveda literature pertaining to bṛhatrayī, lagutrayī, etc. Given in comparison with PA-ĀV. (see annex on CĀ-ĀV)

CDP Catur-daśa-pūrva 14 original canons which have been lost but which list is given in different texts [PA-Adh-J] (see in primary literature reference annex on pūrva-s)

CPD Cakrapāṇi Datta author of Āyurveda Dīpika the commentary of Carakasamhitā.

CS Carakasamhitā (first of bṛhatrayī of Āyurveda, by Agniveśa, the first student of Atreya (Punarvasu))

CS PV Carakasamhitā translated by Priya Vrata

CS RKŚ BhD Carakasamhitā translated by Ram Karan Sharma and Bhagavan Dash in by edition of Chowkhamba Sanskr̥t Series)

CS PVŚ Carakasamhitā of PVŚ Priyavrata Śarma historian and translator of CS, etc. in Chaukhamba Orientalia, Varanasi, Jaikrishnadass Ayurveda Series 36 in four volumes

TAS Tattvārthasūtra of USĀ Umāsvāmi-ācārya

TAS PSL Commentary of Pandit Sukhalalji on Tattvārthasūtra

TAS SAS VKJ English translation of Vijay K. Jain of Tattvārthasūtra Sarvārthasiddhi

TṢṢP Triṣaṣṭi Śālaka Puruṣa Caritra of Hemacandrācārya

DA Digambara tradition

DDAP Dva-daśa-aṅga-praviṣṭa – 12 interior canons of the Adh-J and therefore are accounted in PA-ĀV (see in Primary literature annex on Aṅga-s).

DS Dravyasaṃgraha of NCĀ Nemicandra-ācārya
NCĀ Nemicandra-ācārya

PA-ĀV Prāṇāvāya Āyurveda (cf. etymology prāṇa-avāya) and its literature. PA-ĀV designates the Āyurveda literature pertaining to the Śrāmaṇika traditions starting by Adh-J. (see in annex on PA-ĀV)

PA-ADh-J Prāṇāvāya, Ahimsā-dharma, Jainism

PASU Puruṣārthasiddhyupāya of ACĀ Amṛtacandra-ācārya

PADhS-PP - Padārtha-dharma-saṃgraha of Praśasthapāda

Pūr12PA Prāna-pravāda-pūrva (also Prāṇāvāya-pūrva, Prāṇāyu-pūrva, Prāṇāvādapūrva): Ten types of Prāna - life substances or vitalities, life span, etc. (see annex on the pūrva-s).

PVŚ Priyavrata Śarma historian and translator of CS, etc.

BhP Bhavaprakāśa (second of laghutrayī of Āyurveda)

BG BhG Bhagavadgītā

MN Mādhava-nidānam (first of laghutrayī of Āyurveda)

YŚ Yoga-śāstra oh Hemacandrācārya

YS Yoga-sūtra of Patañjali muni

RKŚA Ratnakaraṇḍaśrāvākācāra of SBhĀ Samantabhādrācārya

RKŚ & BhD Ram Karan Sharma and Bhagavan Dash translators of Carakasamhitā in the edition of Chowkhamba Sanskrit Series,

RN Rājanirghaṇṭa

VK Vācaspati Kośa

VPŚ Paṇḍita Vardhamāna Parśvanātha Śāstrī, first Hindi translation of the Kalyāṇakārikam

VS-K Vaiśeṣika-sūtra of Kaṇāda

ŚA Śvetāmbara tradition

ŚKD Śabdakalpadruma

ŚS Śāraṅadhara Saṃhitā (third of laghutratī of Āyurveda)

SBhĀ Samatabhadrācārya

SL Sanskrit-literature (generally speaking of the Sanskrit literature)

SŚ Suśrutasaṃhitā (second of bṛhatrayī of Āyurveda)

SSKK Samayasara of KKĀ Kundakunda-ācārya

HCĀ Hemacandrācārya

HYP Hathayogapradīpikā

Annex on fourteen pūrva-s (CDP) most ancestral root of primary literature of Adh-J and PA-ĀV :

1. Utpāda-pūrva: Living (jīva), non-living (ajīva), and its modes (paryāya)
2. Agrāyanīya-pūrva: navatattva - nine fundamental elements of reality, ṣaḍdravta - six substances, etc.
3. Vīrya-pravāda-pūrva (or vīryānupravāda): Relating to energy of soul, non-living, etc.
4. Astināsti-pravāda-pūrva: anekāntavāda - multiplicity of views, saptabhangī, syātvāda, etc.
5. Jñāna-prāvada-pūrva: Five types of jñāna - knowledge and three types of viparītajñāna - ignorance, etc.
6. Satya-pravāda-pūrva: Relating to truth, restraint, maunam - silence observance, speech, etc.
7. Ātma-pavāda-pūrva: Analysis of soul from different naya - view points
8. Karma-pravāda-pūrva: Theory of karma, its bondage, influx, its nature, fruition, shedding
9. Pratyākhyāna-pūrva (or pratyākhyāna-nāmadheya): pacchakhāna/ pratyākhyāna - commitment/ karmic renouncement for spiritual uplifting, restraint, vrata - vows, detachment, etc.
10. Vidyā-pravāda-pūrva (or vidyānupravāda): vidyā - expertise, exceptional abilities, practice
11. Kalyāṇa-pravāda-pūrva (or kalyāṇa-nāmadheya): apramāda - spiritual alertness/ aroused carefulness/ vigilant caringness and pramāda laziness/ indolence/ inertia [known to result respectfully in ahimsā and himsā]
12. (Pūr12PA) Prāna-pravāda-pūrva (also Prāṇāvāya-pūrva, Prāṇāyu-pūrva, Prāṇāvādapūrva): Ten types of Prāna - life substances or vitalities, life span, etc.
13. Kriyā-viśāla-pūrva: Skills, 64 arts of women, 84 arts of men, etc.

14. Lokabindusāra-pūrva: Three parts of universe including heavens and hells, mathematics, etc.

The list of the pūrva-s is found in Dr̥ṣṭivāda (DDAP12DV); Bhagvati Sūtra (DDAP5BhS) giving details notably in 20.8; Samavāyāṅga (DDAP4SAA); Nandīsūtra (one of the two cūlikasūtra of ŚA); Śaṭkhaṇḍāgama (1st āgama of DA); Kaśāyaprabhṛta (2nd āgama of DA).

Annex on Aṅga-s of Adh-J & PA-ĀV

DDAP Dva-daśa-aṅga-praviṣṭa – 12 interior canons of the Adh-J and therefore are accounted in PA-ĀV.

1) ācarāṅga, 2) sūtrakṛtāṅga, 3) sthānāṅga, 4) samavāyāṅga, 5) vyākhyāprajñyapti-aṅga, 6) jñātr̥dharmakathāṅga, 7) upāskadhyananāṅga or śrāvakādhyayanāṅga, 8) antakṛddaśāṅga, 9) anuttaropapādika daśāṅga, 10) praśnavyākaraṇāṅga, 11) vipākasūtrāṅga, & 12) dr̥ṣṭivādāṅga.

The CDAP are coming along anekānta-aṅga-bāhya including daśavaikālika, uttarādhyayana, etc. There enumeration is found in TAS & commentaries. [PA-Adh-J]

DDAP12DV Dr̥ṣṭivāda, 12th aṅga of DDAP having five divisions: 1) parikarma, 2) sūtra, 3) prathamānuyoga, 4) pūrvagata (or caturdaśa-pūrva) & 5) cūlikā. [PA-Adh-J].

Annex on PA-ĀV

PA-ĀV Prāṇāvāya Āyurveda (cf. etymology prāṇa-avāya) and its literature. PA-ĀV designates the Āyurveda literature pertaining to the Śrāmaṇika traditions starting by Adh-J.

- PA-ĀV specific literature or authors as as KK UĀĀ, RKŚĀ, YS, TAS, TAS with SAS, TAS with PSL, SS KK, PASU, etc.. It has all Āyurvedic literature written by Jain others and all Jain literature written by PA-ĀV like Sbh, Pūjyapāda etc. It also encompasses all Adh-J speciality yoga literature, Ācāra literature, etc.
- PA-ĀV non-specific literature includes any work from medicine or yoga science from antiquity or latest era which respect its principles starting by ahimsā. It will therefore contain parts of CĀ-ĀV (the bṛhatrayī and laghutrayī of Āyurveda), Siddha literature, Vaiśeṣika, all yoga literature (as Hathayogapradīpika), Mohandas Karamchand Gandhi (as disciple of Śrīmad Rājacandra...), some Upaniṣada-s (in the concept of vrata other yoga related literature due to their close similarity with PA)...

Annex on CĀ-ĀV

CĀ-ĀV Caraka-ādi Āyurveda (on the Āyurveda literature pertaining to bṛhatrayī, laghutrayī, etc. Given in comparison with PA-ĀV.

- CĀ-ĀV central literature are the bṛhatrayī & the laghutrayī (bṛhatrayī (CS, SŚ, AH), laghutrayī (BhP - Bhāvaprakāśa, ŚDhS - Śāraṅgadharasaṃhitā, MN – Mādhavanidhana).
- CĀ-ĀV peripheric literature are all other Āyurvedic texts as well as possibly Veda (starting by Atharvaveda), Mahābhārata, Bhagadgītā, Rāmāyaṇa, Manusmṛti, Vaiśeṣika, Vendāntik literature, Kural & Tirukkural, several Dharmasūtra-s...

Annex on mythological primary literature (in Thematic order)

Caraṇānuyoga,

- Pūraṇa literature:

. Mahāpurāṇa,

. Ādipurāṇa,

. Uttapurāṇa,

. Harivaṃśa-pūrāṇa

. All other Jain Pūrāṇa

- Triṣaṣṭiśalākāpuruṣacaritra – Sixty-Three-Illustrious-Men-Life-Conduct,

- Vītarāgastotra – Dispassionate-Lords Eulogy,

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