

Prāṇāvāya – Health-and-Cognitive-Behavioural-Science, Starting by Compassion-and-Non-Violence-Empowerment, Linking Modern-Sciences, Āyurveda, Yoga...

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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. Prāṇāvāya empowers all 'highest potentials of human development'. While serving all the most 'human life goals' its incapacities him with the 'greenest environmental footprint'.

MATERIAL

- Prāṇāvāya clinical cases studies, continuous medical practice, numerous patient cure for 20 years,
- Modern medical and multiple scientific domains latest updates including biology, microbiology, neurology, psychology, history...
- Prāṇāvāya, Āyurveda, Yoga, and-the-like canonical literature studies, original translations, commentaries, in Sanskrta-language...,

METHOD

Three-fold study:

- General presentation of Prāṇāvāya and Yogī Doctors
- Study of their two powers:
 - . cognitive powers (said ‘illuminated consciousness’) starting by compassion
 - . behavioural power (said ‘perfect conduct’) starting by non-violence

RESULT

Prāṇāvāya authority and worthiness are demonstrated from its universally accepted scientific teachings and its historiographical figures. Its wisdom enriches those of Āyurveda-Siddha-Yoga-Modern-Sciences 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 humans, all living-beings and mother-earth.

KEY WORDS: Ayurveda, Yoga, Holistic-Health, Cognitive, Behaviour, Compassion, Self-control, Will-power, Non-violence

TABLE OF CONTENTS

STUDY PURPOSE HIGHLIGHTS

STUDY DESIGN and DATA MANAGEMENT

1. WHAT IS PRĀṆĀVĀYA AMONG ĀYURVEDA, SIDDHA AND YOGA?
2. WHO ARE THE YOGI-DOCTORS COMMON TO PRĀṆĀVĀYA-YOGA-ĀYURVEDA-SIDDHA?
 - 2.1 Yogī-s transmitters of Prāṇāvāya-Yoga-Āyurveda-Siddha
 - 2.2 Physician Yogi-Doctors as wondering monks
 - 2.3 Ancestral effigy of the Ahimsādi-Yogī-Doctors
3. YOGI-DOCTORS’ TWO POWERS GIVEN BY PRĀṆĀVĀYA, ETC.?
 - 3.1 Cognitive-Behavioural bifold human potentials
 - 3.2 Yogi-Doctors’ cognitive power as ‘illuminated consciousness’ starting by compassion
 - 3.3 Yogi-Doctors’ behavioural power as ‘conduct perfection’ starting by non-violence

EPILOGUE

Research results and conclusion

Declaration and eulogy

Apology and gratitude

REFERENCES & ABBREVIATIONS OF PRIMARY LITERATURE

GENERAL ABBREVIATIONS

BIBLIOGRAPHY REFERRING TO ALL LITERATURE

STUDY PURPOSE HIGHLIGHTS

Underlying-ground of study purposes from clinical researches

Prāṇāvāya – Medical-Life-Science (Pūr12PA) is a unique system^(1-5, 6, 7-20), which masters the field of both medicine and yoga empowering the development of body-strengths, verbal-intelligence, mental-powers, psychic-brightness and spirit-enlightenment^(ibid, 21). Prāṇāvāya shares therefore numerous principles and historiographical sources in its two domains: first with the medical field as Āyurveda and Siddha^(22-27; 28-50, 51-54, 55-62), second with the spiritual field as Yoga^(62-65, 66-68).

Prāṇāvāya literature is as vast as its field in numbers of scriptural and oral legacies possibly originating from the dawn of civilisation beginning in neolithic era (cf. References & abbreviations of primary literature). On of its corpus is the text Kalyāṇakāraka (KK UĀĀ) from circa the 8th century, which is the broadest original integrally preserved, the most representative primary literature attesting from the

Prāṇāvāya tradition^(69-77, 78, 7-20). Today Prāṇāvāya medicine is notably practised and taught in Prāṇāyu-Organisation French and Indian medical clinics and research centres^(7-20, 79-82), taught in Poornāyu university⁽⁶⁾, transmitted orally among the teaching of certain traditions (ahiṃsā-dharma-s, sāttvika-yoga-mārga-s, śrāmaṇa...).

In its medical institutes, Prāṇāvāya records un-expectable efficiency numerous clinical cases in all mortality causes, psychological alienations including cancer, neurological, degenerative, chronic, inflammatory diseases. Considerable number of cases, 'hopeless' for allopathy and all other attempts have always been and are currently being treated by Prāṇāvāya. Interestingly Prāṇāvāya gives no failures in curing both⁽⁷⁻²⁰⁾:

- behavioural impotencies (as all addictions, dependencies, emotional imbalances) developing the patient's autonomy, will-power, self-control mastering, general energy, mental clarity
- cognitive dissonances, biases, mental fog, loss of faith, generating the patient's cognitive clarity, emotional intelligence, compassion, mind-reading capacities, mental clarity, faith in self, in nature, in values...

Additionally, Prāṇāvāya, incarnates the Ahiṃsā-Āyurveda – 'Non-violent Medical-Vital-Science' gives existence to Ahiṃsā-Jīva-Vijñāna – Science-of-life having non-violence. On one hand, Prāṇāvāya is the Ahiṃsā-Āyurveda – 'Life-Principle-Science of Non-violence' illustrating to laws of reciprocity of ahiṃsā to others (as ethics)^(4, 7-19, 39, 48, 50, 79, 81, 83-95), with self-ahiṃsā (as health)^(7-20, 79, 89-93), While on the other hand, Prāṇāvāya is the Prāṇa-Āyurveda – 'Life-Science of Vital-energy' in-building the mighty^(7-20, 94-96) to revolve the virtuous circle of the Lives-Mutual-Synergy (LMS)^(7-20, 83) (TAS). Thus Prāṇāvāya becomes the high way for the individuals to reach their higher potentials^(ibid), bringing others with them and leaving holy foot-prints on mother-earth^(7, 9-10, 15-20, 63, 66, 87-89).

In this work, the law of Lives-Mutual-Synergy (LMS) is implied in the concept of mutual synergy of Human-and-Planet-Health (HPH) and of Self-and-Others-NonViolence (SONV). It is explained in traditional term in table B.3, table D.2, also mentioned in modern scientific terms in tables B.1, table D.1, table D.3, table D.4 and in the general abbreviation section in LMS.

Underlying-ground of study purposes from literary researches

Along with its clinical achievements Prāṇāvāya authority also radiates through its abundant scientific and philosophical literature (cf. References & abbreviations of primary literature). This literature constitutes a precious human patrimony as it gives explicit clear understandings on Prāṇāvāya scientific precepts. From Prāṇāvāya literature teaches deep scientific medical, psychological and philosophical laws that shall be learned and researched.

Prāṇāyu-Organisation along with its medical clinics and research centres diffuses Prāṇāvāya knowledge through its websites⁽²⁰⁾, publication^(7-19, 79-82) and traditional school. 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 well-being of human and environment is remarkable and shall be spread.

STUDY DESIGN AND DATA MANAGEMENT

This study intents to address to all readers from all general public, to modern scientist and traditional science specialist.

It gives

- what is Prāṇāvāya among the other sciences (general short definition)
- who are their Yogī-doctors (general short description)
- understanding of two powers i.e. cognitive skill and behavioural skill (elaborated description organised through n the same pattern)

NB: Data for general public are put forth of the chapters and data for specialised readers are grouped in thematic tables, brackets, bibliographical references, scriptural reference table.

TABLE A.1: Study design and data management with chapters

Title of the content	Corresponding chapters
Data description and organisation	
ON PRĀṆĀVĀYA General description using primary and secondary literature.	1. What is Prāṇāvāya Among Āyurveda, Siddha and Yoga?
ON YOGI-DOCTORS General description using primary and secondary literature.	2. Who are the Yogi-doctors common to Prāṇāvāya-Yoga-Āyurveda-Siddha? 2.1 Yogī-s transmitters of Prāṇāvāya-ĀV-Yog(...) 2.2 Physician Yogi-Doctors as wondering monks 2.3 Ancestral effigy of the Ahimsādi-Yogī-Doctors
ON THE TWO POWERS Introduction, definition and comparative description.	3. Yogi-doctors' two powers given by prāṇāvāya, etc.? 3.1 Cognitive-behavioural bifold human potentials
ON THE COGNITIVE POWER - Definition through general question and answers - Table of both traditional and modern concepts and terminologies with their references to respectively traditional literature and modern literature - Table of scriptural terms & references	3.2 Yogi-Doctors' cognitive power as 'illuminated consciousness' starting by compassion
ON THE BEHAVIOURAL POWER Idem than in the previous 'ON THE COGNITIVE POWER'	3.3 Yogi-Doctors' behavioural power as 'conduct perfection' starting by non-violence
ON THE PRIMARY LITERATURE Inventory of essential primary literature references, of essential original sources of Prāṇāvāya, Āyurveda, Yoga, etc. in vernacular languages as the Sanskṛta literature, Prākṛta literature, etc.	References & abbreviations of primary literature General abbreviations
ON THE SECONDARY LITERATURE Listing of the main rich bibliography used in this study in the field of modern sciences and disciplines (mainly medicine, psychology, sociology, biology, microbiology, nutrition, history, philosophy, environmental sciences...), traditional science studies (Prāṇāvāya, Āyurveda, Yoga...)	Bibliography referring to all literature

TABLE A.2: Study design and data management (with tables)**TABLES ON RESEARCH PRESENTATION TABLES**

TABLE A.1: Study design and data management (with chapters)

TABLE A.2: Study design and data management (with tables)

TABLES ON BOTH COGNITIVE AND BEHAVIOURAL FUNCTIONS

TABLE B.1: Modern science on cognitive and behavioural fields validating the scientific authority of Prāṇāvāya (with chronological bibliographic data presentation)

TABLE B.2: Cognitive-behavioural functions defined by Prāṇāvāya

TABLE B.3: Cognitive-behavioural interactions cycle

TABLES ON WHAT-WHY-HOW COGNITIVE FACULTIES MATTERS

TABLE C.1: Cognitive power starting by compassion from traditional and modern concepts and terminologies

TABLE C.2: Scriptural terms & references on the benevolence & surrendering compassion for all livings of Yogi-Doctors in Prāṇāvāya-Yoga-Āyurveda

TABLE C.3: Scriptural terms & references on karma science in Prāṇāvāya-Yoga-Āyurveda

TABLES ON WHAT-WHY-HOW BEHAVIOURAL FACULTIES MATTERS

TABLE D.1: Prāṇāvāya diet, wholesome-behaviour, path of non-violence toward Life

TABLE D.2: Behavioural power starting by non-violence from traditional and modern concepts and terminologies

TABLE D.3: Scientific fields studying behaviours impacting Human-and-Planet-Health (HPH)

TABLE D.4: Power of dietary-choices among human behaviours on human-and-planet-health (HPH)

TABLE D.5: Scriptural terms & references on the ahimsā – non-violence in Prāṇāvāya-Yoga-Āyurveda

TABLE D.6: Scriptural terms & references on behavioural masterings as will-power, humanness, etc. in Prāṇāvāya-Yoga-Āyurveda

TABLES ON PRĀṆĀVĀYA DIET AND HEALTH (from modern and/or traditional sciences)

Table B.1 (in nutrition section), table B.3, table D.1, table D.2 (in traditional concepts and terminologies), table D.3, table D.4. Prāṇāvāya health and diet science implies the Lives-Mutual-Synergy (LMS) law given in the same table, in study purpose highlights and in the general abbreviations section.

1. WHAT IS PRĀṆĀVĀYA AMONG ĀYURVEDA, SIDDHA AND YOGA?

Prāṇāvāya is a highly scientific Indian medicinal and spiritual knowledge (Pūr12PA) related to Āyurveda, Siddha and Yoga. Its roots may be sourced in the Indus Valley Civilisation from its neolithic era. Prāṇāvāya (prāṇa-avāya) signifies etymologically ‘the science which grows (avāya) soul’s life-energy (prāṇa)’⁽⁷⁻¹⁹⁾.

The epithets of Prāṇāvāya are also:

- Prāṇāyu - ‘science of spirit’s life-power or enlivening strength’ (Pūr12PA),
- Ahimsā-Āyurveda – ‘medical science based on non-violence’^(4, 7-19, 39, 48, 50, 79, 81, 83-97),
- Yoga-Āyurveda – ‘science of medicine, health, psychology and illumination’^(7-19, 62-65, 66-68),
- Sāttvika-Āyurveda - ‘medical science based on wholesome, virtuous, pure substances’⁽⁷⁻¹⁹⁾,
- Śrāmanika-Āyurveda or Jain-Āyurveda ‘medical science for Others-and-Self-Enlightenment with karmic purification’^(7-19, 22-62),

Prāṇāvāya’s introduction, history, historiography and historian have been briefly presented in the article ‘Prāṇāvāya – Medical-Yogic-Science and its Physician ‘Yogi-Doctors’: Part 1: Story, Historical Figures, Linking Prāṇāvāya, Yoga, Āyurveda, Siddha’.

The four sciences that are Prāṇāvāya, Yoga, Āyurveda, Siddha are the path of both health and spiritual progress said Kalyāṇamārga – holistic-health- and thus are well represented by doctor-yogī-s, knowers of the both realms⁽⁹⁾.

Prāṇāvāya is very much alive nowadays and of crucial importance of this world:

- First of all, as all its literature is fully scientifically validated (as per all the demonstration of the present study in the following parts)
- Secondly as the result of its today's clinical practice as a science of medicine, etc. shows spectacular results (cf. 'Study purpose highlights') which support life in all its aspects and forms: human holistic health (physical, intellectual, moral, spiritual...), life vitality of all other forms of lives fauna and flora (supporting the power of biodiversity) and innate abundance all environmental resources.

2. WHO ARE THE YOGI-DOCTORS COMMON TO PRĀṆĀVĀYA-YOGA-ĀYURVEDA-SIDDHA?

2.1 Yogī-s transmitters of Prāṇāvāya-Yoga-Āyurveda-Siddha

According to all historian of the Prāṇāvāya, Yoga, Āyurveda, Siddha the transmission of the śruta – scientific canon was the role of monks as yogī-s. The śruta means literally the oral tradition that can be said as primary canons. The canonic corpus was transmitted orally by sages similar to the bards of Iliad & Odysseus in the Western Homeric era of ancient Greece, similar also to the Brahmins transmitting the veda-s in the Arian people, and in numerous other cultures from West to East^(7-16, 41, 48, 81, 94, 97-101)

2.2 Physician Yogī-Doctors as wondering monks

Yogī-Doctors in Prāṇāvāya tradition

Explicitly, the sacred knowledge chain of the Prāṇāvāya was also assumed by wondering saints. They were notably baptised with different names as Pūrvadhāra-s - canonical-scriptures-holders (TAS 5), Yāti-s (RKŚĀ 5, TṢŚP appendix IV & V), Ācārya-s - ascetics expertised in practice and knowledge of the scriptures (TAS 6/ TAS 9)... These knowledge-keepers where puissant yogī-s famous for their compassion (anukampā), tolerance (kṣanti), extraordinary powers (atīśaya), supernatural attainments (labdhi-s) starting by mind-reading (maṇahparyaya-jñāna), mighty resilience to all adversities (pariśaha), divine health (divyaśarīra), extreme longevity (āyu) (TAS 5, TAS 8, CS ss 1, RKŚĀ 3, 5, TṢŚP App. IV, App. V, Notes on Atīśaya, Labdhi)^(ibid, 95-96).

All these saints were unconditional holder of first:

- ahiṃsā - non-violence (1st of 5 mahāvratā TAS 7.1, YS 2, RKŚĀ 3)
- kṣamā - benevolence, forgiveness, tolerance, forbearance (1 of 10 yatidharma TAS 9, TṢŚP Appendix IV)

characterising to Ahiṃsā-dharma, Jainism, Yoga and all the likes.

Yogī-Doctors in conventional Āyurveda and Yoga traditions

The eminent Caraka - 'wondering monk' (literal meaning of his name in Sanskrta language) is the exemplar Yogī-Doctor of Āyurveda who gave his name to the Carakasamhitā (CS), the most ancient referential Āyurvedic treatise. This scripture gives great emphasis to all Yogic values of non-violence, compassion for all creature...

The saint Patañjali is also a historical anchorite Yogī and the legendary author of the Yogasūtra. Patañjali is notorious for his 'great-vows' which starts by non-violence (YS 2) and for his supranatural powers encompassing other's mind reading and all living-beings' language understanding (YS 3). Some historians attribute also to Patañjali the authorship of the classical Āyurveda text Carakasamhitā and the Sanskr̥t treatise Mahābhāṣya making him the Doctor of the body-verb-mind-spirit with Āyurveda-Sanskṛta-Yoga.

2.3 Ancestral effigy of the Ahiṃsādi-Yogī-Doctors

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, Rṣabhanātha... Unanimously, Ādinātha is a unanimously attested historical figure from all-horizons of Indian history: Purāṇic, Vedic, Vedantic, Shramanic, Jaina, Yogic⁽¹⁰²⁻¹⁰⁸⁾...



<http://www.maravot.com/Phrygian/Indus.seal1.jpg> https://commons.wikimedia.org/wiki/Category:Pashupati_seal
 File:Yogic Seal - Indus Valley.png -
[Wikimedia Commons](#)

▲ Famous Indus Valley Civilisation seals representing the bull headed Yogīs

All theories are precious in historical teachings and here the ‘bull-head yogī’ shall be assigned to the physician Yogi-Doctor at the root of Prāṇāvāya – Health-Life-Science. Ādinātha – almighty-of-origin, out of his unbounded dedication to the well-fare of creatures propounded fourteen pūrva-s – canonical human all knowledge heritage in which the twelve position is occupied by Prāṇāvāya - Medical-Life-Science. Ādinātha the ‘yogī whose symbol is a bull’, was dully designated as R̥ṣabhanātha. His characteristic concord with the Indus-Valley-Civilisation (IVC) seal of the bull-horned yogī^(7-10, 102-108). The notable common feature feeding the hypothesis that Ādinātha, the founder of Prāṇāvāya is the ahimsā exceptional feature of both Prāṇāvāya and the Indus-Valley-Civilisation (IVC)^(4, 7-20, 40, 79, 83-97, 102-108).

3. YOGI-DOCTORS’ TWO POWERS GIVEN BY PRĀṆĀVĀYA, ETC.?

3.1 Cognitive-Behavioural bifold human potentials

What are the cognitive-behavioural potentials?

In this research, two main qualities of the Yogi-Doctors are presented:

- 1- compassion which is a quality pertaining to the cognitive skills
- 2- non-violence which is a quality pertaining to the behavioural skills

As a matter of fact, to scientifically define a human or any living entity, two domains/ qualities can be defined (given in the general developmental psychology works^(105-106, 112), other developmental psychology books⁽¹¹⁻¹¹⁶⁾ and main developmental psychologist founders^(112, 120-148)).

- 1- ‘cognitive’ domain (emotional- intellectual), bearing different names as the ‘covert behaviour’, ‘consciousness’, ‘cognitive clarity’, ‘emotional-cognitive’, ‘emotional intelligence and intellectual intelligence’...
- 2- behavioural domain, as the field of action, self-control, will-power, conduct...

Indeed, the hierarchy of living being evolution is measured on the scale of

- their emotional and/ or cognitive performance
- their behavioural control capacity

As per the power characterising the Yogī-Doctors^(7-16, 41, 48, 81, 94, 97-101):

- 1- The cognitive power is their ‘illuminated consciousness’ which expresses first in their mighty of compassion and also of knowing all elements of the universe as the karmic laws
- 2- The behavioural power is their ‘perfection in conduct’ or ‘self-control excellency’ which expresses first in their mastering of non-violence

In modern science, both domains are well-known and defined by biology, neurology, medicine, microbiology, psychology, developmental psychology, cognitive psychology, behavioural psychology, nutrition, sociology, environmental science, etc. In the psychology field these two domains are well categorised in developmental psychology but also in cognitive-behavioural psychology, etc.

In traditional sciences also these two domains structure the studies of living beings starting by humans in all PA-ĀV-Sdh-Yg. It is very explicitly said in the Prāṇāvāya science.

See in the table B.1, table B.2, table B.3.

What is human development?

Human development is therefore the development of these two poles described above viz. cognitive and behavioural.

These two poles permit to measure human development:

- in psychological sciences and the like as the cognitive and behavioural development^(109-112, 120-148).
- in traditional sciences like 'Prāṇāvāya human development' as the development of the upayoag – consciousness and yoga – capacities of body-verb-mind (TAS 1.1) through the mokṣa-mārga – path of illumination/ liberation, as guṇasthāna – level of virtue (TAS 1.8)^(7-16, 41, 48, 81, 94, 97-101),
- in traditional science like 'Hindu philosophy on human development' as the āśrama-s – four stages or levels of life viz. brahmacharya – student, gr̥hastha – householder, vānaprastha – forest dwelling yogī, sannyāsa – anchorite yogī⁽¹¹³⁻¹¹⁹⁾.

In which academical fields cognitive-behavioural functions are studied?

TABLE B.1: Modern science on cognitive and behavioural fields validating the scientific authority of Prāṇāvāya (with chronological bibliographic data presentation)

Cognitive-behavioural definitions and interactions are studied in numerous fields.

IN TRADITIONAL INDIAN SCIENCES

- in Prāṇāvāya

Its secondary literature gives bridges its ancestral knowledge with the latest researches^(71-20, 22-62, 69-101).

Its scientific laws from its primary literature are indicated by the abbreviations PA and PA-ĀV.

- in Yoga

Its secondary literature is given in relation to its common points with PA^(62-68, 79).

Its scientific laws from its primary literature are indicated by the abbreviations YS.

- in Āyurveda, Siddha and ancient Indian medicine

Its secondary literature is often given in relation to its common points with PA^(1-14, 21, 41-44, 47-50, 55-58, 61)

Its scientific laws from its primary literature are indicated by the abbreviations ĀV and CĀ-ĀV

- in Dharmasūtra/ Dharma Śāstra

Its secondary literature is given in relation to developmental psychology⁽¹¹³⁻¹¹⁹⁾

Its scientific laws from its primary literature is indicated by the abbreviations DhSū and DhŚā

For all traditional literatures see also references on traditional literature.

IN DIVERS' PSYCHOLOGY SCIENCE SCHOOLS

All the following enumerated psychology branches and their founders two facts highlight two source values of Prāṇāvāya :

First the cognitive and behavioural deep interconnection are revealed

Second the human development is often associated with its morality, empathy, emotional intelligence, altruism, etc. as 'Elevation leads to altruistic behaviour' (Schnall, S., Roper, J., & Fessler, D. M. T. (2010))

Where are Prāṇāvāya cognitive-behavioural related teachings from psychology schools and their founders?

- in developmental psychology along with the developmental psychobiology, developmental psychopathology, evolutionary developmental psychology⁽¹⁰⁹⁻¹¹²⁾, with the branch of Indian-Western-comparative developmental psychology⁽¹¹³⁻¹¹⁹⁾.
- of the developmental psychology founders Jean Piaget and his concept of 'cognitive development' that integrates epistemology and becoming 'genetic epistemology'⁽¹²⁰⁻¹³¹⁾.
- of the developmental psychology founder Erik Homburger Erikson and his concept of 8th last stage of human development as Wisdom: ego integrity vs. despair (late adulthood, 65 years and above) and his writings on Mahatma Gandhi^(116, 132-139).
- of the developmental psychology founder Lawrence Kohlberg and its quantitative and qualitative work on moral as concomitant to human evolution⁽¹⁴⁰⁻¹⁴⁸⁾.
- of other psychologist having contributed to researches in developmental psychology as Abraham Maslow, Walter Mischel, Daniel Goleman, etc. (see below)
- in cognitive-behavioural psychology sciences, cognitive-behavioural therapy with researches and theories that encompasses cognitive-behavioural human aspects⁽¹⁴⁹⁻¹⁶⁹⁾.
- in humanistic and positive psychology⁽¹⁷⁰⁻¹⁷⁵⁾.

- of the humanistic psychologist founders as Abraham Maslow⁽¹⁷⁶⁻¹⁸¹⁾.
- of the humanistic psychologist founders as Carl R Rogers⁽¹⁸²⁻¹⁸³⁾.
- of the positive psychology psychologist founder Martin Elias Peter Seligman⁽¹⁸⁴⁻¹⁹⁷⁾.
- in positive psychology's concept of happiness eudaimonia which can be concomitant with high cognitive-behavioural development involving both cognitive-behavioural qualities as compassion or social virtues and self-control⁽¹⁹⁸⁻²⁰⁷⁾.

IN COGNITIVE PSYCHOLOGY FIELDS

Cognitive sciences related to Prāṇāvāya teachings includes cognitive development, cognitive neuroscience, etc.

Cognitive clarity or dissonance concepts and field of research starts with confirmation bias, moral development, moral psychology, mental health, moral understanding (morality), ethical dilemma, moral dilemma, ethical paradoxes, moral status of animal, psychology of eating meat, denial, loss of aversion, moral blindness, ostrich effect, moral cleansing, moral insanity, moral idiocy, moral disengagement, moral debility, moral nihilism, moral patient-hood, etc⁽²⁰⁸⁻²³⁰⁾.

Cognitive psychology expertise respectively the two healthy and non-healthy aspects of cognitive states^(ibid):

- in cognitive clarity, the healthy cognitive evolved state, high cognitive development of emotional, social, intellectual development.

- in cognitive bias or cognitive dissonance, the unhealthy cognitive degenerating

Cognitive clarity is often illustrated though processes of addiction diseased patients like meat eating or smoking⁽²³¹⁻²³⁵⁾.

IN RESEARCHES ON EMOTIONAL INTELLIGENCE

Emotional intelligence is the expression of cognitive clarity.

Studies on cognitive-behavioural powers of the human will be revealed in the researches on emotional intelligence through all its literature:

- of Abraham Maslow among the first psychologist emphasising on the importance of emotion notably the concept of 'emotional strength' in his book 'Toward a psychology of being' and conceptually through all his works⁽¹⁷⁶⁻¹⁸¹⁾.

- of John Mayer and Peter Salovey founder of the term 'emotional intelligence (EI)'⁽²³⁶⁻²³⁹⁾,

- of Keith Beasley coiner of the term 'emotional quotient (EQ)',

- of Carolyn Saami creator of the concept of 'emotional competency (EQ)' and other researches on EQ⁽²⁴⁰⁻²⁴⁷⁾.

- of Daniel Goleman best seller writer on Emotional Intelligence⁽²⁴⁸⁻²⁷⁶⁾.

- in emotional intelligence in general⁽²⁷⁷⁻²⁸⁰⁾.

- in emotional intelligence virtues including moral and ethics⁽²⁸¹⁻³⁰²⁾ (see also all bibliography of Daniel Goleman, Lawrence Kohlberg and other developmental psychologists)

- in emotional intelligence and neurological evidences⁽³⁰³⁻³⁰⁹⁾ in which notably can be added the works of Daniel Goleman.. Notably emotional intelligence giving its powers to treat addictions (Brown, Elise C., E. Chiu, L. Neill, J. Tobin, and J. Reid. 2009), all over health (Martins, Alexandra, Nelson Ramalho, and Estelle Morin. 2010)

- in emotional intelligence as empathy⁽³¹⁰⁻³¹⁵⁾. To these researches all the other previously seen research also apply as empathy is a sign of emotional intelligence. Explicitly may also be referred the works of Daniel Goleman on ecology, social intelligence, the works on the social neuroscience of empathy seen in the neurology qualities of emotional intelligence.

- of emotional intelligence in plant-based food choices driven by compassion for animal welfare and environmental preservation (see just below in nutritional related science).

IN BEHAVIOURAL PSYCHOLOGY FIELDS

- in behavioural sciences with his founder Pavlov, Skinner⁽³¹⁶⁻³²⁶⁾ and others⁽³²⁷⁻³³⁸⁾.

- in researches on self-control, will-power⁽³³⁹⁻⁴⁰⁸⁾ (which include delayed gratification given next)

- in researches on 'delayed gratification', one strategy of self-control delayed-gratification importance was made famous notably by Walter Mischel and other eminent researchers (included in the researches on self-control and will-power).

- in researches on the quality of temperance as 'self-restrain', 'moral character', 'dama/kṣamā/kṣānti' – self-restrain, first of the 10 dharma-s/ yatidharma and quality of ahimsā (Skt), 'sophrosyne' - wisdom

(Greek), 'Ebe' - Forgiveness Goddess (Greece) (idem)⁽⁴⁰⁹⁻⁴¹¹⁾...

IN NEUROLOGY AND EPIGENETICS

- in neuro-development from emotional intelligence (see above in this section in the neurology of emotional intelligence)
- in brain development, neocortical functions development (as compassion), brain health (opposite to all neurodegenerative diseases as Alzheimer...) from the principles and diet of Prāṇāvāya from the researches on high-carbohydrate, plant-based doctors (see in this table in the part on nutrition in their respective bibliography) and other researchers⁽⁴¹²⁻⁴¹⁶⁾. Details on the scientific evidences justifying this diet are given in the table: Prāṇāvāya diet, wholesome-behaviour, path of non-violence toward Life found below. See more about brain development in the same section in epigenetics.
- in brain development in humanisation up to the homo sapiens brain based on cooked carbohydrate and containing all similar components to the Prāṇāvāya diet⁽⁴¹⁷⁻⁴³⁰⁾.
- in intellectual quotient (IQ) increase from plant-based diet⁽⁴³¹⁻⁴³³⁾.
- in brain development studies of the type of the triune brain of Paul MacLean⁽⁴³⁴⁻⁴⁴²⁾ in addition with the high-carbohydrate plant-based scientists as Neal Barnard, Dean Ornish (see below in the part on nutrition) and Evelyn Medawar, Sebastian Huhn, Arno Villringer, Veronica Witte⁽⁴¹⁶⁾, etc.
- in epigenetics as the wholesome orchestration of epigenetic modification from all Prāṇāvāya prescriptions
- . for all epigenetic phenomena, the importance of nutrition and life-style⁽⁴⁴³⁻⁴⁴⁵⁾.
- . for epigenetics found in Āyurveda and Prāṇāvāya science⁽⁴⁴⁶⁻⁴⁴⁸⁾.
- . of epigenetic from PA foods components⁽⁴⁴⁹⁻⁴⁶⁸⁾.
- . of epigenetic from PA chronobiology recommendations as food timings and frequency (see in the next section on chrononutrition)
- . of epigenetic power on addiction⁽⁴⁶⁹⁻⁴⁷⁷⁾ (see also in this table in the nutrition section on addiction)
- . of epigenetic mightiness on brain function improvement⁽⁴⁷⁸⁻⁴⁸²⁾
- . of plant-based diet power on restauring the best epigenome like in the studies of Campbell, T. Colin, Dean Ornish, John McDougall, etc. (see in this table in the nutrition section in their respective bibliography and table D.4)

IN NUTRITION AND LIFE-STYLE RELATED SCIENCES including PLANT-BASED DIET SCIENCES

The wholesomeness of Prāṇāvāya food pattern and life-style is approved and to all points of view:

- in wholesomeness for Human-and-Plantet-Health (HPH) simultaneously and mutually. This Prāṇāvāya diet power is taught in Prāṇāvāya science and proven by the highest modern scientists' committees and institutions⁽⁴⁸³⁻⁵⁰⁰⁾.
- in wholesomeness of all plant-based diet⁽⁵⁰¹⁻⁵¹⁵⁾.
- in wholesomeness of Prāṇāvāya as a high carbohydrate, low fat diet⁽⁵¹⁶⁻⁵²²⁾.
- in wholesomeness of majority of grains, whole-grains, cereal⁽⁵²³⁻⁵³¹⁾ and legumes consumption⁽⁵³²⁻⁵³⁵⁾.
- in the goodness of Prāṇāvāya chrononutrition⁽⁵³⁶⁻⁵⁴⁰⁾.
- in plant-based philosophy⁽⁵⁴¹⁻⁵⁵⁰⁾.
- in plant-based motivation⁽⁵⁵¹⁻⁵⁵²⁾.
- in the studies of plant-based eminent doctors:
 - . Dr T. Colin Campbell⁽⁵⁵³⁻⁵⁵⁶⁾.
 - . Dr Dean Ornish⁽⁵⁵⁷⁻⁵⁵⁹⁾.
 - . Dr Terry T Shintani⁽⁵⁶⁰⁻⁵⁶²⁾.
 - . Dr John McDougall⁽⁵⁶³⁻⁵⁶⁴⁾.
 - . Dr Neal Barnard^(412, 517, 520, 565-570, 579).
 - . Dr Alan Goldhamer with Douglas Lisle⁽⁵⁷²⁻⁵⁷³⁾.
- in the ancestral diet of blue-zones or extreme longevity regions of the words by he study of Dan Buettner, Michel Poulain⁽⁵⁷⁴⁻⁵⁸⁰⁾.
- in the researches on unifying theory on diseases being treated by hypotoxic ancestral diets like the researches of Dean Ornish, Neal Barnard (just above), Jean Seignalet and Henri Joyeux⁽⁵⁸⁰⁾.
- in nutripyschiatrics, nutritional psychiatry⁽⁵⁸³⁻⁵⁹⁰⁾.
- in addiction science (addiction medicine, nutrition, neurology, psychiatry, psychology, biology, ethology...) (see also in the same section above on the power of epigenetic of addiction and in table D.4):

- . by the neurology and psychology of addition and addiction scale⁽⁵⁹¹⁻⁵⁹⁶⁾.
 - . by food addiction related to over-stimulating the reward system and opioid receptors⁽⁵⁹⁷⁻⁶¹⁰⁾.
 - . by food addiction from 'hyper-palatable foods' from refining, etc.⁽⁶¹¹⁻⁶¹⁵⁾.
 - . by food addiction based on taste for oily⁽⁶¹⁶⁾ also included in the two previous under calorie dense foods, hyper-palatable, refined foods, etc.
 - . by food addiction based on taste for sweet⁽⁶¹⁷⁻⁶¹⁹⁾.
 - in microbiotics which links the cognitive field through brain-gut-microbiome axis (BGM axis)⁽⁶²⁰⁻⁶²¹⁾ with the behaviour field related to food, mood, or any other behavioural conducts⁽¹⁵⁰⁾ also described in the nutropsychiatry section given above.
- (see more details on Prāṇāvāya diet from science and/ or traditions in TABLE D.1, TABLE D.3, TABLE D.4)

IN ENVIRONMENTAL SCIENCES

- in environmental sciences like ecology, bionomy, etc. always corresponding to all Prāṇāvāya prescription⁽⁴⁸³⁻⁵⁰⁰⁾.

How Prāṇāvāya clarifies the definition of cognitive behavioural functions?

TABLE B.2: Cognitive-behavioural functions defined by Prāṇāvāya^(7, 19)

Emotional-cognitive functions (starting by compassion, understanding of karma, soul, emotional intelligence)	Behavioural functions (starting by ahimsā – non-violence to self and others, will-power)
<u>Darśana</u> – cognitive clarity, faith, believes, vision, emotional intelligence... (TAS 1.1: 2.3-4: 8.; 10.1) <u>Samyagdarśana-samyagiñāna</u> – righteous cognitive clarity and righteous cognitions (TAS 1.1)	<u>Cāritra</u> - - conduct, behaviour action, experiences, self-control, will-power (TAS 1.1: 2.3-4: 8.9; 10.1) <u>Samyakcāritra</u> – righteous behaviour (TAS 1.1) All behavioural function encompasses the three karaṇa – instruments kāya-vāñ-mañ – body-verb-mind.
<u>Upayoga</u> – consciousness (TAS 2.8)	<u>Yoga</u> – activity of the three instruments (TAS 6.1)

What is the overall mechanism of the cognitive-behavioural functions?

TABLE B.3: Cognitive-behavioural interactions cycle

General model

Cognitive functions (starting emotion)	by	▶▶▶ driving/ impelling/ discriminating/ orienting/ deciding/ making choices ▶▶▶ ◀◀◀ reinforcing/ conditioning/ modelling/ habituating/ comfort zone making/ creating habits zone that builds and strengthens faith believes ◀◀◀	Behavioural functions (starting by self-control)
--	----	--	--

In modern scientific terms of medicine, psychology, neuroscience...

1. Cognitive clarity - faith, beliefs, conviction, emotional sensitivity, understanding (in general psychology, medicine and neurology) 2. Emotional intelligence, cognitive intelligence (in the language of developmental psychology) 3. Cognitive functions/ powers/ aptitudes	1. Behavioural functions - conduct, action, experiences, self-control, will-power (in general psychology, medicine and neurology) 2. Behavioural intelligence (in the language of developmental psychology) 3. Action capacity (in scientific and literary language)
---	--

In traditional scientific terms of Prāṇāvāya as Āyurveda, Siddha, Yoga...

Darśana – cognitive clarity, faith, believes, vision, emotional intelligence... (TAS 1.1: 2.3-4: 8.; 10.1) Samyagdarśana-samyagiñāna – righteous cognitive clarity and righteous cognitions (TAS 1.1) Upayoga – consciousness (TAS 2.8)	Cāritra - - conduct, behaviour action, experiences, self-control, will-power (TAS 1.1: 2.3-4: 8.9; 10.1) Samyakcāritra – righteous behaviour (TAS 1.1) Yoga – activity (TAS 6.1)
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In modern and traditional general words of qualities

Compassion, empathy, alertness, social altruism, mindfulness, ethic, moral, understanding of fundamental elements (as karmology)...	Behaviour, free-will, self-mastering, addiction control and withdraw, will-power, non-violence, sense of commitment, oath capacity, endurance, steadiness...
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In metaphoric terms

Eyes of the holistic health, true-self realisation path	Feet of the holistic health, true-self realisation path
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The law of Lives-Mutual-Synergy (LMS)

The law of Lives-Mutual-Synergy (LMS) is also implied in the upayoga-yoga – cognitive-behavioural mutual reinforcement (TAS 5.21) where the three ratna-s – jewels of the souls (wiz. samyagdarśana-jñāna-cāritra – righteous cognitive clarity—cognitions-behaviour) synergetically strengthens one-another (TAS 1.1).

In traditional science point of view see in the purpose study highlights, in table D.2 in traditional concepts and terminologies and in the general abbreviation section in LMS.

In modern research point of view see in table B.1 (in nutrition section), table D.1, table D.3, table D.4.

How emotional intelligence rules over the behaviour from the bibliography of Daniel Goleman?

The concept of emotional intelligence became very notorious (popularity and abundance of funding are allotted to researches) after the bestseller of Daniel Goleman (Goleman 1995) and article 'What Makes a Leader?' (by Harvard Business reviewed article in 1998) to which the answer is 'emotional intelligence'. Daniel Goleman is the author of numerous author publication defending the importance of emotional intelligence and expressing its multifaceted aspects as 'Empathy'⁽¹⁾, "Ecological Intelligence"⁽²⁾, 'Ecology, Ethics and Interdependence (...)', "Ecoliterate(...)", "Social Intelligence"⁽³⁾, "The Inner Compass of Ethics (...)", "The Hidden Driver of Excellence", "Vital Lies, Simple Truth", "Mindfulness", "Emotional Self-Awareness", "Primal Leadership, Realising the Power", "Inspirational leadership"⁽⁴⁾, "Mind/ Body Medicine, How to (...)", "Social and Emotional Learning (...)", "The Art of Meditation", "How Meditation Changes Your Mind, Brain, and Body", "A Force for Good: The Dalai Lama's Vision for Our World", "Healing emotions: Conversations with the Dalai Lama on mindfulness, emotions, and health", "Destructive emotions: A scientific dialogue with the Dalai Lama", "The Brain and Emotional (...)", "Attentional and affective concomitants of meditation: A cross-sectional study", "An EI-based theory of performance", (...) and by Dan Schawbel: "Daniel Goleman on the Importance of Ecological Intelligence". From his doctorate he studied in India which inspired all his work⁽²⁴⁸⁻²⁷⁶⁾.

3.2 Yogi-Doctors' cognitive power as 'illuminated consciousness' starting by compassion

How the stories of the Yogi-doctors start?

The Yogi-doctors, of Prāṇāyāya-Yoga-Āyurveda-Siddha, having reached the highest stages of health, mental clarity and happiness are also endowed with compassion toward the living beings. In the narrative introduction of this traditional science treatise, the Yogi-s as described moved by their empathy for all the creature, impelling them to transmit them the holy knowledge which is based on karmology^(7-16, 41, 48, 81, 94, 97-101).

What means illumination?

Illumination is the apex of the possible cognitive clarity for a living-being when all the cognitive biases are dissolved.

What are the humanistic qualities of cognitive clarity?

The central quality of cognitive quality shall start by compassion and all humanistic feeling as fraternity, esteem, equanimity (TAS 7.12).

Then what is compassion?

Compassion can be said as the eyes of the heart or heart intelligence. Everything starts with compassion; all holistic wisdom transmission is driven by compassion. The power of empathy and benevolence for all livings is thus the foremost impelling motor of the Yogī-s of Prāṇāyāya-Yoga-Āyurveda-Siddha. The yogī-s, holy science holders, incarnating self-free altruism take their inspiration from their care and compassion for all the living being being moved by the desire to alleviate their sufferance by the transmission of true knowledge^(ibid).

What is the ultimate knowledge of the cognitive clarity?

The ultimate knowledge of the cognitive clarity is the capacity to preserve all the laws of the karmic dance regulating all the word daily transformative events. The karmology permits to understand laws of action reactions as aetiology of evolutive or involutinal processes^(ibid).

Then what is karma?

Karma real meaning is the law of function-structure where the first the action of the function will modify the structure as empirically observed in training (like sport training, intellectual learning...) or in physiotherapy (post re-education...), in animal taming (like horse carriage...), etc. It is also the empiric rule of the habit changing power said as the habit shaping the habitus...

Karma is thusly said as the law of structure-function, habit-habitus and also action-reaction, seed-fruit, action-incapacitation, cognitive & behavioural learnings with the acquirement, input-output, etc.^(ibid).

What is karmology?

Karmology is the science of karma or knowledge of the cosmological rules of the karma acting inside the human body, brain, soul (microcosmic karmology) and between the living being (macrocosmic karmology). Karmology gives the understand of aetiology – causality and fundamental origin of the auspicious happenings as health and spiritual progress contrarily to in-auspicious happenings... Karmology is not well understood by main stream people. As a matter of fact, karmology attributes the phenomena to the growing control of human willpower and not to fate. The yogī, is the one who has faith in his capacity to change his destiny by conquering his own purity virtues^(ibid).

What links compassion, karmology, cognitive illuminations?

Cognitive illumination is therefore the cognitive clarity having reached its highest stage.

Cognitive illumination leads particularly to highest levels of empathy and mastering of karmology:

- empathy is said as a lakṣaṇa – semiological traits of cognitive clarity among which is compassion.
- acquisition of the wisdom science of karmology is the application field of the cognitive clarity^(ibid).

TABLE C.1: Cognitive power starting by compassion from traditional and modern concepts and terminologies

Traditional concepts and terminologies

Compassion and cognitive clarity

The compassion can be systematised as the faculty of darśana – cognitive clarity (when sarāga-darśana cf. TAS SAS 1.2, TAS PSL 1.2, etc.).

Daśana and the 3 human potentials

Darśana cognitive clarity is a discrimination power which can apply to:

- jñāna – knowledge, when discrimination between righteous or erroneous teachings, informations, perceptions
- cāritra – behaviour, when discrimination between good and bad conducts of physical, verbal or mental types

The three darśana-jñāna-cāritra – cognitive clarity or emotional intelligence, cognitive intelligence, behavioural intelligence constitutes the ratnatraya – three jewels of mokṣa-mārga - liberation path or three fundamental potentials of life (TAS 1.1).

In the BhG yoga literature the previous trilogy finds its equivalence in the triyoga-śreṇi – ladder of the three yoga-s wiz. bhakti-jñāna-karma-yoga).

Darśana lakṣaṇa-s

Samyagdarśana has 5 lakṣaṇa-s – characterising signs: praśama - spiritual calmness, saṁvega - spiritual urge, nirveda - spiritual detachment, anukampā - compassion, astikya – faithfulness (that can be related to śraddhāna) (TAS 1.2)

Daśana and the 8 karma-s

Darśana is related to (TAS 8.9, 9.1):

- the most important karma that is mohanīya-karma.
- 1 of the 3 most important karma-s wiz. Darśana-āvaranya.

Darśana discriminative power

Overall, darśana – cognitive clarity is the emotional aptitude of distinction between wholesome and unwholesome and can apply on the two other skills:

- jīva-ajīva – living – non-living when the cognitive clarity discrimination power associated with cognitive faculties (jñāna)
- ahimsā-himsā – non-violence – violence when the cognitive clarity discrimination power associated with the behavioural faculties (cāritra)
- puṇya-apuṇya – meritorious- non-meritorious-karma also in behavioural faculties (cāritra)
- āsrava-bandha-saṁvara-nirjarā – inflow of karma, attachment, prevention and purification of karma again when associated with the behavioural faculties (cāritra) (TAS 1.4)
- arpita-anarpita – primary and secondary contractionary attributes of dharma which opens the key of

anekāntavāda – omni- acceptance of all points of view embarrassing contradiction in benevolent unconditional tolerance (TAS 5.32). The synonyms of arpita-anarpita are mukhya-gauna or sāmānya-viśeṣa.

Compassion and its related concepts

Compassion is the traditional concepts shall be also related to:

- darśana – cognitive clarity has anukampā – compassion in its 5 lakṣaṇa-s.
- śraddhāna – faith (TAS 1.2) related as bhakti-yoga (BhG) through its darśana aspects
- satvedanīya – reality perception starting by bhūta-vratya-anukampā (TAS 6.12)
- maitryādi four contemplations that are brotherhood-ness, sympathetic admiration, compassion, equanimity for realising ahimsā – non-violence (TAS 7.12)

Compassion entitlement of the yogī-s

Kṣamāśramaṇa-sarvabhūtahitārtha – sages endowed with endeavour al efforts focused on compassion for all beings entitling the Ahimsādi-yogī-s.

Tears of the yogī-s

The tears of the saints, are those which are shaded out of the highest spiritual love for the pain of living beings and the desire to remove their obstacles of their spiritual progress starting by health. (Hemacandra Yogaśāstra 1.3)

About karma-vidyā – science of karma/ karmology

Beyond the quality of compassion, the sage is also the karmavid – karma-science-knower.

Karma-vidyā – knowledge of karma from yoga-tattva (action and fundamental laws and elements) as the central ‘scientific aetiology’ i.e. the understanding of all causes of every phenomena of the universe. The karma-vidyā quality is accepted by all the four sciences, Prāṇāvāya-Yoga-Āyurveda-Siddha.

The main designations and derivations of karmology most words being the epithets of the yogī-s and yogi-doctors:

- tattva-śraddhāna/ tattvārtha-śraddhāna - faith in the fundamental elements and laws (TAS 1.3)
- brahmajñāna - knowledge of the Lord who is universal regulator of the universe (CS ss 1.14)
- yogavid & tattvavid (CS ss 1.122)
- tattva-smṛti (CS śā. I. 142-147)
- karmadarśana (CS ss 9.18), karmadrṣṭi (CS ss 9.22), drṣṭa-karman (AH ss 1.28)
- concept of vidyā (YS 2.4-5)

...

All karmology can be understood as the 7 or 9 tattva-s that are jīva-ajīva-āsrava-bandha(-puṇya-pāpa)-saṃvara-nirjarā-mokṣa – soul, non-soul, karmik-inflow, karmik-bondage, (meritorious and sinful action incomes), karmik stoppage, karmik-purification, liberation by total karmik purification (TAS 1.4)

Modern science and Western concepts and terminologies

Cognitive power and compassion in emotional intelligence

In modern language emotional intelligence is the first pillar of the threefold psychological developments (described in developmental psychology)⁽¹⁰⁹⁻¹¹²⁾:

- ‘thinking, feeling, behaviour’ (Tau, R. (2022))
- in other terms ‘emotional intelligence, cognitive intelligence, behavioural intelligence’ (Burman, E. (2007))

It is also said emotional development or social-emotional development and is grounding the second i.e. behavioural development and it is the complementary part of the cognitive development (the three corresponding to the ratnatraya TAS 1.1). The emotional quality is associated social quality as per numerous researchers including Daniel Goleman⁽²⁴⁸⁻²⁷⁶⁾. All three developments are the field of humanistic psychology⁽¹⁷⁰⁻¹⁷³⁻¹⁷⁵⁻¹⁸³⁾.

Emotional intelligence is commonly defined as in first rank of brain health, neurological competency and psychological development and its counterpart signing brain damage, psychological illness and

inferior neuro-development. Emotional power and compassion pertain to the most elaborated executive function of the brain⁽³⁰³⁻³⁰⁹⁾.

Empathy shows to be in the apex of encephalisation that is evolution of brain up-to the human 'wisdom' literally homo-sapiens (it is demonstrated by numerous neurological researches as by Harris, J. C. (2003) and by Heimer, L., van Hoesen, G. W., Trimble, M., & Zahm, D. S. (2008).

Emotional intelligence in its five main construct according to Goleman contains three elements of the yogī qualities starting by cognitive power enumerated in the five main construct of emotional intelligence through the first 'self-awareness' (as cognitive power), second 'self-regulation' (as emotional regulation as cognitive power), third 'social skill' (as compassion, tolerance), fourth 'empathy', fifth 'motivation' (as values, improving and growing).

These five are found in the works his work "What Makes a Leader?" (first in 1998 as an article, second in 2023 published in Harvard Business with co-writers)⁽²⁵¹⁻²⁷²⁾ and well as his co-work with Boyatzis RE, Rhee K in "Clustering competence in emotional intelligence: Insights from the Emotional Competence Inventory (ECI)." in 2000⁽²⁵⁹⁾.

Similar principles are also found in other works as in the five domains of emotional development (ED) of CASEL (2015)⁽²⁷⁸⁾.

Syncretism of empathy and the darśana-cāritra (in mohanīya)

Empathy according to neurologist requires itself the inhibition of more instinctive archaic neurological functions that can be compared to the krodha-ādi-kaśāya – passions starting with anger (cf. Empathic Responding: Sympathy and Personal Distress - Nancy Eisenberg and Natalie D. Eggum)^(279, 306).

Cognitive power in humanistic psychology

In humanistic psychology cognitive power is conceptualised as awareness, self-awareness, mindfulness, human power in consciousness. This principle is notably found in the third of the five core principles or postulated of humanistic psychology with Indian sciences. It is found in the work of James Bugental (1964)⁽¹⁷⁰⁾ in "The Third Force in Psychology" and Tom Greening (2006) in "Five basic postulates of humanistic psychology"⁽¹⁷⁶⁾.

Cognitive power and compassion and psychological development of Abraham Maslow

Abraham Maslow in the hierarchy needs model places cognitive power and empathy pertain to the higher functions of psychological developments and human potential. The ultimate development in the hierarchy need model said 'self-actualisation' is defined by qualities of morality that involve compassion, freedom from prejudice that involve cognitive clarity and bias devoid-ness, etc.⁽¹⁷⁶⁻¹⁸¹⁾.

Compassion in humanistic psychology

Abraham Maslow is one of the fathers of humanistic psychology and indirectly its more recent descendant the positive psychology. Humanistic psychology emphasis on the human qualities, potential, virtues, etc. Humanistic psychology places empathy as first value in the psychological therapy as well in dealing with social and political issues.

Empathy with unconditional tolerance toward each human being is under meant by Maslow in the four principles of the humanistic psychology found in "A theory of human motivation" (1943)⁽¹⁷⁹⁾ and "Toward a psychology of being" (1968)⁽¹⁸⁰⁾.

Carl Rogers, is also an eminent father of humanistic psychology. He explicitly highlighted empathy as central value of humanistic psychology starting by the person-centred therapy⁽¹⁸²⁻¹⁸³⁾.

James Bugental, another father of humanistic psychology along with Tom Greening (long-time editor of the Journal of Humanistic Psychology), understands empathy and cognitive power in the five core principles or postulated of humanistic psychology^(170, 176)

Compassion in positive psychology

Positive psychology can be cited as a type of humanistic psychology approach⁽¹⁸⁴⁾. Since 1968, the humanistic psychologist Abraham Maslow development positive psychotherapy. The term positive psychology, is given by Abraham Maslow in 1954, in 'Motivation and Personality' as the last chapter

title 'Toward a Positive Psychology'⁽¹⁷⁷⁾.

But also, positive psychology was officially founded by Martin Seligman in different publications. For example, the notion of empathy is included in at least four of the five points of his mnemonic acronym PERMA model which defines positive psychology itself:

- in 'P' for 'positive emotions' as empathy can replace resentment against other or self, etc.
- in 'R' for 'relationship' as empathy is a base of human bondages
- in 'M' for 'meaningful life' in which ethics and thus compassion shall stand first
- in 'A' for 'accomplishment' that can explicitly mean the success to achieve the human feature of what shall be called a 'real' human.

This PERMA model is given notably in Seligman's "Flourish: A Visionary New Understanding of Happiness and Well-Being" (2011)⁽¹⁹⁰⁾ and from David Sze in "The Father of Positive Psychology and His Two Theories of Happiness" (2015)⁽¹⁹⁷⁾.

Compassion in practice in dietary choices

Compassion can be motor of numerous life choices as diet, life-style, activities (professional, volunteer, recreational, social, etc.). In the case of food choices numerous studies highlight the importance of compassion:

- Study quantifying the proportion of vegan among the 3 main motives viz. Animal-related motive (89.7%), Health & Well-being related motive (69.3%), Environment related motive (46.8%) (Janssen, M., Busch, C., Rödiger, M., & Hamm, U. (2016))⁽⁵⁴¹⁾
- Study conducted on pure vegan participants in the report "Compassionate Consumption: How Veganism is Taking Over Mainstream Europe" (p. 235 to 239)⁽⁵⁵¹⁾.
- Study on the Trade-off of Benefits and Animal Welfare. Two groups emerged: Group1. the benefit to use animal for the advance of science and medicine outweigh the welfare of animals (30%); Group2. the welfare of animal is important in determining what is an acceptable or unacceptable use of animal (54%) in "Trade-off of Benefits and Animal Welfare"⁽⁵⁴²⁾.
- Altruistic motives of consumers in "Motives of consumers following a vegan diet and their attitudes towards animal agriculture"⁽⁵⁴¹⁾.

Emotional intelligence, addiction liberation, neurological development, sustainable happiness

Emotional intelligence is a cause and consequence of addiction liberation, neurological development and sustainable happiness (see in table D.4 in Human gratification contentment/ pleasure fulfilment/ cure of addictions). According to numerous researches emotional intelligence and its qualities of empathy, altruism, morality, etc. are the sign of high psychological and neurological development as per the theory of humanistic psychologists, positive psychologists, founders of developmental psychologists, neurologists, etc. (236, 237, 242, 257, 259, 266; 279; 304-307, 309, 310, 314).

Karma-vidyā – science of karma or karmology

Karma science is accepted as karmology which is a term mixing Greek and Sanskrit etymology translating literally the Sanskrit term karmavidyā.

The notion of karma through the puṇya-pāpa – auspicious-non-auspicious karma corresponds to the notion of merit and demerit in the monotheist Western religion including the Bible.

Karma in Western medicine is understood as the toxins in the body and brain as in the 'fouling theory' and hypotoxic diet (of Jean Seignalet & Henri Joyeux, numerous doctors of naturopathy field...)⁽⁵⁸¹⁾, elimination diets (as in Neal Barnard, PCRM, other doctors of the field of plant-based diet medicine and all types of medical field)^(412, 517, 520, 565-570, 579), unifying theory of diseases (of Dean Ornish...)⁽⁵⁵⁷⁻⁵⁵⁹⁾.

Karmology is defined by the grasping of the fundamental elements and universal laws (as the Sāṃkhyakārikā of Kapila, Dravyasaṃgraha, or notion of tattvajñānādi in Carakasamhitā, description of prākṛti of Patañjali) it is sometimes described in the literature, philosophy, etc. as epiphany (derived from the Greek).

TABLE C.2: Scriptural terms & references on the benevolence & surrendering compassion for all livings of Yogi-Doctors in Prāṇāvāya-Yoga-Āyurveda

PA-ĀV	CĀ-ĀV	Yg
Kṣamāśramaṇa in Ichchhāmi-khamāsamano-sūtra, etc. (ĀVS & PK)	Śaraṇya (CS ss 1.3)	Maitri-
Kāruṇya-maitryādiguṇa-s (TAS 7.11)	Puraskṛt & anukrośa (CS ss 1.7)	karaṇādicaturguṇa-
Bhūta-vratīyanukampā-dānādi (TAS 6.12)	Kṣamā-dayā (CS ss 1.39)	s citta-prasādhana (YS 1.33)
Anukampādi-bhāvana-s (KK 7.26, 7.34, 7.38, 7.41, 7.45)		
Jina-jāyaka—tīrṇa-tāraka—buddha-bodhayaka--mukta-mocaka as lābbha-dāna-vidhi in Namotthunam (ĀVS & PK)		
Vātsalya (RKŚĀ (1.)17, (TAS 6.24)		

TABLE C.3: Scriptural terms & references on karma science in Prāṇāvāya-Yoga-Āyurveda

PA-ĀV	CĀ-ĀV	Yg
Jivājīvādi-tattva-s (TAS 1.4): Karma-yoga-āsrava (TAS 6.1); Karma-bandha (TAS 8.1-2); Karmavipāka (TAS 8.21-23); Karma-saṃvara (TAS 9.1); Taponirjarā (TAS 9.3)	Karma-yogāyogaguṇāguṇa-s (CS ss 1.139)	Karmāśaya[ādi]-saṃyoga-[anta] (YS 2.12-18)
Samyaktvānta-bhūtartha-abhigata-s (SS KK (1.)13)	Daiva-yukti - śarīrauśadha-& daiva-śabda-karma	Dhyānaja-anāśaya (YS 4.6)
[Ghāti]-karma-kṣaya & bandhahetvabhāvādi-kṛtsnakarmavipramokṣa [i.e. aghāti-karma-kṣaya] (TAS 10.1-3)	paurvadehika-hetustadapi (CS ss 1.57; CS 4.1.116; CS 3.3.30)	Keśamūla-karma-āśaya; karmavipāka-jāti-āyu-bhoga & punyāpunyahetu (YS 2.12-14)
Upāya-pākādi (KK 7.15, 7.11, 7.12, 7.50)	Bhīṣak-caturguṇa-drṣṭa-Karmādi (AH sū 1.28)	Trividha-ekavidhā-karma-kṛṣṇa-śukla-kṛṣṇasuklādi ayogi-yogī-s & vipāka (YS 4.7-8)
Svabhāva-kāla-graha-karma-daivādi purākṛta-viśeṣasaṃjñā-s (KK 7.12)		Kṛta-kāritādi-lobha-kroda-moha (YS 2.34)
Kāla-nirjarā-tapo-nirjarā - (DS of NCĀ 36)		
Samvara-jogehiṃ tavohiṃ bahuvihehiṃ (Pañcāstikāyasamgraha KK 144)		
Puṇyapāpa-adhikāra (SS KK from (3.)145, etc.)		

3.3 Yogi-Doctors' behavioural power as 'conduct perfection' starting by non-violence

What is the first behavioural quality?

The non-hurting vow is pronounced by all doctors from antiquity to today's world and commonly termed as Hippocrates oath. Ahimsā – non-violence is also the fundamental of all religion, philosophy, as well as life condition⁽⁷⁻¹⁴⁾.

Why Physician Yogi-Doctors are called Ahimsā-Ādi-Yogī?

The common term which can designate them is Ahimsā-Ādi-Yogī-s – Nonviolence-Time-Origin-Empowered-Saints⁽⁹⁾.

The ahimsā qualification is pointed because⁽⁸⁹⁻⁹⁷⁾:

- is the common fundamental value of all four sciences Prāṇāvāya-Yoga-Āyurveda-Siddha (TAS 7.1, YS 2...)
- it is the essential quality characterising a Saint (from the primary literature in TAS chapter 7, YS in chapter 2 and 3 and from secondary literature^(7-16, 41, 48, 81, 94, 97-101)).
- similarly, it is the foremost ethical ground of all ascetic school (Ibid).
- it is the sine qua non condition and cause of prāṇa – Life/ vital-energy of all prāṇī-s – living-beings⁽⁹⁴⁻⁹⁷⁾.

The appellation also resonates with the eminent aphorism introducing the Aṣṭāṅgharḍaya (pillar among the Āyurveda central triad). The text invokes the pūrva-vaidyā – the medical physician saint of time immemorial who is the conqueror of the rāga-ādi-roga – disease starting by passion (AH 1.1).

Why ahimsā – non-violence in ‘Ahimsa-ādi-Yogī’ ?

In Prāṇāvāya, the doctor is designated as Prāṇācārya – Life-Force-Master as the one whose ‘ācārya’ as one excelling in both ‘cognitive-mastering and behaviour-mastering’ while being expert in the kingdom of ‘prāṇa’ - Vital-Energy.

In Carakasamhitā most authoritative and most ancient Āyurvedic literature canon, first entitlement given to the Āyurvedic physician is Yogavid – Yoga-Knower, whose expertise are the law of wholesome doing-ness and beingness.

How to define ahimsā or ahimsā-cāritra – non-violence behaviour?

The word violence outlines the notion of life as the damage or suppression of life/ life force.

Thus, the ahimsā cāritra – non-violent behaviour is scaled on the scale of the prāṇa – vital force (which starts by āyus – longevity energy) of the jīva – life essence or soul.

The ahimsā-cāritra – non-violent conduct

- sva-jīva-prāṇa – vital force of one’s soul
- para-jīva-prāṇa – vital force of other’s soul (humans, to animal, insects, microbes or elements (said ‘one sense beings’ in Prāṇāvāya)).

What is overall the behavioural faculty?

Behavioural faculties indissociable cognitive faculties are the two components of the human being. Cognition shall be consistent while behaviour shall be constant. Both are reciprocally in constant interaction and interdependency and evolve hand in hand. They are the subject of cognitive-behavioural sciences and highly understood in Prāṇāvāya-Yoga-Āyurveda-Siddha.

What is overall the ahimsā and behavioural faculty in human life?

Practically, ahimsā - non-violence and behaviour control in human life are the mastering of all actions after pondering them on the scale of ahimsā to life of oneself and others. The actions of human being are shared mainly between:

- āhāra – food choices
- vihāra – life-style choices including transportation, professional and non-professional activities including dinacārya – daily routines, etc.

See in table D.2 with the list of objects of bhogopabhoga-parimāṇa – measurement of the one ‘enjoyment objects’ that are usable one time or more and starts with food and transportation (RKŚĀ chap. 4).

What are the features and component of the ahimsā food and life-styles behaviours?

TABLE D.1: Prāṇāvāya diet, wholesome-behaviour, path of non-violence toward Life

The Ahimsā – NonViolence is a type of human behaviour capable to bring life and health to both human and planet relying essentially on dietary types. Among all dietary patterns, Prāṇāvāya is recognised from both traditional and modern sciences as the most non-violent and the healthiest. Prāṇāvāya diet is the most positive in Self-and-Other-NonViolent impact (SONVi) and in Human-and-Plant-Health impact (HPHi) (see in table D.2 in traditional concepts and terminology).

The component of the Prāṇāvāya diet shall be beneficial in all points of view. They obey to the law of Lives-Mutual-Synergy (LMS) that embraces innumerable focusses:

- all the dimensions of the individuals (the three jewels) from body to soul encompassing all his somatic, behavioural and cognitive aspect (see in table B.3 and from TAS 1.1)
- all the living beings of the planet from the 'five senses' (as mammals) to the 'one senses' (as the beings of watery element, air element...) now designated as the environment resources (see in table B.3 and from TAS 5.21).

(see more on the traditional science on

According to increasing number of studies firstly wholesome foods as a 'Whole-grains-cereal-legume-based, Plant-Based, Biodiversity-rich, diet' are the central determinants of health for the human and for all other lives on the planet⁽⁴⁸³⁻⁵⁰⁰⁾.

All the component and scientific rules of the Prāṇāvāya diet are found in the Prāṇāvāya related literature as well as in the scientific literature^(3, 8, 10-17, 21, 59-61, 81, 99, 102, 412, 417-430, 517-520, 553-580, 622).

(see more details on Prāṇāvāya diet from science and/ or traditions in table B.1 in nutrition section, table D.3, table D.4)

Prāṇāvāya human-planet wholesome diet & life-style	Human-planet unwholesome diet & life-style
Prāṇāvāya diet content is in the organic grains, cereals, pseudo-cereals, pulses (as legumes), starch grains, vegetables, fruits, seeds, natural herbs, wild eatable plants, all among biodiversity and agrodiversity rich plants, non-fermented and low fermentable substances (FODMAP) thus avoiding high fermentissibles (as alliaceae), properness caloric density and highness in nutritional density, exception of health-harming substances, grown as locally as possible^(ibid)... Prāṇāvāya chrono-nutrition pattern The diet shall also respect the rules of chrono-nutrition intending to take the food energy intakes in meal with bigger portion and in day to favour longer gaps of intermittent fasting between each food intake. As per the capacities and the habits and training it is recommended: - 3 or even 2 big meals with ad-libitum food without in between snakes - or for trained one 1 single very consequent meal a day, which should be taken in one or two hours to assure the filling of all the required food, energy and nutriment intake⁽⁵³⁶⁻⁵⁴⁰⁾.	Conventional diet content is in animal containing diet (with animal flesh and animal milk), high simple carbohydrates (sugar), high fats, fermenting substances (high FODMAP as alliaceae...), fermented, refined, artificial, chemical, industrial, GMO, hybrid, non-organic foods, monoculture, non-biodiversity promoting (as alliaceae), intensive farming, cancerogenic substance, toxins, endocrine disruptor, any type of health harming substances... Conventional chrono-nutrition pattern Three meals a day with snakes between each meal composed of sweets, chewing-gum, chocolates, chips, fruits, fruit juices, soda, etc.

Few scientific evidences about the favoured and disfavoured food of Prāṇāvāya diet from the research SVA biblio^(ibid)

- Neurotoxic foods examples⁽¹⁰⁾:
 - . meat is toxic (due to hem iron, saturated fats, TMAO...),
 - . fish (due to the same added with heavy metals like mercury),
 - . mould containing food like fermented foods and mould inducing foods like FODMAPs like onion, garlic, mushroom, some fruits, sweets (due to alpha-toxins, mycotoxins...), etc.
- On the avoidance of alliaceous plants
 - . FODMAP index generating the most cancerogenic and neurotoxic substances as alpha-toxins and mycotoxins⁽¹⁰⁾
 - . non-agrodiversity⁽⁴⁹⁸⁾,
 - . health harming substances of cytotoxics and burning tissues components⁽¹⁰⁾
 - . harmful impact on microbiome and thus on the brain-gut-microbiome axis (BGM)⁽⁶²⁰⁻⁶²¹⁾,
- On the virtues of plant-based diet said śākāhāra principle (see below in names of the diet in traditional terms)^(483-500, 501-515),
- On the virtues of chrono-nutrition⁽⁵³⁶⁻⁵⁴⁰⁾,
- On the nutritional density of wholesome cereals and legumes like millets, red rice, sorgho, ancient

corns, lentils, etc.^(523-531, 532-535).

- On all types of goodness of the Prāṇāvāya diet^(3, 8, 10-17, 21, 59-61, 81, 99, 102, 412, 417-430, 517-520, 553-580, 622)

See more all scientific validation of on wholesomeness of the Prāṇāvāya diet and the unwholesomeness of its prohibited substances in “Holistic Health: Integrating Modern Research, Ayurveda, Yoga, and Pranavaya with Scientific Literature Bibliographical Studies- Part I: Unwholesome Foods etc.”⁽¹⁰⁾.

Names of the diet and their staple dishes in traditional terms	Names of the diet in traditional terms
The wholesome diet of Prāṇāvāya is called Nirvigaya Nivi, Annāhāra⁽⁶²²⁾, Āyambil, Ācāmamla, Āyāmasikthabhoja, Ārādhana, Holi, Rukṣāhāra, Bhakṣya⁽⁵⁹⁾. Its adjectives are Ahimsā, Prāṇik, Sāttvik, Hita, Yogik (as per Prāṇāvāya, Yoga, Āyurveda Sciences)⁽¹⁰⁻¹⁷⁾. Its principles are found (generally in India) in deferent contemporary expressions as⁽¹⁵⁾: - śākāhāra presently understood as ‘vegetarian diet’, ‘Indian traditional diet’ in Hindi, etc. but originally meaning in Sanskrit by ‘eating wild-plants’. - dāl-bhāt or anna-sāra or sambar-bhāt as ‘legumes-grains (rice)’. - bisi bele bath as ‘hot lentil rice’ - mosaranna (in Karnataka), - biriani/ pulao/pulav/ polo-rice as little legumes cooked with cereal grains (north India), - khichdi as little legumes cooked with cereal grains, Kushari (in Egypt) - kanji or ganji in Indian languages (from kāñjikam/ kāñjikā and kuṃjalam in Sanskrit), canja or Canja de galinha (in Portugal), Congee, etc. (in different countries) as gruel of cereal flour, semolina or grains.	The unwholesome diet of Prāṇāvāya is called Vigay (mahāvigay-laghuvigay), Abhakṣya. Its adjectives are Rājasik-Tāmasik. Ahita/ Bhogik-Rogik (as per respectively Prāṇāvāya, Yoga, Āyurveda sciences)^(10-17, 622).
Names of the diet in modern terms	Names and studies of the diet in modern researches
In modern terms this very diet is related to the ‘Blue zone’, high or extreme longevity diet⁽⁵⁷⁴⁻⁵⁸⁰⁾; Staple-food diet/ poor men diet⁽⁶²³⁾; Hominids brain growing diet; Hominids brain growing diet; the homo sapiens encephalisation diet⁽⁴¹⁷⁻⁴³⁰⁾; High-nutritional-density low-caloric-density diet⁽⁵⁵⁵⁾; High-Carbohydrate, Low-Fat, diet (HCLFPB)⁽⁵⁵³⁻⁵⁵⁶⁾; Whole food, plant-based, diet (WFPB); High-Carbohydrate, Low-Fat, Whole-Grains, diet (HCLFWGPB)^(ibid); Healthy Heart diet⁽⁵⁵⁷⁻⁵⁵⁹⁾; Add-libitum Carbohydrate, Low fat, Diet^(560-562; 563-564; 412, 517, 520, 565-570, 579); Starch-based, low fat, vegan diet (SBLFV)⁽⁵⁶³⁻⁵⁶⁴⁾; Starch Solution Diet; Whole Starch Low Fat diet (WSLFPB)^(ibid); Physician Committee of Responsible Medicine (PCRM)^(412, 517, 520, 565-570, 579); Plant-based Whole Food SOS-Free Diet⁽⁵⁷²⁻⁵⁷³⁾; Diet of addiction freedom; Reward-optimising of the dopaminergic neuropathways; Vision quest diet; ‘Plantarian diet’; siridhānya (millet based), etc.(see below some of the corresponding eminent physician names corresponding to each diet types)	In modern terms this very diet is related to the western diet, diet of transition, American Standard Diet (ASD); Modern diet; High-caloric-density or high energy-density and low-nutriments-density diet; Empty Calories rich^(597-610, 611-615); High refined sugar⁽⁶¹⁷⁻⁶¹⁹⁾, high fat⁽⁶¹⁶⁾ and high animal product diet; Addiction creating diet (hyper-activating opioid receptors)⁽⁵⁹⁷⁻⁶¹⁰⁾; Highly refined, hyper-palatable⁽⁶¹¹⁻⁶¹⁵⁾; Fast sugar carbohydrate glycaemic loaded food⁽⁶¹⁷⁻⁶¹⁹⁾; Binging and obsessional compulsive food disorder engendering diet, binging behaviour and addiction creating food⁽⁵⁹¹⁻⁵⁹⁶⁾. Reward-deficiency of the dopaminergic neuropathways; Pleasure trap diet⁽⁵⁷²⁻⁵⁷³⁾; ‘Inflammageing’ diet; Non-communicable disease (NCDs) diet; ‘Affluenza’ diet; Modern diseases diet; Metabolic diseases diet; Neurodegenerative diseases diet; Brain fog diet; Cancerogenic diet; Heart and cardiovascular diseases diet; Obesity and diabetes diet; Ketogenic diet; Low carbohydrate diet; High protein diet; High fat diet, etc.
Prāṇāvāya life-style	Unwholesome life-style
- Transport: non-carbon impacting transports like walking, cycling or animal driven vehicle - Electricity: using traditional lightening - House making material: using natural bricks, lime-	- Transport: all modern transports and vehicle proven to disturb melatonin, etc. - Electricity: using traditional lightening - House making material: using natural bricks,

stone cement and paints, mud, grass, ethical wood, etc. all traditional living materials...

- Overall nature and human ancestral knowledges and practices connectedness

lime-stone cement and paints, mud, grass, ethical wood, etc.

And all traditional living materials....

- Overall nature and human ancestral knowledges and practices disconnectedness

Prāṇāvāya like plant-based diets with some of their physician propounders and clinicians

- Whole food plant-based (WFPB sometime PBWF) by Dr T. Colin Campbell⁽⁵⁵³⁻⁵⁵⁶⁾, Dr Thomas M. Campbell, Dr Michel Greger^(200, 433, 457, 519, 613, 616, 618), Dr Pamela A Popper, Dr Milton Mills...
- Starch-based, low fat, vegan diet; The Starch Solution Program; Ad libitum (energy-unrestricted), low-fat, starch-based, vegan diet by Dr John McDougall⁽⁵⁶³⁻⁵⁶⁴⁾...
- Good carbohydrate diet, the peace diet, the Hawaiian diet, the eat more weight less diet by Terry T Shintani⁽⁵⁶⁰⁻⁵⁶²⁾...
- High-Carbohydrate, Low-Fat (HCLF), PCRM diet by Dr Neal Barnard, Physician Committee of Responsible Medicine (PCRM)^(412, 517, 520, 565-570, 579)...
- Heart Healthy Diet by Dr Cadwell Esselstyn, Ann Crile Esselstyn, thier son...
- Heart Healthy Diet Aka Spectrum diet by Dr Dean Ornish⁽⁵⁵⁷⁻⁵⁵⁹⁾...
- Plant-based, whole food, salt oil sugar free (SOS-Free) Diet aka SOS free WFPB (mostly gluten free) by Dr Alan Goldhamer, Dr Douglas Lisle⁽⁵⁷²⁻⁵⁷³⁾....
- Siridhānya-diet by Dr Khadar Vali

TABLE D.2: Behavioural power starting by non-violence from traditional and modern concepts and terminologies

Traditional concepts and terminologies

Ahiṃsā-cāritra – non-violent behaviour

Ahiṃsā-cāritra – non-violent behaviour is also implied in the concept of Self-and-Other-NonViolence (SONV) and in Human-and-Plant-Health (HPH) that occurs at very high extent through dietary choices. See more details on Prāṇāvāya diet from science and/ or traditions in TABLE B.1, TABLE D.3, TABLE D.4.

Synonym of Ahiṃsā-cāritra (explicitly on ahiṃsā)

ahiṃsā – non-violence, hiṃsā-virati – inhibition of violence, ahiṃsā-cāritra – non-violent behaviour, ahiṃsā-vrata – vow of non-violence, apraṇātipata – not doing transgression (RKŚĀ chap. 3), anārambha – devoid of anger/ violence (RKŚĀ chap. 1, chap. 4, chap. 7)...

Synonym of Ahiṃsā-cāritra (indirectly on ahiṃsā)

cārutra – conduct, saṃyama - self-control, yoga – employment of three means wiz. body, verb and mind, karma – action of the same three means, bhogopabhoga-parimāṇa - measurement of the one ‘enjoyment objects’ that are usable one time or more and starts with food and transportation (RKŚĀ chap. 4).; virati – refraining of non-spiritual enjoyments, [karma-]jāsrava – karmik inflow (if ahiṃsā being śubha auspicious), puṇya – meritorious actions, [karma-]saṃvara – karmik prevention/ stoppage, [karmik-]nirjarā – karmik liberation, tapas – karmik purification...

Defining of Ahiṃsā-cāritra

jīva-prāṇa-avyaparopana - non-hindering life’s inherent growingness from full-awareness employment of the body, verb and mind (TAS 7.13)

Supassing of ahiṃsā-cāritra

[karmik-]nirjarā – karmik liberation, tapas – karmik purification are ahead from ahiṃsā are they are both curing the jīva and thus reinforcing his prāṇa...

Objects of Ahiṃsā-cāritra

► Object of yoga (karman):

. kāya-vañ-manaḥ – body-verb-mind (TAS 6.1)

. śubhakarmāsrava/ aśubhakarmāsrava (TAS 6.3)

► Bhogopabhoga-parimāṇa – measurement of the one ‘enjoyment objects’ that are usable one time or more (RKŚĀ chap. 4) which list contains 3 different lists:

- . list of objects as per the five senses classification (RKŚĀ (4.)83)
- . list of the the two main objects āsana - food, vasana – clothes (RKŚĀ (4.)83)
- . list of foods like mahāvīgaya-laghuvīgaya – food that distort the original constitution (disturbing the physiology i.e. pathogenic food and substances) (RKŚĀ (4.) 84-65)
- . list of all example of sensorial objects bhojana – eatable substances, vāhana – transports, śayana – bed/ bed and chamber (that which permits to sleep/ lay down), snāna – bathing, pavitra – strainers (?)... (RKŚĀ (4.)88)

sva-jīva-prāṇa – vital force of one's soul

para-jīva-prāṇa – vital force of other's soul

humans, to animal, insects, microbes or elements (said 'one sense beings' in Prāṇāvāya

The essence of the science of ahimsā is Lives-Mutual-Synergy (LMS)

They are the laws of Lives-Mutual-Synergy (LMS):

- the living-beings by mutual benevolence synergetically strengthens one-another (TAS 5.21) through the practice of ahimsā Self-and-Others-NonViolence (SONV) and health Human-and-Planet-Health (HPH).

See in tables B.1 (in nutrition section), D.1, D.3, D.4.

- the three ratna-s – jewels of the souls (wiz. samyagdarśana-jñāna-cāritra – righteous cognitive clarity—cognitions-behaviour) synergetically strengthens one-another (TAS 1.1).

See in the purpose study highlights, in table B.3 and in the general abbreviation section in LMS.

parasparopagraho jīva[-upakāra]

Mutual synergic beneficial reinforcement is [the characteristic of the service rendered by] jīva-s souls/ living-entities (TAS 5.21)

parasparodīritaduḥkha[-nāraka] -

Mutual catabolic aggravating excitation of pain is [the characterisation] of hellish-entities (TAS 3.4)

About ahimsā-vidya – science of non-violence

Ahimsā non-violence is the central regulative prescription of Prāṇāvāya-Yoga-Āyurveda-Siddha.

Ahimsā the central virtue, value of the Ahimsādiyogī-s.

Ahimsā is usually called a vrata – vow (TAS 7.1), mahāvratā – absolute great vow (TAS 7.2, YS 2.32), yama – self-control (YS 2.31).

The non-violence is a virati – retro-control or cāritra – behavioural control and willpower which permits to conquer the kroda-ādi-kaśāya – passions starting by anger that can be expressed mentally, verbally and physically.

The ahimsā expressed in cāritra – behaviour can be influencing all movements of the karmic matter on the soul wiz. āsravāditattva –inflow-bondage-prevention-purification.

Ahimsā may pertain to kriyā-yoga (YS 2.1) or karmayoga (BhG).

Himsā violence associated with pramāda – carelessness (7.13), avratā – vowlessness (TAS 6.5), avirati – uncontrolled behaviour (TAS 8.1), etc.

Endurance is intrinsically nourished by ahimsā for one-self as well as for other as well as a long-term vision which entertains:

- cāritra – behavioural resoluteness in Prāṇāvāya
- dhṛti – steadiness in Āyurveda,
- abhyāsa – action voluntarism in Yoga

About samyakcāritra – behavioural excellence

- Puruṣārtha – humanness virtuosity, skill powers of the of the Ahimsādiyogī-s

- Cāritra-prayatnādy-ācāra – the behaviour efforts & exertion mastering, central endeavour of the Yogi-Doctors.

The field of behaviour in traditional sciences (all PA-ĀV-Sdh-Yg) encompassed physical (said somatic), verbal and mental. The thought control is unique to traditional sciences.

Importance of ahimsā on prāṇa – vital energy

To explain the prāṇa- ahimsā link one can cite Mahātma Gandhiji “Ahimsā is the energy-force based on faith creativity, it encompasses all interactions leading oneself to find Satya – the Divine-Truth” and even the Mahābhārata with ahimsā paraṃ balam – non-violence is the mightiest strength (...) (Mahābhārata-Anuśāsana-parva, similarly in Ādiparva, Vanaparva...).

In the classical literature lots of Prāṇāvāya, Āyurveda and Yoga numerous direct and indirect mentions are given:

- parasparopagraho jīva[-upakāra] the favourableness of the soul/ life is from the beneficence of its mutuality of synergetic empowerment (TAS 5.21) most central and explicit concept of Prāṇāvāya describing the virtuous circle of benevolence and life illustrating prāṇa-ahimsā and its counterpart the virtuous circle of malevolence and hellish livingness (TAS 3.4).
- pramatta-yoga—prāṇa-vyaparopāṇa--hiṃsā – violence is the hindering of life’s inherent growingness from the unaawareful employment of the body, verb and mind (TAS 7.13).
- ahimsā utkruṣṭama-eka-prāṇavardhana – the non-violence is the first and foremost factor that is growing the life strength (cf. CS ss 30. 15, for jīvendriya śā. 2.44)
- maitryādi-balāni in the brotherhoodness, sympathetic, compassion, and equanimity [corollary of non-violence] is found the strength that is a siddhi – supreme yogik power (YS 3.23)

...

Importance of ahimsā in food on body, mind, soul

In all Indian science, the foods is known to occupies the first rank for health, mind and spiritual path.

1. Impact on the body

In Āyurveda it is said ‘the best medicines cannot help if the food is not proper, and with proper food even the best medicine is not required’.

2. Impact on mind and body

In Prāṇāvāya, Āyurveda, Yoga and all Indian literature the food is known to have a strong on the mind. This classification is commonly done from sattva-rajās-tamas giving the terms sāttvika food etc. In Prāṇāvāya it bears the terms vigaya (see in this table section in ‘Importance of ahimsā in food in Prāṇāvāya’ and in table D.1)

3. Impact on the soul

The spiritual path energy is obtained from tapas – purification practices known by yogī-s that starts by food-control from quality, quantity, frequency...

All yogī-s merits are systematically measured on their diet purity.

(see in this table section in ‘Importance of ahimsā in food in Prāṇāvāya’)

Importance of ahimsā in food in Prāṇāvāya

As Prāṇāvāya is based on the parasparopagraho jīvānām (TAS 5.21) ahimsā is the central darśana – vision focus. Therefore, food choices of Prāṇāvāya are scaled from the ahimsā point of view caring not to hurt:

1. From foods impacts on others living beings (sacitta-sambhanda-sammiśra (TAS 7.30 in SAS, etc., 7.36 in PSL, etc.), kālātikrama (TAS 7.30 for SAS, etc. TAS 7.31 for PSL, etc.) contained in the vow of upabhogparibhogaparimāṇa and atithisaṃvibhāga (both of śikṣavrata) but also directly in the vow of ahimsā from ālokitapānabhojana (TAS 7.4) from (ahimsā pañcavrata):

. sacitta - direct impact on life of living being as flesh of animals, eggs, roots as special types of plants said sādharmaṇa-śarīra/ ananta-kāya – plant type of living being containing one body for infinite souls (TAS 8.11) that include alliaceae (onion, garlic, etc.), mushroom, śatāvarī, etc.

. sambhanda/ sambaddha - direct impact on living conditions of living being lit. bounded/ fastened (as dairy, egg (also considered as flesh))

. sammiśra – indirect impact on life or living condition of living beings lit. mixed/ connected (as non-organic, mechanised agriculture, non-agroforestry agriculture, ecosystem violence, types of farming...)

. abhiṣava – containing living beings having emerged from fermentation or fermentissibiliy (FODMAP)

. duṣpakva – containing living beings from cooking default

. kālātikrama – consumed after sunset

2. From food impact on all aspects by vigaya - creating distortion of the self of the consumer categorising food that are thus violent for others and for self. The qualitative of the food is vigaya (vigati/ vikṛti in Sanskr̥ta) lit. creating distortion of once nature or lit. sending to hellish realms. In

modern terms the vigaya are the class of Western diet foods, food creating modern diseases as well as addictive types of foods:

. Table on food types classification

List of vigaya classification terms of laghu and mahā in Hindi, Sanskr̥ta and English:

Four mahāvīgaya-s: 1-Māms (Hd) māmsam/ māmsāhārah (Skt) – animal flesh (meat, fish, eggs, etc.). 2-Makhan (Hd), nāvanita/ kilāṭa (Skt) – butter, cheese, fermented/ putrefied milk. 3-Madirā (Hd), madirā, madyam, maḍaḥ (Skt) – alcoholic drink, fermented drink. 4-Madhu (Hd & Skt) - honey

Six laghuvigaya-s: 1-Dudh (Hd), Dugdham (Skt) – milk type. 2-Dahi (Hd), dadhi (Skt) – fresh curd/ yogurt. 3-Ghee (Hd), gr̥tam (Skt) – clarified butter. 4-Tail (Hd), Tailam (Skt) – oil type. 5-Pakwans (Hd.), bhr̥ṣṭa/ bharjita/ kandupakva (Skt) – fried foods. 6-Guḍ Sakar (Hd.) Guḍaḥ/ śarkarā (Skt) – sugar type

...

Importance of food in Prāṇāvāya traditional sciences

Traditional scientific literature of Prāṇāvāya, Āyurveda, Siddha and Yoga gives prime importance of food purity for human behaviour. Few examples in traditional literature in Prāṇāvāya shows the primary importance of food.

Food in tapasya – yogik and ayurvedik purification practices

Food as the key of kalyāṇamārga - health and enlightenment in Prāṇāvāya. Diet choices can be included in saṃvara – prevention of karmik inflow of nirjara – purification of karma. The latter is said tapasya – ‘physic and psychic yogic purification practices’ which are understood also as therapeutical practices. In the general description of these curing procedures 41.66% are directly concerned with food-behaviour (5/12 that is 4.5/8 bāhyatapaḥ and 0.5/6 antartapaḥ from vayavṛtṭya) (TAS 9.19-20)) while others focus notably on cognitive based trainings and reinforcement.

Food in popular wisdom

That is why the popular expression says “ekāśano yogī dvyāśano bhogī tryāśano rogī” – the ‘yogī’ (health effigy), is who eats once a day; the ‘hedonistic-man’, is who eats twice a day; the ‘sick-man’, is who eats trice a day. This underlines the importance of practice of āyambila tapasya and the yoga (as yogāsana stretching) of one’s stomach to be able to intake all sāttvik food at ounce.

Food in karma

- Formostly food is present in mohanīya karma trough cāritra-mohanīya particularly with krodha in relation with para-hiṃsā or svahiṃsā and with lobha in relation with the parigraha and the senses....
- Food as a great part of determination of powerfulness as 20% of the antarāya karma which determines human power (TAS chapter 9)

...

Food in vrata-s – spiritual vows

Food consumption occupying most of the 13 types of vow i.e. 5 pañcavrata/ 3 guṇavrata/ 4 śikṣavrata/ 1 sallekhanā (TAS chapter 7)

- in ahimsā-pañcavrata, 20% (ālokita-panna-bhojana) to 60% (idem including ādāna-nikṣepaṇa-samiti) (TAS 7.4)

- in satya-pañcavrata 20% in lobha (like addiction of ayogya), indriya-viśaya (TAS 7.5)

- in asteya-pañcavrata 20% in bhaiḥṣyaśuddhi, 40% including paroparodhakaraṇa (TAS 7.6)

- in brahmācārya-pañcavrata (see in importance of Brahmācārya) (TAS 7.7)

- in lobha-pañcavrata 50% implying the notion of addiction of ayogya in rāga-indriya-viśaya or 100% including dveśa-indriya-viśaya of the yogya indriya-viśaya (TAS 7.8)

- in digvrata as the maryāda of the yogya (TAS 7.30)

- in deśavrata as svadeśidravayādi (TAS 7.31)

- in samāyika that can be done in fasting or ekāśana days (RKŚĀ (5.))

- in anarthadaṇḍa as upabhogaparibhoga-anarthakya (TAS 7.32)

- in proṣadhovavāsa/ posadhovavāsa—śikṣavrata, 90%. Fasting combined to self-observation (see in terms and practices on food and cf. (cf. Mukul Raj Mehta. (2000))

- in upabhoga-paribhoga-parimāṇa—śikṣavrata, 50% to 100% (seeing the types of atikrama in SAS)

(TAS 7.35)

- in atithivisambhaga/ vayāvṛtṭya—śikṣavrata, 50% (āhārara and auśadha the first 2 of 4 dravya-s of vayāvṛtṭya (RKŚĀ (5.)), 100% in relation with the five atikrama (TAS 7.36)
- in sallekhanā 100% as final upavāsa (TAS 7.22, 7.37), (RKŚĀ (6.))

Food in the tattva-s

Food is very present in āsrava (TAS chapter 6)

- in relation with ahimsā
- in relation with parigraha cf. sensorial pleasure
- in relation with brahmacarya
- in relation with all possible bandha

Food is present in bandha (see in karma)

Food is in forward row in all matter of saṁvara – prevention of karma invasion on the soul.

e.g. food and water first among the pariśahajaya (cf. TAS chapter 9)

Food is in nirjarā as it is in tapasya (cf. food in tapasya)...

Modern science and Western concepts and terminologies

TABLE D.3: Scientific fields studying behaviours impacting Human-and-Planet-Health (HPH)

The following list gives few examples of the modern science and activities field studying ‘ahimsā-cāritra – non-violent behaviour’. From the behavioural righteousness shall result Human-and-Planet-Health (HPH) that is synonym with Self-and-Others-Non-Violence (SONV):

- the parāhimsā – ‘Others-NonViolence’ result in Planet-Health including all forms of life and environment resources
- the svāhimsā – ‘Self-NonViolence’ result in Human-Health that is the individual holistic health

The relation between human health and planet health is attested by latest researches⁽⁴⁸³⁻⁵⁰⁰⁾ and central in the Prāṇāvāya science.

(on Prāṇāvāya diet see in table B.1, table D.1, table D.4).

(on the Lives-Mutual-Synergy law (LMS) see in the section of purpose study highlights, in table B.3, D.2 (in traditional concepts and terminologies) and in the section of general abbreviation in LMS).

Sciences main branch	Sciences sub-branches and fields of research
Medical general sciences ---►	Physiology, biology, therapeutics, prevention, health conducts (dietary and lifestyle guide line), epigenetics (good conducts to activate the good genes), nutrition (with dietetic, nutritherapy), addictology, chronobiology (nycthemeral biological cycles), seasonal regimen and rhythm, life-style conducts, bioethics... -> Self-NonViolence and health
Medical and psychological sciences (psychology. psychiatry/neuro psychology...) --►	All branches of psychology (starting by behavioural-psychology (behaviourism, self-control), cognitive-behavioural psychology, humanistic psychology (including positive psychology), social psychology...), human behaviours, social-behaviours/ social psychology (relationship, work, studies (as academics)), emotional and behavioural control, thought (processes, control, etc.), communication (verbal control, emotional expression...). -> All these particular branches of psychology guide their patients toward healthy thinking like compassion, altruism, positive reasoning, ethic, sustainable and wise logics itself healthy behaviour and self-nonviolence -> Self-and-Others-NonViolence and health
Sports and physiotherapy ---►	All physical activities including walking, running, individual and team sports, etc. -> All their practices intent the mastering of self-control of body and mind, the purification of the body (like tapasya) which are the leader and givers of health. -> Self-NonViolence and health
Wholistic activities and	Yoga, meditation, tai-chi, qi-qong. -> Self-and-Others-NonViolence and health

sciences (in modern practices) ---►	
Human activities ---►	Social status (inclined toward equality), professional activity (supporting causes like (biodiversity rights, human rights), social activities (as volunteering in noble causes as nature protection, biodiversity protection, social welfare, wildlife protection, animal defence, promotion of veganism; etc.), transportation (using only walking, inclining, public transportations), recreative activities as tourism (avoiding in favour of social activities à, travelling (minimalism to emergency or only justified by good causes) ... -> Self-and-Others-NonViolence and health
Human and animal sciences ---►	History, sociology, anthropology, ethnology, ethology, human rights, animal rights, nature rights, biodiversity rights... -> Self-and-Others-NonViolence and health
Environmental sciences (human behaviours planet impact) --►	Carbon emission (anthropogenic green-house gas emission (GHG)), food related environmental impact... -> Self-and-Others-NonViolence and health
See all references in table B.1.	

In neuropsychology as traditional links of cognitive and behavioural qualities

In the tradition as in the cognitive-behavioural sciences, darśana-cāritra – cognitive clarity and behaviour have the capacity to reinforce one another (like in ratnatraya and mohanīyakarma):

- Emotional intelligence is linked to effortful control⁽²⁷⁹⁾
- Addiction that can be understood as violence to oneself is proportional the low emotional intelligence. The low emotional intelligence being a primary causal factor in drug and alcohol addiction⁽⁵⁹²⁾.

About samyag-cāritra – behavioural mastering

The dimensions of the meaning of behaviour slightly differ in Western modern and Indian tradition sciences:

- 2 dimensions of behaviour in the activities of body and speech in Western modern sciences
 - 3 dimensions of behaviour in the activities of body, verb and thoughts in Indian traditional sciences
- The thought control is not often underlined as the behavioural control in Western modern sciences but is given great importance in Indian traditional sciences.

TABLE D.4: Power of dietary-choices among human behaviours on human-and-planet-health (HPH)

Food means the individual and societal dietary choices. Each eating choices influence non-violence and health possibly designated as Human-and-Planet-Health impact (HPHi) that can be said Self-and-Others-Non-Violence impact (SONVi).

These impacts can be evaluated in two ways:

- various fields and types (impact's qualitative measure),
- different importance (impact's quantitative measure).

The Prāṇāvāya diet based on whole-grains-cereal-legume-based, Plant-Based, Biodiversity-rich, diet' is the most wholesome in both angles of Human-and-Planet-Health (HPH) and Self-and-Others-Non-Violence (SONV)⁽⁴⁸³⁻⁵⁰⁰⁾.

(see more details on Prāṇāvāya diet from science and/ or traditions in table B.1 (in nutrition section), table D.1, table D.3)

(on the Lives-Mutual-Synergy law (LMS) see in the section of purpose study highlights, in table B.3, D.2 (in traditional concepts and terminologies) and in the section of general abbreviation in LMS).

Fields subject to be impacted by dietary choices (qualitative HPHi)

%*

*Percentages of impact of dietary choices (quantitative HPHi)	
Earth lives and resources / mother nature health Human diet, eating pattern represent the strongest environmental impact. This environmental impact can be classified as per two unites; - level of impact (wiz. soil, water, air, life) (cf. jīva classification in Prāṇāvāya) - denaturing and unbalancing type (wiz. gas emission, acidification, scarifying, rarefication, pollutants (as heavy metals, nitrogen, endocrine disruptors...)...) The percentage estimate is base on different scientific measures as⁽⁶²⁴⁾: 1. AIR IMPACT said the anthropogenic greenhouse gas emission (GHG) . 'food' / 'food production' / 'food processing, production & consumption' for GHG between 26%, 33% or more . 'consumer eating patterns controls' and 'can reduce' for GHG up to 70% or more . 'food transportation' for GHG 43% or more . 'food chain, storage, processing, transformation, industry, cooking, wastage, . 'land use', 'agricultural fertilisers; pesticides', 'agricultural machineries', 'live-stock', 'dairy industry', 'fisheries', 'fishing', 'supply chain'... 2. OTHER IMPACTS in addition, numerous other scientific measures as SOIL IMPACT (erosion, acidification, carbon recapture capacity...), WATER IMPACT (water consumption, pollution, desertification, microplastic...), LIVES IMPACT (biodiversity, agrodiversity, primary forests, wild-life sanctuary...)	80 %
Human global health Food wholesomeness is the most important determinant factors for human health i.e. physical and mental capacities. Subsequently, food choices modulate further human behaviour. See more in the rest of this table and in table B.1, table D.1, table D.3.	90 %
Human anatomy and physiology (including nutrition) In human anatomy the digestive track occupies 90% of the exposure of the human to the external environment. In human physiology the basal metabolism is the fundament of all other functions. In human psychic functions (see below in human central axis). In human nutrition all ahimsā behaviours are also related to health: - typology of diets rich in agrodiversity cereals and legumes (in their less transformed stage as non-refined...) that is the most environment friendly from carbon impact perspective, transportation point of view... - intermittent fasting, time restricted feeding and caloric restriction (CR) - vegan diet promoted by the highest instances as the report of the World Health Organisation (WHO) (2021, Plant-based diet and their impact on health, sustainability and the environment). - motive of the vegan diets that are themselves ordained majorly by altruistic drives (See in epigenetic and in self-control in the same table and in 'Compassion in practice in dietary choices' in table C.1)	90 %
Human genome/ microbiome genome (quantity) The human is known as a holobiont as his body is inhabited by enumerable small living beings said microbiota. Human genome represents less than 0.1% of the total numbers of genes of the human! Bacterial genes are 99% compared to human genes. Other microbiome species genes occupy a big proportion (archaea, fungi, protists, viruses...). Therefore the total number of genes of microbiome compared to human genes may reach 99.999% ⁽⁴¹⁷⁻⁴³⁰⁾ .	99/ 999 %
Human central axis Food wholesomeness in human health is the orchestrator of the brain-gut-microbiome axis (BGM, MGB, GB, etc.). This axis presides on human physical health, immune power, neurological capacities (BGM) ⁽⁶²⁰⁻⁶²¹⁾ ... Its importance is highlighted also in food addiction researches (Gupta, A., et al. (2020))	90 %
Human epigenetics	95

Diet and lifestyle governing the modifiable nature of epigenome as studied by nutriepigenomics. % Epigenetic is in relation with processes as addiction, memory, process. Through diet and lifestyle orchestrates epigenome which in turn modifies the structure of the cells (neurones, bone, cartilage, tendon, vessels, heart, organs...) as a dynamic and reversible process. Epigenetic is dependent on nutrition that its two sub-branches are nutriepigenomics, nutritional epigenetics. The human epigenetics is the science which exactly like karma studies how function modulates the structure. Epigenesis is described as a 'bidirectional structure-function development' with the function permitting external shaping development⁽⁴⁴⁴⁾. One phenomenon illustrating epigenetic is the differentiation of the embryo's totipotent/multipotent cells (also said 'totipotent/ multipotent stem cells'). This phenomenon that made the embryologist C. H. Waddington coined the term epigenetics in 1942. The epigenetic science most efficient tools are - the food based wholesome fibres and nutriment (as the Microbiota Accessible Carbohydrate (MAC) of the ancestral cereal biodiversity rich diet (from the researches from numerous microbiologists including the family Sonnenberg) - chrononutrition, intermittent fasting, time restricted feeding and caloric restriction (CR) Numerous studies exposing their health benefits (slowing ageing, metabolism...) in the perspective of epigenetics⁽⁵³⁶⁻⁵⁴⁰⁾. See especially Mercken, Evi M.; Carboneau, Bethany A.; Krzysik-Walker, Susan M.; de Cabo, Rafael (2012) and Drăgoi CM (2019) Epigenetic known phenomena: - Brain development, brain life-extension or brain degeneration (neurodegeneration), brain ageing, memory, etc.⁽⁴⁷⁸⁻⁴⁸²⁾. Food orchestrating the epigenome protects or even boosts the cognitive process all across the lifespan^(413, 478). All epigenetic processes in neurons are dynamic and reversible. Epigenetic optimisation results in potentiation of higher neurologic function versus epigenetic dysregulation results in neurodegenerative disorders (Hwang JY, Aromolaran KA, Zukin RS (2017)): - Brain health from epigenetic through food⁽⁴¹³⁾ (see also all works of plant-based doctors like Colin T Campbell, Dean Ornish, John McDougall, etc. found in table B.1) - Learning and memory⁽⁴⁸¹⁻⁴⁸²⁾. - Addiction (along with depression)⁽⁵⁹¹⁻⁶¹⁹⁾. (see below in this table in the part 'human gratification contentment/ pleasure fulfilment') - Immunity disorders, non-communicable disease (like metabolic diseases, cancer, etc.) Epigenetics especially nutriepigenomics studies⁽⁴⁴³⁾. - Cancer (among non-communicable diseases as specially studied in regard of epigenetic) - Ageing and longevity The "epigenetic clock" giving estimation of the biological age. Diet and life-style can orchestrate the epigenetic ageing rate. This rate can be modified even in late stages of life⁽⁴⁴⁵⁾. - Transgenerational inheritance It is said transgenerational epigenetic inheritance), heredity, genetic diseases, family diseases. (see in human gratification contentment/ pleasure fulfilment) - Visible epigenetic phenomena examples: . Differentiation of homozygote twins through the years⁽⁴⁵⁴⁾	
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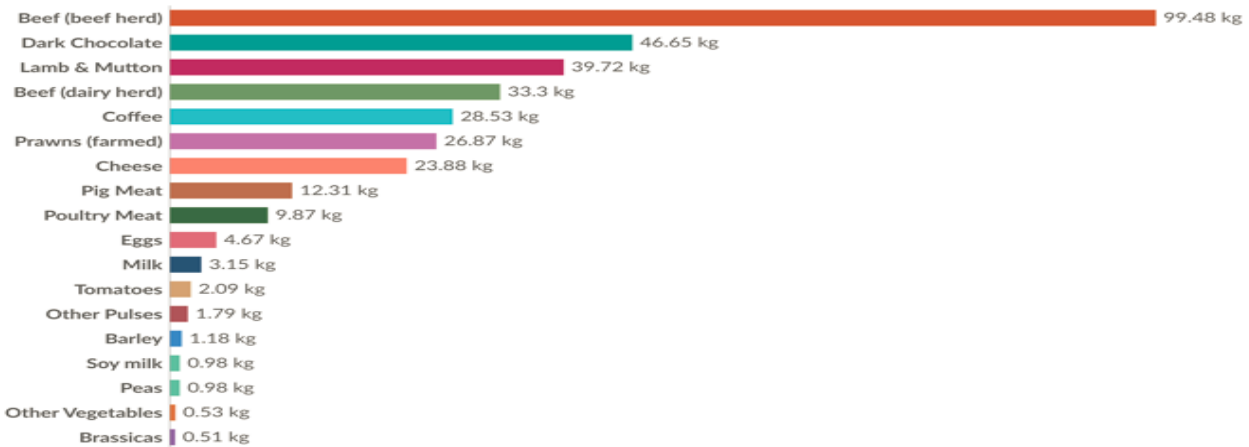
Human somato-psychics Nutrition choices are the fundament of the somatic powers that control the minds. This power is from the brain-gut-microbiome axis (BGM), human microbiome (MB), vagus nerve (90% of ascending fibres)⁽⁶²⁰⁻⁶²¹⁾, blood glucose, blood viscosity (both activating the 'wisdom brain'), brain-development favouring macro-nutriments (brain power food of Barnard), healthy-food controlling brain key regions (as executive functions, prefrontal-cortex, amygdala, Hypothalamic-Pituitary-Adrenal Axis (HPA axis or HTPA axis), reward system...), epigenetic	99 %
---	-------------

(see above for BGM, etc.)...	
Human brain instincts/ neurological programs Food preoccupation in the human survival instinct occupies 99% of the brain and therefore is the main conscious and subconscious thought that occupies the human brain. The survival instinct is the most powerful function of the living being. Survival instincts conscious and subconscious drives will therefore orient the behavioural and cognitive functions (see in human self-control and human cognitive clarity).	90-99%
Human gratification contentment/ pleasure fulfilment/ cure of addictions Prāṇāvāya is the science of the kalyāṇa-mārga - ‘holistic health path’ where health, enlightenment (cognitive clarity) and liberation (of all pains and addictions). This path leads to the highest and most sustainable pleasure fulfilment. For this one shall understand the functioning of the living being happiness systems: For the 99% of survival instinct food is the main need. Therefore, taste perception (‘rasa-indriya’) is the principle determinant in human happiness through the human reward systems (headquarters of the survival instinct). The state of happiness is a neurological function commanded by the brain reward systems said also gratification centres. A healthy individual can be defined as someone happy autonomously or with minimalistic needs and thus freedom from substances and bad habits in physical, verbal and mental behaviours. As a matter of fact, the neuroplasticity shaping our reward systems is commended by food as reward system is commanding itself survival instinct. <u>Wholesome rewards or unwholesome rewards leading to deficiency and addiction</u> Furthermore, addiction is said to be the brain reward system dysregulation arising the chronic exposure the high-level of addictive stimulus (as high-density calorie foods, allopathic drugs, illicit drugs, sex, screen activities (as mobiles...), gambling. The more the pleasure centre are hyper-stimulated the less pleasure they are able to perceive with the normal/ natural stimulation which are the patterns found in traditional human life-style. The pleasure centre (reward centres) which gives happiness and energy will become atrophied, hypo sensitive, impotent said as ‘reward deficiency’ resulting in depression and loss of energy, voluntariness, self-control, self-respect, cognitive clarity, faith in virtues⁽⁵⁹⁷⁾... All these phenomena are studied are the field of neurology and psychology related sciences⁽⁵⁹¹⁻⁵⁹⁶⁾. They are understanding food addiction as drug addiction which over stimulates opioid receptors⁽⁵⁹⁷⁻⁶¹⁰⁾. The pleasure trap of addiction emerges from food which are over dense in calories said hyper palatable foods⁽⁶¹¹⁻⁶¹⁵⁾, from oil foods⁽⁶¹⁶⁾, from sweet foods⁽⁶¹⁷⁻⁶¹⁹⁾. - At the cellular level it is said that the hyper-stimulation dysregulates the neuroepigenome⁽⁴⁶⁹⁾. - Addictive phenotypes can be transmitted as transgenerational epigenetic inheritance⁽⁴⁷⁵⁾.	90-99%
<u>Reversing addiction, toward sustainable happiness</u> All addictions are reversible whether they emerge from recent conditioning, old habits, epigenetic phenomena, transgenerational inherited phenotypes. All are again reversible at whatever age or state. All humans can optimise the reward system, freeing themselves from the smallest addiction. The secret relies in wholesome food, lifestyle⁽⁵⁹¹⁻⁶¹⁹⁾ but also through development of emotional intelligence⁽²⁷⁷⁾. Emotional intelligence and freedom of addiction are mutually causes and consequences of one another (see in the chapter on cognitive powers). The finding linking happiness to self-control is found in Prāṇāvāya science, in yoga, in Āyurveda, in the stoic philosophy, in the epicurean philosophy, in Aristotle Eudaimonia theory, in positive psychology of happiness (see in table B.1).	
Human self-control/ behavioural faculty/ adaptative behaviour Food impact and self-control is studied by cognitive psychology, cognitive-behavioural psychology, neurology, sociology...(see above)). Self-control is the most health determinant factor; Studies demonstrate proportionality between self-control and desire for wholesome foods. The measure is done with the satiation i.e. reduction of the eating desire or excessive eating desire (distinct from satiety i.e. postprandial plentifulness feeling)⁽³⁴⁹⁾. Food control is major ‘self-control dilemmas’/ ‘will-power challenge’ which fluctuate between	90%

Greenhouse gas emissions per kilogram of food product

Our World in Data

Greenhouse gas emissions¹ are measured in kilograms of carbon dioxide-equivalents². This means non-CO₂ gases are weighted by the amount of warming they cause over a 100-year timescale.



Data source: Poore and Nemecek (2018)

OurWorldinData.org/environmental-impacts-of-food | CC BY

brain of addicology science. Even when food is not the central addiction the cure of individuals suffering from other addictions (other substance abuse, pornography, scream...) food therapy will majorly and conditioned the cure success. The food therapy will balance the neurological reward centres of this human feeling him from other dependencies (see in this table in 'human gratification contentment/ pleasure fulfilment/ cure of addictions').

Human cognitive faculties

Food is the master of human behaviours (as all the category of this table), from inherent reciprocal corollary, food is the master of human cognitive clarity. On of the bridge between behaviour and cognitive clarity is the emotional self-regulation. The field of cognitive-clarity is studies in cognitive psychology, cognitive-behavioural, social psychology, neuropsychology...

The cognitive clarity upon wholesome nutritional choices and personal needs will permit to overcomes the 'Pleasure trap'⁽⁵⁷³⁾, 'Food seduction'⁽⁵⁶⁵⁾...

The quest of conquering the food related cognitive biases is the key of life-success. Illustrating this is the proportionality between the additivity of a consumable and the numbers of articles claiming to prove its fake beneficence (as the notion of 'influence conflict').

Human thoughts/ mental activities

Everyone has experimented the phenomena of thought recurrences and even obsessional thoughts. The objects of human passions (rāga – like vs. dveṣa – dislike) are the objects of all human behaviour starting by thoughts (and followed by words and actions).

What time is the food? What will we eat? We had eaten this I feel bad?

As an illustration, the frequency of researched topics on the web research engines (Google...) are majoritarian in relation of food (whether directly or indirectly).

Also exemplified in human discussions, verbal and textual messages exchanges on the subject of food...

Human works / occupations

Food production as profession and or as practice of up to 98% of the population among our ancestors.

Even majority of other human activities have a relation with food as mud potters, vehicular constructors, doctors...

Also in human traditions, the sharing of food is the central part of human exchanges and kindness demonstration under the terms 'sharing', 'communion', 'reunion'...

Graph on Green-House-Gas (GHG) emission per kilogram of food product

Graphic from 'Our World in Data and Data' (adapted from 'Poore and Nemecek (2018)'). 2026. 'Greenhouse Gas Emissions per Kilogram of Food Product'. Our World In Data. <https://archive.ourworldindata.org/20260518-090244/grapher/ghg-per-kg-poore.html>.

The graphic permits to compare the Prāṇāvāya food components with conventional modern diets. It shows that Prāṇāvāya diet is often more than 100 times more non-violent on green-house-gas (GHG) and global-warming potential (GWP)⁽⁵⁰⁰⁾. From the data its non-violence quality can be estimated: - 102 times better consuming pulses with some animal-based protein

- over 44 times better consuming whole cereal like barley that are positive for agrodiversity rather than other sources of calories, fibre, protein from either animal sources, dairy sources or even conventional other plants like vegetables, wheat, etc. (consuming millets and other less consumed grains the betterment could reach above 200 times better)
- 25 times better consuming plant-based milks (based of pulses) instead of animal dairy food
- more than 6 times better consuming biodiversity rare plants instead of conventional vegetables like tomatoes
- more than 56 times better consuming local plant beverages or snacks instead of coffee
- more than 92 times better consuming local plant berries or other snacks instead of chocolate

These data all illustrate again the interrelation between Human-and-Plant-Health (HPH) and Self-and-Other-NonViolent (SONV) as a central law of nature given in Prāṇāvāya science (see in table: Behavioural power starting by non-violence from traditional and modern concepts and terminologies in traditional concepts and terminology).

TABLE D.5: Scriptural terms & references on the ahimsā – non-violence in Prāṇāvāya-Yoga-Āyurveda

PA-ĀV	CĀ-ĀV	Yg
Ahimsāvratā (TAS 7.1) Svaparavairi-s (ĀM SBhĀ (1.)8) Pañcavratā-ahimsā- PASU Himsādi duḥkha of both wolds (TAS 7.9-10) Pramattayoga-prāṇavyaparopana-himsā (TAS 7.13) Samprambha-samārambha-ārambha-yoga-kṛtakāritānumata-kaṣāya (TAS 6.8)	Dama/yama-niyama-tapo-nidhi-s - ṛṣi-s (CS ss 1.14) Ahimsā-utkr̥ṣṭhottama-Prāṇavardhaṇa (CS ss 30. 15, CS śā. 2. 44)	Yama-mahāvratā grounding all aṣṭayogāṅga-s (YS 2.29-2.35) Himsādi duḥkha-phala (YS 2.34)

TABLE D.6: Scriptural terms & references on behavioural masterings as will-power, humanness, etc. in Prāṇāvāya-Yoga-Āyurveda

PA-ĀV	CĀ-ĀV	Yg
Akaṣāya-cāritramohasya (TAS 6.15 PSL)... akrodhādi-cāritramoha (TAS 8.9) āḍara (TAS 7.33, 7.35) āḍṛta (RKŚĀ (6.)119) praṇidhāna (TAS 9.4, RKŚĀ (5.)105)... Samyagyoga-gupti (TAS 9.4) Anityādi-anuprekṣa-kṣamā (TAS SAS 9.7) Ichchhāmi-khamāsamano-Sutra (ĀVS & PK)	Prayatnādi-karma (CS ss 1.49) prayatnānta-[karma-]guṇa (CS & CPD ss 1.49). Moha-icchā-dveṣa-karma in four pravṛttimūla-s (CS śā. V. 10)	In YS it is abhyāsa-vairagya (YS 1.12-16) Tapas-īśvarapraṇidhāna (YS 2.1)

EPILOGUE

Research results and conclusion

The greatness of historical Prāṇāvāya yogi-doctors' as cognitive-clarity, emotional-intellectual-intelligence, self-control, will-power, etc. superior abilities are the ground of the highest potential for Human-and-Planet Holistic-Health including happiness, socio-professional successes, dream accomplishments, longevity in a world rich in biodiversity, abundant in resources... Therefore, all the teachings of the Prāṇāvāya science shall be the object of focus of individuals, researchers and institutions of multiple scientific sectors.

Declaration and eulogy

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

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Apology and gratitude

I beg pardon to the eventual displeased readers whether there uncomfot was raised by inexactitudes or by divergence of sensitivity or view-point. These readers may acknowledge that my mistakes are unintentional. Also, I commit to strive to improve for being able not to offence them or anyone in the future. I also seek forgiveness for my defaults to all the venerable yogīs and all past and present researchers and men who are the real owners and authors of this present work. I bow down to them with surrendering gratitude, admiration and devotion.

REFERENCES & ABBREVIATIONS OF PRIMARY LITERATURE

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

AK Amarakośa

ACĀ Amṛtacandra-ācārya

ADh-J Ahimsā Dharma, Jainism

AS Aṣṭāṅga-Saṃgraha of Vāgbhaṭa

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

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 Tīrthaṅkara-nāma-karma-āsrava (TAS 6.25)

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

. Namutthūṇasūtra in Prākṛta version said as Praṇipātasūtra of PK & ĀVS in Adhyayana 1

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

ĀŚ Āyurveda-śāstra (on the primary Āyurveda literature)

ĀU Āśrama Upaniṣada (on of the texts in the catur-āśrama – four stages of life (CĀ))

IU VKJ Iṣṭopadeśa 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

CĀ catur-āśrama texts which describes the four stages/ levels of life viz. brahmacharya – student, gr̥hastha – householder, vānaprastha – forest dwelling yogī, sannyāsa – anchoret yogī which are found in:

. āśrama-Upaniṣada (ĀU) see ĀU

. vaikhāṇasa-dharmasūtra

. dharmasāstra (DhŚā) see DhŚā

. dharmasūtra (DhSū) see DhSū

CDP Catur-daśa-pūrva 14 original canons which have been lost but which list is given in different texts [PA-Adh-J]

CPD Cakrapāṇi Datta author of Āyurveda Dīpikā 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 Sanskrit Series)

CS PVS Carakasamhitā of PVS 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

TSSP Triṣaṣṭi Śālaka Puruṣa Caritra of Hemacandrācārya see notably the translation of Helen M. Johnson with edition in 1931, from Oriental Institute of Baroda with Appendix I: Cosmology. Appendix II: Karma. Appendix III: The 14 guṇasthānas. Appendix IV: The 9 Tattvas. Appendix V: The (108) qualities of the Pañcaparamaṣṭins. Appendix VI: The New and Rare Words. Notes on Atisaya (supernatural powers), Notes on Labdhi (supernatural attainments).

DA Digambara tradition

DDAP Dva-daśa-aṅga-praviṣṭa – 12 interior canons of the PA-Adh-J including: 1) ācarāṅga, 2) sūtrakṛtāṅga, 3) sthānāṅga, 4) samavāyāṅga, 5) vyākhyāprajñyapti-aṅga, 6) jñātrdharmakathāṅga, 7) upāskadhyananāṅga or śrāvakādhyananāṅga, 8) antakṛddāśāṅga, 9) anuttaropapādika daśāṅga, 10) praśnavyākaraṇāṅga, 11) vipākasūtrāṅga, & 12) dṛṣṭivādāṅga. The CDAP are coming along anekānta-aṅga-bāhya including daśavaikālīka, uttarādhyaṇa, etc. There enumeration is found in TAS & commentaries. [PA-Adh-J]

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

DS Dravyasaṃgraha of NCĀ Nemicandra-ācārya

DhSū/DhŚā Dharmasūtra/ dharmaśāstra contains

āśrama (stages/ levels of life), varṇa (social classes), puruṣārtha (life goals/ human values), virtues and duties such as ahimsa (non-violence) for all living beings, rules of just war

It treats also ācāra (conduct/ behaviour), vyavahāra (judicial conduct/ practice/ process/ procedure/ behaviour), prāyaścitta (atonement, expiation, penance, repentance, purification)

. dhŚā Dharmaśāstra:

Manusmṛti (2-3 CE),

Yājñavalkya Smṛti (4-5 CE),

Narada-smṛti (5-6 CE),

Parashara-smṛti,

Viṣṇu-smṛti (7 CE)

. dhSū Dharmasūtra

Apastamba (450–350 BCE) part of Kalpasūtra

Gautama (600–200 BCE) independent treatise but also possibly once part of the Kalpasūtra, linked to the Samaveda, possibly oldest, from Maharashtra-Gujarat.

Baudhāyana (500–200 BCE) part of Kalpasūtra.

Vasishtha (300–100 BCE) independent treatise.

NB The other parts of the Kalpasūtra named Shrautasūtra and Grihyasūtra are missing.

Vaikhāṇasa-dharmasūtra

NCĀ Nemicandra-ācārya

PA-ĀV Prāṇāvāya Āyurveda (cf. etymology prāṇa-avāya. Treating about the Āyurveda literature pertaining to the Śrāmaṇika traditions mentioned here encompassing all specific PA-ĀV literature or authors as as KK UĀĀ, RKŚĀ, YS, TAS, TAS with SAS, TAS with PSL, SS KK, PASU, etc. & overall the Adh-J. PA-ĀV non-specific literature includes the CĀ-ĀV (the bṛhatrayī and laghutrayī of Āyurveda), Vaiśeṣika, all yoga literature and any medical of yoga science from antiquity or latest era.

Pūr12PA Prāṇa-pravāda-pūrva (also Prāṇāvāya-pūrva, Prāṇāyu-pūrva, Prāṇāvādapūrva): Ten types of

Prāna - life substances or vitalities, life span, etc.
 PA-ADh-J Prāṇāvāya, Ahimsā-dharma, Jainism
 PASU Puruṣārthasiddhyupāya of ACĀ Amṛtacandra-ācārya
 PADhS-PP - Padārtha-dharma-saṃgraha of Praśasthapāda
 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 of Hemacandrācārya
 YS Yoga-sūtra of Patañjali muni
 RKŚA Ratnakaraṇḍaśrāvākācāra of SBhĀ Samantabhadrācārya
 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 Śabdakalpadrūma
 ŚS Śāraṅgadhara Saṃhitā (third of laghutratī of Āyurveda)
 SBhĀ Samantabhadrācārya
 SL Sanskrit-literature (generally speaking of the Sanskrit literature)
 SŚ Suśrutasaṃhitā (second of brhatrayī of Āyurveda)
 SSKK Samayasara of KKĀ Kundakunda-ācārya
 HCĀ Hemacandrācārya
 HYP Hathayogapradīpikā

Annexe on fourteen pūrva-s (CD):

1. Utpāda-pūrva: Living (jīva), non-living (ajīva), and its modes (paryāya)
2. Agrāyanīya-pūrva: navatattva - nine fundamēt 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, saptabhaṅgī, syātvāda, etc.
5. Jñāna-pravāda-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): apamāda - spiritual alertness/ aroused carefulness/ vigilant caringness and pramāda laziness/ indolence/ inertia [known to result respectfully in ahimsā and himsā]
12. 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 is found in Drṣṭivāda (CDAP12DV); Bhagvati Sūtra (CDAP5BhS) giving details notably in 20.8; Samavāyāṅga (CDAP4SAA); Nandīsūtra (one of the two cūlikasūtra of ŚA); Śaṭkhaṇḍāgama (1st āgama of DA); Kaśāyaprabhṛta (2nd āgama of DA).

GENERAL ABBREVIATIONS

These abbreviations are given in the devanāgarī alphabete order:

LMS Lives-Mutual-Synergy (LMS) is also possible expressed as the virtuous circle of Life reciprocal reinforcement (TAS 5.21 and TAS 3.4). Here the concept of Life implies the vital force all degrees contained in the jīva – soul/ Life. The soul is endowed with 3 powers divided in two groups: 1st upayoga – cognitive powers with darśana – cognitive clarity and jñāna – cognition faculties and 2nd yoga – action power having kāya-vāñ-mañh-cāritra – behavioural power over body-verb-mind.

This law also is implied in the concept of:

- Human-and-Planet-Health (HPH) as Human-Plante-Health mutual-synergy (HPH-MS)
- Self-and-Others-NonViolence (SONV) as Self-and-Others-NonViolence (SONV-MS)

SONV Self-and-Others-NonViolence (SONV) and its derivatives Self-and-Others-NonViolence mutual-synergy (SONV-MS) (see in LMS)

HPH Human-and-Planet-Health (HPH) and its derivatives Human-Plante-Health mutual-synergy (HPH-MS) (see in LMS)

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