

Prāṇāyu University – Gurukula

*Give Life to You
Give Life to Others
Give Life to JīnaVāṇī
Grow Prāṇa – Ahimsā – Svāsthya - Kalyāṇa*

COURSE ON Prāṇāvāya = Jain-Science of Health Puṇya Illumination...

- Enliven your Life, Enlighten you Soul,
- For you, for all other Souls
- Revive Jain-dharma

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1. ABOUT THE COURSE

COURSE CONTENT (curriculum)

Course subjects (in brief, find details in next section)

- 1- Science in Modern Knowledge of Prāṇāvāya, Jain-Āyurveda-Yoga_Sciences
- 2- Science of Original scriptures of Prāṇāvāya with Jain-Science
- 3- Jīna-vāṇī-auśadhi – miraculous curing mantra-s
- 4- Nutrition for body health and mental clarity and 'health-pleasure-recipes'
- 5- Dinācārya, Ritucārya, Yoga, Svasthyavṛttya, Śudhakṛyā exercises for each constitution
- 6- Principles and fundamentals of medicine for body-brain-mind-soul and psychology
- 7- Karmic-cure with saphala and sukha tapasya, niyama, vrata, cāritra...
- 8- Gaining Life-Energie 1. Prāṇa-Āyus-Bala + 2. Samyag-Darśana-Jñāna-Cāritra + 3. Total eight Human potentials
- 9- Aushadhi and recipes for all diseases and physical conditions for your and others seva
- 10- Self-Life_Social-Life for Sva-seva_Para-seva_Parasparopakāra
- 11- Jīvadāyā – real method of Jīvadāna, Prāṇadāna, Ahimsādāna

12- Question-answers and understanding-lights (why to do?/ why not to do?)

FREQUENCY

- Weekly group classes and seminars (online)
 - Monthly, bimonthly or weekly private-personalised-classes (phone/ online)
 - Home-study from personal course-manuals, youtube, bibliography and specific home-works (according to possibility)
 - Internship, retreat, shibir, cure in Prāṇāyū-Āshrama-Belgaum (according possibilities)
- All are arranged as per the comfort of the student/ patient*

DONATION FEES FOR PRĀṆĀYU-ORGANISATION

Base course and consultation

- 1200 rs/ individual class and consultation (1x/ month or 3-to-5 weeks) with Dr Noemi (include class and home-work correction)
- 3900 rs for Registration Fees + Complete medical check-up + Prescription blood checking and medicine

Special courses, special consultations

- 1000 rs/ individual class and consultation (2x/ month) with Dr Noemi
- 900 rs/ individual class (1x/ class/ week) with Dr Noemi
- 1800 rs/ intensive training and treatment individual class with Dr Noemi
- 1500 rs/ couple or pair of friend class and consultation with Dr Noemi
- 1950 rs/ group class with Dr Noemi
- 800-400 Rs/ individual classes in Jainology, Ahimsā-science, Yoga, Sanskr̥ta, Prākṛta with Prāṇāyū teachers
- 1800 rs internal exam and corrections of 3 month home-works including written correction and oral debriefing class
- External exam yearly fees according on the diploma or certificate

Special consultations

- 2500 rs for Medical file (filed by the patient) + Complete medical check-up + Prescription blood checking and medicine (for external patients)
- 3000 rs for Medical file (filed by the secretary) + Complete medical check-up + Prescription blood checking and medicine (for external patients)

Notes

- All the money received is used as exclusive profit of Prāṇāyū Organisation Sevasamsthāna for Prāṇāvāya-science, Prāṇāvāya-holders, Prāṇāvāya-refugees for the benefits of Souls-Enlivenment and Life-Saveguard
- Initial six month commitment, price from 06-2026 to 06-2027
- Total duration of the course depends on the previous level and condition of the student-patient and its targeted level
- Payment facilities can be made in special case of financial difficulty.

GRANTED GRADUATIONS (academical certifications and awards)

1. Graduations

Diploma in Prāṇāvāya Science

Sub-titles Svāsthya-Kalyāṇa-Vijñāna, Prāṇa-Āyurveda, Jain-Āyurveda, Kalyāṇa-Science

2. Scholarly Certificates and Graduations

Diploma in all Prāṇāvāya-Science-Specialities are granted as per the cases including:

Diploma in Āyurveda, Ahimsā-medicine, Ahimsā_Life-Science, Jain-Medicine, Jain-Āyurveda, Jainology, Karmology, Jain-Psychology, Yoga-Psychology, Sanskr̥ta, Naturopathy, Yoga...

(according to the student)

3. Awards, Honorary Certificate

Awards and Honorary certificates according to the candidate including:

Suśrāvaka/ Suśrāvikā, Śrāvakācāraka/ Śrāvikācārikā, Mahādeśavratin (ī), Śrāvakācārya, Prāṇācārya, Mārgaprabhāvaka, Subhavya, Sādhya, Ratnatrayin...

GRADUATION LEVELS (academical titles)

Prāṇāvāya Science	Full-time certification	Half-time and Progressive certification
Practitioner	First year	First year
Bachelor/ Practitioner level 1	First year (final exam)	From second year
Bachelor/ Practitioner level 2	Second year	From third year
Bachelor/ Practitioner	Second year (final exam)	From fourth year
Master level 1	Third year	From fifth year
Master level 2	Fourth year	From sixth year
Master	Fourth year (final exam)	From seventh year
Doctorate/ physician	Sixth to eighth year	From eighth year
Researcher	From seventh year	From ninth year
The half-time and progressive certification has no limit of time and the student patient will receive full support until the completion of his study.		

MATERIAL ADDING GIFTS

- Free Monthly Prescriptions and medical follow-up
- Free Online Conferences
- Free Personalised study Material
- Free access to Prāṇāyu You-Tube, Website
- Open access to Prāṇāyu Food and Medicinal Jain Āyurveda Products
- Daily possibility to request advice for medical emergency advice
- Priority in waiting list of naturopathic cure, panchakarma, shibhir in Prāṇāyu Ashrama
- Connections and contacts with Prāṇāyu-Organisation Partners as University, Gurukula, NGO, partners (in India, France, America, Germany, Australia, Africa)
- Results are guaranteed in health, happiness, energy, mind clarity, concentration vitality, memory, helping-others, spiritual-powers...

ADDED GUARANTEES, RESULTS, ACHIEVEMENTS

- = Growth in Samyag-Darśana-Jñāna-Cāritra
- = All human potentials
- Cure of all your physical diseases, anxiety, all your pains
- Health, happiness, energy, mind-clarity, mental-peace, information-grasping, intellectual-intelligence, emotional-intelligence, concentration vitality, memory, helping-others, spiritual-powers...
- Give Life-and-Internal Experience On all Fundamentals of Jainism
- Academic knowledge gain (possibility of university degree validation)
- Gain faith in dharma, self-confidence, sense of discrimination
- Will-power, self-control, total removal of addictions and bad-habits
- Desires and mind focus and happiness on puṇya dravya, guṇa, karma, kārya, kriya.
- Become free from health assurances, medical expenses
- Help the health and spiritual growth of all your beloved ones
- Become naturally ahiṃsā-dāna-vīra and prāṇa-dāna-vīra

CARRIER SCOPES

- Teacher in Prāṇāyu University Gurukul
- Social worker for Sādhu Saṅga and all supātra in Prāṇāyu Organisation and partners
- Vaiyāvṛtṭya worker for Sādhu Saṅga in Prāṇāyu Organisation and partners
- Medical assistant, Paricharaka, Parichārikā (online or in Prāṇāyu head quartets all over India)
- Health-Trainer/ Health-Coach (online or in Prāṇāyu head quartets all over India)
- Pāṭh-shālā teacher, transmission of fundamentals of Jain science, philosophy, dharma
- Assistant researcher or researcher in Jainism or/ and Pāṇāvāya Science
- Hindi/ Gujarātī/ English/ Sanskr̥ta/ Prakṛta translator.
- Medicine technical engineer
- Team member of Prāṇāyu Organisation
- Staff member of Prāṇāyu Clinic in France (Bordeaux)
- Manager in any branches of Prāṇāyu Organisation
- ...

LANGUAGES

English/ Hindi/ Gujarātī (with arrange translator)

1'. COURSE CONTENT DETAILS

LEARNING CONTENT OF THE COURSE

1- Science in Modern Knowledge of Prāṇāvāya, Jain-Āyurveda-Yoga_Sciences

(latest science researches on bhākṣya-abhākṣya, vīgaya-s, āyambīl, rātribhojan, rasaparityāga, chauvihara, sāmāyika...)
(all scientific power of ahiṃsā for prāṇa, becoming example in carbon-foot print and planet-health)

2- Science of Original scriptures of Prāṇāvāya with Jain-Science

(including Tattvārthasūtra, Śrāvākācāra-s, Yoga-śāstra, Āgama, Kalyāṇakārakam...)

3- Jīṇa-vāṇī-auśadhi – miraculous curing mantra-s

(powerful specific mantra-s, insights on sāmāyika, meditations, dharmya-dhyāna, anuprekṣā, āmnāya, svādhyāya...)

4- Nutrition for body health and mental clarity and ‘health-pleasure-recipes’

(traditional nutrition, modern nutrition, discovery of most healthy ingredients and recipes for Prāṇāvāya)

(health-pleasure-recipes is simply a science of cooking and shopping but in reality permit to access neurology, microbiotic, metabolism, gastro-enterology, nutrition through the Brain-Gut-Microbiome axis)

5- Dinācārya, Ritucārya, Yoga, Svasthyavṛtṭya, Śudhakṛyā exercises for each constitution

(Physical fitness with right time and types of āhāra-vihāra-yoga-āsana and etc.)

6- Principles and fundamentals of medicine for body-brain-mind-soul and psychology

(profound theoretical and experimental understanding from teachings and your Prāṇāvāya path experience)

(theoretical and practical knowledge on cikitsita, health, medicine, psychology, karmology, jīvavijñāna...)

7- Karmic-cure with saphala and sukha tapasya, niyama, vrata, cāritra...

(soft, easy and pleasurable tapasya for regular progress and permanent results)

(learn powers of vrata, pratyākhyāma (pachkhāna), anuvrata-s, deśavirati...)

8- Gaining Life-Energie 1. Prāṇa-Āyus-Bala + 2. Samyag-Darśana-Jñana-Cāritra + 3. Total eight Human potentials

(methods for graining vīrya-shakti-ojas-tejas and śraddhā-buddhi-saṃyama ...)

9- Aushadhi and recipes for all diseases and physical conditions for your and others seva

(home pharmacy, home-made remedies, home-treating centre for prevention of cure of numerous problems...)

10- Self-Life_Social-Life for Sva-seva_Para-seva_Parasparopakāra

(become expert in Vaiyāvṛtṭya, Mārgaprabhāvanā, preserving you and your Guṇasthāna progress)

(self-and-others preservation methods for Jiva-Jāpaka_Tīrṇa-Tāraka_Budha-Bodhaka_Mukta-Mocaka...)

11- Jīvadayā – real method of Jīvadāna, Prāṇadāna, Ahimsādāna

(daily tricks for helping more and better all living-beings including you)

12- Question-answers and understanding-lights (why to do?/ why not to do?)

(all-clearing answers to doubts, contradictions, theory opposition...)

2. ABOUT THE INSTITUTION

TEACHERS & BIBLIOGRAPHY AUTHORS & EXAMINER BOARD

- Dr Noemi Delagrange Vora (Dr Nemi)
- Pr Samani Sangīta Prajñā
- Pr Samani Caitanya Prajñā
- Ankur Jain
- Dr Pañkaj Sharma
- Pandit Gaṇamūrthi Sharma
- Pandit Gajendra Shah
- Panditā Jayashree Saṃskṛta
- Vishven Soneji and Dharendra Soneji
- Isabelle Delagrange (medical secretary, manager of Sādhana-Prāṇāvāya-Clinic France)
- Dr Christopher Chapple
- Dr Neal Barnard
- Dr Shruti Jain
- Shveta Jain
- Elissa Connely

PARTNER UNIVERSITIES & COLLEAGUES

- Jain Vishva Bharatī JVBI (Lādnun Rājasthāna)
- Bharatesh college (Belgaum)
- Āryā Gurukulam (Hubli)
- Hemachandra-Gurukul (Ahmedabad)
- Rājachandra- (Gandhināgar)

- Koba Library (Ahmedabad)
- JainElibrary (USA)
- Poornāyu (Jabalpur-Madya-pradesh, Pune-Mahārāstra)
- International School for Jain Studies (ISJS)
- Physician-Committee-of-Responsible-Medicine (Washington DC, USA)
- Shankar Gaude teaching institute (Belgaum)
- Mahāvīrabhāvan and Gurukulam (Belgaum)

3. ABOUT PRĀṆĀVĀYA SCIENCE

Why Prāṇāvāya is the most powerful Jain Science?

Prāṇāvāya-dāna =		
Samyak-Cāritra-Dāna =		
All Powers of Puṇya + Yoga Including Ayus, Svāsthya, Siddhi...	All-controlling-moha-karma- kṣaya	Ananta-Sukha-Jñāna- Darśana-Vīrya

Question- Answer on Prāṇāvāya Science

What is Prāṇāvāya Science?

What are the names of Prāṇāvāya Science?

- = science of Prāṇāvāya – Jain Āyurveda and life-science
- = science of Prāṇa-ahiṃsā
- = practice of power and results from Ahiṃsā vrata
- = secrets of happy-tapasya

Why ro join the Prāṇāvāya Science course?

What does the Prāṇāvāya Science do?

Acquire the eight potentials of human life

starting by the three ratna-s

- samyag-Darśana-Jñāna-Cāritra (including body-verb-mind), followed by
- vīrya – energy-power-faculties-potents,
- satvedanīya sensitiveness to happiness-contentment-gratitude-compassion-generosity-willingness-patience-purity, said reality perception, verity sense
- ayush – longevity-vitality,
- nāma – physical power, solidity and harmony of the body,
- gotra – social recognition

Illuminate your soul, all Jain souls including sādhu-s, all living being

Long life, permanent health, sustainable happiness

Save your soul, save others souls, save the planet.

Develop right and deep compassion for you and all jīva.

Sva-para-jīvadayā ke liye

Jīva-dāna ke liye

Sarva-bhūta dīrghāyu and nityasukha ke liye

(see in course content and

Will it be easy for you?

Start from your level.

No prior knowledge prerequisite.

All wishing or willing souls are welcome and will receive full support.

All other questions answers on www.pranayu.in

Words from Prāṇāvāya Śāstra-s' verses

रोगोपशमनार्थ, बाह्याभ्यंतर चिकित्सा - Treatment for the alleviation of diseases, external and internal therapies - 30

धर्मः तथा अभ्यंतर-कारणम् स्यात्, रोग-प्रशान्त्यै सहकारि-पूरम् ।
बाह्यम् विधानम् प्रतिपद्यते अत्र, चिकित्सितम् सर्वम् इह उभयात्म ॥३०॥

In that manner (तथा), dharma (alignment of the ratnatraya that is illustrated by the life of the saints) should be (स्यात्), the primordial cause (अभ्यंतर-कारणम्), in the purpose of the appeasement and cure of diseases (रोग-प्रशान्त्यै); [The internal cause, dharma] is co-operating agent/ energy-generator/ executor of endurance and bearing strength (सहकारि-पूरम्), for the external [cause of the healing] (बाह्यम्).

[This external cause of cure] is made of methodic prescription/ ordinance (विधानम्) which is it is being explained/ given/ granted (प्रतिपद्यते) here [in the Kalyāṇakārikam/ in the Prāṇāvāya science] अत्र);

The therapeutical-action of all types/ always (चिकित्सितम् सर्वम्), here, [in Prāṇāvāya science] (इह) have two natures [of internal-causes and external-causes and two nature to combine the path of health in continuity with the path of liberation] (उभयात्म). (KK 7.30)

Alternative translation of प्रतिपद्यते अत्र चिकित्सितम् सर्वम् इह)

Here, in this matter [in Prāṇāvāya science], it is being proved/ scientific established/ understood [the effects and necessity of internal cause and external cause of appeasement of the diseases] (प्रतिपद्यते अत्र);

Here, [in Prāṇāvāya science], [recovery/ restoration/ attainment/ granting/ accomplishment/ practice (प्रतिपद्यते) of] all the therapeutical-action (चिकित्सितम् सर्वम् इह) (...)

चिकित्सित-मोक्षमार्ग - cure as way to salvation [as dharma is the way to cure] - 32

चिकित्सितम् पाप-विनाशनार्थम्, चिकित्सितम् धर्म-विवृद्धये च ।
चिकित्सितम् च उभयलोक-साधनम्, चिकित्सात् नास्ति परम् तपः च ॥३२॥

The cikitsita – therapeutical procedure [in Prāṇāvāya medicine] (चिकित्सितम्), has the value and the goal to destroy the sins (पाप-विनाशनार्थम्), also the therapeutical process has the purpose the growing the dharma (alignment of the ratnatraya) (चिकित्सितम् धर्म-विवृद्धये च), also the therapeutical method is the mean of accomplishment of both of the worlds [viz. the world of here, mundane and the one of the next life or the siddhaloka] (चिकित्सितम् च उभयलोक-साधनम्), and also there no greater tapas – karmik purification compared to the [Prāṇāvāya] therapeutical action (चिकित्सात् नास्ति परम् तपः च). (KK 7.32) KKV1

चिकित्सा-अर्थ_कारुण्य-बुद्धि_कर्मक्षय-अर्थ the cure-goal has karma-destruction-goal with compassion-wisdom

तस्मात् चिकित्सा न च काम-मोहात् न च अर्थ-लोभात् न च मित्र-रागात् ।
न शत्रु-रोषात् न च बंधु-बुद्ध्या , न च-अन्य/ अन्य:(?)+ इति-अन्य-मनो-विकारात् ॥ ३३ ॥
न च एव सत्कार-निमित्ततः वा, न च आत्मनः सत्-यशसे विधेयम् ।
कारुण्य-बुद्ध्या परलोक-हेतोः*, कर्मक्षय-अर्थम् विदधीत विद्वान् ॥३४॥
* with correction proposal

From that (तस्मात्) [tapas – purification of the karma that is the most holy aim of the soul] is the therapeutical procedure of Prāṇāvāya (चिकित्सा), and not from moha – delusion [karma king] of attachment/ affection/ passion [for anyone] (न च काम-मोहात्), and not from greed of sensorial objects (न च अर्थ-लोभात्), and not from attachment to friends (न च मित्र-रागात्), not from anger of enemies (न शत्रु-रोषात्), and not by intelligence of once relatives [like selective brotherhoodness] (न च बंधु-बुद्ध्या), and not any other so called distortion of the mind in alliterated states (न च अन्य-/अन्य:(?) इति अन्य-मनो-विकारात्), and thus not from the trigger of the favour [that can be received whether in moral honours whether in material reward] also (न च एव सत्कार-निमित्ततः वा), and is not that which is to be performed for the [even] a righteous renown of oneself (न च आत्मनः सत्-यशसे विधेयम्), it is by the compassion [for all creatures whose happiness and sorrow are always reciprocal and interdependent] (कारुण्य-बुद्ध्या), from the [soul] inspired cause of the supreme world [of the elevated spirits] (परलोक-हेतोः*), the wise man, whether the doctor prescribing whether the patient performing, shall [always and respectively] ordain or accomplish the treatment with the object of the destruction of the karma (कर्म-क्षय-अर्थम् विदधीत विद्वान्). (KK 7.33-34)

चिकित्सा-धर्मादि-फल_सद्-अभ्यास-विशारदत्व - The fruit of therapeutical procedure starting with dharma where it occurs with the enlightened intellect of righteous exertions - 36

क्वचित्--च धर्मम् क्वचिद्--अर्थ-लाभम्, क्वचित्--च कामम् क्वचिद्--एव मित्रम् ।
क्वचिद्--यशस्-सा कुरुते चिकित्सा, क्वचित्--सद्-अभ्यास-विशारदत्वम् ॥३६॥

Thus (□), [for both the patient and the physician] anywhere/ sometime (क्वचित्) [the therapeutical procedure also makes the acquirement of] the dharma (alignment of the ratrnatraya) (धर्मम्), anywhere (क्वचिद्) [it makes] the acquisition of the valuable things (अर्थ-लाभम्), and anywhere (क्वचित्--□) [it makes] the reward of affection [of others] (कामम्), anywhere (क्वचिद्--एव) [it makes] the friendship (मित्रम्), anywhere (क्वचिद्) [it makes] the favour of recognition (यशस्), [all these] produces (कुरुते) that therapeutical procedure of Prāṇāvāya medicine (सा (...)) चिकित्सा), anywhere [there is] (क्वचित्) the occurrence of wise intelligence of the effort-exertion done in the righteous path (सद्-अभ्यास-विशारदत्वम्). (KK 7.36) KKV1

वैद्य दृष्ट-तत्त्वः_रत्नत्र-गुरु - Physician, seer-of-the-fundemental-elements_guru in the three-jewels - 46

पादैः त्रिभिः भासुर-सद्-गुण-आढ्यः, वैद्यः महान् आतुरम् आशु सौख्यम् ।
सम्प्रापयति आगम-दृष्ट-तत्त्वः, रत्नत्रयेण एव गुरुः स्व-शिष्यम् ॥४३॥

Of all the quadrate pillars (पादैः), from the other three (त्रिभिः), the one having richness abounding of wholesome qualities enlightening (भासुर-सद्-गुण-आढ्यः) is the vaidya - doctor (वैद्यः), whose greatness (महान्) causes the total restoration or acquisition (सम्प्रापयति), of the health, happiness

and luminous mind (सौख्यम्) to the afflicting one (आतुरम्) in no time (आशु), [when this doctor has the knowledge] of the tattva fundamental elements from the righteous cognitive clarity of the canonical sacred texts (आगम-दृष्ट-तत्त्वः), therefore indeed (एव), with the [precepts of] ratnatraya – threefold righteousness of cognitive-clarity, of knowledge and of behaviour [will-powering body-verb-mind] (रत्नत्रयेण) he is a master and teacher [in theory and practice] (गुरुः), [causes the causes the total restoration or acquisition of the happiness and luminous mind] of his student and patients (स्व-शिष्यम्). (KK 7.43) KKV2

चतुर्-विधान-साधन_शरीर-आद्य-रक्षणीय - Four sādhanā of the curing-precepts, first the body is to be protected - 61

चतुः-प्रकाराः प्रति-पादिताः इमे, समस्त-रोगाः तनु-विघ्न-कारिणः।
ततः चतुर्-वर्ग-विधान-साधनम्, शरीरम्-आद्यम् परि-रक्ष्यते बुधैः ॥६१॥

These four types [of the pair of incurable and pair of curable diseases] (चतुः-प्रकाराः (...)) इमे) which description have been elaborated (प्रति-पादिताः), are the entire classification of all diseases (समस्त-रोगाः), that are the producer of obstacles to the body (तनु-विघ्न-कारिणः).
From the fact that (ततः), the body (शरीरम्) is the first and main (आद्यम्), possessor of the sādhanā - mean of accomplishment of the four folded vidhāna – sacred ordonnance (चतुर्-वर्ग-विधान-साधनम्), it shall be perfectly preserved (परि-रक्ष्यते) by those endowed with an awakened consciousness (बुधैः). (KK 7.61) KKV1

चिकित्सा के विषय में उपेक्षां न करें । Do Not Neglect the Subject of Medicine - 62

साध्याः कृच्छ्रतराः भवन्ति अविहिताः, कृच्छ्राः च याप्य-आत्मकाः।
याप्याः ते अपि तथा-अपि असाध्य-निभृताः, साक्षात् असाध्याः अपि।
प्राणान् हंतुम् इह उद्यताः इति पुरा, श्री-पूज्यपाद-अर्पिताद्-
वाक्यात् क्षिप्रम् इह अग्नि-सर्प-सदृशान्, रोगान् सदा साधयेत् ॥६२॥

The [easily] curable diseases (साध्याः) become difficultly curable (कृच्छ्रतराः भवन्ति), [when] not taken care of [medical] prescriptions (अविहिताः), and the difficult [diseases] (कृच्छ्राः च) [become incurable] of the nature yāpya - controllable by palliative means (याप्य-आत्मकाः), Those yāpya-s (याप्याः ते), themselves in the same way (अपि तथा-अपि), [become] lowered to the incurable [state] (असाध्य-निभृताः). Promptly (साक्षात्), the incurable ones likewise (असाध्याः अपि), [finishes] to kill all the vital energies (प्राणान् हंतुम्) at the time when (इह), they are raised [like the karma-udaya – spontaneous rise of karma] (उद्यताः) thus formerly (इति पुरा), from the exposition (वाक्यात्), trustfully delivered by the illustrious Pūjyapāda ācārya (श्री-पूज्यपाद-अर्पिताद्), in contracted summarise (क्षिप्रम्), here (इह) [is advised that] one shall be take care to cure [perfectly] (सदा साधयेत्) all diseases have the potent of fire snakes (अग्नि-सर्प-सदृशान् रोगान्) [even if they appear very minor as they will always grow and catch possession of all the vital forces]. (KK 7.62) KK1

ग्रंथकर्ताका उद्देश - The purpose of the author - 88

न च-आत्म-यशसे वि-नोदन-निमित्त-तो वापि स--।
त-कवित्व-निज-गर्वतः न च जन-अनुराग-आशया--॥
त-कृतम् प्रथित-शास्त्रम् एतद् उरु-जैन-सिद्धांतम् इ--।
ति अहर्-निशम् अनु-स्मरामि अखिल-कर्म-निर्मूलनम् ॥ ८८ ॥

Ant it is not in the glorification of oneself (न च-आत्म-यशसे), not from the motive a gratification/entertainment (वि-नोदन-निमित्त-तो वापि), not from the arrogant continual pride of art of poetry and

literary skill [demonstration] (सत्-कवित्व-निज-गर्वतः न च), not from the refuge/ asylum that is found in the attachment for people (जन-अनुराग-आशयात्).

This present endeavour, accomplishment, work, viz. this scripture, has the benevolent intention (कृतम् प्रथित-शास्त्रम् एतद्) to have the 'precious and broad Jain scientific philosophy' [having the vastness of its capacity of all encompassing innumerable view points said 'anekānta'] (उरु-जैन-सिद्धांतम् इति).

[In intention of writing this Kalyāṇakārikam] I am remembering [again-and-again], perpetually, day-and-night (अहर्-निशम् अनु-स्मरामि), the extirpation from the rood of the lacuna-less all invading karma [with the therapeutical procedure that is the supreme tapas KK 7.32] (अखिल-कर्म-निर्मूलनम्) (KK 20.88).

मुनियों को आयुर्वेद-शास्त्र अने स्वास्थ्य की आवश्यकता - Primordially of Ayurveda-knowledge and health for monks - 89

आरोग्य-शास्त्रम्-अधिगम्य मुनि-मुनिः-विपश्चित् । स्वास्थ्यम् स साधयति सिद्ध-सुख-एक-हेतुम् ॥
अन्यः-स्व-दोष-कृत-रोग-निपीडित-अंगः । बध्नाति कर्म निज-दुष्परिणाम-भेदात् ॥ ८९ ॥

Having learned the science of health as disease-freeness (आरोग्य-शास्त्रम्-अधिगम्य), the monk (मुनिः) who has acquired the wise-learning that is health, the state of true self (विपश्चित् स्वास्थ्यम्), [this saint] fulfils the overpowering attainments (स साधयति), that are the one and only cause of extraordinary powers [as the eight infinitudes of the siddha] and the true-happiness (सिद्ध-सुख-एक-हेतुम्).

[On the other hand], the others [who have not acquired the wise-learnings of health] (अन्यः), who have have their limbs suffering by the illnesses caused by their own doṣa-s [i.e. karma-s cf. KK chapter 7] (स्व-दोष-कृत-रोग-निपीडित-अंगः), are bound fastened (बध्नाति) with [their] karma (कर्म), from the cleavage of [these karma's] inherent inauspicious transformation (निज-दुष्परिणाम-भेदात्) (KK 20.89).

सर्व-जन आरोग्य आवश्यकता - The necessity of health for all - 90

न धर्मस्य कर्ता न च- अर्थस्य हर्ता न कामस्य भोक्ता न मोक्षस्य पाता ।
नरः बुद्धि-मान् धीर-सत्त्वः-अपि रोगी यतः-तद्-विनाशाद्-भवेत्-न-इव मर्त्यः ॥ ९० ॥

[He would not become] the accomplisher of dharma (न धर्मस्य कर्ता);

[He can not also be] the seizer of wealth (like sensorial objects) (न च-अर्थस्य हर्ता);

[he would not be] the enjoyer of any gratification or attachment (like relations) (न कामस्य भोक्ता);

[he shall not be] the preserver of his soul by walking the path of liberation (न मोक्षस्य पाता).

[None of these four objects can be reached by] the human-being (नरः), [even blissed by] wisdom-enlightenments (बुद्धि-मान्), [even graces] the steadiness-and-endurance-intelligence (धीर-सत्त्वः-अपि), when afflicted by sickness (रोगी).

Wherefore, (यतः), from [the exclusive cause of] not annihilating his [own] disease/ karma/ illness-doṣa-s (तद्-विनाशाद्) he shall not be (भवेत्-न) [any of the four accomplisher of the human goal.

[Further more he shall even not be] also called a human (इव मर्त्यः) (KK 20.90).

इति-जगद्-एक-हित - Thus said the 'unique living-beings wholesomeness-granter' - 49

इति जिन-वक्त्र-निर्गत-सु-शास्त्र-महा-अंबु-निधेः । सकल-पदार्थ-विस्तृत-तरंग-कुल-अकुल-तः ॥
उभय-भवार्थ-साधन-तट-द्वय-भासुर-तः । निःसृतम् इदम् हि शीकर-निभम् जगद्-एक-हितम् ॥ ४९ ॥

As was said (इति), from the treasure of the great ocean of the [Life giving] beneficent scriptural knowledge originating from the mouth of the [omniscient yogi-s] called Jina-s (जिन-वक्त्र-निर्गत-सु-शास्त्र-महा-अंबु-निधे:);

[this treasure of knowledge] [containing both] a multiplicity and a oneness (कुल-अकुल-तः), like a wave covering completely the concepts of fundamental elements in all their parts (सकल-पदार्थ-विस्तृत-तरंग);

[this treasure of knowledge] being illuminating the two shores (तट-द्वय-भासुर-तः), giving one side the *bhavārtha* - ‘value for life [in all its forms]’ and on the other the *sādhana* - ‘remedy and mean of all until enlightenment’ (उभय-भवार्थ-साधन);

[and from this treasure of knowledge] and surely this emerged flowed forth (निसृतम् इदम् हि), illuminating drop akin to the thin rejuvenating rain drizzle (शीकर-निभम्), [which is the Prāṇāvāya science in this Kalyāṇakāraṇam] is like the unique true benefactor of the universe (जगद्-एक-हितम्). (KK 1.49) KKV
