Yoga Therapy
Chapters 132 - 134
of Āsana and Mudrā by Svāmī Kṛpālvānanda
132. Utthita Eka Pāda Širāsana

132.1 Description of *Utthita Eka Pāda Širāsana*

Take up the ākarna dhanurāsana - 2 posture or ekapāda Širāsana posture. Place the palms of your hands flat on the floor on both sides and lift your body exhaling all the while. Keep your outstretched leg straight, taking care to see that it does not bend at the knee. After exhaling, retain your breath. Fix your gaze and attention on the mūlādhāra cakra.

132.2 Impression of Thoughts

Now concentrate on the following: The ideas in the minds of individuals give way to actions. We may say that an individual decides his own fate - good or bad. A man thinks of his disease, depression, pain and pessimistic thoughts and becomes diseased, depressed and pessimistic. When a man is optimistic, he is healthy, enthusiastic, happy and calm. Knowing all this, we
yet fall prey to pessimistic and evil thoughts.

Lack of discretion, weak thoughts, lack of will power and self confidence lead to pessimism. If we have a strong will power, we can be firm in our decision and not be moved by the pessimistic views of other people. Strong will power and firmness can lead a human being to victory. We are inspired to a higher goal if a well-wishing individual pours inspiration into us. Praise or blame can make us enthusiastic or depressed, as the case may be. A person should have full faith in the person who instills inspiration in order to take full advantage of the inspiration; otherwise the inspiration is a failure. Often the inspiring person is silent, but you understand what he is expressing, whether it is negative or positive.

Suppose you are visiting another city and you meet your rich relative who turns away his face when you encounter him on the street. This action upsets you and gives rise to disturbing thoughts inspired by the disturbing external influence. This external influence impresses your thoughts and leads to disturbing actions. From this we see that until our mind has somehow become inspired from outside or within with eagerness, enthusiasm is not present in our mind, we do not perform powerful actions, nor are we happy or interested.

132.3 The Sixth Step of Naturopathy: Good Conduct

Immoderation is the root of failure in human beings. Moderation is the key to prosperity. In order to be moderate, one should aim at not allowing bad thoughts to enter one's mind.

The second step should be to eject bad thoughts from the mind.

To make the mind receptive to good, healthy thoughts should be the third step.

The fourth step is not to allow good thoughts to leave the mind.

Only a moderate man can be a great man. Control of only the sensory organs means merely self-control. To be a master, one has to have control over the mind and the sensory organs. The mind is like a horse. If you have no control over it, it will only lead you to fear and misery. Immoderation destroys ambition. Immoderation also weakens the extraordinary
intelligence of a person. A great man loses his greatness if there is no moderation in his speech. If we displease our relatives around us by our bad habits, then they become alienated from us. Gluttony, late nights, lasciviousness and other immoderations of the mind and the senses give one a bad name.

Of all the bad habits, let us discuss anger. Certain individuals have failed in their lives due to anger. A man commits senseless actions when he is angry. If he had kept a momentary control over his temper, he would have been respected by those around him. Pundits say that anger is a monster. A man beset by this monster is alienated from God. So, is there nothing to wonder about if he alienates the people around him? An angry man can erase years of meditation with his anger. It is such a bad habit that it nullifies all good habits. The life of an angry man is like the fate of a drunkard. His life's progress is faltering. The fear of downfall always lurks in the background.

Half the miseries of life arise from anger. Anger or other such vices waste one's physical energies and make the body susceptible to diseases. The nerves and the mind become weak and one loses one's self-control. Just as a colander cannot hold water due to the holes in it, an angry man cannot keep a firm determination for long. The character of an angry man is undermined with the passage of time and his individuality remains undeveloped. If some development of his individuality has taken place, its progress is barred. A man becomes cruel and his kind nature is destroyed. All keep him at an arm's length and refuse to be friendly with him.

It is the experience of all individuals that a man's way of living has an influence over those around him. Knowing this, if we cannot control our actions, we should give up the hope of any development.

One should keep away from vices which give rise to fear, miseries, dirty thoughts, ignorance, idleness, cowardice, greed, infatuation, temptation, anger, jealousy, lust and other such feelings and one should welcome virtues such as fearlessness, gladness, good habits, knowledge, and intelligence.

Sattvaguṇa is the father of virtues; rajoguṇa and tamoguṇa are the fathers of vices.

Becoming introspective will give us godliness and virtuousness. Worldliness will only lead us to vices and make our life valueless.
A virtuous man is necessarily introspective, and a vicious man is worldly. A virtuous man takes stock of his actions and, therefore, can distinguish virtue from vice. Thus, he stays away from vice.

If a man is not enlightened by virtues, he remains ignorant and his body becomes the center of viciousness. Good environments lead to good thoughts and they in turn give birth to virtues.

**132.4 Yoga Therapy or Naturopathy**

Gurudeva said, "After having heard accounts of all the naturopathies, we may not be certain which approaches and methods we have heard about completely represent traditional naturopathy and which do not. Of course, you know yoga therapy is trustworthy by its reputation.

It is good to speak truthfully. I believe purging, bathing, water and clay practices to be of secondary importance. Having looked closely at medical therapy at this stage, in spite of my respect for its authority, I consider its practices also to be of secondary importance. I do not have strong objections to these practices.

I consider eating in moderation as a part of naturopathy. But I have dealt with this topic separately. I have mentioned its importance only in relevant places.

A person cannot fast endlessly but can always eat moderately. Moderate and wholesome food taken once a day is enough. If that is not possible, then one should eat sparingly twice a day. Only a person who understands the importance of eating sparingly can tread this path. One should eat when one is really hungry and not when one just feels like munching."

**132.5 When Should One Eat?**

Due to various activities, one is faced with the problem of fixing a particular time for meals. Businessmen who do not have regular office hours are faced with this problem. They should fix their meal time and stick to it regularly. It is not proper to take snacks early in the morning and delay your meals. It
kills one's appetite and the pleasure of relishing one's meals is gone. Breakfast early in the morning following a late dinner is harmful to the digestive system and weakens it. If one has to eat at night, one should eat sparingly at least three hours before going to bed. One should preferably take milk at night. One who has to do only mental work should make physical exercise a daily routine, in order to have a good appetite.

Irregular and unhealthy eating habits are not for those who wish to live a healthy life. One should eat fresh food. It is best to include fresh vegetables and fruits in one's diet. One who eats for taste is going towards self-destruction. One should avoid bad habits. Bad habits not only spoil one's health but also weaken one's mind. A cook should keep in mind the nutritive value of food while cooking.

**132.6 Compulsory Rules and Instructions for the Patient**

Now before giving the cure for prevalent diseases by yoga therapy, I will enumerate the rules to be observed by the patient.

132.6.1. Walk Outside

A fit patient should walk in the open air. One should start with half a mile and increase the distance to four miles. Keeping the mouth closed, one should mentally repeat the mantra given to one by one's guru or prescribed by one's religion. One should not talk while walking. One should prefer to walk alone.

(a) Walking gives the body all the exercise it needs.

(b) The pure air instills energy into the mind and body and one feels physically fit.

(c) One has the advantage of solitude.

(d) One has the opportunity to do japa.

132.6.2. Observe celibacy

Celibacy is a necessity to the sick. Without it, one cannot control one's vitality. An uncontrolled mind becomes weak and cowardly, and so it cannot
oppose disease or other troubles.

132.6.3. Avoid meat, eggs and other unsuitable food.

Taking such food is the first cause of diseases. For that reason, there is a lot to be said for a wholesome diet.

vināpi bheṣjai rvyādhi: pathyādeva nivartate /
na tu pathyavihinasya meśjāṃ śatairapi //
pathye sati gadārttasya kimauṣadhaniṣevaṇaiḥ /
pathye sati gadārttasya kimauṣadhaniṣevaṇaiḥ //

A wholesome diet removes diseases without medicines, but without a wholesome diet, hundreds of medicines will not cure. Of what use is medicine to one eating a wholesome diet? And if a wholesome diet is not eaten by the sick, what is the point of taking medicine?

132.6.4. Emetics

If possible, one should take a dose of Harde, just enough to clean one's bowels. If this is not suitable, one should take triphala. If both these drugs are not suitable, one should take fresh urine of the cow. It should be strained fifteen to twenty times. Add a pinch of salt or a spoonful of honey, if preferred. If even this is not preferable then soak an ounce of dry black raisins or plums in a cup of water. In the morning, smash and rub the raisins in the same water, strain and drink it. If necessary, take one and a half ounces or two ounces of dry raisins. Take a tablespoon of isabgol (psyllium fiber) with water or milk at bedtime. If the constipation is nominal, soak a handful of gram (chickpea, etc.) overnight and eat them, chewing them well with cumin seeds or dry ginger for flavoring. Do not throw away the water in which the gram has been soaked, but drink it.

Try any of these methods to rid yourself of constipation.

Just as a seed when sown and tended yields a tree, so also unheeded constipation leads to many diseases.

132.6.5. Chant ten rosaries of your guru mantra everyday.

253 Loliṃbarāja (ayurvedic writer)
The holy mantras have great powers. There are two kinds of mantras: one arising from one's own thoughts and one given to you. The mantras arising from one's own thoughts have variations. A strong thought is also a mantra. You thinking, "I will make myself healthy" is thus a mantra. A man has to practice firmly what he thinks. The mantras which are given are also varied. Some of them are Oṃ namo bhagavate vāsudevāya, Oṃ namo śivāya, gāyatrī mantra, rām mantra, pranāv mantra. If performed as per instructions, they purify the mind.

One's sincere wishes are also fulfilled by proper chanting of mantras. The chanting of sattvika mantras, rajasika mantras or tamasika mantras makes a man sattvaguṇi, rajoguṇi, or tamoguṇi respectively. The diseased should resort to sattvika mantras. But one should keep in mind that without faith and God, the repetition of mantras will be useless. Faith and God's grace are also medicine.

132.6.6. During fast, chant as many mantras a day as possible. It is best if you can complete 125,000 mantras.

A single weak thread can be broken by a small bird, but a rope made from several threads is so strong that even a horse cannot break it. The chanting of mantras makes one's mind pure and strong.

The body and the mind are purified by fasting. One shows repentance for one's errors by fasting. It brings out one's humility. One should fast according to rites and under proper guidance.

132.6.7. Maintain mental balance and equanimity

Mental balance and equanimity are the result of good health. A man leading a moderate life is always healthy and composed. When faced with difficulties, he faces and overrides them.

'Tulasi' yā saṃāra meṃ bhāta bhāta ke loga
saba se hilimili cāliye nadī-nāva saṃjoga

'Tulasi,' this world is made up of various types of persons. Live with them as a boat lives with the river.
Tolerance is thus one of the best virtues.

132.6.8. Read inspiring literature

When faced with calamities, one loses one's composure. At this juncture, you should read inspiring literature which will give you the strength to regain your mental balance and peace. Hope, enthusiasm, concrete thoughts and strength will replace despair, hopelessness and weakness.

\[\text{mana ke hare hāra hai menake jite jīta} \\
\text{mana milāve rāma ko mana hī kare ptajita}\]

Defeat and victory are states of mind. 
It is the mind which leads you to Ram 
or makes you a nonentity.

All the sick are protected by remembering these essential instructions.

**132.7 Other Necessary Instructions**

1. Begin with easy āsanas and then go on to more complicated ones according to your strength. The difficult āsanas which test your strength should be performed only when you have regained your health. Start with two or three variations of one āsana and then increase to seven variations. After having learned the āsana properly, you should coordinate it with proper breathing and concentration. This will yield full benefits.

2. Every patient should perform āsanas which involve abdomen, chest, neck, head, spine, limbs, back, etc. The āsanas prescribed for the disease should be performed along with secondary āsanas for the gaining of one's health.

3. Read the chapter on "Instructions to the Student of Āsanas" several times and practice it.

4. The patient should take the treatment of yoga therapy only under the guidance of a yoga therapy expert because instead of cure, he may face complications due to ignorance.

5. The patient should follow the instructions of the expert completely. The
yoga therapy expert should keep in mind the following instructions.

1. He should start the treatment of the patient only after proper diagnosis.

2. He should keep a record of the physical and mental state of the patient prior to treatment. He should also keep a record of the physical and mental changes which take place during treatment. The patient should be encouraged with truthful guidance.

3. One cannot generally prescribe the various āsanas. One cannot also instruct as to when and how many times they are to be performed without seeing and judging independently the physical and mental state of the individual patient.

4. If the patient finds the prescribed āsanas difficult to perform, he should be taught easier variations of those āsanas.

5. The expert should see that the patient performs āsanas which will enable the diseased part to get enough blood, correct exercise and necessary rest. The āsanas should also rid the patient of the disease. Yogic rites and therapy should also be prescribed along with the āsanas.

6. In certain diseases, the patient should be taught the performance of mūla bandha mudrā, jālandara bandha mudrā, uḍḍiyāna bandha mudrā, aśvini mudrā, etc. The yoga therapist should teach these mudrās diligently. The patient should be allowed to perform them in his absence only when the patient can perform the mudrās perfectly.

7. After the disease has been diagnosed, the patient should be taught the different prāṇāyāmas which have been prescribed for the cure of the diseases. The patient should be instructed to increase the duration of the retention of breath.

8. The rules regarding the performance of prāṇāyāma should be taught carefully. The patient should read them again and again, and he should be questioned about the different prāṇāyāmas he practiced. This is done to ensure that the patient observes the prāṇāyāma rules.

9. Usually the patient should be instructed to perform three
prāṇāyāmas four times a day (twelve prāṇāyāmas per day) in the first week, six prāṇāyāmas four times a day in the second week (twenty-four prāṇāyāmas per day), nine prāṇāyāmas four times a day in the third week (thirty-six prāṇāyāmas per day), twelve prāṇāyāmas four times a day in the fourth week, i.e. forty-eight prāṇāyāmas per day. Yet the mental and physical state of the patient should be considered while prescribing, and slight changes in schedule should be made to suit the patient.

10. If the patient is too weak to practice retention during prāṇāyāma, he should be taught the prescribed prāṇāyāma without retention. Retention should be introduced as the patient regains his strength.

11. In some diseases the yoga therapy commences with āsanas, in some with prāṇāyāma, in some with ṣaṭkarma, and in all with change in diet. With which aspect of yoga therapy the treatment should be started is decided by the expert after examining the physical state of the patient.

12. Ṣaṭkarma is prescribed for one and all as it cleans and strengthens the internal organs. The patient should perform only the ṣaṭkarma which is needed for the cure of his disease.

13. The schedule of ṣaṭkarma has to be decided only after examining the patient. The following schedule may be ordinarily observed.

The patient suffering from nasal diseases should practice neti every day for a month, every alternate day for the second month, every third day for the third month, every fifth day for the fourth month and once a week for the fifth month. Variations in the schedule should be made considering the physical state of the patient.

The obese patient should practice dhauti every day for a month or a month and a half. In the next month, every alternate day, in the third month every third day, in the fourth month every fifth day, in the fifth month once a week, in the sixth month once a fortnight and in the seventh month once a month. Slight variations may be made wherever necessary.

In the beginning the patient should perform neti, dhauti, and kapālabhāti thrice morning and evening. If found necessary, it should be increased to seven times. Before a patient starts practicing dhauti, he should be asked to inhale, retain his breath and move his abdominal walls five to seven times.
The patient should start *kapālabhāti* by exhaling five to ten times continuously and without jerks.

If the patient cultivates the best purification methods, then *basti* (enema) is not necessary; however, it may be necessary in certain cases. If the disease is subsiding for a fortnight and flaring up the next fortnight, a series of enemas should be done beginning twice a week for a month, then after that twice a month for two months. In this way, the disease symptoms will settle down.

*Trāṭaka* of the eye (yogic exercise of looking at something with fixed gaze to concentrate the mind) is useful to those with eye diseases. From the motionlessness of the eye the mind and life energy also become still. Therefore, *trāṭaka* also creates an accomplished being. *Trāṭaka* and *dhyāna* (meditation) are somewhat similar. The purpose of *trāṭaka* is to stop the eyes from blinking or moving to prevent the restlessness of the mind and life energy originating in the visual center. In meditating on the hand or any part of the body the part becomes still. But in meditation an effort is not made to stop blinking, because in it contemplation is of primary importance. Patients without an eye disease who take the support of meditation become more fit. It is even possible to do a regular or daily meditation schedule. For the sake of the patients additional rules and restraints are devised.

14. Rules and cautions are given as supports to the patient. Also, yogic methods are prescribed and the protections of discrimination and moderation in diet are adopted. Observance of suitable diet removes rheum in diseases of rheum, removes bile in diseases of bile, removes phlegm in diseases of phlegm and removes all three in the diseases of all three humors. Bad outcomes have occurred from giving prescriptions for each person. For this reason a suitable regimen is always ordered as a whole. Yoga therapy has proved to be indispensable when the patient, having been given the above-mentioned instructions for a suitable diet, finds that some foods do not agree with him, can leave them out and make his own choices from the rest.

**132.8 The Patient Should Adopt Healthy Thoughts and Good Habits**

He should vow thus -

1. I shall undergo the necessary yoga therapy regularly until the disease in my body is uprooted.
2. I have started following strictly the rules laid down for the patient.

3. I have kept in mind the important instructions and have already adopted them in my daily routine.

4. I perform āsanas, mudrās, prāṇāyāma, ṣaṭkarma, fasts, partial fasts, etc. with full faith, devotion and concentration. I also take care about the wholesomeness of my diet.

5. I chant my rosaries and practice dhyāna regularly.

6. I have kept note of the physical and mental changes in my body while undergoing yoga therapy. Every good change encourages me.

7. I am not afraid of any complications. I take the advice of my yoga therapist. I experience that a complication is a change for the worse, but the change is a necessary evil and profitable for my health.

132.9 Āsanas for the Eight Parts of the Body

Āsanas have been tabulated in such a way that all the parts of the body get exercise. The whole body is divided into eight parts (1) head, (2) neck, (3) arms, (4) chest, (5) abdomen, (6) spine, (7) torso, and (8) legs. The arms and legs are sub-divided into three parts, namely upper arm, forearm, open hand, thigh, calf, foot. The āsanas of the arms and legs include all the parts, but if necessary each sub-part can be exercised separately.

Eighty āsanas have been selected from innumerable āsanas which are of prime importance to patients. These āsanas have been divided into eight parts. Every part consists of ten āsanas. The patient has to practice about three to five of ten āsanas prescribed for his disease. Thus, there is a total of twenty-four to forty āsanas. There are ten āsanas meant for every part of the body so the patient may select the āsanas according to his strength. The main āsana in each division is difficult. Once the patient has learned this āsana, the other āsanas are learned with very little effort.

1. Āsanas for the head

(1) śirṣāsana (2) ardha-śirṣāsana (3) madhyampāda śirṣāsana (4)
ūrdhva padmāsana (5) ekapāda śirṣāsana (6) vṛkṣāsana (7) ardha-vṛkṣāsana (8) vkapāda vṛkṣāsana (9) ārdhva-vṛkṣāsana - 2 (10) ārdhavsanyuktapādāsana - 4.

If the patient cannot perform śirṣāsana or vṛkṣāsana, then he should perform (1) ārdhva dhanurāsana (2) pādahastāsana 1, 2 (3) baddha hasta bhūnamanāsana (4) ustrāsana -2 (5) dvihaśta śirāsana (6) sūryanamaskar - 2 (7) sūryanamaskar - 4. Any two or three āsanas of these seven āsanas should be taught.

2. Āsanas for the neck

(1) sarvāṅgāsana (2) uttāna kūrmāsana (3) matsyāsana -3 (4) supta-uttāna kūrmāsana (5) halāsana (6) gomukhāsana (7) supta bhadrāsana 1,2 (8) ekapāda śirāsana (9) januśirāsana (10) kartnapidanāsana.

If the patient is unable to perform sarvāṅgāsana, then he should perform two or three of the following āsanas:

(1) uttāna kūrmāsana (2) matsyāsana-1 (3) padma dolāsana (4) supta uttāna kūrmāsana (5) dhirāsana (6) khañjanāsana (7) gomukhāsana (8) uttāna mandukāsana (9) višeṣāsana (10) supta bhadrāsana-1 (11) supta bhadrāsana-2 (12) supta-vajrāsana-1 (13) supta vajrāsana-2 (14) niḥśvāsana (15) ardha-cakrāsana (16) uḍḍiyāna bandha (17) tadagimudrā (18) baddha hasta padma śirāsana (19) supta baddha padmāsana (20) supta ekapāda śirāsana (21) siddhamuktavali (22) ekapāda-śirāsana and (23) januśirāsana.

3. Āsanas for the arms

(1) lolāsana, dolāsana or utthita padmāsana (2) kukkuṭāsana (3) uttamāṅgāsana (4) bakāsana (5) tolāsana or tuliṅkāsana (6) tolāngulāsana (7) ārdhvapadmāsana-2 (8) utthita dvihaśta bhujāsana (9) utthita ekapāda śirṣāsana (10) tolāngulāsana-1, 2.

If the patient is unable to perform lolāsana or similar āsanas, he should perform two or three of the following 11 āsanas:

(1) sūryanamaskar-4 (2) sūryanamaskar-6
(3) tolulgulāsana -1  (4) tolulgulāsana -2  (5) tolulgulāsana -3  (6) ardha-viparitkarani  (7) īrdhva bhanurāsana or cakrāsana  (8) saralahasta bhujangāsana  (9) catuspādāsana  (10) uṣtrāsana -2  (11) ekapādahastāsana.

4. Āsanas for the chest

(1) ardha-cakrāsana  (2) uṣtrāsana or dhanurāsana  (3) sūryanamaskar -2  (4) yoganidrāsana  (5) dhvāsana  (6) kūrmāsana -2  (7) viparitmātysāsana or supta padmāsana  (8) baddha briśāsana  (8) supta bhadrāsana -1, 2  (9) supta bhadrāsana - 1, 2  (10) supta ekapāda śirṣāsana.

5. Āsanas for the abdomen

(1) vāma-pāda-pavana-muktāsana, daksīṇa pāda pavana muktāsana ubhayapadā pavana muktāsana  (2) supta pavana muktāsana -2, 3  (3) prṣṭhāsana  (4) uttanapādāsana  (5) paścimottāsana  (6) bhūnamana padmāsana -1,2, 3  (7) matsyendrāsana  (8) ardha-śalabhāsana or pūrṇa śalabhāsana  (9) bhujangāsana  (10) baddhahasta padmāsana.

6. Āsanas for the spine

(1) īrdhva dhanurāsana or cakrāsana  (2) baddha padmāsana  (3) matsyāsana 1, 2  (4) padmadolāsana  (5) ardha-matsyendrāsana  (6) siddhamuktavālī  (7) śavāsana  (8) saralhasta bhujangāsana  (9) uṣtrāsana or dhanurāsana  (10) badhahasta bhūnamanāsana or rundāsana.

7. Āsanas for the torso

(1) daksīṇa pāda or vāma pāda śirṣāsana  (2) ardha-padhanāsana  (3) daksīṇa dradhāsana or vāma dradhāsana  (4) daksīṇāsana or vamāsana  (5) vāma supta garudāsana or daksīṇa supta garudāsana  (6) vāma supta pādāsana or daksīṇa supta pādāsana  (7) upadhanāsana  (8) daksīṇa pāda pārśvāsana or candraśana or vāma pāda pārśvāsana or sūryāsana  (9) īrdhvapadmāsana  (10) supta pārśvāsana.

8. Āsanas for the legs
132. Utthita Ekapāda Śīrāsana

(1) ardha-pādāsana (2) utthita utkatāsana (3) vāma vatayanāsana or dakṣina vatayanāsana (4) hastapādanguṣṭāsana (5) pādahastāsana (6) utkatāsana (7) ronāsana (8) catuspādāsana (9) prārthanāsana (10) pādangusthāsana.

132.10 Diseases and their Yoga Therapies

132.10.1 Loss of Appetite - Dyspepsia

Causes of the disease

The disease is prevalent among the old, young and children. The child may even inherit this disease from his parents. The diseases of the digestive system can lead a man to the grave. The disease is such that even the patient himself is ignorant of his disease in the beginning for two or three years. When sour things are added to starchy food, indigestion occurs. Thus, the wrong combination of foodstuffs causes diseases. Loss of appetite or dyspepsia is one of them. It also can be the result of overeating which tires the stomach.

First of all, if the food is not masticated properly and the body has not had enough physical exercise, the food is not digested. The undigested food causes other secretions in the body which upsets the mechanism of one's body. The body aches. One feels lazy. Obese people perspire a lot. They feel breathless at the least effort. They are reluctant to walk. They sleep a lot. They get angry often. Thus they make themselves miserable.

The stomach is an important organ of the alimentary system. When its function is upset, the whole alimentary system is upset. When one system in the body is upset, other systems are bound to be upset. When the alimentary system is upset, the respiratory system is also upset. It may result in anything from an ordinary cough to asthma and tuberculosis. This, in turn, affects the mind which results in nervous tensions and new diseases appear on the scene.

Patients should remember that bad and exciting thoughts cause irregular secretions of the digestive juices. Without these secretions, the food remains undigested. The patient should change his nature. He should keep a pleasant frame of mind. Mental delight makes the body alert and active and
causes the regular secretion of digestive juices.

Yoga therapy

Āsana and mudrā

Celibacy is the first of the six steps set down in yoga therapy. Refer to 'Important instructions and rules for the patient'. For the practice of celibacy, the patient should follow the instructions diligently. The patients who follow the essential instructions and advice well are protected. The next step is the practice of āsanas and mudrās. All patients do not have to practice mudrās. Yet they are important. Certain mudrās are performed with āsanas, certain mudrās with prāṇāyāma and certain mudrās during dhyāna. Mention is made of mahāmudrā in the āsanas for loss of appetite.

(1) vāma pāda pavana muktāsana or dakṣiṇapāda pavana muktāsana or ubhaya pāda pavana muktāsana (2) supta pavana muktāsana-2,3 (3) prṣṭhāsana (4) uttanpādāsana (5) paśchimottānāsana (6) bhūnamana padmāsana-1,2,3 (7) matsyendrāsana (8) ardha-śalabhāsana and pūrṇa śalabhāsana (9) bhujangāsana (10) baddhahasta padmāsana or mahāmudrā, etc.

These abdominal āsanas should be performed. One or two variations of the āsanas of the other seven parts of the body should also be performed.

Prāṇāyāma

The patient should do prāṇāyāma four times a day - at seven in the morning, at ten o'clock, at three o'clock in the afternoon and at seven o'clock in the evening. Variations may be made in the schedules keeping in mind the following rules.

There should be a gap of three hours between two prāṇāyāma schedules. Prāṇāyāma should be performed on an empty stomach. Prāṇāyāma can be performed three hours after meals.

By the end of two months, the patient should be able to retain his breath for one full minute. The weak patient should not make haste nor go very slowly. One should neither exhale too fast, nor should one retain one's breath so long that one feels uneasy.
Prāṇāyāma purifies the blood very fast. When the blood is purified white blood cells are produced which destroy the germs of the disease.

It rejuvenates the patient. When prāṇāyāma occurs properly, one feels light in body, obesity decreases. The body becomes active and the mind becomes alert.

The patient has to perform three types of prāṇāyāma: sūryabhedana, ujjayī and bhastrika.

Prāṇāyāma schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>sūryabhedana</th>
<th>ujjayī</th>
<th>bhastrika</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>1 1 1 1 = 4</td>
<td>1 1 1 1 = 4</td>
<td>1 1 1 1 = 4</td>
</tr>
<tr>
<td>2nd</td>
<td>2 2 2 2 = 8</td>
<td>2 2 2 2 = 8</td>
<td>2 2 2 2 = 8</td>
</tr>
<tr>
<td>3rd</td>
<td>3 3 3 3 = 12</td>
<td>3 3 3 3 = 12</td>
<td>3 3 3 3 = 12</td>
</tr>
<tr>
<td>4th</td>
<td>4 4 4 4 = 16</td>
<td>4 4 4 4 = 16</td>
<td>4 4 4 4 = 16</td>
</tr>
</tbody>
</table>

The yoga therapist should not instruct the weak patient to practice the three locks. As the patient becomes strong and the three locks occur automatically due to the intensive practice of prāṇāyāma, they should be performed and
not otherwise.

**Ṣaṭkarma**

Āsana - mudrā and prāṇāyāma are regarded as two different steps in yoga therapy. Ṣaṭkarma has been included in both of them.

If the yoga therapist deems fit, he should make the patient practice dhauti, nauli, kapālabhāti, vahisāra dhauti, bhastrīka or purgation. Trāṭaka should be included in dhyāna, if necessary.

**Dhauti** should be performed twice a week in the first month, once a week in the second month, once a fortnight in the third month, and once a month in the fourth month.

Vahisāra dhauti and kapālabhāti should be practiced thrice in the morning and thrice in the evening every day. The exhalation of kapālabhāti should be done as per one's strength. The weak patients should not practice vahisāra dhauti or kapālabhāti.

As a last resort, the yoga therapist should make the patient practice basti once or twice a week. To avoid basti, the patient should be instructed in āsanas, prāṇāyāmas, dietary reform and means to purge himself.

**Fast**

If the patient is not very weak, he should fast completely for one full week. For the next two days, the patient should be given only clear mung broth. The third day, he should be given one cup of semi-liquid mung soup. The fourth day, the portion should be doubled. Then for the next month, the patient should eat only once a day.

**Diet**

The patient should remember that dietary reform is the best way to cure diseases. If a moderate and wholesome diet is taken, the disease slowly disappears.

After the fasting schedule, the patient should eat moderately once a day. He should fast completely on guru day (Thursday). On full moon day and the
two eleventh days of the fortights, he should eat only fruits and some salty buttermilk instead of milk. This cycle of diet (complete fast for a week, fixed liquid diet for two days, semi-liquid diet for two days, eating once a day for an entire month with fasts and fruit and buttermilk diet as prescribed) should be repeated thrice beginning with the fasting schedule.

One should drink an ounce or two of ginger juice before meals. Shredded ginger seasoned with rock salt and lime juice may also be taken. After fifteen to twenty days of dieting, the patient may partake moderately of all food like dal, rice, vegetables, flat bread, etc. He must not overeat or go hungry.

**Wholesome diet:** A wholesome diet includes mung dal, soft rice, drumsticks cooked in rapeseed oil, pointed gourd, eggplant, squirting cucumber, bitter gourd, garlic, pigweed and other greens, and hog-plum, sour lemon, pomegranate juice, orange, ripe citron, chillies, fenugreek, asafetida, coriander seeds, cumin seeds, ajwain, rock salt, dry ginger, long pepper, and pepper.

Sugar cane and milk preparations, food that causes constipation, and drinking more water than necessary should be avoided. Ghī, milk, and butter are heavy food and should be taken moderately.

**Good thoughts and moderate living**

Once yoga therapy has been started, it is imperative that the patient lives and thinks moderately and virtuously. To think of means of gaining good health and acting accordingly is in keeping with this instruction. With yoga therapy the body becomes lean and weight is lost but when there are disturbances tranquillity as well as physical and mental well being are lost. Physical and mental changes are necessary to stop the disease and equally necessary to give encouragement to continue the therapy. When there are favorable changes in your thinking, your actions also improve. When you start thinking of eating, you feel hungry and go towards the kitchen. Your resolve to eat moderately is broken. But if such a thought is not allowed to enter, your resolve to undergo yoga therapy is successful and leads you on. Your outlook becomes healthy and your steps are towards gaining better health.

**How can this disease be cured?**
(1) A wholesome diet taken once a day allows the digestion of food and creates a sense of well being and lightness in the patient.

(2) Rheumatic defects disappear due to fasting. Nausea and diarrhea disappear. One does not feel lethargic and one feels active.

(3) The internal organs are cleansed and become strong when the patient practices the abdominal āsanas, nauli, vahisāra dhauti, kapālabhāti, etc. They can work more. Giddiness and headaches disappear, and patients sleep well.

(4) The digestive juices are secreted by the practice of prāṇāyāma, and the body is relieved of undigested mucus. The juices secreted in the stomach consist of hydrochloric acid, pepsin and renin. Hydrochloric acid and pepsin play an important part in the formation of digestive juices.

*Dhyāna and japa*

During fast, the patient should chant 1-1/4 lakhs (125,000) japa of mantras. He should choose from *Om namo bhagavati vasudevaya, Om namo śivaya* or the *gayatri mantra* and chant one of them. After 1-1/2 lakhs (150,000) japa is completed, the patient should chant ten rosaries every day. He should practice *dhyāna* according to his capacity.

What is the result of *japa* and *dhyāna*?

Trees get rejuvenated from the soil. In the same way the mind is rejuvenated by the soul. A troubled, scattered mind joined with a deeply composed soul becomes strong, peaceful, full of knowledge and clear. As the change in the mental state takes place the physical changes begin. The body becomes healthy, strong and active. Godliness increases in the mind and physical grossness declines. *Dhyāna* is very valuable. As *japa* is partly *dhyāna*, it encourages growth of virtues.

132.10.2. Obesity

*Causes of obesity*

Rich food and overeating are the main causes of obesity. Everyone is fond
of good [rich] food, and so the discretionary power is lost. This results in the increase of fat in the body. The body becomes lethargic, and one feels sleepy. The fat person dislikes physical labor. If this continues for long, the patient becomes very fat. He suffers from constipation, blood pressure, diabetes, dyspepsia, etc. The glands of the body become weak. Thus, the digestive disorder creates disorder in all the parts of the body.

Yoga therapy

The first step is the practice of celibacy.

The next step is the practice of āsanas and mudrās. All patients do not have to practice mudrās though mudrās are an essential part of yoga therapy. Certain mudrās are preferred with āsanas, certain mudrās with prāṇāyāma and certain mudrās with dhyāna. Mahāmudrā is meant to be performed by obese people.

Fat layers are deposited on the abdomen, back, chest and buttocks so āsanas for these parts should be practiced. Abdominal āsanas are the most important and should be most stressed. The abdominal āsanas are: (1) vāmapādapavanamuktāsana, dakśinapāda pavana muktāsana, ubhayapāda pavana muktāsana, (2) supta pavana muktāsana, (2) prṣtāsana (4) uttana pādāsana, (5) paścimottāsana (6) bhūnamana padmāsana-1,2,3 (7) matsyendrāsana (8) ardha-salabhāsana or pūrṇa-salabhāsana (9) bhujangāsana (10) baddhakāṣṭha padrāsana, etc.

To exercise the whole body the āsanas of the head, neck, spine, limbs, etc should also be done.

Prāṇāyama

The obese patient should perform prāṇāyāma four times a day. The obese patient should practice candrabhedana prāṇāyāma.

Prāṇāyāma schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Method</th>
<th>Reps</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st week</td>
<td>candrabhedana</td>
<td>3 + 3</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 + 3</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>2nd week</td>
<td>candrabhedana</td>
<td>6 + 6</td>
<td>24</td>
</tr>
<tr>
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<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>
3rd week    *candrabhedana*   \[9 + 9 + 9 + 9 = 36 \text{ Total}\]
4th week    *candrabhedana*   \[12+12+12+12 = 48 \text{ Total}\]

*Satkarma*

If the therapist feels the necessity, he should make the patient practice *dhauti*, *nauli*, *kapālabhāti*, *vahisāra dhauti*, *basti* or purgation.

*Dhauti* should be performed twice a week in the first month, once a week in the second month, once a fortnight in the third month and once in the fourth month. *Nauli*, *vahisāra dhauti* and *kapālabhāti* should be performed thrice in the morning and in the evening. The abdominal walls should be moved up and down five to seven times during *vahisāra dhauti*. As many exhalations during *kapālabhāti* as can be comfortably practiced should be performed by the patient. The weak patient should not do these variations. If deemed necessary, the patient should practice *basti* once or twice a week. Āsanas, *mudrās* and purgations should be resorted to in order to avoid the practice of *basti*.

*Fast*

If the patient is not weak or weak-willed, he should be made to fast completely for a week. After that, he should take mung broth for two days followed by a small cup of semi-liquid mung soup for one day and then two small cups of mung in this form for the next two days. Thereafter, the patient should eat moderately for a month.

*Diet*

The patient should eat only one meal per day. During the diet schedule, he should fast seven times - on the four guru days, the two eleventh days of each fortnight, and the day of the full moon. On the two fortnightly and full moon fasts, he should take no food at all and on the remaining four days eat only fruits and vegetables. This schedule should be done three times. As soon as one diet schedule is over, the patient should start at once on the next schedule.

Only a moderate diet will decrease the fat accumulated in the body.
Wholesome diet: Old rice, mung *dal*, mung khedgere, semi-liquid mung, mung soup, fresh buttermilk without the butter or curry made with buttermilk, *bhākarī* (thick flat bread) or *roṭalī* [thin flat bread also called *roṭī* or *capati*] made of whole wheat, chickpea or *masūra* lentil *dal*, whole barley *roṭalī* or *bhākarī*, sorghum *roṭalo* (thick flat bread), horse bean, spinach cooked in mustard or rapeseed oil, fenugreek leaves, fennel and amaranth leaves, eggplant, yam, pointed gourd, tomato soup, apple, sapodilla fruit, green grapes, etc. An ounce or two of ginger juice should be taken before meals. Shredded ginger may also be used. One ounce of honey should be taken with hot water twice a day.

Wheat, black bean (*urad*), sugar, jaggery, salt, fried food, white flour, chickpea flour, dry fruits, ridge gourds, sponge gourd, potatoes, bananas, etc. are foods to be avoided.

**How is obesity cured?**

1. When you avoid fatty food like *ghī*, butter, milk, etc., the alimentary system is not hindered. The proportion of blood increases.

2. Excess of fat, weight and breathlessness decreases. The patient perspires less.

3. By the practice of yogic activities like *āsanas*, *nauli*, *vahisāra dhauti*, *kapālabhāti*, *dhauti*, *basti* or purge, the excess of fat in the heart, lungs and urinary bladder decreases. The blood circulation is re-established. The flabby muscles become strong and hard. The excretory system also starts functioning. The secretory glands in the head, back, abdomen and reproductive regions start functioning with the practice of *āsanas* of the respective parts.

4. The digestive juices are secreted by the practice of *prāṇāyāma*. The pancreatic glands lie horizontally below the stomach on the left side of the abdominal cavity. They secrete amylase, trypsin and lipase. They combine with the bile and help in the digestion of fatty foods. The performance of *candrabhedana prāṇāyāma* increases the activity of the pancreas which starts the digestion of accumulated fat.

5. *Japa* and *dhyāna* help in maintaining mental balance and strengthen one's good intentions.
132.10.3. Diabetes

Causes of diabetes

Diabetes is caused by excessive intake of sugar and sweets. The sugar content increases in the body, and it is not digested. It is excreted from the body through the urinary tract. The patient experiences a sense of weakness in the joints, his body aches and he appears worn out. He urinates often. He is thirsty and does not digest his food. He rarely thinks of eating. He cannot concentrate on any work. He feels lethargic and yawns. His body feels very heavy and he tires at the least effort. He feels breathless and sometimes he experiences palpitations. He suffers from skin and dental diseases. Pus forms in his ears.

Two organs in the body are the pancreas and the liver. When the pancreas isn't working properly, it produces less pancreatic juices. The consequence is that the sugar in the food is not able to be digested and comes out in the urine. Sugar accumulates in the liver. Sometimes when the liver isn't working properly sugar also comes out in the urine.

This disease is thought to be incurable. Some doctors say, "This disease cannot be cured, even the sick or weak surely must agree." These words are not completely true. If this yoga therapy is done under the supervision of a skillful doctor, then it is surely possible that fifty out of a hundred patients are able to become disease-free.

Yoga therapy

Āsana and Mūḍrā

For patients with diabetes: (1) vāma pāda pavana muktāsana, dakṣinapāda pavana muktāsana, ubhaya pāda muktāsana, (2) mupta pavana muktāsana 2-3, (3) prṣṭāsana, (4) uttanpādāsana (5) paścimottānāsana, mahāmudrā, (6) bhūnamana padmāsana - 1,2,3 (7) matsyendrāsana (8) ardha-śalabhāsana and pūrṇa śalabhāsana (9) bhujangāsana (10) baddhahasta padmāsana and other abdominal āsanas should be done. One or two āsanas for the other parts of the body should also be done.
Prānāyāma

The patient of diabetes should do *candrabhedana prānāyāma* five times a day.

Prānāyāma schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Prānāyāma</th>
<th>Days</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st week</td>
<td><em>candrabhedana</em></td>
<td>3 + 3 + 3 + 3 = 12</td>
<td>Total</td>
</tr>
<tr>
<td>2nd week</td>
<td><em>candrabhedana</em></td>
<td>6 + 6 + 6 + 6 = 24</td>
<td>Total</td>
</tr>
<tr>
<td>3rd week</td>
<td><em>candrabhedana</em></td>
<td>9 + 9 + 9 + 9 = 36</td>
<td>Total</td>
</tr>
<tr>
<td>4th week</td>
<td><em>candrabhedana</em></td>
<td>12 + 12 + 12 + 12 = 48</td>
<td>Total</td>
</tr>
</tbody>
</table>

Śatkarma

If the diabetic patient has a relationship with a proficient, qualified yoga therapist, then he should be made to do *dauti, nauli, kapālabhāti, vahnisāra dhauti, basti* or *mūlaśodhana*, etc. He should do *dauti* twice a week in the first month, once a week in the second month, once every fifteen days in the third month, and only once in the fourth month. Also three cycles of *nauli, vahnisāra dhauti and kapālabhāti* should be done each morning and evening. Within five to seven days of doing *vahnisāra dhauti*, a large stomach is made small. In the practice of *kapālabhāti*, exhalations should be done to one's capacity. These practices should not be done by weak patients. If the need is felt by a proficient yoga therapist, then the patient may do *basti* once or twice a week. The practice of *basti* should not be necessary if *āsana, prānāyāma* and diet reform are done carefully and *mūlaśodhana* is also done everyday.

Fast

If the patient is stout, in the beginning he should fast completely for seven days. Afterwards, he should take clear mung broth for two days, one small cup of semi-liquid mung for a day and then two small cups of semi-liquid mung for two days. After doing the entire schedule for two and a half months, he should eat moderately once a day. For thin and weak-bodied patients it is enough to fast completely once or twice a week. Moreover, if flaccidity of the patient's liver is the cause, it is also enough for those patients to fast completely once or twice a week. *Anuloma-viloma*
prāṇāyāmas should be practiced by these patients instead of candrabhedana prāṇāyāma. From doing these practices both the liver and pancreas become able to function successfully.

Diet

Eat moderately once a day while maintaining the diet schedule, then in the coming months fast seven times - on the four guru days, the two eleventh days of each fortnight, and the day of the full moon. On the two fortnightly and full moon fasts, take no food at all and on the remaining four days eat only fruit, vegetables and buttermilk. Do this schedule for four whole months. When you have completed one schedule, immediately begin the next. A total of three schedules should be done.

Wholesome diet: Sorghum roṭalo (thick flat bread), whole wheat roṭalī (thin flat bread, i.e. chapati) and bhākharī (thick flat bread), barley roṭalī and bhākharī, corn, chickpeas, chickpea dal, mung, field peas - these foods should be taken in a very small quantity. Buttermilk without butter or curry made of buttermilk, eggplant, onions, garlic, radish, tomatoes, carrots, pointed gourd, cabbage, spiny gourd, squirting cucumber, doḍī (leptadenia reticulata, a herb), fenugreek greens, spinach, amaranth, purslane and dill leaves, white gourd, pumpkin and bottle gourd, rat-tail radish, drumsticks, cucumber, etc. should be taken in moderation. Phālasā berry (grewia asiatica), roseapple, apples, pineapples, pomegranate, hog plum, grapes, sweet limes, oranges, ripe bananas, unripe papaya, etc. should be eaten in moderation. As much fruit should be taken with discrimination as deemed necessary. Neem juice, squirting cucumber juice or boiled extract of stone-apple (bael) roots should be taken.

Fried food and sweets should not be eaten. Also, ghī, milk, curds, butter and other such nutritive foods should never be eaten.

How can the disease be cured?

(1) When the patient avoids ghī, milk, butter and other fatty and sweet food, the internal organs have not to face new difficulties.

(2) By complete fast, the sugar in the urine can be controlled and decreased altogether. Neem joice, the juice of the bitter gourd or the boiled extract of the root of the bael (stone-apple) tree decreases the quantity of sugar in the
(3) The performance of *candrābhedana prāṇāyāma* regulates circulation and the poison leaves the body by means of perspiration. The defects of the kidney disappear. The metabolism of the body becomes regular. Insulin is produced in the pancreas due to its gaining strength and power, and so the sugar in the urine decreases. The pancreas produces two kinds of secretions. The pancreatic juice is conveyed by the pancreatic duct to the intestines. The other secretion is internal. It is produced in vessels called the islets of langerhans, and its main ingredient is insulin. The blood vessels in the intestines absorb this secretion.

(4) The practice of *anuloma-viloma prāṇāyāma* cures the sluggishness of the liver and purifies the blood. The poisonous matter in the body is excreted by means of perspiration. The liver and the pancreas start functioning properly.

(5) *Japa* and *dhyāna* increase one's physical and mental health.

132.10.4. Paralysis

**Causes of the disease**

Suśruta Ayurveda diagnoses paralysis thus: The diseased wind in one half of the body enters the blood vessels of the other half of the body. The nerves of the first half become less sensitive and cause what the doctors call paralysis. The lack of sensitiveness is caused by the sluggish flow of blood. In other words, the lack of wind in the diseased part of the body causes an excess of phlegm and bile in the blood. This results in the lack of flow of wind in certain parts of the body. The heat decreases in these parts. The diseased limbs look to be thinner and wasted compared to the healthy limbs.

Excess of sexual activities, sleeplessness, excess of hard work, diet which causes the production of wind in the body, intake of cold drinks and food and the habit of retention of urine and stool increase the wind in the body and cause this disease.

**Yoga therapy**

*Āsana* and *mudrā*
Sitting or lying still, the paralyzed hand should be kept off and on in a raised position, voluntarily or with external help. In the same way, the paralyzed leg should also be raised, in a lying down or in a sitting position. If it is difficult to raise the single hand or leg, both the hands and legs should be raised. The limb should be kept in a raised position for three to five minutes in the beginning. Then the time should be increased at the discretion of the therapist, until the half hour limit is reached. The therapist and the patient should not make haste in increasing the time, but should go about it slowly. This experiment should be performed three to four times a day. Without tiring, the experiment should be practiced for two hours every day to reap good benefits.

Oil massage to the diseased limb, keeping it raised, would improve the circulation. The raised limb would make the impure blood flow away and pure blood would flow into its place. Sensitiveness would come into the limbs, though this would be a long, drawn out process. Polio is cured only by this experiment. The parents have to practice this experiment diligently for two hours every day for six months, eight months, or a year. The child will definitely be cured.

Parvatāsana, viyogāsana, vāmahasta bhayankarāsana, dakṣinahasta bhayankarāsana, ubhayhasta bhayaṃkarāsana, gomukhāsana, uttānanaṃḍākāsana, uttānapādāsana, sarvāngāsana, viparītakarani, halāsana, ardha-śalabhāsana, pūrṇa śalabhāsana, tāḍāsana should be practiced. Effort should be made to also do āsanas of the abdomen, chest, spine, torso, etc.

Prāṇāyāma

Prāṇāyāma is the most valuable method for the cure of paralysis. The patient becomes optimistic by the constant practice of prāṇāyāma. The retention of breath is more important than inhalation and exhalation. Prāṇāyāma helps in purifying the system by improving the excretory system. It also improves the circulatory system. The impurities in the system do not get accumulated and cause trouble in the internal organs but are pushed out of the system. The heat is increased in the body by the retention of breath. This decreases the coldness in the diseased parts. The practice of prāṇāyāma makes the body lean, but this is not of any unhealthy significance.
If the disease is caused by the dominance of phlegm in the body, the patient should practice the retention of *sūryabhedana prāṇāyāma*. If the disease is caused by the dominance of bile, then the patient should practice the retention of *candrabhedana prāṇāyāma*. Usually the paralysis in a stout patient is caused by dominance of phlegm and in a lean patient by the dominance of bile. A good *ayurvedic* doctor should be consulted to establish the presence of phlegm or bile. The practice of *dhauti* is the easiest way to find out the dominating feature. The patient should perform *dhauti*. The presence of phlegm or bile on the *dhauti* proves the dominating feature in the patient.

*Prāṇāyāma* schedule

If the patient is phlegmatic, he should practice the *prāṇāyāma* schedule prescribed for the patient suffering from loss of appetite or dyspepsia.

The patient in whom bile is prevalent should practice the *prāṇāyāma* schedule prescribed for the diabetic patient.

*Ṣaṭkarma*

If the yoga therapist thinks it necessary, he should make the patient practice *neti, dhauti, nauli, kapālabhāti, vahisāra dhauti, basti* or *mūlaśodhana*, etc. For a schedule of the above *ṣaṭkarmas* refer to the prescribed in loss of appetite.

*Fast*

If the patient's body is not weak or thin, he should be made to fast completely for seven days. On the eighth and ninth day, he should take mung broth. On the tenth day he should be given a cup of semi-liquid mung soup. On the eleventh and twelfth days, he should be given two cups of semi-liquid mung soup. After the completion of this schedule, the patient should eat moderately once a day.

*Diet*

The patient should eat one meal a day, moderately. When the patient is following the diet schedule, he should fast completely thrice a month on the
two eleventh days of the fortights and full moon day and eat only fruits, vegetables and milk four times a month on the guru days. The diet schedule should be done three times, one immediately after the other.

**Wholesome diet:** Whole wheat *bhākarī* or *roṭalī*, sorghum *roṭalo*, horse bean, small amounts of black bean (*urad*), spiny gourd, squirting cucumber, carrot, red and white onion, taro, *doḍī* (a herb), amaranth and fenugreek greens, purslane leaves, fennel leaves, pointed gourd, radish, rattail radish, red gourd, sweet potato, eggplant, drumstick, yam, ripe mango, guava, pomegranate, black grape, orange, coconut, soft bael (stone apple) fruit, mature jujube, sweet lime, muskmelon, *rāyaṇām* berry, lemon, mulberry, *phālasā* berry (*grewia asiatica*), sugar cane, walnut, apricot, cashew, *cārolī* (a spice) pistachio, almond, ajwain, ginger, ripe tamarind, hog plum, cardamom, saffron, poppy seed, cumin seed, cinnamon, holy basil leaf, mint leaf, dry chillies, black pepper, jaggery, fenugreek, clove, garlic, fennel seeds, rock salt, aniseed, natron salt, betel leaves, asafetida, sesame seeds, sesame oil, rapeseed oil, milk, yogurt and buttermilk of the cow, buffalo or goat.

Chickpea, cow peas, *masūra* lentils, cabbage, wild cucumber (*cībhadum*), ladies' finger and allied food should be avoided.

**How can this disease be cured?**

1. *Ghī*, cream, butter and other fatty food should be avoided to improve the digestive system and cause no disturbance.

2. Food which increases phlegm should be avoided and food producing heat should be eaten so that the dominance of phlegm in the body decreases.

3. Fasting also destroys phlegm.

4. By practicing the prescribed *prāṇāyāma*, the dominance of phlegm or bile decreases. *Prāṇāyāma* regulates the circulatory system and spreads heat to the diseased limbs. Sensitiveness returns to the sensitive limbs, and the blood is purified. The body is purified of excretions by the different *ṣaṭkarmas* and becomes healthy.

5. *Japa* and *dhyāna* bring about mental and physical well being.
132.10.5. Asthma

Causes of the disease

Asthma weakens the intestines, the muscular system and the lungs. It is a complicated and terrible disease. It makes the patient suffer a lot. It is born of indiscrimination in eating and vices. It is caused by cold, cough, a weak heart, diseased kidneys, lots of worries, impure blood, excess of sexual activities, impure and sensual living causing severe constipation and different substances sticking to the intestinal walls resulting in irritating substances getting into the tiny capillaries in the lungs. From all this asthma is born and prolonged. Some patients are attacked by asthma throughout the year. Some people get attacks of asthma in summer, some in winter and some during the rainy season.

Yoga therapy

Āsana and mudrā

As asthma is a disease of the respiratory and digestive system, the patient should practice the āsanas of the chest and the abdomen. Here are ten āsanas of the chest and the abdomen:

(1) vāmapāda pavana muktāsana, dakṣiṇa pāda pavana muktāsana, ubhayapāda pavana muktāsana

(2) supta pavana muktāsana - 2, 3

(3) paścimottāsana, mahāmudrā

(4) bhūnamana padmāsana 1,2,3

(5) bhujangāsana

(6) ardha-cakrāsana

(7) uṣṭrāsana or dhanurāsana

(8) sūryanamaskar -2
yoganidrāsana

kūrmāsana -2

Prāṇāyāma

As this disease is due to weak lungs, the treatment should be such that the lungs gain strength. The asthmatic patient does breathe, but his breathing is defective and incomplete. It is absolutely necessary that the breathing technique be changed so that his breathing becomes complete and perfect. Impure blood is also one of the main causes of asthma. The bad contents of the impure blood affect the nerves and the capillaries in the lungs. To get rid of these defects, it is necessary to practice prāṇāyāma.

Before starting on the practice of prāṇāyāma, the patient should fast completely for two or three days. Then he should go on a liquid diet of cow's milk, goat's milk or buffalo's milk. This diet schedule will help the patient to perform prāṇāyāma easily and give him full benefits.

Prāṇāyāma schedule

1st week  dirgha prāṇāyāma without retention  $3 + 3 + 3 + 3 = 12$ total
2nd week  dirgha prāṇāyāma without retention  $6 + 6 + 6 + 6 = 24$ total
3rd week  dirgha prāṇāyāma with retention  $9 + 9 + 9 + 9 = 36$ total
4th week  dirgha prāṇāyāma with retention  $12 + 12 + 12 + 12 = 48$ total

The asthmatic patient can take in shallow breaths, but finds difficulty in breathing deeply. Keeping this fact in mind, the therapist should start by light practice of prāṇāyāma. After the patient is able to retain his breath without any difficulty, then only should he be asked to practice retention. He should then practice a few ujjayī and a few sūryabheda prāṇāyāmas. After the patient becomes strong, he should be advised to practice bhastrīka. It should be practiced only after a perfect practice of kapālabhāti.

Satkarma

If the therapist thinks it necessary, the patient should perform neti, dhauti,
nauli, kapālabhāti, vahisāra dhauti, basti and the methods of purgation. Traṭaka should be included in dhyāna.

Neti should be performed once at dawn on every third day for one full month. Then it should be performed every sixth day and should be stopped or the practice decreased as the therapist deems fit.

Dhauti should be performed twice a week in the first month, once a week in the second month, once every fortnight in the third month and once a month in the fourth month.

Nauli, vahisāra dhauti and kapālabhāti should be practiced thrice every morning and evening. The weak patient should not perform the foregoing śaṭkarmas.

If the therapist thinks it necessary, the patient should practice basti once or twice a week. To avoid the practice of basti, dhauti, āsana, prāṇāyāma and diet variations should be performed very carefully. Care should be taken to see that the patient purges himself.

Fast

When the asthmatic patient eats, the attack gets stronger. He should, therefore, go on a liquid diet which will weaken the asthmatic attack. Purification of the body will also take place. Milk is the best liquid diet. If possible, the patient should drink only goat's and cow's milk. Buffalo's milk should be used as the last alternative. Milk causes cough but the use of fresh or dry ginger will lessen the effect.

The rest of the yoga therapy will not allow fresh phlegm to accumulate. After the end of three months, the patient may take sweet lime juice, mung or vegetable soup. Papaya and such other fruits may be added to the diet. This should be continued for a week. Then the patient should eat very moderately once a day. He should take easily digestible food.

Diet

The patient should eat a moderate amount of easily digested food only once a day. When the diet schedule starts, the patient should fast for seven days in the month: four guru days, two eleventh day of the fortnight (ekādaśī)
days, and one full moon day. On the two eleventh days of the lunar
fortnights and the full moon day he should take no food and on the
remaining four fast days he should take only milk. The whole schedule
should be done three times. Once the first schedule is completed, the next
should immediately begin.

**Wholesome diet:** Rotalo made from millet or maize, horse bean, spiny
gourd, carrots, tomatoes, radish, sweet potatoes, mangos, watermelon,
pointed gourd, fenugreek greens, purslane leaves, fennel greens, spinach,
eggplant, soft bael (stone apple) fruit, phālasā berry (grewia asiatica),
ajwain, ginger, hog-plum, tamarind, cardamom, cinnamon, holy basil, mint,
chillies, black pepper, fenugreek, garlic, fennel seed, anise seed, asafetida,
rapeseed oil, etc. An ounce or two of ginger juice should be taken before
meals. Betel leaf should be chewed after meals. Sometimes the patient
should drink honey in warm water.

Food which produces phlegm and gas should not be taken. Fried food,
sweets, hot stuff, cucumber, guar bean, ivy gourd, ridge gourd, sponge
gourd, hyacinth bean, bottle gourd, red gourd, ripe mango, bananas, guava,
watermelons, large grapes, coconuts, jackfruit, etc. should be avoided.

**How can this disease be cured?**

(1) Liquid diet weakens the asthmatic attacks.

(2) Fasting decreases the troublesome substances in the body. As this
disease is caused by the dominance of phlegm and gas in the body, eating
food which secretes bile decreases the trouble. Constipation decreases.

(3) The internal organs are purified by șaṭkarmas and become active.
Dhauti cleans the cough. Nauli and vahisāra dhauti strengthen the
intestines, kapālabhāti will stop the formation of phlegm. Purgation or
basti cures constipation.

(4) Āsana and mudrā correct the defects of the internal organs. Deep
breathing, ujjāyi and bhasrika cure the defects of phlegm and gas. The
practice of sūryabhedana prāṇāyāma increases the secretion of the bile
which suppresses the dominance of phlegm and rheum. The circulatory
system improves.
Nervous weakness and defects of the kidney and heart are cured. The swelling of the trachea also decreases. In short, the defects of the respiratory system and the digestive system disappear.

(5) Mental and physical well being is brought about by japa and dhyāna.

132.10.6. Tuberculosis

Causes of the disease

Lack of physical exercise, immoderate eating habits, impure air, excessive manual labor, mental worries, excess of sexual activities, lack of vitality, vices (smoking, drinking, etc.) are the causes of tuberculosis. The mind of the patient suffering from this disease always remains excited. He runs a temperature and loses weight. He feels breathless and tired. He suffers from cough which is stained with blood. He suffers from lack of appetite and insomnia.

Yoga therapy

Āsana and mudrā

The patient should give importance to the āsanas of the chest, abdomen, neck and head. He should also practice one or two āsanas of other types to exercise the other parts of the body.

Āsanas for the abdomen

1. vāmapāda pavana muktāsana, dakśiṇa pāda pavana muktāsana, udhayapāda pavana muktāsana

2. paścimottāsana, mahāmudrā

3. bhujangāsana

Āsanas for the chest

1. ardha-cakrāsana
2. ृत्रासन or dhanurāsana

3. sūryanamaskar -2

Āsanas for the neck

1. sarvāṇgāsana

2. halāsana

Āsanas for the head

1. sīrṣāsana

2. vrkṣāsana

If the patient finds any difficulties in the practice of the above-mentioned āsanas, he should learn to perform them properly with the guidance of the yoga therapist.

Prāṇāyāma

In the beginning, the patient should practice dirgha prāṇāyāma without retention. Within a fortnight or twenty days, the patient will feel the dawn of new strength, enthusiasm and hope and will be pleased. Then he should practice dirgha prāṇāyāma with retention. After the patient has regained his strength, he should also practice bhastrika and sūryabhedana prāṇāyāma a few times. Prāṇāyāma should be practiced at dawn and in the evening when the sun sets.

Prāṇāyāma schedule

Follow the schedule for asthma for the number of dirgha prāṇāyāmas to be performed. Then practice of the other two prāṇāyāmas should be taken up after the former schedule is completed.

Ṣaṭkarma

Refer to the ṣaṭkarma for asthma.
Fast

The patient should live on a complete liquid diet of goat's milk for three full months. If goat's milk is not available, he should take cow's milk. As a last resort, he may take buffalo's milk. After three months are over, he should take sweet lime juice for three days. Then the patient may go on to mung or vegetable soup. Then ripe papaya or allied fruits may be added to the diet. This diet of soup and fruit should be taken for a week. After that the patient should eat moderately once a day.

Diet

The patient should eat moderately once a day. During the diet schedule the patient should fast seven days a month - on the four guru days, two eleventh day of the lunar fortnight days, and one full moon day. He should fast completely on the full moon day and take only milk on the remaining six days.

Wholesome diet: Whole wheat bhākharī (thick flat bread) or roṭali, roṭalo (thick flat bread) made from millet and sorghum, pigeon pea dal, chickpea, mung, black bean (urad), rice, tomatoes, potatoes, carrots, radish, cauliflower, cucumber, unripe bananas, ridge gourds, onion, ladies' finger, yam, snake gourd, guar bean, ivy gourd, squirting cucumber, leaves of fenugreek and purslane, cabbage, coriander, cumin seeds, tamarind, mustard, almond, walnut, peanuts, sweet lime, dry dates, ripe mangoes, oranges, apples, grapes, jackfruit, papaya, cashew nuts, sesame seeds, raw water chestnut, ghī, milk, butter, etc. Lime juice in water should be taken. Pure honey should be taken in warm water.

The patient should refrain from taking too much sugar, salt, tamarind and fried food.

How can this disease be cured?

(1) Tuberculosis becomes less active with a liquid diet. A diet rich in vitamins A, B and D gives nutrition to the body. The internal organs get rested. From getting enough calcium the cells are rejuvenated.

(2) The purification of the body takes place with neti, dhauti, nauli,
vahisāra dhauti, kapālabhāti, basti, mūlaśodhana, etc. and the tuberculosis germs are destroyed. This process increases the vitality of the body.

(3) The practice of āsana and muḍrā purifies the circulatory system. The lungs become strong and the patient's weakness decreases and he sleeps well. The phlegm is destroyed and the patient feels healthy.

(4) Mental and physical well being are brought about by japa and dhyāna.

132.10.7. Cough

Causes of the disease

Smoke entering the mouth or nose, excess of hard work, eating fast and retention of urine, stool or controlling of sneezing causes cough. There are five kinds of coughs caused by rheum, bile, phlegm, tuberculosis and cold.

The cough caused by the dominance of rheum causes pain in the chest, head, ribs and abdomen. The mouth becomes tasteless or dry and the patient becomes weak. The voice and body become inactive. The dominance of bile in cough causes a burning sensation in the chest. The patient develops fever. The mouth feels dry and bitter. The patient is thirsty and vomits a yellow and pungent substance. The whole body burns. The dominance of phlegm in cough fills the mouth with mucus. The patient feels weak and lethargic and suffers from headache. The chest and the alimentary canal are full of mucus. Loss of appetite is present and he feels heavy. There is a scratching sensation in the throat. The patient coughs a lot and spits mucus.

Excess of manual labor and bad food cause gas to enter the lungs and cause abscesses which cause cough. The characteristic of tubercular cough is that the patient gets a dry cough and spits blood. He develops a sore throat and acute pain in the chest. The joints in the body ache and the patient is feverish and breathless. He feels thirsty, and his throat becomes hoarse. The very sick patient is also delirious. Bad food, hard work, excess of sexual activities, retention of urine and stool, unhappiness and excess of sleep cause loss of appetite in a patient. Then an excess of rheum, bile and phlegm in the body cause tubercular cough. The patient loses weight. He has a dry cough, becomes very thin, his flesh and blood dry up, he spits up pus and in the end he becomes the guest of death.
Yoga therapy

Āsana and mudrā

The disease is connected closely with the throat, chest and abdomen, so the patient should practice āsanas for the throat, abdomen and chest. A few āsanas for the other limbs should also be practiced.

Three āsanas for the throat

(1) sarvāṅgāsana

(2) halāsana

(3) janurshirāsana.

Three āsanas for the chest

(1) ardha-cakrāsana

(2) uṣtrāsana or dhanurāsana

(3) sūryanamaskar - 2

Āsanas for the abdomen

(1) vāmapāda pavana muktāsana, dakṣinapāda pavana muktāsana, ubhayapāda pavana muktāsana.

(2) bhūnamana padmāsana 1,2,3

(3) bhujangāsana

(4) uttanapādāsana

The yoga therapist should see that the patient practices the āsanas perfectly.

Prāṇāyāma and schedule
The patient with cough caused by the dominance of rheum should practice *dirgha prāṇāyāma* without retention for two weeks and *dirgha prāṇāyāma* with retention for two weeks following the schedule given for asthma. If the therapist thinks it necessary, the patient should practice a few *sūryabhedana prāṇāyāma* and a few *bhastrīka prāṇāyāma*.

The patient suffering from cough caused by the dominance of bile should practice *candrabhedana pranyama* without retention for two weeks and with retention for two weeks, according to the schedule given for asthma. If necessary, the patient should practice a few *sītkārī* or *śītalī prāṇāyāma*. The patient suffering from cough caused by the dominance of phlegm should practice *ujjayī* without retention for two weeks and with retention for two weeks according to the schedule given for asthma. The patient suffering from tubercular cough should follow the *prāṇāyāma* schedule of the tuberculosis patient.

**Ṣaṭkarma**

The yoga therapist should use his discretion and make the patient practice *neti, dhauti, vahīsāra dhauti, nauli, kapālabhāti, basti* or *mūlaśodana* (dilation of the rectum) as necessity arises.

**Fast**

The patient should follow the fast schedule of the patient suffering from loss of appetite. The yoga therapist may vary the schedule according to the physical state of the patient. For one month after the fasting schedule, the patient should eat moderately once a day.

**Diet**

When the patient starts eating after the fast schedule, he should eat moderately once a day. He should fast completely for three days in the month on the two eleventh days of the fortnights and full moon day and eat only fruits, vegetables and milk four times a month on the guru days. The entire schedule should be done three times. As soon as the first schedule is completed, the second should immediately begin, starting with the fast.

**Wholesome diet for the patient suffering from cough caused by the dominance of rheum:** Whole wheat *roṭalī* or *bhākarī*, sorghum *roṭalo,*
porridge, black bean (*urad*), horse bean, taro, spiny gourd, sponge gourd, carrots, red and white onions, *doḍī* (a herb), amaranth, pointed gourd, radish, fenugreek and purslane leaves, yam, drumsticks, eggplant, sweet potato, ripe mangoes, guava, coconut, black grapes, pomegranate, *rāyanām* berry, sweet lime, muskmelon, *phālasā* berry (*grewia asiatica*), tender bael (stone apple) fruit, sour limes, jaggery, sugar cane, mulberry, almonds, pistachios, *cāroli* (a spice), asafetida, cashew nuts, walnuts, apricot, ajwain, natron salt, rock salt, fennel seed, ginger, ripe tamarind, cardamom, hog plum, black pepper, mint, chilies, saffron, poppy seeds, cumin seeds, cinnamon, holy basil, clove, garlic, sesame seeds, sesame oil, mustard oil, cow's milk, curds and buttermilk made from goat, cow or buffalo milk as desired, butter made from goat and cow milk and *ghī* from cow and buffalo milk. Squeeze a sour lime into plain warm water, add some pure honey and sip slowly.

Corn, barley, coarse millet cereal (*bājarī*), wild millet (*sāmo*), chickpea, cowpeas, mung, moth bean, *masūra* lentil, field pea, hyacinth bean, peanuts, butter made from buffalo's milk, *kokama* (a sour fruit in the mangosteen family) dates, water chestnut (*trapa bispinosa*), betel nut, ripe papaya, custard apple, mangos, and cold, stale and fried food should be avoided.

Wholesome diet for patient suffering from cough caused by the dominance of bile: Barley and wheat *roṭalī* or *bhākarī*, sorghum or corn *roṭalo*, rice, wild millet, chickpea, pigeon pea, mung, moth bean, *masūra* lentil, field pea, hyacinth bean, drumsticks, orange gourd, spinach, radish, bottle gourd, ridge gourd, *doḍī* (a herb), guar bean, carrot, cabbage, cucumber, ivy gourd, sugar, jaggery, sour limes, custard apple, sugar cane, mulberry, muskmelon, ripe mangos, pears, bananas, figs, rose apple, watermelon, pomegranate, large, small and black grapes, ripe papaya, *phālasā* berry (*grewia asiatica*), jackfruit, ripe bael (stone apple) fruit, mature jujube, sweet lime, almonds, *cāroli* (a spice), walnuts, cashew, apricot, dates, water chestnut (*trapa bispinosa*), betel nut, natron salt, turmeric, rock salt, cloves, hog plums, saffron, cumin seeds, coriander seeds, *kokama* (a sour fruit in the mangosteen family), goat milk yogurt, goat, cow or buffalo butter and cow or buffalo *ghī*.

Pearl millet cereal, maize, black bean (*urad*), horse bean, string beans, spiny gourd, muskmelon, onion, pointed gourd, purslane, pineapples, unripe mangoes, bael (stone apple) fruit, pistachios, ajwain, ginger, tamarind, cardamom, cinnamon, holy basil, chillies, black pepper, garlic, fennel seed, asafetida, sesame, sesame oil, peanuts, mustard, buttermilk made from the
milk of goat, cow or buffalo, old honey, sour, fried, and cold food should be avoided.

Wholesome diet for the patient suffering from cough caused by the dominance of phlegm: Roṭalī or bhākarī made from barley, millet or corn roṭalo, samo (wild millet), hyacinth bean, field pea, mung, moth bean, masūra lentils, horse bean, pigeon pea, chickpea, amaranth, fenugreek leaves, squirting cucumber, spiny gourd, cabbage, carrots, doḍī (a herb), radish, pointed gourd, snake gourd, eggplant, yam, drumsticks, phālasā berries, small and black grapes, pomegranate, rose apple, figs, sour limes, mulberries, betel nut, unripe bael (stone apple) fruit, dates, cashew nuts, plums, ajwain, ginger, hog plum, tamarind, cardamom, etc. Pure honey and lemon juice should be put in warm water, stirred, and sipped very slowly.

Wheat bhākarī or roṭalī, rice, maize, black bean (urad), red gourd, ladies' fingers, potatoes, sweet potato, giant taro, cībhaḍum (wild cucumber), red bitter melon, sponge gourd, cucumber, guar bean, spinach, ridge gourd, sugar, jaggery, mango, bananas, large grapes, pears, watermelons, ripe bael (stone apple) fruit, mature jujube, ripe papaya, walnut, cārolī (a spice), pistachio, water chestnut (trapa bispinosa), almonds, asafetida, garlic, black pepper, chillies, cinnamon, tulasī (holy basil), fennel, kokama (a sour fruit in the mangosteen family), mustard, sesame, sesame oil, peanuts, milk and curd made from cow or buffalo milk, buffalo buttermilk, butter made from the milk of the goat, cow or buffalo, ghī made from the milk of buffalo, cold and fried foods should be avoided.

Wholesome food for the patient with tubercular cough: Wheat and barley roṭalī or bhākarī, rice, samo (wild millet), black bean (urad), mung, horse bean, ghī, milk, eggplant, radish, garlic, ivy gourd, etc.

Pungent food, tuberous vegetables, white gourd, pumpkin, bottle gourd, over-eating, cold and sour food should be avoided.

How can cough be cured?

(1) Sour, cold and fried food is forsaken, and so the cough decreases.

(2) The internal organs are purified by means of fasting, dhauti, nauli, vahisāra dhauti, kapālabhāti, basti or mūlaśodhana and gain strength. The defects due to rheum, bile and phlegm decrease. The body becomes active
and the patient is happy.

(3) The blood is purified by means of āsana and mudrā. The circulatory system works properly. The bile is pacified by the performance of candrabhedana, sītārī and śītalī prāṇāyāma. The burning sensation in the chest disappears. There is no fever. The dry and bitter sensation in the mouth also goes away. The practice of sūryabhedana and ujjayī prāṇāyāma reduces the acuteness of cough. The mucus formation in the mouth disappears. Lethargy and uneasiness decrease. There is no headache - appetite increases. One experiences a lightness in the body and the throat is no longer sore and cough is cured. The rheumatic tendency of the body also decreases with the practice of sūryabhedana, bhastrīka and dirgha prāṇāyāma. Body aches and dryness of the mouth disappear. The patient feels strong and bright. The voice improves. Dirgha prāṇāyāma helps to tone down the tubercular cough and cures it.

(4) Japa and dhyāna help the patient in bringing about physical and mental well-being.

132.10.8. Hysteria

Causes of the disease

Lack of minerals in the body, vices, loss of semen, rheumatism, worries, insomnia, mental tension, nervous disorder, shock, congenital defect and immoderate living, retention of urine and stool cause hysterics. The patient suffers from depression and becomes a hypochondriac. The patient suffers from cramps, heaviness in the head and pain in the chest. He also yawns often. His body becomes stiff and he falls down. His mouth becomes frothy and he faints. A person faints due to seven causes: dominance of rheum, bile and phlegm, delirium, blood poisoning, poison and wine.

Yoga therapy

Āsana and mudrā

The hysterical patient should practice mainly the āsanas of the abdomen, chest, neck and head and secondarily āsanas for the other parts of the body.

Abdominal āsanas
132. Utthita Ekapāda Śīrāsana

(1) vāmapāda pavana muktāsana, dakśiṇa pāda pavana muktāsana, ubhaypāda pavana muktāsana

(2) paścimottāsana, mahāmudrā

(3) bhūnamanāsana 1,2,3.

Āsanas for the chest

(1) ardha-cakrāsana

(2) sūryanamaskar - 1,2

(3) supta ekapāda śīrāsana

Āsanas for the neck

(1) sarvāṅgāsana

(2) halāsana

Āsanas for the head

(1) śīrṣāsana

(2) vrksāsana

Prāṇāyāma

If this disease is to be uprooted completely the patient has to practice prāṇāyāma diligently. He should begin by practicing prāṇāyāma without retention. Then he should practice some retention of breath. He should increase the duration of retention to one full minute. Prāṇāyāma is of more importance than fasting in the hysterical patient. When the patient performs prāṇāyāma and fasts moderately, the force of the disease weakens. People cannot bear the misery of dieting and other rules, and so they have to go on suffering from this disease. One should, therefore, learn to bear the misery of dieting and other regulations as a lesser evil.
The patient suffering from fainting fits arising out of the dominance of bile or rheum should practice *ujjayī* and *bhastrika*. He may also practice *candrabhedana*, *sītkārī* and *śītalī* prāṇāyāma. *Bhastrika* should be practiced only when the patient is strong enough. *Kapālabhāti* may be practiced before that. The weak patient should start with *ujjayī* without retention and then should go on to the same with retention. The patient with a phlegmatic disposition should practice *sūryabhedana prāṇāyāma* in the beginning without retention and then with retention. *Bhastrika* should be started only when the patient is strong enough. *Kapālabhāti* should be practiced before starting on *bhastrika*.

After the patient is strong enough, he should practice *uddiyanbandha* and retention of breath after exhalation.

**Prāṇāyāma schedule**

<table>
<thead>
<tr>
<th>Week</th>
<th><em>ujjayī</em> without retention</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>3 + 3 + 3 + 3 = 12 Total</td>
</tr>
<tr>
<td>2nd</td>
<td>6 + 6 + 6 + 6 = 24 Total</td>
</tr>
<tr>
<td>3rd</td>
<td>9 + 9 + 9 + 9 = 36 Total</td>
</tr>
<tr>
<td>4th</td>
<td>12 + 12 + 12 + 12 = 48 Total</td>
</tr>
</tbody>
</table>

**Ṣaṭkarma**

It is very necessary that the hysterical patient practice *neti, dhauti, vahisāra dhauti, kapālabhāti, nauli, basti* and *mūlaśodhana*.

The yoga therapist should fix the schedule for *ṣaṭkarma* looking to the condition of the patient.

**Fast**

If the patient is not weak, he should fast completely for seven days. Then he should take sweet lime juice for two days. Then he should live on milk for three months. The rheumatic and bilious patient should take only cow's milk. If the rheumatic patient does not wish to drink milk, he may take porridge morning and evening made from flour and clarified butter, flavored with basil. It should be taken as a part of the offering to God. This porridge should be taken for a month. Then he should live on only milk for two months. The rheumatic and the phlegmatic patient should take ginger with
thin milk. The bilious patient may indulge in milk flavored with saffron. After the schedule of milk is complete, the patient should eat once a day for one full month. In the beginning, the patient should take half milk and one or two fruits for two days.

**Diet**

The patient should eat very moderately once a day. In this case, the diet schedule is maintained in between the milk fast on the four guru days. This schedule should be done twice. Once one schedule is completed, it should be immediately followed by the next schedule.

**Wholesome food for the rheumatic patient of hysteria:** Whole wheat *roṭalī*, rice, sorghum *roṭalo*, porridge, black bean (*urad*), horse bean, drumsticks, yam, pointed gourd, radish, eggplant, fenugreek and purslane (pigweed) leaves, taro, spiny gourd, sponge gourd, carrot, red and white onion, *mahudā* fruit, *rāyaṇāṃ* berry, muskmelon, ripe mango, pomegranate, black grapes, pears, sweet lime, sugar cane, jaggery, sour lime, mulberries, almonds, pistachios, *cāroli* (a spice), walnuts, apricots, cashew nuts, chillies, black pepper, cardamom, saffron, cinnamon, holy basil (*tulasī*), mint, ajwain, ginger, ripe tamarind, hog plum, poppy seed, cumin seed, cloves, garlic, asafetida, natron salt, rock salt, sesame, sesame oil, mustard or rapeseed oil, etc.

Coarse corn, barley, millet, chickpea, cowpea, pigeon pea, hyacinth bean, field pea, *masūra* lentil, moth bean, mung, ladies' fingers, cucumber, squirting cucumber, musk melon, potatoes, cabbage, ivy gourd, guar bean, ridge gourd, white gourd or pumpkin, bottle gourd and spinach should be avoided.

**Wholesome food for the bilious patient of hysteria:** Wheat and barley *roṭalī* or *bhākarī*, corn and sorghum *roṭalo*, rice, *samo* (wild millet), chickpea, pigeon pea, hyacinth bean, field pea, moth bean, *masūra* lentil, mung, drumsticks, spinach or amaranth greens, cabbage, spiny gourd, cucumber, carrots, guar bean, sponge gourd, *doḍī*, ivy gourd, white gourd or pumpkin, bottle gourd, radish, red gourd, watermelon, figs, pomegranate, rose apple, ripe mangoes, pears, bananas, small and large grapes, black grapes, sugar cane, mulberries, custard apples, sour lime, ripe papaya, sweet lime, mature jujube, ripe bael (stone apple) fruit, muskmelon, *rāyaṇāṃ* berries, sugar, jaggery, turmeric, rock salt, natron salt, coriander, cloves, mustard, cumin
seed, hog-plum, *kokum* (sour fruit in mangosteen family), saffron, etc.

Millet and corn *roṇalo*, black bean (*urad*), horse bean, cowpea, eggplant, purslane (pigweed) and fenugreek leaves, taro, musk melon, squirtying cucumber, pointed gourd, onion, small gourd, unripe mangoes, unripe bael (stone apple) fruit, *phālasā* berry (*grewia asiatica*), pineapples, pistachios, garlic, asafetida, ajwain, ginger, cinnamon, holy basil (*tulasī*), cardamom, tamarind, fennel, mint, chillies, black pepper, sesame, sesame oil, peanut, mustard and rapeseed oil, old honey, cow, buffalo and goat buttermilk should be avoided.

**Wholesome food for the phlegmatic patient of hysteria:** *Roṇalī* or *bhākarī* made from barley, millet or corn *roṇalo*, *samo* millet, hyacinth bean, field pea, mung, *masūra* lentil, moth bean, horse bean, pigeon pea, chickpea, purslane (pigweed) leaves, fenugreek leaves, amaranth, squirtying cucumber, spiny gourd, cabbage, carrots, *doḍī*, radish, pointed gourd, snake gourd, eggplant, yam, drumsticks, *phālasā* berry (*grewia asiatica*), small and black grapes, pomegranate, rose apple, figs, sour limes, mulberries, betel nut, *rāyaṇāṃ* berries, unripe bael (stone apple) fruits, dates, cashew nuts, apricot, ajwain, ginger, hog plum, tamarind, cardamom, etc.

Wheat *roṇalī* or *bhākarī*, rice, maize, black bean (*urad*), red gourd, ladies' finger, potato, sweet potato, taro, muskmelon, sponge gourd, cucumber, sorghum, bottle gourd, ridge gourd, spinach, sugar, jaggery, mango, gourd or pumpkin, large grapes, guava, ivy gourd, watermelon, ripe bael (stone apple) fruits, mature jujube, ripe papaya, *cārolī* (a spice used in sweets), water chestnut, almonds, asafetida, garlic, black pepper, cinnamon, holy basil, *kokama* (a sour fruit), fennel, mustard, sesame, sesame oil, peanuts, cow or buffalo milk or yogurt, buffalo buttermilk, butter made from the milk of a goat, cow or buffalo, buffalo ghī, cold and fried foods should be avoided.

**How is this disease cured?**

(1) The bilious patient, the rheumatic patient and the phlegmatic patient should avoid food prohibited for them. In this way the old troubles will disappear. By taking wholesome food, the patient will not be troubled anew.

(2) The bilious and the rheumatic patient should perform the *ujjayī* and *bhastrīka prāṇāyāma* while the phlegmatic patient should perform
śūryabhedana prāṇāyāma. In this way the disease will disappear and the blood will be purified.

(3) Āsanas, mudrā and śaṭkarma will exercise the internal organs and purify them, thus ridding them of their defects.

(4) Japa and dhyāna will bring about mental and physical well being.

132.10.9. Piles

Causes of the disease

At the end of the intestine, in the rectum, four and a half inches are divided into three sphincters, each one and a half inches long. The first sphincter opens a little, making a path for the downward-moving air (apānā-vāyu). The next sphincter pushes the downward-moving air and excreta out and the third sphincter keeps the bottom closed once the air and excreta have come out. Defective rheum, skin disease and accumulation of fat and flesh cause the blood in the sphincters to be contaminated. This produces granulation of the sphincter muscles of the anus.

Due to constipation, heat is produced in the intestines and the sphincter muscles become swollen. They slowly become thin and are punctured. While passing excreta, they cause great pain. Bleeding appears. This disease is caused by irregularity in diet. Usually, the rectum of the patient is narrow and the feces is not excreted easily due to hardness caused by constipation. The patient tries to force it out and ruptures the skin. This causes piles. Sometimes the patient uses his finger to pass his stool. He should dilate the rectum with the use of his fingers. This practice should be performed after the passing of the stool. It should be performed for two months. Slowly the trouble disappears. This practice is called mūlaśodhana or Ganeśa-kriya by the yogis. It is very useful. It is the easiest way to get rid of constipation.

Yoga therapy

Āsana and mudrā

The patient suffering from piles should pay attention to the abdominal āsanas and the āsanas of the torso. Āsanas for the other parts of the body
should not be given much importance.

Abdominal āsanas

(1) vāmapāda pavaṇa muktāsana, daksīṇa pāda pavaṇa muktāsana, ubhayapāda pavaṇa muktāsana

(2) paścimottāsana, mahāmudrā, aśvini mudrā

(3) bhūnamana padmāsana, 1,2,3

(4) bhujangāsana

(5) matsyendrāsana

Āsanas for the torso

(1) vāmapāda padrāsana

(2) vāma dhradāsana, vāma daksīṇāsana

(3) vāma supta padmāsana

(4) upadhanāsana

(5) vāmapāda parśvāsana or suryāsana

While performing the āsanas for the torso, the patient should remember to put pressure on the left side of his body so the air (vayu) flows easily in the channel on the right side of the body (piṃgalā nādī). This cures the defect of the liver. Bile is produced in abundance. To avoid constipation, the patient should lie on the left side of his body.

Prāṇāyāma

A defective liver is the main cause of constipation. When it is not able to produce enough bile, the feces harden and dry in the intestines and cause constipation. A defective liver can be cured by the practice of sūryabhedana prāṇāyāma.
Prāṇāyāma schedule

1st week  sūryabhedana prāṇāyāma  \[3 + 3 + 3 + 3 = 12 \text{ Total}\]
2nd week  sūryabhedana prāṇāyāma  \[6 + 6 + 6 + 6 = 24 \text{ Total}\]
3rd week  sūryabhedana prāṇāyāma  \[9 + 9 + 9 + 9 = 36 \text{ Total}\]
4th week  sūryabhedana prāṇāyāma  \[12 + 12 + 12 + 12 = 48 \text{ Total}\]

Ṣaṭkarma

The patient should practice dhauti, vahisāra dhauti, nauli, kapālabhāti, bastrika, and mūlaśodhana. Basti and mūlaśodhana should be practiced only with the consent of the yoga therapist. Aśvini mudrā is important for this disease.

Fast

The patient should live on yam and buttermilk made from cow's milk for three full months. The curd should be made afresh morning and evening. After this schedule is complete, the patient should eat once a day. He should take one sour lime morning and evening in water. He should drink an ounce or two of ginger juice before meals.

Diet

After the patients have completed the yam and buttermilk schedule, they should eat moderately once a day. While the patient is going through the diet schedule, he should fast for seven days a month on buttermilk and yam - on the four guru days, two ekādaśī (eleventh day of the lunar fortnight) days, and one full moon day. The whole diet schedule should be repeated once again immediately after the first schedule is over.

Wholesome diet: Softly cooked rice, mung dal, wholemeal roṭalī or bhākarī made from wheat or barley, sesame oil or rapeseed oil, spinach, fenugreek leaves, purslane (pigweed), watermelon, hog plum, tomatoes, horse bean, rock salt, cumin seed, dill, pigeon pea, ivy gourd, pumpkin, pointed gourd, squirting cucumber, mustard, lotus root, etc.

Samo (wild millet), jaggery, jack fruit, hyacinth bean, cow pea, chickpea,
moth bean, *masūra* lentil, sugar cane juice, etc. should be avoided.

How can this disease be cured?

(1) From the diet of yam and buttermilk a great change takes place in the system. Old troubles disappear and new troubles do not crop up.

(2) From the practice of *āsana* and *mudrā* and *ṣaṭkarma* the internal organs become strong and are purified. From doing *mūlaśodhana* or the dilation of the anus, the hardness and narrowness of the anus disappears. From the practice of *aśvini mudrā* new piles do not appear and the old piles decay.

(3) Enough bile juice is produced from the practice of *sūryabhedana praṇāyāma*. This causes constipation to disappear.

(4) *Japa* and *dhyāna* bring about mental and physical well being.

132.10.10. Leprosy or Leucoderma (White Leprosy)

**Causes of the disease**

In ancient times teachers of *āyurveda* described eighteen kinds of white leprosy. Of them some are caused by disordered rheum, some are caused by disordered bile, some are caused by disordered phlegm and some are caused by all three. Included in this list are eczema, scabies, psoriasis and others. The eighteen types of white leprosy are: 1. skull (*kapāḷa*) 2. red fig (*udumbara*) 3. circle (*maṇḍala*) 4. bear-tongue (*ṛkṣa vihva*) 5. white lotus (*puṃḍarīka*) 6. sacred ash (*sidma or vibhūti*) and 7. ibis (*kāṃṇaṇa*). These seven leprosies are known as the 'great leprosies'. These are bereft of offspring. 1. chief leprosy (*ekakuṣṭha*) 2. elephant hide (*gajacarma*) 3. broken skin (*carmadala*) 4. unanointed or eczema (*vicarcikā*) 5. scabies or itch (*pāmā*) 6. ringworm (*dadru*) 7. smallpox (*visphoṭaka*) 8. cracks on the feet and hands (*vaipā dika*) 9. psoriasis (*kīṭībha*) 10. lichen planus (*alāsaka*) 11. hundred-angled (*shatarū*). These eleven are the leucoderma. Moreover, *svitrī* [the white affliction (white leprosy)] and *kilāsa* [a skin disease resembling white leprosy, in which the skin becomes spotted without producing ulcers, i.e. leucoderma] also known as *chūtarī* (shudder with disgust or horror), two well-known sources of the accounts of leprosy, have
become confused with each other.

1. The skin of the skull leper is black and red with many inauspicious spots, which become thin, hard and dry like broken clay pots. It is very painful.

2. In red fig leprosy there is a burning sensation in the skin and it is red. The hair of the leper breaks and becomes black.

3. In circle leprosy the skin has fixed white and red, swollen, smooth and damp circular patches.

4. In bear-tongue leprosy the tongue resembles a bear's tongue: red all around the outside and black in the middle. It is the cause of anguish.

5. White lotus leprosy is white with red borders and is raised and inflamed.

6. Sacred ash leprosy bears a very bold name. From scratching the smallpox-like pustules, light red blood comes out of the white color. Because of this, this leprosy is called 'sacred ash'. People call it 'spider's-web'.

7. Ibis leprosy is a bringer of intense pain. It is in between red and black.

These are the descriptions of the seven great leprosies.

8. 'Chief leprosy' is described as having large scales like fish scales and being devoid of perspiration (exfoliated psoriasis).

9. The leprosy with characteristics of elephant skin is called 'elephant hide'.

10. Shooting pain, oozing, red, itchy blisters on skin that is intolerant to touch are the characteristics of broken skin leprosy (impetigo).

11. The itching leprosy which has eruptions with black exudation is described as itching disease or eczema.

12. Innumerable tiny discharging boils and itching are produced by this leprosy, scabies.

13. This disease has elevated circular patches of small, round, red oozing
nODULES. There is also itching. It is called ringworm.

14. In this leprosy there are small boils all over the body and the skin is thin and blackish-red. Smallpox is included in the minor leprosies but it is a terrible disease which is completely different from them.

15. The leprosy with pale cracks in the hands and feet emitting a watery liquid, along with unbearable pain is called vaipādika leprosy. This skin disease is called vyāu or vyāphādavi (the cracking disease) (palmo plantar psoriasis).

16. In this leprosy the skin has dry, blackish spots, is hard and rough and makes a crackling sound when touched (psoriasis).

17. Small red boils and great itching are characteristic of the leprosy 'alasaka' (lichen planus).

18. Shooting pain and intense burning sensation with hundreds of red ulcers describe this hundred-angled leprosy. Kaccha kuṣṭa (skin disease from dampness) is one class of pāmā (scab leprosy). In it khasa (scabies, itch) is the chief eruption and there is a very intense burning sensation. People call it 'ūtīkhasa' (the ultimate itch).

The disease from disordered rheum is skull, the disease from disordered bile is red fig, the diseases from disordered phlegm are circle and eczema, from rheum and bile is bear-tongue, from rheum and phlegm are the cracking disease, sacred ash, chief, psoriasis, elephant hide and lichen planus, from bile and phlegm are ringworm, scabies, smallpox, broken skin (impetigo), white lotus and hundred-angled and from all three humors, ibis. Chītarī is caused by disordered rheum, bile and phlegm.

If the body is pale and dry and there is also much perspiration then you know that the leprosy has entered the blood [plasma]. If itching and serum are present then you know that the leprosy has entered the blood. When the flesh dries up, the body becomes hard, great big boils appear and there is pain sharp as a piercing needle, then you know that the leprosy has entered the muscle. When there is no longer the strength to walk and lesions are breaking out everywhere, you know that the leprosy has entered the fat. When the nose sinks, the eyes are always red, and the wounds are rotting, then you know that the leprosy has entered the bone and is in the marrow. If
the leprosy enters the semen, the children born afterwards will inherit leprosy. The leprosies pervading the plasma, blood and muscle that are caused by disordered rheum and phlegm are believed to be curable. If leprosies caused by two humors are pervading the fat, a cure would be accomplished with much difficulty. Leprosies pervading the marrow and bones become increasingly incurable. It is accepted that leprosies that are caused by the three humors are also incurable. Sacred ash, chief leprosy, elephant hide, the cracking disease, psoriasis and lichen planus - all these leprosies from agitated rheum and phlegm are curable.

Black or red leprosy caused by disordered rheum is dry and painful. Leprosies from disordered bile are bad-smelling, burning, damp, red and runny. Leprosies caused by disordered phlegm are smooth, itchy, cool and thick. In leprosies of two humors there are the symptoms of both and in leprosies of three humors, the symptoms of all three try to express themselves.

Causes of the disease

Eating unwholesome food, eating too much, forcefully restraining stool or urine, too much sex, bad habits, drinking polluted water, eating yoghurt or curds, sweet or salty foods, black bean (urad) or radishes, sleeping during the day, too much hard work, and too many troubles, etc. from taking medicines result in agitation of the humors beginning with the rheum. Owing to that the skin, blood, flesh, and bodily fluids are polluted and leprosy is born.

Yoga therapy

Āsana and mudrā

Āsanas for the abdomen

(1) vāmapāda pavana muktāsana, dakṣiṇa pāda pavana muktāsana, ubhaypāda pavana muktāsana

(2) paścimottāsana, mahāmudrā

(3) matsyendrāsana
(4) ardhā-śalabhāsana, pūrṇa śalabhāsana

(5) bhujangāsana

Āsanas for the torso

(1) ardhā-cakrāsana

(2) sarvāṅgāsana

(3) vāmapāda padmāsana, daksīṇa pāda padmāsana

Āsanas for the chest

(1) sūryanamaskāra- 2

(2) uṣṭrāsana or dhanurāsana

(3) kūrmāsana - 2

One should also perform āsanas for the other parts of the body.

Prāṇāyāma

Patients suffering from leprosy caused by the irregularity of rheum should practice sūryabhedana and bhastrīka prāṇāyāma. Patients suffering from leprosy caused by the irregularity of bile should perform candrabhedana, śītalī or sītkārī prāṇāyāma.

The patient suffering from the irregularity of phlegm leprosy should practice ujjayī or sūryabhedana prāṇāyāma. The patient suffering from leprosy caused by the combined irregularity of rheum and bile should practice candrabhedana, bhastrīka and sītkārī prāṇāyāma.

The leper patient suffering from the combined irregularity of rheum and phlegm should practice sūryabhedana prāṇāyāma.

The patient of leprosy suffering from the combined irregularity of bile and phlegm should practice sītkārī and bhastrīka prāṇāyāma.
The patient suffering from the combined irregularity of rheum, bile and phlegm should practice sītkārī, śītalī and bhastrīka prāṇāyāma.

**Prāṇāyāma schedule**

For the irregularity of rheum patient

<table>
<thead>
<tr>
<th>Week</th>
<th>Prāṇāyāmas</th>
<th>Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>sūryabhedana</td>
<td>$2 + 2 + 2 + 2 = 8$</td>
</tr>
<tr>
<td>1st</td>
<td>bhastrīka</td>
<td>$1 + 1 + 1 + 1 = 4$</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>12</strong></td>
</tr>
<tr>
<td>2nd</td>
<td>sūryabhedana</td>
<td>$4 + 4 + 4 + 4 = 16$</td>
</tr>
<tr>
<td>2nd</td>
<td>bhastrīka</td>
<td>$2 + 2 + 2 + 2 = 8$</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>24</strong></td>
</tr>
<tr>
<td>3rd</td>
<td>sūryabhedana</td>
<td>$6 + 6 + 6 + 6 = 24$</td>
</tr>
<tr>
<td>3rd</td>
<td>bhastrīka</td>
<td>$3 + 3 + 3 + 3 = 12$</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>36</strong></td>
</tr>
<tr>
<td>4th</td>
<td>sūryabhedana</td>
<td>$8 + 8 + 8 + 8 = 32$</td>
</tr>
<tr>
<td>4th</td>
<td>bhastrīka</td>
<td>$4 + 4 + 4 + 4 = 16$</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>48</strong></td>
</tr>
</tbody>
</table>

In the same way the yoga therapist should make the patient suffering from the irregularity of bile practice candrabhedana and sītkārī prāṇāyāma, the patient suffering from irregularity of phlegm, ujjayī and sūryabhedana prāṇāyāma, the patient suffering from the combination of rheum and bile practice candrabhedana and bhastrīka prāṇāyāma, and the patient suffering from combined irregularity of bile and phlegm practice sītkārī and bhastrīka prāṇāyāma according to the above schedule. The patient suffering from combined irregularity of rheum and phlegm should practice only sūryabhedana prāṇāyāma. In the first week, the patient should practice twelve prāṇāyāmas per day, in the second week twenty-four prāṇāyāmas per day, in the third week thirty-six prāṇāyāmas per day, in the fourth week forty-eight prāṇāyāmas per day. The patient should practice his prāṇāyāmas early in the morning and at sunset, in the open air. The patient suffering from leprosy caused by the irregularity of bile should practice prāṇāyāmas before sunrise and sitting in moonlight at night. He should practice candrabhedana, śītalī and sītkārī prāṇāyāma, etc.
Satkarma

It is essential that the patient suffering from leprosy practice dhauti. The practice of nauli, vahisāra dhauti, kapālabhāti, basti and mūlaśodhana are also essential. The patient should take an ounce of triphala powder daily for one full month. It will have the effect of curing leprosy as it cleans the system.

Fast

If the patient is weak but has will power, he should be made to fast completely for about seven days. After that he should take clear mung broth for one day, a cup of semi-liquid mung on the next day, and two cups of semi-liquid mung on the following two days. On the completion of this schedule, he should eat moderately once a day for two months.

Diet

The patient should eat moderately once a day. During the diet schedule, he should fast thrice a month completely on the two ekādaśī days and full moon day. On the four guru days he should eat very little food. He should repeat this diet schedule four times. He should start on the second schedule immediately on completion of the first, and continue until five schedules are completed.

Wholesome diet: Roṭalī or bhākharī made from wholemeal old wheat or barley, roṭalo made from old corn (kodrī), mung, pigeon pea, masūra lentils, pointed gourd, garlic, green sponge gourd, bitter things, leafy greens of purslane and similar foods are wholesome. The patient suffering from leprosy caused by irregularity of bile should avoid purslane.

Sugar cane and its allied products, jaggery, curds, milk, sour things, sesame, sesame oil, black bean (urad), honey, rice, horse bean, meat, fat, cow peas and hyacinth beans should be avoided. The patient should not engage in sexual activity and not sleep during the day.

How can this disease be cured?

(1) The change of diet improves the system and the old troubles slowly subside.
(2) The internal organs are purified and strengthened by fast and sat karma. The intake of triphala powder is also important as the impurity which causes trouble is thrown out.

(3) The different prāṇāyāmas cause the irregularity of the different humors to subside and purify the blood. The pores in the skin open out. The lungs and the kidney function properly.

(4) The practice of japa and prāṇāyāma bring about the physical and mental well being of the patient.

_Dhyāna and japa_

During the fast, one should chant one and a quarter lakh (125,000) japas of his favorite mantra or Om namo bhagavate vāsudevāya, Om namah shivāya, or Gāyatrī mantra, whichever he prefers. Afterwards, he should practice ten rosaries every day. He should practice dhyāna as much as he can.

_How can japa and dhyāna help in curing this disease?_

The trees are rejuvenated from the ground. In the same way the mind is also rejuvenated from the soul. As the soul is pure, the mind also becomes pure. As the mind becomes steady from doing japa and dhyāna, it becomes strong, peaceful, knowledgeable and pleasant. As the mental state improves, the physical changes occur, the body becomes healthy, strong and active. Godliness develops in the mind and destroys the physical grossness in man. Om sāntiḥ, sāntiḥ, sāntiḥ.

_132.11 Characteristics of Utthita Ekapāda Śirāsana_

This posture is called utthita ekapāda śirāsana. It is difficult. The second variation of the posture is done by changing the leg. In this posture the full weight of the body is raised up into the air. As a result the digestive power becomes very strong and constipation diminishes. The digestive juices are produced abundantly and in correct proportion. The stomach, being able to digest food, becomes free from disease. Energy naturally comes to the body and delight to the mind.

This posture falls in the category of lolāsana, dolāsana, or utthita
padmāsana as well as ekapādashirāsana. The diseases cured by the practice of the above-mentioned postures are also cured by the practice of this posture. The benefits are identical.

132.12 Practice of Utthita Ekapāda Śirāsana

Gradually increase the practice of this posture to the maximum limit of five minutes and then rest.
133. Śīrṣa Pādāsana

133.1 Description of Śīrṣa Pādāsana

In *ekapādśirāsana*, the left leg is placed on the neck. In this posture, while exhaling, that leg is put further up, on top of the head. Then the left arm is bent at the elbow, and the hand is brought near the shoulder to form the *varadmuḍrā* [the fingers are spread out with the palm facing out]. Simultaneously, the right hand is raised and the thumb placed on the middle of the forehead in the position of doing a *tilaka*. The fingers are spread out. The forefinger touches the head. After exhaling, retain the breath. Fix your gaze and your mind on the *ajña cakra*.

133.2 Diseases and their Yoga Therapies, cont'd.

133.2.11 Black Leprosy
Now concentrate on the following: Guruji has already given the yoga therapy for ten diseases. Now he will give us the yoga therapy for ten more diseases.

The causes of black leprosy

Roaming about too much in the intense heat, the heat of fire, very hard work, being disturbed all the time, long travels with hardships, too much sexual activity and eating too much hot, pungent, sour and salty food causes disturbance of the bile. Because of this the blood becomes inflamed and there is bleeding from the mouth and the rectum.

The patient suffering from black leprosy cannot digest his food. He has a tendency to vomit, he feels thirsty, breathless and coughs often. He becomes weak and his body is yellowish. In spite of eating, he feels a burning sensation in the body, feels giddy, has headaches, diarrhea, loss of appetite and other troubles.

The blood increases from an excess of bile. Accordingly, vitiated bile spreads throughout the entire body. When the bile-adulterated blood leaves the liver and the spleen and enters all the blood vessels, the blood becomes very impure. This bile-adulterated blood is called black leprosy.

Black leprosy is of three kinds: one is ascendant, the other is descendant and the third one goes in both directions. When blood is lost from the mouth, it is the ascending type of black leprosy. It is curable. The type in which the blood flows from the rectum is called the descendent type of black leprosy. It is very painful. When the flood flows from the mouth and the rectum, it is called the dual type of black leprosy which is incurable.

Yoga therapy

Āsana and mudrā

All three types of lepers should perform dhauti, nauli, vahisāra dhauti, kapālabhāti, basti or mūla śodhana. Only after that must the patient practice candrabhedana, śītalī and sītkārī prāṇāyāma. Only when the patient seems to be healthy and steady should he be allowed to practice āsanas. Thus, in this disease, the patient has to perform first ṣaṭkarma, then prāṇāyāma and end with āsana and mudrā. The yoga therapist should be
careful to follow this schedule.

The ascendent leper should perform (1) tolāngulāsana 1, 2, 3 (2) padma
dolāsana (3) suptabaddha padmāsana (4) supta ekapāda śīrṣāsana (5)
supta pavana muktāsana (6) kṛṣṭhāsana (7) bhujangāsana (8)ardha-
śalabhāsana and pūrna śalabhāsana (9) uṣṭrāsana or dhanurāsana (10)
saratāhasta bhujangāsana and other āsanas. Śīrṣāsana, vṛkṣāsana,
sarvāṇgāsana, and other āsanas which exercise the head and the neck,
should not be performed. The āsanas for the hands, legs, torso, chest, spine,
etc. should be performed, but those āsanas in which the blood flows towards
the head should not be performed.

The descendent type of leper should practice śīrṣāsana, vṛkṣāsana,
sarvāṇgāsana, ardha-cakrāsana, ārdhva dhanurāsana or cakrāsana and
halāsana, i.e. those āsanas in which the blood rushes towards the head. In
the dual type of black leprosy, the patient should perform only śaṭkarma and
prāṇāyāma. He should perform āsanas only on the advice of the yoga
therapist.

Prāṇāyāma

All the patients of black leprosy should perform candrabhedana, śītalī and
sītkārī prāṇāyāma in the moonlight at 7 o'clock at night, 10 o'clock at night
and at 4 a.m. and 6 a.m. The necessary changes may be made at the
discretion of the yoga therapist. The duration of time may be lessened or
increased as necessary. The patient should bear in mind that these
prāṇāyāmas have to be performed sitting in the moonlight. In the śītalī
prāṇāyāma, no noise is brought out from the mouth. While performing the
sītkārī prāṇāyāma, a whistling noise emerges from the mouth. This is the
only difference between the two types of prāṇāyāmas. The result is the
same. The sītkārī can be practiced by one and all. While performing this
prāṇāyāma, you have to cup your hands in front of your mouth and behave
as if you are drinking in the moonlight with a whistling noise.

Prāṇāyāma schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Āsana</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>candrabhedana</td>
<td>2 + 2 + 2 + 2 = 8</td>
</tr>
<tr>
<td>1st</td>
<td>śītalī</td>
<td>1 + 1 + 1 + 1 = 4</td>
</tr>
</tbody>
</table>
2nd week  \textit{candrabhedana}  \quad 4 + 4 + 4 + 4 = 16  \\
2nd week  \textit{śītalī}  \quad 2 + 2 + 2 + 2 = 8  \quad \text{24 Total}  \\
3rd week  \textit{candrabhedana}  \quad 6 + 6 + 6 + 6 = 24  \\
3rd week  \textit{śītalī}  \quad 3 + 3 + 3 + 3 = 12  \quad \text{36 Total}  \\
4th week  \textit{candrabhedana}  \quad 8 + 8 + 8 + 8 = 32  \\
4th week  \textit{śītalī}  \quad 4 + 4 + 4 + 4 = 16  \quad \text{48 Total}  \\

\textit{Ṣaṭkarma}  \\

The \textit{ṣaṭkarmas} for this disease have already been described under \textit{āsana} and \textit{mudrā}.  

\textbf{Fast}  \\

The ascendent type of leper should fast completely for seven days or at least for five days. Then he should take mung broth for two days. On the next day he should take one cup of mung in semi-liquid form followed by two cups of this mung for the next two days. As soon as this schedule is completed, the patient should eat moderately once a day.  

\textbf{Diet}  \\

Eat moderately once a day. While the diet schedule continues, the patient should fast completely thrice a month on the two \textit{ekādaśī} days and full moon day and eat only fruits, vegetables and milk four times a month on guru day. This schedule should be repeated three times. The next schedule should immediately follow the previous one. This schedule is meant for the ascending type of leprosy but the other two types of lepers may also follow this schedule. They should not fast for the first seven days, but while the diet schedule continues, they should fast seven times in the month as shown above. The leper patient should drink lime juice and the juice of \textit{adhatolda} shrub (Malabar nut). It is beneficial to the leper. Early in the morning he should take a quarter ounce of hog plum powder.
Wholesome diet: Old rice, thick flat bread made from corn (kodra) and thin and thick flat bread made from barley, masūra lentils, mung, chickpeas, pigeon pea, moth bean, astringent things, mustard, white gourd, pumpkin, ghī, amaranth, snake-gourd, bottle gourd, kāḷigaḍum (black grass?), sugar cane, samo (wild millet), pointed gourd, watermelon, sesame oil, honey, grapes, dates, phālasā berry (grewia asiatica), hog plum, pomegranate, etc. are wholesome foods.

Too much traveling, hard work, roaming about in the sun, retention of urine and stool, horse riding, steam bath, smoking, and sexual activity should be avoided. Horse bean, jaggery, sesame, black bean (urad), yogurt, dressed betel leaf, acidic things, garlic, corn, unfavorable, sour, bitter and salty food should be avoided.

How can this disease be cured?

(1) In this disease dhauti is the most important remedy. By means of it the unfavorable condition of the bile improves. By this practice peace comes to the old disturbances in the body and new troubles are not born.

(2) After dhauti comes fasting. If the patient is strong and he is able to fast strictly, then the malevolence of the bile diminishes.

(3) Making changes in the diet is also necessary for improvement.

(4) If the patient is not restored to health from dhauti, fasting and change of diet, candrabhedana, sītalī and sītkārī prānāyāmas should be practiced to pacify the bile. This will calm the excited bile and also purify the blood.

(5) Japa and dhyāna bring peace, strength, purity and well-being to mind and body.

133.2.12 Constipation

The causes of the disease

Bad habits, taking harmful medicines, tonics or food, being tired or overworked, eating too much, overindulging in sex and unrestrained behavior bring on constipation.
In spite of having frequent normal small bowel movements, complete evacuation does not happen. When complete evacuation does not happen for two to three days, the feces become stopped up and one must often strain to move the bowels. One becomes dizzy, the abdomen feels heavy, there is no desire for food, there is heavy perspiration with an unpleasant odor, the breath smells bad, and there are annoying problems with gas. Worry and inner despair are not far away. There is no better method known to bring vexation. All these troubles are brought on by constipation.

**Yoga therapy**

**Āsana and mudrā**

First the patient should do the āsanas for the abdomen in the section on indigestion. The other parts of the body should also be exercised by practicing one or two āsanas for each of the different parts of the body.

**Prāṇāyāma**

In the disease of constipation, the liver is weak from too much excitation and not enough bile is produced. By doing sūryabhedana prāṇāyāma the defects of the liver improve and it is able to work properly.

**Prāṇāyāma schedule**

1st week  
\[3 + 3 + 3 + 3 = \text{Total 12}\]
2nd week  
\[6 + 6 + 6 + 6 = \text{Total 24}\]
3rd week  
\[9 + 9 + 9 + 9 = \text{Total 36}\]
4th week  
\[12 + 12 + 12 + 12 = \text{Total 48}\]

**Ṣaṭkarma**

The yoga therapist should make the patient perform *nauli, vahisāra dhauti, kapālabhāti, mūlaśodhana, basti*, etc. as long as he deems fit.

**Fast**
The patient should live on buttermilk obtained from cow's milk for one or two months. This schedule should be followed in the summer or autumn for best benefits. After the buttermilk schedule is over, the patient should live on fruits for two days. Fruits and buttermilk should not be taken simultaneously. After this, he should eat once a day.

**Diet**

One should eat moderately only once a day. One should fast on buttermilk made from cow's milk thrice a month on the two ekādaśī and full moon days and fast four times a month on guru day on buttermilk and fruits. This schedule must be repeated three times. As soon as one schedule is over, the next schedule should start. Before eating, he should take about half an ounce or an ounce of ginger juice. The patient should drink lime juice in water with honey mixed in.

**Wholesome diet:** Whole wheat thin and thick flat bread, thick flat bread made from sorghum and millet, pigeon pea in small amounts, chickpea, black bean (*urad*), rice, mung, carrots, radish, amaranth, dill greens, spinach, white gourd, spiny gourd, cauliflower, cabbage, tomatoes, garlic, cucumber, jack fruit, unripe bananas, unripe papaya, ridge gourd, onions, water chestnut (*trapa bispinosa*), ladies' fingers, almonds, walnuts, peanuts, dried grapes, orange, apple, grapes, etc. are wholesome foods. Sweets, fatty foods, spicy fried foods, heavy and hard to digest foods are to be avoided.

**How is this disease cured?**

(1) By the intake of buttermilk, the whole alimentary canal becomes active.

(2) The change in the diet helps to ward off new difficulties. The patient feels hungry. The weak memory improves, the heart beat also increases, and the weakness of the nervous system and muscular system disappears.

(3) By the practice of *sūryabhedana prāṇāyāma*, the liver becomes strong and the bile juice is secreted in the necessary quantity. Constipation goes away and the stools are passed easily. The excretion of the feces is not painful.

(4) *Nauli, vahisāra dhauti, kapālabhāti, basti, mūla śodhana* and *ṣaṭkarmas* strengthen the internal organs.
(5) *Japa* and *dhyāna* make the mind steady and the patient virtuous.

133.2.13 Flatulence

Causes of the disease

Wrong combination of foods, over eating, too much rich food, lack of exercise, bad habits and other causes produce flatulence. Weakness, insomnia, nervous debility, heart disease, indigestion, constipation, too much or too little acid [in the stomach], hardness of the stomach, pain and other troubles come to pass.

Yoga therapy

Āsana and mudrā

The āsanas for flatulence are the same as the āsanas prescribed for loss of appetite. One or two āsanas for each of the other seven parts of the body also should be performed.

Prāṇāyāma

*Sūryabhedana prāṇāyāma* is invaluable for this disease.

Prāṇāyāma schedule

The schedule of *sūryabhedana prāṇāyāma* as prescribed for constipation should be followed in this disease.

Fast

The patient of this disease should not fast two or three days at a stretch.

Diet

One should always eat moderately once a day. If there is no trouble, then the patient should fast completely four times a month. If by fasting, the gas trouble increases, one should not resort to fast. The patient should eat a little
food or take only vegetables. He should take yogurt with his food. He should drink water mixed with honey and sour lemon juice mixed with sweetened water. Appropriate vegetable salads should be taken. This diet schedule should be followed for six months.

**Wholesome diet:** Whole wheat thin or thick flat bread, millet and sorghum thick flatbread, mung, kedgeree or rice and mung, chickpea, pigeon pea, black bean (*urad*), carrots, radish, potatoes, white gourd, spiny gourd, cauliflower, cucumber, jack-fruit, pears, papayas, pineapple, pomegranate, orange, ajwain, guar bean, eggplant, amaranth, cabbage, spinach, coriander leaves, sweet potatoes, tomatoes, green chillies, unripe bananas, ridge gourd, onions, raw water chestnut (*trapa bispinosa*), ladies' fingers, almonds, walnuts, peanuts, dry dates, orange, apple, grapes and other wholesome foods should be eaten. Fried food, hot stuff, heavy food and food which produces gas should be avoided.

**How is this disease cured?**

(1) Food which produces gas should be avoided so that new troubles may not arise.

(2) By using Vitamin B and C in your food, the old trouble disappears. Palpitations do not take place. The pressure on the abdomen becomes less, one feels sleepy, one becomes strong, and the nerves also strengthen.

(3) By the practice of āsana, prāṇāyāma and ṣaṭkarma, the digestive system becomes regularized. The sour digestive juices which have decreased in the stomach are again secreted. The stomach becomes light and there is no pain. The necessary secretion takes place. The body becomes active and the mental state remains calm.

(4) By the practice of *japa* and *dhyāna*, one regains one's physical and mental health.

**133.2.14 Indigestion**

**Causes of the disease**

Drinking of lots of water, eating irregularly, retention of urine and feces,
sleeping anywhere and at any time, eating very little or eating too much, eating food which is stale, unripe, impure, something which one dislikes or something which one should not eat, not eating when hungry, and remaining upset all the time cause the disease of indigestion.

Heaviness of the body, uneasiness, swelling of the eyes and cheeks, belching air with the taste of the food taken - these are the symptoms of undigested mucus or āma (endotoxic) indigestion. Giddiness, faintness, thirst for water, sour belching and other troubles are the different symptoms of indigestion caused by excessive heat (acid indigestion). Swelling of the abdomen, shooting pain, retention of stools and gas, disinclination to work, faintness, physical pain and other troubles which produce gas are the symptoms of indigestion from obstruction (static indigestion). Lack of appetite, irregular heartbeat, heaviness of the body, etc. are symptoms of indigestion caused by the lack of secretions in the stomach. Indigestion from mucus is caused by irregularity of phlegm, from excessive heat is caused by irregularity of bile and from obstruction is caused by irregularity of rheum. These three are caused by what is eaten. The fourth type of indigestion is from insufficiency of the digestive juices.

**Yoga therapy**

**Āsana and mudrā**

The āsanas for the abdomen prescribed for dyspepsia and loss of appetite are also prescribed for indigestion. One should also perform one or two āsanas to exercise the other seven parts of the body.

**Prāṇāyāma**

Indigestion caused by rheum or phlegm should be treated with sūryabhedana prāṇāyāma. The indigestion caused by the irregularity of bile should be treated with ujjāyī, sītkārī and candrabhedana prāṇāyāma. The schedule for sūryabhedana prāṇāyāma is given in the section on constipation. Indigestion caused by the irregularity of digestive juices should be treated with deep breathing. If necessary, sūryabhedana prāṇāyāma should be performed at the end.

**Prāṇāyāma schedule**
If necessary, the ujjāyī prāṇāyāma should be gradually decreased and stopped and one should perform candrabhedana prāṇāyāma instead.

**Ṣaṭkarma**

Once the patient has regained his health, he should perform ṣaṭkarmas as necessary. The patient suffering from indigestion due to phlegm or irregularity of bile should necessarily perform dhauti.

**Fast**

The patients suffering from indigestion due to phlegm should fast according to the schedule as shown in lack of appetite. The patients suffering from indigestion due to irregularity of bile or rheum should not fast. They should eat once a day.

**Diet**

One should eat moderately once a day. The patient should fast thrice a month completely on the two eleventh days of the fortneys and full moon day, and four times a month on guru day he should eat only fruits and vegetables. This schedule should be followed continuously for six months. The patient suffering from indigestion due to phlegm should eat moderately
once a day for two months after his fast schedule. This schedule should be
done three times, beginning immediately one after the other. Before eating,
one should drink ginger juice with lime juice and rock salt. If necessary, a
lime should be cut into two pieces and filled with betel leaf, dry ginger and a
little asafetida. The two sections of the lime should be placed on the fire.
After they are cooked, they should be cooled, and then sucked.

**Wholesome diet:** Easily digestible food, which will whet up the appetite,
old mung and unpolished rice cooked into kedgeree, tender radishes, garlic,
old gourd, drumsticks, pointed gourd, eggplant, hog plums, orange,
pomegranate, sour lime, honey, butter, ghī, buttermilk, salt, curds, asafetida,
ginger, ajwain, fenugreek seeds, coriander, betel leaves, heat producing,
bitter, sour and hot (pungent) food should be taken.

The patient should not retain urine or stools. Overeating, sleepless nights,
sweets, stale food, corn, rose-apple, taro, etc. should be avoided.

**How is this disease cured?**

1. The patient suffering from indigestion due to rheum should avoid food
   which produces gas. The patient who suffers from indigestion due to bile
   should avoid food which excites the secretions of the abdominal organs.
The patient who suffers indigestion caused by phlegm should avoid food
which produces phlegm. In the bodies of these three types, as the patients
follow the food and fast schedules, new troubles do not crop up and the old
troubles disappear. The indigestion caused by irregular secretion of
digestive juices is cured by fast, and the body becomes light. The patient
feels hungry, and he feels that purification of his heart is taking place.

2. The internal organs become strong by the performance of āsanas and the
   obstructions slowly disappear.

3. The *ṣaṭkarmas* help in purifying the internal organs and make them
   active. *Dhauti, nauli, kapālabhāti, mūlaśodana,* change in diet and
   *sūryabhedana prāṇāyāma* lighten the body of the patient who is suffering
   from indigestion due to accumulation of phlegm. Uneasiness becomes less,
   the swelling on the eyes and cheeks do not appear and the belching also
   stops. The stomach of the patient suffering from indigestion due to rheum
   does not swell up. There is no pain. Constipation disappears. The *apāna*
   vayu (eliminative air) is not obstructed. Heaviness of the body, faintness,
bodily pains, etc. become less. In the same way, the giddiness and faintness of the patient suffering from indigestion caused by the irregularity of bile also disappear. One feels less thirsty. Sour belching and other troubles due to irregularity of bile secretion is suppressed. These patients should practice ujjāyī, sūtkārī and candrabhedana prāṇāyāma. They should not practice sūryabhedana prāṇāyāma. The patient suffering from indigestion due to irregular secretion of the alimentary canal should practice the above yogic rites and also deep breathing and sūryabhedana prāṇāyāma. This results in the cure of these diseases.

(4) The blood is purified by prāṇāyāma, the circulation improves and becomes free of diseases.

(5) Japa and dhyāna result in peacefulness and an increase in strength, energy, resolution, and purity (sattvaguṇa).

133.2.15 Insomnia

Causes of the disease

Disturbance of the mind or the body is the main reason for insomnia. When this disturbance goes on for a long time the problem becomes critical, taking the form of the muscles being unable to function properly. At this point, the lack of sleep takes up the appearance of disease. The body and mind are connected to each other. Physical disturbance disturbs the mind and mental disturbance disturbs the body. After very hard work, every joint of the body hurts which leads to pains of the whole body. Excess of secretion of all the glands takes place. The mind becomes sick. The patient hankers for sleep. High hopes, a questioning mind and enthusiasm, hesitation or great fear, too much of happiness or sorrow excite the nervous system of a man. The blood circulation increases in the head and the person cannot sleep.

Yoga therapy

Āsana and mudrā

Insomnia troubles the very fatigued person or the person who lives a very easy life. Those who do hard work should rest. Just before sleeping, this patient should practice śavāsana in bed and relieve the body of all tensions.
He should fix his gaze on the tip of his nose. Then sleep will come naturally. The easy-going person who does not work hard should practice the āsanas of the torso, chest, and spine. The āsanas for the limbs should also be practiced as secondary āsanas. Śirṣāsana or vṛkṣāsana are forbidden for the patient of insomnia.

Āsanas for the abdomen

(1) vāmapāda pavana muktāsana, dakṣīṇa pāda pavana muktāsana and ubhaya pāda pavana muktāsana, (2) paścimottānāsana or mahāmudrā, (3) ardha śalabhasana and pūrṇa śalabhasana. (4) uttana pādāsana.

Āsanas for the torso

(1) vāmapāda padmāsana and dakṣīṇa pāda padmāsana
(2) vamāsana and dakṣiṇāsana.

Āsanas for the chest

(1) sūryanamaskar -2 (2) uṣtrāsana and dhanuṣāsana.

Āsanas for the spine

(1) halāsana (2) ārdhva dhanurāsana or cakrāsana.

At night the spine should be kept completely straight and the patient should perform dhyāna in matsyāsana or śavāsana. After this dhyāna is over, he should sit in the padmāsana posture and concentrate on the tip of the nose and perform dhyāna anew. The spine should remain straight and yet there should be no tension. When one sits in this padmāsana for a long time it involves effort, and relaxation takes place automatically. The body will then slowly bend towards the front or towards the back. Sleep will creep in.

Prāṇāyāma

The patient suffering from insomnia due to rheum or phlegm should practice sūryabhedana prāṇāyāma. The patient suffering from insomnia due to irregularity of bile secretion should perform candrabhedana, śītalī, sītkārī and bhastrika prāṇāyāmas. The patient suffering from the former type of insomnia should practice sūryabhedana prāṇāyāma in the spring and the
autumn seasons. The patient suffering from the latter type of insomnia should practice candrabhedana, śītalī, sītkārī and bhastrika in the spring, summer and autumn seasons. I believe that the patient may practice the prescribed prāṇāyāmas in any season. The prāṇāyāma to be practiced according to seasons is to be followed only by healthy people. There are no rules for the suffering patients. If the patient tries to perform prāṇāyāma according to seasons and waits for the seasons, his disease will increase.

Prāṇāyāma schedule

The patient suffering from insomnia due to bile disturbance should practice twelve prāṇāyāmas in the first week, twenty-four prāṇāyāmas in the second week, thirty-six prāṇāyāmas in the third week and forty-eight prāṇāyāmas in the fourth week. The number should be distributed equally between candrabhedana, śītalī and sītkārī prāṇāyāmas. Afterwards, he should stop one of the two prāṇāyāmas and practice bhastrika. The patient suffering from insomnia due to phlegm or rheum should practice only sūryabhedana prāṇāyāma. All the patients should relax before sleeping and perform dhyāna. Before starting dhyāna he should concentrate and breathe deeply eight or ten times.

Satkarma

The patient suffering from insomnia due to disorder of the phlegm and bile should practice dhauti. The patient suffering from insomnia due to disorder of rheum need not practice dhauti. He should perform it only if necessary. Nauli, vahisāra, dhauti, kapālabhāti, basti and mūlaśodana is to be practiced by all the patients of insomnia.

Fast

The insomnia patient should never fast.

Diet

The patient suffering from insomnia should eat moderately twice a day. Food which brings about the disorder of the bile, rheum and phlegm is forbidden for the patient of insomnia suffering from the disturbances of bile, rheum and phlegm respectively.
Diet for the patient suffering from insomnia due to the disturbance of rheum: Thin or thick flat bread made from whole wheat, thick flat bread made from sorghum, sago, black bean (urad), horse bean, taro, spiny gourd, sponge gourd, carrot, red and white onions, doḍī (a herb), amaranth, pointed gourd, radish, fenugreek leaves, tapioca, orange gourd, purslane, eggplant, drumsticks, yam, ripe mangoes, guava, pomegranate, black grapes, phālasā berry (grewia asiatica), tender bael (stone apple) fruit, coconut, mature jujube, sweet lime, muskmelon, rāyaṇāṃ berries, sour limes, mulberries, sugar cane, jaggery, walnut, cashew nuts, cārolī (a spice), almonds, pistachios, ajwain, ginger, ripe tamarind, hog plum, cardamom, saffron, poppy seeds, cumin seeds, cinnamon, holy basil, mint, chilies, black pepper, cloves, garlic, fennel seeds, rock salt, betel leaf, asafetida, sesame, sesame oil, mustard oil, cow's milk, ghī made from the milk of cow or buffalo. A sweet pudding (śīro) made from wheat flour, ghī milk and jaggery should be taken in the morning and evening for two months.

Diet for the patient suffering from insomnia caused by disturbance of bile: Thick or thin flat bread made from barley and wheat, thick flat bread made from sorghum or kodra (a coarse corn), samo (wild millet), rice, chickpea, pigeon pea, mung, moth bean, masūra lentil, field pea, hyacinth bean, cucumber, cabbage, spiny gourd, sponge gourd, guar bean, ivy gourd, ridge gourd, spinach, bottle gourd, radish, orange gourd, drumsticks, figs, ripe mangoes, bananas, rose apple, phālasā berry (grewia asiatica), guava, watermelon, pomegranate, small and large grapes, black grapes, coconut, ripe papaya, ripe bael (stone apple) fruit, sweet lime, muskmelon, rāyaṇāṃ berries, mature jujube, sour limes, apricot, custard apple, mulberries, sugar cane, jaggery, walnut, cashew nuts, date, cironji (a spice), almond, water chestnut (trapa bispinosa), betel nut, hog plum, saffron, kokama (sour fruit in mangosteen family), cumin seeds, coriander, mustard, cloves, rock salt, betel leaf, turmeric, coconut oil, ghī made from cow's or buffalo's milk and sweet pudding as prescribed in the above, both in the morning and evening.

Wholesome diet for patient suffering from insomnia caused by disturbance of phlegm: Thick or thin flat bread made from barley, thick flat bread made from corn and millet, samo (wild millet), rice, horse bean, chickpea, pigeon pea, mung, moth bean, masūra lentil, field pea, hyacinth bean, squirting cucumber, koḷī gourd, spiny gourd, amaranth, carrots, pointed gourd, doḍī, snake gourd, radish, fenugreek and purslane leaves, eggplant, drumsticks, yam, figs, rose apple, phālasā berry (grewia asiatica), pomegranate, small grapes, black grapes, tender bael (stone apple) fruits, rāyaṇāṃ berries, sour
limes, mulberries, betel nut, apricot, cashew nuts, dates, ajwain, ginger, tamarind, mint, chilies, black pepper, mustard, cloves, garlic, fennel seeds, turmeric, asafetida, rapeseed oil, goat's milk curds, buttermilk and ghī made from the milk of the goat or the cow, old honey. Porridge made from cow's milk and ghī should be taken both in the morning and the evening. This schedule should be followed for two full months.

How is this disease cured?

(1) By the change of diet, new troubles do not crop up. From eating porridge and from relaxation, dhyāna and deep breathing, sleep comes naturally.

(2) From doing ṣaṭkarmas the internal organs are purified and become active. The old disturbances disappear. Dhauti removes the malignity of the bile and restores it to a healthy state. It also decreases the phlegm tendency in the patient.

(3) By the practice of āsana and prāṇāyāma, the whole body functions properly. By the practice of sūryabhedana prāṇāyāma, the patient suffering from disturbances of rheum and phlegm gets relief. The patient suffering from the disturbance of bile is relieved by the practice of candrabhedana, sītkārī, śītalī and bhastrika prāṇāyāma. Good health reigns over the body and diseases seek retirement.

(4) Japa and dhyāna result in peacefulness and an increase in strength, energy, resolution, and purity (sattvaguṇa).

133.2.16 Acidity

Causes of the disease

Stale, sour, bad or other unfavorably altered food, disturbed bile flow, eating the wrong combination of foods and foods that cause a burning sensation [in the stomach] or substances that impair the bile secretion result in obstructed bile, which is called acidity.

The symptoms of acidity are indigestion, fatigue, nervousness, bitter vomiting, sour eructation, a feeling of heaviness in the body, a burning
sensation in the throat and the heart, and loss of appetite.

There are two types of acidity, ascendant and descendent. When the bile descends, the patient feels thirsty, has burning sensations, faintness, giddiness, yellow perspiration and increase of sensuality. The bile falls through the rectum in many colors like black and red. When the bile ascends, then it falls through the rectum in green, yellow, blue, black and red colors with reddish, bloody water with a lot of roughage. It also falls clean or mixed with phlegm. When one becomes irregular in diet, or when the patient belches sour or bitter taste before eating, he feels a burning sensation in his throat and heart and experiences headache.

When acidity is caused by phlegm, the patient experiences a burning sensation in the hands and legs, heat, loss of appetite, fever, itch, and ringworm caused by impure blood and indigestion. If this disease is new, then it is curable with some effort. It is difficult to cure if the patient is bent upon taking unwholesome diet. If the disease is very old it is incurable.

Acidity can be divided into three parts - acidity caused by disturbances of rheum, rheum and phlegm combined and only phlegm. When the acidity rises, the patient feels like vomiting, when it descends, the patient has a sensation of diarrhea.

The patient suffering from acidity due to disturbance of rheum has a tendency to tremble. He suffers from delirium, faintness, itch, bodily aches, pain in the abdomen, blindness, giddiness and chill.

When the acidity is due to the disturbances of the phlegm, the patient throws out mucus. He feels heavy and the organs function slowly. There is loss of appetite, and the patient experiences chill. The body aches, the patient vomits, the mouth is full of mucus, food is not digested, and the patient experiences weakness. He feels an itching sensation and is always sleepy.

The patient suffering from acidity due to disturbances of rheum and phlegm experiences giddiness, faintness, loss of appetite, nausea, lethargy, headache, saliva dripping from the mouth, sweet taste in the mouth, etc.

Yoga therapy

Āsana and mudrā
The abdominal āsanas prescribed for loss of appetite should be performed for acidity. The other parts of the body should also be exercised by practicing one or two āsanas for each of the different parts of the body.

*Prāṇāyāma*

Every acidity patient should perform śītalī, sītkārī and bhasrika prāṇāyāma. As there is not much difference between śītalī and sītkārī, the patient should perform one of these two prāṇāyāmas. Bhasrika should be performed only after the patient is strong. Until then he should practice kapālabhāti instead of bhasrika.

*Prāṇāyāma schedule*

<table>
<thead>
<tr>
<th>Week</th>
<th>śītkārī</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
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<td>8</td>
</tr>
<tr>
<td>2nd</td>
<td>4 + 4 + 4 + 4</td>
<td>16</td>
</tr>
<tr>
<td>3rd</td>
<td>6 + 6 + 6 + 6</td>
<td>24</td>
</tr>
<tr>
<td>4th</td>
<td>8 + 8 + 8 + 8</td>
<td>32</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Week</th>
<th>bhasrika</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>1 + 1 + 1 + 1</td>
<td>4</td>
</tr>
<tr>
<td>2nd</td>
<td>2 + 2 + 2 + 2</td>
<td>8</td>
</tr>
<tr>
<td>3rd</td>
<td>3 + 3 + 3 + 3</td>
<td>12</td>
</tr>
<tr>
<td>4th</td>
<td>4 + 4 + 4 + 4</td>
<td>16</td>
</tr>
</tbody>
</table>

*Ṣatkarma*

If the yoga therapist thinks it necessary then he should make the patient practice dhauti before starting on prāṇāyāmas and āsanas. He should practice dhauti daily for the first week, alternate days for the second week, every third day in the third week and every fourth day in the fourth week. Then the schedule should be fixed by the therapist as per his judgment. Nauli, vahisāra dhauti, kapālabhāti, basti and mūlaśodhana should be practiced by the patient.
Fast

If the patient is not weak and lean, then he should practice the fasts as prescribed for loss of appetite. Then the patient should eat moderately once a day for one month.

Diet

The patient should eat moderately once a day. He should fast completely on the four guru days in the month. This schedule should be repeated thrice one following the other.

Wholesome diet: Soft cooked rice, kedgeree made from mung *dal*, Thin or thick flat bread made from wheat or barley, sugar, squirting cucumber, bitter gourds, pointed gourd, *taṃko* [*possibly ghī solidified with water*], old gourd, etc. are considered wholesome. Diet which destroys phlegm and bile may also be taken. It includes thick *kodra* (a coarse corn) flat bread, *samo* millet, chickpeas, pigeon peas, moth bean, *masūra* lentils, field peas, hyacinth beans, cabbage, seedless grapes, dates, betel nut, turmeric, etc.

The patient suffering from acidity due to disorder of rheum or rheum and phlegm may include the following additional foods in the diet: carrot, *doḍī* (*leptadenia reticulata*, a herb), amaranth, radish, rattail radish, fenugreek leaves, drumsticks, sweet pomegranate, black grapes, *rāyaṇāṃ* berry, sour limes, mulberries, cashew nuts, hog plum, saffron, cloves, curd made from goat's milk, *ghī* made from cow's milk, *kokama* (a sour fruit of the mangosteen family), cardamom and sugar ground together.

Salt, oil, pungent and sour food, sesame, horse bean and sheep's milk should be avoided. The patient should not drink water during meals but should drink it an hour after his meals. Vegetables should be taken in lesser quantity and sour food should be avoided completely.

How is this disease cured?

(1) This disease can be cured by avoiding unwholesome food, and eating only wholesome food. Fasting decreases the disturbances.

(2) By the practice of *dhauti* the extra bile and phlegm are thrown out and
the internal organs are cleansed. By the practice of *nauli*, *vahisāra dhauti*, *kapālabhāti*, *basti* and *mūlaśodana*, giddiness, faintness, paleness, sour and bitter belching, the burning of throat, chest and mouth become less.

(3) The practice of *āsana* and *mudrā* purifies the blood, improves the appetite, increases the will power and makes the patient happy and physically active. The whole alimentary canal improves and becomes regular.

(4) *Japa* and *dhyāna* bring peace, strength, purity and well-being to mind and body.

133.2.17 Hiccups

Causes of the disease

This disease is caused by taking hard and constipating food, drinking cold water, taking cold water bath, eating cold food, entrance of smoke and dust in the nostrils, carrying excess of weight, walking for a long distance, retention of urine and stool, eating hot and gas-forming food and by too much fasting.

The hiccups which occur due to the disturbance of rheum and phlegm are of five kinds - *annajā* (food), *yamalā* (two), *kṣudrā* (very small), *gambhīrā* (dense or serious) and *mahatī* (big).

The *annajā* type of hiccup is caused by excess of food and water and the irregularity of rheum or gas which rises upwards.

The *yamalā* type of hiccup is diagnosed by two hiccups, then some rest followed by two hiccups. This cycle goes on continuously and causes the head and the shoulders to tremble.

The *kṣudrā* type hiccup occurs between the heart and the throat and is caused by slow movement of air.

The *gambhīrā* type of hiccup is diagnosed by the hiccup which rises from the navel area. It makes a big noise. There is the presence of thirst and other disturbances.
The hiccup called *mahatī* hurts the important organs and causes the entire body to tremble. This hiccup goes on continuously.

The hiccups like *gambhirā* and *mahatī* should be considered incurable when the whole body is in a state of tension, the eyes roll up, the patient feels giddy or faint and the body becomes cool. There is a dislike of food and sneezing takes place often.

The patient suffering from *yamalā* type of hiccup dies if he is delirious, in great pain, if he feels giddy or faints or if he feels constantly thirsty. If the patient is strong and of a pleasant trend of mind and steady in his physique, then this hiccup is curable. But if he is of the opposite type, then the disease should be regarded as incurable. The *annajā* and *kṣudrā* hiccups are curable.

**Yoga therapy**

*Āsana* and *mudrā*

The *āsanas* prescribed for loss of appetite should be practiced to cure this disease. The other parts of the body should also be exercised by the performance of their respective *āsanas*.

**Prāṇāyāma**

*Sūryabhedana prāṇāyāma* is of the greatest importance for this disease. The hiccups decrease by the practice of *sūryabhedana prāṇāyāma* and are destroyed in the end. If necessary, the patient should perform *bhastrīka* or *śītalī prāṇāyāma*.

**Prāṇāyāma schedule**

The *prāṇāyāma* schedule prescribed for constipation is also prescribed for this disease. The patient should perform only *sūryabhedana prāṇāyāma*.

**Ṣaṭkarma**

The yoga therapist thinks it is appropriate, he should tell the patient to perform *dhauti*. The patient should perform *nauλi, vahisāra dhauti*,
kapālabhāti, basti and mūlaśodana as necessary.

Fast

Fasting is of utmost importance for this disease. Fast completely for five days. Live on mung bean water for two days. Take ordinary milk for one day. The next day you should take boiled milk and after this eat moderately once a day.

Diet

One should eat moderately once a day. One should fast four times a month on the guru days taking only sugar cane juice, and on the two eleventh days of the fortneys and full moon day, the patient should fast only on boiled milk. Water should not be drunk during meals or at the end of meals. The patient may drink water one hour after his meals. This schedule should be repeated twice. One schedule should immediately follow the first.

Wholesome diet: Thick or thin flat bread made from wheat or barley, cooked rice, pointed gourds, radish, fenugreek leaves, bitter gourds, carrots, red and white onions, eggplant, drumsticks and white yam, etc. should be taken.

Hyacinth beans, black beans, sheep's milk, milk-sweets and sour food and white gourd should be avoided.

How is this disease cured?

(1) By taking wholesome food and avoiding unwholesome food new troubles do not crop up and old diseases disappear.

(2) By the performance of dhauti the phlegm is diminished and the internal organs become clean. By the performance of nauli, vahisāra dhauti, kapālabhāti, basti and mūlaśodana, all the internal organs are purified.

(3) By the practice of āsana and prāṇāyāma the disturbances of rheum settle down. Giddiness and faintness stop and gradually the hiccups also stop.

(4) Japa and dhyāna bring peace, strength, purity and well-being to mind
and body.

133.2.18 Lunacy

**Causes of the disease**

Fear, sorrow, unrequited love, deep despair, an intolerable shock, and unwholesome food cause this disease of lunacy. There are five types of madness: (1) due to irregularity of rheum, (2) due to irregularity of bile, (3) due to irregularity of phlegm, (4) due to irregularity of rheum, bile and phlegm and (5) due to mental depression. Lunacy due to poisoning is the sixth type of madness.

When the patient is a lunatic due to the irregularity of rheum, his body becomes dry. The gas which has increased due to fasting and other causes makes the mind worry which causes the intelligence and memory to decrease. The patient laughs without cause, dances without cause and gives lectures without any cause. He also makes various actions with his limbs and sometimes cries.

When the person is mad due to irregularity of bile, the patient drinks water often, perspires excessively and feels a burning sensation in his body. He gets angry often, goes about naked, does not sleep, is afraid, and runs away. He sits in the cool shade of a tree and his body becomes yellow.

The madness caused by the irregularity of phlegm shows the following symptoms: the patient wants to sleep, often feels nauseous, loses his appetite, talks less and eats less, likes the company of women and is inclined to solitude. Saliva dribbles from his mouth. The disease gets worse with the intake of food. His tongue, urine and eyes become white. When madness appears to be caused by the combined irregularity of rheum, bile and phlegm, it is thought to be incurable.

When madness is born of fear or separation from a loved individual or thing, the person's mind is full of sorrow and he becomes mad. He is given to fits of depression. The patient of this type of madness does not care what he speaks. He gives out secrets and does not know that he has done so. He sings, laughs and may also cry in a state of deep depression, which leaves him lifeless.
The patient suffering from madness due to poisoning shows the following symptoms: his eyes become red, he loses the strength of his organs and his personality is destroyed. He becomes very pitiful. His face becomes dark and he does not sense activities going on around him.

Yoga therapy

Āsana and mudrā

The āsanas of the abdomen prescribed for loss of appetite are also practiced for this disease. One or two āsanas of the other parts of the body should also be performed to keep the body fit.

Prānāyāma

The lunatic suffering from irregularity of rheum or phlegm should practice sūryabheda prāṇāyāma. The patient suffering from irregularity of bile should perform candrabhedana, sītkārī, śītalī and bhasrika prāṇāyāma.

Prānāyāma schedule

The patient suffering from the irregularity of rheum or phlegm should do the ṣaṭkarmas prescribed for constipation. He should perform only sūryabheda prāṇāyāma. The lunatic suffering from the irregularity of bile should adopt the following schedule:

1st week  
candrabhedana  2 + 2 + 2 + 2 = 8
1st week  
sītkārī  1 + 1 + 1 + 1 = 4  12 Total

2nd week  
candrabhedana  4 + 4 + 4 + 4 = 16
2nd week  
sītkārī  2 + 2 + 2 + 2 = 8  24 Total

3rd week  
candrabhedana  6 + 6 + 6 + 6 = 24
3rd week  
sītkārī  3 + 3 + 3 + 3 = 12  36 Total
Instead of sītārī prāṇāyāma, the patient can perform the śītalī prāṇāyāma. If the patient is not able to perform bhastrīka, he should perform candrabhedana prāṇāyāma. Then he should go on to bhastrīka. Until he is able to perform bhastrīka properly, he should also practice kapālabhāti.

ṣaṭkarma

Lunacy caused by irregularity of phlegm and bile will be greatly benefited by dhauti, as the phlegm and bile decrease and lessen the lunatic tendency. The patient suffering from irregularity of rheum should practice dhauti only if necessary. Naulī, vahisāra dhauti, kapālabhāti, basti and mūlaśodana should also be performed by the patient as and when necessary.

Fast

If the patient is able to fast, then only should he be made to observe any fast. Three days of complete fast is enough. The patient suffering from the irregularity of rheum and bile may take cow’s milk during the fast. The patient suffering from irregularity of phlegm should fast taking only buttermilk made from cow’s milk, but it is more beneficial if the latter patient fasts completely. If the patient is not able to fast continuously, he should be made to fast completely on the four guru days in the month.

Diet

The patient suffering from lunacy caused by irregularity of rheum and bile should take porridge made from pure ghī and wheat flour (śīro) morning and evening daily. This experiment should be carried out for at least a fortnight and at most for one month. One should first offer the porridge to which some holy basil leaves have been added to God. If possible, the patient should chant one rosary of the divine mantra. If he is not able to do it, his well-wisher should do it requesting God to give the patient back his health. It is possible that the patient will be cured only by this experiment. Then, it is necessary for the patient to take moderate wholesome food twice a day. This schedule should be followed for three months.
The patient suffering from disease caused by phlegm should be given food which destroys the phlegm. He may eat twice a day, but he should eat very moderately.

Wholesome diet for the patient suffering from lunacy due to irregularity of rheum or bile: Thin or thick flatbread made from wheat, thick flatbread of sorghum, kedgeree made from mung, milk, ghī, old gourd, amaranth, bitter gourd, carrot, doḍī, etc.

Wholesome diet for the lunatic suffering from the irregularity of phlegm: Thick flat bread made from millet or coarse corn (kodra), whole barley thick or thin flatbread, horse bean, chickpea, pigeon pea, mung, moth bean, masūra lentil, hyacinth bean, squirting cucumber, bitter gourd, cabbage, carrots, doḍī, amaranth, pointed gourd, radish, fenugreek leaves, eggplant, drumsticks, yam, fig, rose apple, pomegranate, small and black grapes, phālasā berry (grewia asiatica), tender bael (stone apple) fruit, rāyaṇāṁ berries, sour limes, mulberries, betel nuts, apricot, cashew nuts, dates, ajwain, ginger, tamarind, hog plum, cardamom, saffron, cumin seeds, cinnamon, basil, coriander seeds, mint, chilies, black pepper, mustard, cloves, garlic, fennel seeds, turmeric, asafetida, mustard oil, milk and yogurt of goat's milk, buttermilk made from cow's milk and goat's milk and old honey.

Patients of lunacy from rheum, bile and phlegm, respectively should not take food which causes the irregularity of rheum, bile and phlegm. No patient should remain hungry or thirsty.

How is this disease cured?

(1) By the change in diet and way of living, the lunatic suffering from irregularity of rheum and the lunatic suffering from irregularity of phlegm slowly recuperates. The patient suffering from lunacy due to irregularity of rheum becomes strong. The yellow tendency of skin of lunacy due to irregularity of bile decreases.

(2) Dhauti cures the excess production of phlegm and bile, and so the patient's disturbances decrease. The internal organs are purified. The disordered humors of the body reach a state of balance.

(3) By the practice of nauli, vahīṣāra dhauti, kapālabhāti, basti and
śīrṣa pādāsana, the internal organs become strong and are without disturbance. The mind becomes pleasant and body active.

(4) By the practice of āsana and mudrā the blood is purified and circulates properly. The patient feels hungry. The patient suffering from insomnia sleeps well. One who sleeps excessively remains awake longer. The disease slowly disappears.

(5) Japa and dhyāna help to regain health and the good virtues increase.

133.2.19 Diarrhea

Causes of the disease

Over-eating of heavy food, eating food which contains a lot of fat, eating dry food, eating very hot food, intake of liquid diet, taking a lot of roughage, cold food, worms in the stomach, eating during indigestion, irregular eating habits, poisoning, fear, sorrow, polluted water, excess of alcoholic drinks, eating food out of season, retention of urine and stools, playing too much in water and defective pancreas cause diarrhea.

There are six kinds of diarrhea: Diarrhea caused by irregularity of rheum, bile, or phlegm; diarrhea caused by the combination of rheum, bile and phlegm; diarrhea due to sorrow; and diarrhea due to irregularity of mucus (āma).

Diarrhea due to irregularity of rheum shows the following symptoms - shooting pains in the abdomen, retention of urine, rumbling noise in the intestines, the end of the intestines falls out through the rectum, weakness of the waist, thighs and calves. The stools are in the liquid form full of foam, dark in color and come out with a lot of gas.

The patient suffering from diarrhea due to irregularity of bile perspires a lot, feels thirsty often, faints and experiences a burning sensation in the body. The rectum becomes infected. He suffers from fever. The stool passed is full of odor and is hot. It is so hot that even flies do not squat on it. It is colored green, yellow or red.

The patient of diarrhea caused by irregularity of phlegm feels drowsy and
sleepy. The body feels heavy. The mouth is full of saliva and the patient feels nauseous. He feels like passing stool often, does not like to eat food, and the hairs stand up. The stools passed are white, sticky and full of phlegm. They come without causing any noise.

The diarrhea caused by the combination of the irregularity of rheum, bile and phlegm is hard to cure or may be considered incurable. The patient suffering from this kind of diarrhea tends to be drowsy, faints, and is emotional. His mouth dries up. He feels thirsty, and the symptoms are a combination of all the types of diarrhea. It is very hard to cure. In the case of a child or an old man, it is incurable.

Loss of a friend, wealth, or sorrow caused by anything else causes the digestive power of the patient to be very weak. The blood flows irregularly and falls from the rectum with stools or without stools. It may be full of odor or odorless. The color of the stool is red. Diarrhea caused by sorrow is very hard to cure as long as one remains steeped in his sorrow.

The diarrhea caused by the irregularity of mucus (āma) has the following symptoms. The food is undigested and is thrown out in the same form. The stool has many colors, contains particles of food and emerges painfully. When the stool is very defective, sinks into the water as soon as it comes out, is full of odor, sticky, and comes out in a small quantity, it means that it must be undigested stool, known as mucus (āma).

If the symptoms are the opposite, that is if the stool immediately floats in the water, has little odor, is not sticky, comes out in greater quantity and has fewer deficiencies, this is evidence that the food has been digested. The stool with mucus may be mistaken for the stool with phlegm, but upon investigation one sees that the phlegm stool comes from digested food. Also, it immediately floats in the water, has little odor, etc., which necessarily distinguishes it from the mucus stool.

**Yoga therapy**

*Āsana* and *mudrā*

The patient suffering from this disease becomes very weak. He should perform *āsanas* only when he has regained his strength. Then he should perform the *āsanas* as prescribed for the loss of appetite.
Prāṇāyāma

If the patient is strong, the one suffering from the irregularity of rheum or phlegm should practice candrabhedana prāṇāyāma, and the patient suffering from irregularity of bile should practice candrabhedana, sītkārī, śītalī, bhastrika and ujjāyī prāṇāyāma. The importance is given to sītkārī and śītalī prāṇāyāma. This schedule should also be adopted by the patients of diarrhea suffering from sorrow or irregularity of mucus.

Prāṇāyāma schedule

The patient suffering from diarrhea due to irregularity of rheum or phlegm should practice prāṇāyāma as prescribed in the schedule for constipation. He should practice only sūryabhedana prāṇāyāma according to the schedule. The patient suffering from irregularity of bile should follow the following schedule:

<table>
<thead>
<tr>
<th>Week</th>
<th>Āsana</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>sītkārī</td>
<td>2 + 2 + 2 + 2 = 8</td>
</tr>
<tr>
<td>1st</td>
<td>candrabhedana</td>
<td>1 + 1 + 1 + 1 = 4     12 Total</td>
</tr>
<tr>
<td>2nd</td>
<td>sītkārī</td>
<td>4 + 4 + 4 + 4 = 16</td>
</tr>
<tr>
<td>2nd</td>
<td>candrabhedana</td>
<td>2 + 2 + 2 + 2 = 8     24 Total</td>
</tr>
<tr>
<td>3rd</td>
<td>sītkārī</td>
<td>6 + 6 + 6 + 6 = 24</td>
</tr>
<tr>
<td>3rd</td>
<td>candrabhedana</td>
<td>3 + 3 + 3 + 3 = 12  36 Total</td>
</tr>
<tr>
<td>4th</td>
<td>sītkārī</td>
<td>8 + 8 + 8 + 8 = 32</td>
</tr>
<tr>
<td>4th</td>
<td>candrabhedana</td>
<td>4 + 4 + 4 + 4 = 16  48 Total</td>
</tr>
</tbody>
</table>

After some time the patient may replace candrabhedana prāṇāyāma with ujjāyī prāṇāyāma. As long as the patient is not able to practice kapālabhāṭi, he should practice bhastrika. The patient suffering from the other kinds of diarrhea may also follow this schedule.
**Satkarma**

*Dhauti* is absolutely necessary for the patient suffering from irregularity of phlegm, irregularity of the three humors, irregularity of mucus, and irregularity of bile. After strength is regained, he should practice *nauli, kahisara dhauti, kapālabhāti, mūlaśodana*, etc. as and when necessary.

**Fast**

Fast is an absolute necessity for this disease. Seeing to the physical condition of the patient, he should be made to fast completely for five to seven days. If he is not able to fast continuously, he should fast four times a month on the guru days.

Fast is absolutely necessary for the patient suffering from diarrhea due to irregularity of rheum and irregularity of mucus and all the three humors.

The patient suffering from diarrhea due to irregularity of rheum or phlegm should fast for one whole month drinking only buttermilk made from cow's milk. Dry ginger powder should be added to the buttermilk.

The patient suffering from irregularity of bile should live on buffalo's milk for one full month. Saffron should be added to the milk.

The patient of diarrhea suffering from irregularity of all the three humors should live on curds made from goat's milk for one month. He should then eat very moderately once a day. If the patient of irregularity of rheum or phlegm feels hungry, he should drink some buttermilk. The bilious patient should drink milk.

**Diet**

The rheumatic or phlegmatic patient should live on buttermilk, the bilious patient should live only on milk, and the patient suffering from diarrhea caused by the irregularity of all the three humors should live on curds made from goat's milk for one month. Then he should eat once a day very moderately. He should fast four times a month on the guru days. Thrice a month on the two *ekādaśī* days and the full moon day, he should live on only buttermilk and curds. This schedule should be repeated thrice.
Wholesome diet: The diarrhea from rheum patient should eat only food which destroys rheum, the bile patient food that destroys bile, the phlegm patient food that destroys phlegm and the three humor patient food that destroys all three humors. Food for the rheum, bile and phlegm patient has been prescribed in the chapter on lunacy and should be adopted. It should be understood that all other foods are unwholesome.

How is this disease cured?

(1) The change in diet slowly brings back the patients of diarrhea from rheum, phlegm and bile to health. The patients of diarrhea from mucus (āma) or a combination of all three humors are benefited by fast.

(2) Dhauti benefits the patient. The patient becomes enthusiastic and hopeful. Nauli, vahisāra dhauti, basti and mūlaśodana clean up the internal organs which become more active.

(3) By the practice of āsana and mudrā and prāṇāyāma, the patient becomes healthy and the disease decreases and disappears.

(4) Japa and dhyāna bring peace, strength, purity and well-being to mind and body.

133.2.20 Dysentery

Causes of the disease

This disease can be included in diarrhea, yet it is expounded under a separate heading because the gas which causes the unwholesomeness combines with the phlegm and causes dysentery. It creates shooting pains and liquid stools. In this disease the patient has to pass stools often. There is a shooting pain and the patient passes stools in small or large quantity. There are four kinds of dysentery caused by irregularities of rheum, phlegm, bile and blood.

Dysentery caused by rheum is very painful. In dysentery caused by phlegm, the patient passes stools full of phlegm. In dysentery caused by bile the stools are passed with a burning sensation, and when the dysentery is caused by the combination of all the three humors or bloody dysentery, the stools
are full of blood.

Yoga therapy

Āsana and mudrā

As the patient becomes very weak due to the dysentery, he should not be made to perform any āsanas. Only when he is healthy and strong should he perform the āsanas for the abdomen and one or two kinds of different āsanas to exercise the different parts of the body.

Prāṇāyāma

After the patient has regained some strength, the patient suffering from dysentery caused by irregularity of rheum or phlegm should practice sūryabhedana prāṇāyāma. The patient suffering from dysentery due to irregularity of bile or bloody dysentery should perform candrabhedana, śītalī, sītkārī or bhastrika prāṇāyāma.

Prāṇāyāma schedule

The patient suffering from the first two types of dysentery should follow the schedule as shown in the chapter on constipation. He should perform only one sūryabhedana prāṇāyāma. The patient suffering from the two latter types of dysentery should perform the prāṇāyāmas as shown in the chapter on diarrhea. He should perform the prāṇāyāma schedule as shown for sītkārī and candrabhedana prāṇāyāmas. Details should be taken from the chapter on prāṇāyāma schedule in the beginning of the discussion on diseases.

Ṣaṭkarma

The patient suffering from dysentery due to irregularity of phlegm, bile and blood should essentially perform dhauti. After he has regained his strength, he should perform nauli, vahisāra dhauti, kapālabhāti, basti and mūlaśodana.

Fast

If possible, all patients of dysentery should fast completely for three days.
After that, the patient suffering from dysentery due to the irregularity of rheum or phlegm should drink buttermilk made from cow's milk for ten days. The patient may sprinkle powdered dry ginger in the buttermilk.

The patient suffering from dysentery due to irregularity of bile should drink only buffalo's milk for ten days. He may add saffron to the milk.

The patient suffering from dysentery due to irregularity of the three humors, bloody dysentery, should drink curds made from goat's milk for ten days.

**Diet**

After finishing the fast schedule of ten days, the patient should eat moderately once a day for a fortnight.

**Wholesome diet:** Old rice, lentils and pigeon peas, milk, curds, buttermilk, rose-apple, ginger, wood-apple, jujube fruit, etc., digestible, light food and food which will suppress dysentery should be taken.

Sex, retention of stools and urine, wheat, black bean (*urad*), barley, hyacinth beans, ripe mangoes, white gourd, greens, orange gourd, hard work, betel leaves, cucumber, salt and sour food should be avoided.

**How is this disease cured?**

1. The disease is controlled by fast in the beginning.

2. From taking wholesome liquid food, the disease is suppressed.

3. The internal organs are purified by *dhauti* and become active. *Nauli, vahisāra dhauti, kapālabhāti, basti* and *mūlaśodana* help to regain new strength and enthusiasm.

4. By the practice of the prescribed *prāṇāyāmas*, the defects are eliminated and the disturbances stop.

5. *Japa* and *dhyāna* bring peace, strength, purity and well-being to mind and body.

**133.3 Characteristics of Śīrṣa Pādāsana**
This āsana is called śirṣa pādāsana. After practicing ekapāda śirṣāsana, this āsana can be performed very easily. By changing the position of hands and legs, the second variation of this āsana takes place. It is of the same type as ekapāda śirṣāsana. Therefore, the practice of this āsana cures the same diseases as the practice of ekapāda śirṣāsana. The benefits are also identical.

**133.4 Practice of Śirṣa Pādāsana**

This āsana can be practiced for a maximum limit of five minutes, gradually working up to it.
134. **Baddha Ardha Vṛṣa Ugrāsana**

### 134.1 Description of *Baddha Ardha Vṛṣa Ugrāsana*

Stretch out both legs in front of you as in *pascimottānāsana*. Bend the left leg from the knee and arrange it in such a way that it is placed on the right knee. Then put your left hand behind your back and push the left foot with the right hand towards your back. Hold the big toe of your left foot with your forefinger and thumb of the left hand. Exhaling all the while, lower your body towards your legs and with your right forefinger and thumb hold the toes of the right foot, lowering your head onto the knee of the right leg. It should be remembered that the right leg is stretched straight. The toes of your right foot should be bent towards the knee. Exhale completely, then hold. Fix your gaze and your mind on the *mūlādhāra cakra*.

### 134.2 Diseases and their Yoga Therapies, cont'd.

#### 134.2.21 Coryza or Common Cold

**Causes of the disease**

Irregularity of the digestive system, constipation, a large collection of disturbing elements in the body, lack of discrimination in eating, etc. cause this disease. The nose starts watering in the beginning, one feels ill, then
one starts sneezing, has headache, fever, and cough. Swelling of the trachea and the voice box follows. In this way the whole body is upset.

**Yoga therapy**

**Āsana and mudrā**

The abdominal āsanas prescribed for the loss of appetite should be performed. One or two āsanas of different kinds should be performed for the different parts of the body.

**Prāṇāyāma**

The real remedy for cold is *prāṇāyāma* but due to the cold the nostrils are blocked up and it is impossible to perform *prāṇāyāma*. If the patient tries to perform *prāṇāyāma* under these hard conditions, then it is beneficial. *Sūryabhedana prāṇāyāma* is very essential for this disease. Methods to open up the nostrils are shown in the chapter on *prāṇāyāma* where the rules have been laid out.

**Prāṇāyāma** schedule

The *prāṇāyāma* schedule is the same as the one prescribed in the chapter on constipation. Only *sūryabhedana prāṇāyāma* needs to be performed.

**Ṣaṭkarma**

*Neti, dhauti, nauli, vahisāra dhauti, kapālabhāti, basti, mūlaśodana*, etc. are absolutely essential for the cure of this disease. The schedule should be set according to the health of the patient.

**Fast**

The patient should fast completely for five days. Then he should take only pomegranate juice for two days. The day after that he should take pomegranate juice and papaya for one day. When this is over, he should eat moderately for one full month.

**Diet**
The patient should eat moderately once a day for one full month. He should fast completely on the four guru days in the month. This schedule should be repeated three times. When one schedule is complete, the next should begin immediately.

**Wholesome diet:** Millet thick flat bread, moth bean, hyacinth bean, squirting cucumber, spiny or bitter gourd, carrot, pointed gourd, red radish, rattail radish, purslane leaves, eggplant, drumstick, dill leaves, white yam, mature jujube (Chinese date), sour lemon, mulberry, jaggery (unrefined sugar), walnut, cashew, tubers (*kudīno*), capsicum, black pepper, fenugreek, mustard seed, garlic, fennel, dill seed, natron salt, turmeric, asafetida, sesame seed, sesame oil, peanut, rapeseed or mustard oil, goat yogurt, buttermilk from cow's or goat's milk.

Foods that are difficult to digest, sweets and oily foods should be avoided. Salty, spicy and fried foods should not be eaten at all.

**How is this disease cured?**

1. New troubles do not arise and old troubles abate with fasting and change of diet.

2. This disease is removed from the body completely by *neti*, *dhauti*, and other *ṣaṭkarmas*. By these means, the mind also becomes clear and able to work properly.

3. The blood is purified in the best way by performing *āsanas* and *sūryabhedana prāṇāyāma*. Enough bile is produced to digest the food, constipation is unlikely to occur and the patient becomes free from all of the disturbances.

4. *Japa* and *dhyāna* bring peace, strength, purity and well-being to mind and body.

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134.2.22 Anemia

**Causes of the disease**

From sexual intercourse, eating salty, sour and sweet things, taking too many
medicines, eating meat, sleeping during the day and eating very pungent things, the humors become agitated, contaminating the blood and producing anemia.

Arising from rheum, bile, and phlegm and the derangement of all three humors combined, anemia is of four kinds. Anemia begins when the skin starts to hurt, saliva drips frequently from the mouth, the body is fatigued, the eyes become swollen, the urine is yellowish-red and there is indigestion. Other conditions originating from anemia but not known by the name are jaundice, grey hair, and hepatitis.

In anemia from rheum, the eyes become dark. The body is dark from the darkness pervading the blood-vessels. The mouth, stool, urine, nails, etc. are dark. Moreover, because of trembling, the stomach goes up and down, there is colic and more troubles.

In anemia from bile, the eyes become yellow. The body is yellow from the yellowness pervading the blood-vessels. The mouth, stool, urine, nails, etc. are yellow. Moreover, because of the burning sensation of the bile, there is also thirst and other troubles.

In anemia from phlegm, the eyes become pale. The body is pale from the whiteness pervading the blood-vessels. The mouth, stool, urine, nails etc. are pale. The hair becomes grey. Moreover, because there is lethargy, gobs of phlegm come out and other disturbances are produced.

In anemia from the combined derangement of the humors, if the troubles of the disease are from all three humors, then the symptoms of all three can be perceived.

Jaundice only occurs at the end of anemia or some other diseases, or if extremely sour, acid foods and other harmful foods and medicines are taken. Because of that the bile becomes very hot and makes the body yellow. Also lethargy, weakness and additional symptoms of anemia are produced.

Jaundice is severe and painful for a long time. When the pain of the patient begins subsiding, the condition is called hepatitis. When vomiting, loss of appetite, nausea, wasting away, perspiration, hard breathing, cough, etc, occur in this disease and the stool is watery, then it cannot be cured.
Anemia also occurs in those who are small, slow or of low birth. In them fever, pain in the body, and madness are born. There is depression, lethargy, weakness and many other troubles.

In the anemic, a great distaste for food arises. They are always thirsty, they vomit, they get fevers and headaches, food is not digested, there is a constant sore throat, weakness and exhaustion occur, and there is the experience of pressure on the chest.

When anemia is long-standing it is incurable. Such patients speak of a burning sensation in the body. The whole body is yellow to the core. When the patient produces a stool that is intermixed with greenish phlegm, the disease is also considered incurable. The patient who is very helpless, very pale, vomits, faints and has a troublesome thirst is also included in the incurable. The disease is considered incurable for those whose bodies go white from the destruction of blood cells. In those whose teeth, nails and eyes have become yellow, the disease is also thought to be incurable. The patient cannot be cured who is yellow through and through, whose hands, feet and face have become swollen and the center of the body has become dehydrated. If the state of the disease is reversed, it can be cured. Moreover, if there is great swelling in the center of the body, the hands, feet and neck are emaciated, the anus and genital organ are very swollen, and the patient is exhausted to the point of death from troubles with constant diarrhea, the disease is also thought to be incurable.

Yoga therapy

Āsana and mudrā

First of all the āsanas for the abdomen prescribed in the section on indigestion should be done. Āsanas for the other seven parts of the body also should be done.

Prāṇāyāma

Patients with anemia arising from rheum or phlegm should do sūryabhedana prāṇāyāma and those with anemia from bile or derangement of the three humors should do candrabhedana, śītalī, sītkārī and bhastrikā prāṇāyāmas.

Prāṇāyāma schedule
The patients of anemia caused by rheum and phlegm should do only sūryabhedana prāṇāyāma from the schedule prescribed for constipation. The patients of anemia caused by bile and the derangement of the three humors should do the prāṇāyāmas in the section on diarrhea in this order: candrabhedana, śītalī, sītkārī and bhastrikā.

Sat karma

In anemia from phlegm, bile and derangement of the three humors dhauti is the best remedy. Strength comes after doing nauli, vāhinasāra dhauti, kapālabhāti, mūlaśodhana, etc., practices that are absolutely necessary to restore health.

Fast

If the patient is strong and strong-willed then he may fast for seven days without taking any food. After that he should take pomegranate juice for two days, pigweed (amaranth) greens for three days, black grapes and ripe bananas for two days, and ripe mango or barley and wheat gruel for one day. Then mangoes may be eaten for fifteen whole days. Afterwards he should eat moderately once a day for a month.

Diet

Eat moderately once a day, every day. A complete fast should be done on the four guru days in the month. Patients should do this schedule four times. After completing the first schedule, immediately begin the second.

Wholesome food: Patients with anemia caused by rheum need to eat things that correct imbalanced rheum, patients with anemia caused by phlegm need to eat things that correct imbalanced phlegm, patients with anemia caused by bile need to eat things that correct imbalanced bile and patients of anemia caused by all three humors need to eat things that correct the imbalance of all three.

Thin or thick flat bread made of old barley and wheat, cooked rice, mung, pigeon pea, pointed gourd (paravalā), pumpkin, lots of very ripe bananas, gaḷo tinospora cordifolia (a rejuvenative herb), black sugarcane, hermaphrodite amaranth, spreading hogweed, punarnavā (a medicinal herb),
eggplant, onion, garlic, ripe mango, ivy gourd, hog plum, buttermilk, ghī, oil, barley and wheat gruel, butter, turmeric, astringent things, saffron and other wholesome foods should be taken.

Bleeding, smoking, vomiting, suppression of stool and urine, perspiring, sexual intercourse, betel nuts and leaf, asafetida, black bean (urad), sweet milk balls, dates, dressed betel-leaf, rape or mustard seed, sweets, sour things, harmful, stale and very spicy food should be avoided.

How is this disease cured?

1. New troubles do not arise and old troubles abate with fasting and change of diet.

2. This disease is completely removed by dhauti and other ṣaṭkarmas working together in the body. By these means, the mind also becomes clear and able to work properly.

3. With the help of āsana, mudrā and prāṇāyāma, the blood is purified. The red corpuscles in the blood increase. As the liver becomes strong, the obstructions in the path of the bile are removed. The digestive power is stimulated, the stomach is no longer swollen, the giddiness disappears. The yellowness, paleness or darkness of the body goes away.

4. Japa and dhyāna bring peace, strength, purity and well-being to mind and body.

134.2.23 Heart Disease

Causes of the disease

Forceful retention of feces or urine, beatings, excessive anger, sour food, dysentery from astringent and bitter things, eating sweets all day, excessive labor or exertion, too much sex, constant excitement, dread, agony, anxiety or sorrow are the causes of heart disease. From frequent excitements, etc. the blood becomes polluted and it causes trouble in the heart. This disease is called heart disease.

Arising from rheum, bile, phlegm, derangement of a combination of the
three humors and parasites, heart disease is of five kinds. *Ayurveda* states that this disease is the result of irregularities of the stomach, liver, lungs and other organs - not from irregularities of the heart tissue, color, chambers, valves, etc.

By examining the heart of the patient with heart disease from rheum, the extent of the trouble may be known. An operation using a piercing needle, an agitating probe, a tearing saw, a cutting knife, and a cleaving hatchet is weakening and painful.

In heart disease from bile the patient feels the need to drink water frequently and desires the cool air because of the heat inside the body. Excessive heat is experienced, sapping the vitality of the body in the same way as pain. The exhausted heart may feel like it is dead. It seems like there is a smoking fire that is not coming out of the throat. Swoon comes. There is pronounced perspiration with a bad smell and the mouth becomes dry.

In heart disease from phlegm the heart of the patient feels heavy, phlegm is dripping, there is lack of appetite, there is inertia in the limbs of the body, the slow digestive power comes to a stop and there is a sweet taste in the mouth.

In the body of the patient with heart disease from derangement of the three humors, the symptoms of the three humors are present.

In the patient of heart disease caused by parasites, vomiting will occur - vomiting of the sort that brings on hallucinations. Frequently spit falls from the mouth. There may be an examination with sharp needles resulting in pain. Shooting pain is by the *lakh*, there is nausea, deep darkness comes to the sight, there is no appetite. The eyes become blackish and the mouth becomes dry.

In heart disease from rheum, bile, phlegm and derangement of the three humors there is dizziness, tiredness in all parts of the body, dryness in the mouth and other troubles.

**Yoga therapy**

*Āsana and mudrā*
Āsanas for the chest, abdomen and top of the head should be done very carefully by the patient. They should be done easily, without causing pain. One or two āsanas should be done for the other parts of the body.

Prāṇāyāma

The patient of heart disease from rheum, phlegm or parasites should practice sūryabhedana prāṇāyāma and the patient of heart disease from bile or derangement of the three humors should practice candrabhedana, sīkārī, śītalī and bhastrikā prāṇāyāmas.

Prāṇāyāma schedule

The patients of heart disease caused by rheum, phlegm, and parasites should do only sūryabhedana prāṇāyāma from the schedule prescribed for constipation, and the patients of heart disease caused by bile and the derangement of the three humors should do candrabhedana, śītalī, sīkārī and bhastrikā prāṇāyāmas from the schedule prescribed for diarrhea.

Śatkarma

Dauti is strongly indicated in heart disease, but for a proper cure the fitness of the physical condition of the patient should be observed by examination. If the patient is not strong and is weak-willed then in the beginning of the treatment, dauti should not be done. But nauli, vahinasāradhauti, kapālabhāti, basti and mūlaśodhana should be done.

Fast

The patient should begin by fasting five days without any food, then fasting two days on clear mung soup, then one day on sweet lime juice and banana or any other agreeable fruit. Afterwards he should begin eating moderately once a day for a month.

Diet

After the fasts are completed, the patient should eat moderately once a day, every day. In the coming months he should fast without taking any food on the four guru days. This schedule should be done four times. Once the first schedule has been completed, the second schedule should immediately
Wholesome food: The patient with heart disease caused by rheum should eat a rheum-eliminating diet, the patient with heart disease caused by phlegm should eat a phlegm-eliminating diet, the patient with heart disease caused by bile should eat a bile-eliminating diet and the patient of heart disease caused by all three humors should eat a diet that eliminates all three.

Clear mung soup, mung, a lot of old, red rice kedgeree, wheat porridge, buttermilk, tomatoes, raw vegetables, snake gourd, bananas, pumpkin, mango, pomegranate, jujube, grape, hog plum, old jaggery, garlic, coriander seeds, honey, betel leaf and other wholesome foods should be taken.

Restraining thirst, vomit, urine, gas, cough, belching, weariness, speedy evacuation of the bowels and crying, etc., should be avoided. Astringent, salty and sour tastes are to be avoided. Mental agitation should also be avoided.

How is this disease cured?

1. New troubles do not arise and old troubles abate with fasting and change of diet.

2. This disease is completely removed by dhauti and other șaṭkarmas working together in the body. By these means, the mind also becomes clear and able to work properly.

3. From the practice of āsanas and prāṇāyāmas and the use of șaṭkarmas, the diseases of the stomach, liver, lung and other organs are removed. The troubles are pacified. Defects disappear, the appetite returns, food is digested and the parasites are excreted with the feces.

4. Japa and dhyāna bring peace, strength, purity and well-being to mind and body.

134.2.24 Menorrhagia: irregular or excessive menstruation

Causes of the disease
Eating too much deficient food, eating food not fit to be eaten, eating unhealthy food, indigestion, miscarriage, too much sex, aversion to walking, too much sorrow or merrymaking, too much fasting, being inactive all day, etc. are the causes of menorrhagia.

Menses with heavy, prolonged or irregular flow is called menorrhagia. The kind of sour, thick, frothy menstrual discharge, a little like the white water left after washing rice, is called phlegm menorrhagia or white menorrhagia.

The kind of menstrual discharge that is a little yellow, green, black, red and white, is called bile menorrhagia. It brings a burning sensation and other pains characteristic of bile troubles. There is much shooting, smarting pain.

The kind of menstrual discharge that is dry, red, foamy with a little white flesh in the fluids is called rheum menorrhagia. It brings rheum troubles.

Menstrual discharge which is sweet, oily, yellowish and like the color of marrow, with a bad odor is known as menorrhagia of the three humors. It is agreed that it seems to be incurable.

In all the menorrhagias the body is affected and hands and feet suffer acute pain. After that the strength goes, there is giddiness, swoon, an increase in thirst, and a feeling of excessive heat. This is how the female patient is affected. Her body becomes pale and slack. A film forms on the surface of her eyes and the rheumatic form of the disease brings on palpitations.

Yoga therapy

Āsana and mudrā

After strength returns āsanas should be done. In this disease āsanas for the abdomen, the neck and top of the head are the best remedy. Āsanas for the abdomen: (1) vāmapādapavana muktāsana, dakṣiṇapāvana muktāsana and ubhayapādapavana muktāsana. (2) paśvimottānāsana, mahāmudrā (3) bhūnamanapadmāsana-1,2,3. (4) ardhaśalabhāsana and pūrṇaśalabhāsana. (5) uttānapādāsana. Āsanas for the neck: (1) sarvāṅgāsana, (2) halāsana, (3) ekapādasirāsana. Āsanas for the top of the head: (1) sīrṣāsana, (2) vṛksāsana. One or two āsanas for the other parts of the body should also be done.
Prāṇāyāma

Sūryabhedana prāṇāyāma should be done by sisters [women] with rheum and phlegm menorrhagia, and chandrabhedana, sītalī, sītkārī and bhastrikā prāṇāyāmas should be done by sisters with bile and three humor menorrhagia.

Prāṇāyāma schedule

Sisters [women] who have rheum or phlegm menorrhagia should do only sūryabhedana prāṇāyāma from the schedule prescribed for constipation and sisters who have bile and three humor menorrhagia should do candrabhedana, sītalī, sītkārī and bhastrikā prāṇāyāmas from the schedule prescribed for diarrhea.

Ṣaṭkarma

Sisters with three humor, phlegm or bile menorrhagia should definitely do dauti. Nauli, vahinasāradhauti, kapālabhāti, basti and mūlaśodhana should be done if needed. Morning, noon and evening - at these three times - aśvinī mudrā or mūlabandha mudrā should be done. Five to ten contractions should be done each time.

Fast

At the beginning three days of complete fast should be done. Following that sisters with rheum or bile menorrhagia should fast for eight continuous days on cow's milk and sisters with phlegm menorrhagia should fast for eight continuous days on goat's milk. After that, they should eat moderately once a day for a month.

Diet

Eat once a day every day. Remember to eat moderately. In the coming months do a complete fast on the four guru days. Complete the entire schedule, then immediately begin the second schedule.

Wholesome food: Sisters with rheum menorrhagia should take food that eliminates rheum, sisters with phlegm menorrhagia should take food that
eliminates phlegm, sisters with bile menorrhagia should take food that eliminates bile and sisters with three humor menorrhagia should take food that eliminates all three humors. Thin or thick flat bread made of barley, mung, lentils, chickpeas, pigeon peas, milk, ghee, amaranth, snake gourd, bottle gourd, cool water and other wholesome substances should be taken.

Exercise, traveling, incense, sexual intercourse, horse gram, eggplant, jaggery, sesame, black bean (urad), yogurt, betel leaf, pulses, sour and salty things should be avoided.

How is this disease cured?

1. From doing complete fasts and milk fasts the old troubles are pacified and new troubles do not arise.

2. Dauti and the other šatkarmas all work together. By doing them, the internal organs become purified and able to function properly.

3. Sisters with rheum and phlegm menorrhagia should do a course of sūryabheda prāṇāyāma until the rheum and phlegm humors are pacified. Sisters with bile and three humor menorrhagia should do chandrabhedana, sītalī, sītkarī and bhastrikā prāṇāyāmas until the deficiencies are gone.

4. Japa and dhyāna bring increased peace, strength, purity and well-being to mind and body.

134.2.25 Appendicitis

Causes of the disease

Aversion to physical exertion, the inclination to indulge often in fancy foods, indigestion, constipation - the disease is produced from all of these.

The large and small intestines join on the right side of the body. Below the natural joining place of these two parts is a particular formation at the tail end of the large intestine. This is called the appendix. Troublesome substances, feces, gas, etc. accumulate there. From that comes swelling or putrefaction which produces pain. However, the pain does not become continuous immediately. Nevertheless, in the meantime the appendix stops
working, and if this state becomes long-lived then disorder is produced and the disease truly takes hold. Then there is nausea, vomiting, sharp pain, fever, indigestion and other disturbances of this disease. Owing to the pain in the right side of the abdomen, the lump standing out on the surface may not be touched. Pressure on that part brings anguish.

Yoga therapy

Āsana and mudrā

Āsanas should be done in such a way that pains do not increase and exercise continues to profit all the internal organs of the abdomen. In the beginning very easy though very beneficial āsanas must be done. Care should be taken to allow easy but not tiring or painful asanas to be done. The āsanas should be done for a short time.

(1) vāma pāda pavana muktāsana, daksīṇa pāda pavana muktāsana, ubhaya pāda pavana muktāsana, (2) paścimottānāsana, mahāmudrā, (3) bhūnāma padmāsana 1-2-3, (4) bhujāmgāsana, saralāhastabhujāmgāsana, (5) ardhāsalabhāsana, and pūrṇa salabhāsana, (6) uttānapādāsana, (7) daksīṇa pāda jānuśirāsana, vāma pāda jānuśirāsana, (8) vāma pāda and daksīṇa pāda matsyendrāsana, (9) praṣṭhāsana, (10) baddhāhasta padmāsana. One or two āsanas should also be done for the other parts of the body. The āsanas for the spine, neck and top of the head should be done carefully.

Prāṇāyāma

Patients of this disease should do anuloma - viloma prāṇāyāmas. Nevertheless, in the case of drainage procedures if there are additional problems from exhaustion, then it is permitted to do sūrayabhedana prāṇāyāma as part of the schedule.

Prāṇāyāma schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Prāṇāyāma</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st week</td>
<td>anuloma - viloma</td>
<td>3+3+3+3 = 12</td>
</tr>
<tr>
<td>2nd week</td>
<td>anuloma - viloma</td>
<td>6+6+6+6 = 24</td>
</tr>
<tr>
<td>3rd week</td>
<td>anuloma - viloma</td>
<td>9+9+9+9 = 36</td>
</tr>
</tbody>
</table>
4th week  \textit{anuloma} - \textit{viloma} \quad 12+12+12+12 = \textbf{Total 48}

\textit{Satkarma}

If an expert yoga therapist finds it necessary, then the patient should do \textit{dauti} for a short time. \textit{Nauli}, \textit{vahinasāradhauti}, \textit{kapālabhāti}, \textit{basti} and \textit{mūlaśodhana} should definitely be done. It is also possible to include the practice of \textit{aśvinīmudrā} and \textit{uddhiyāṇabandha mudrā}.

\textit{Fast}

The fast should begin with three days of taking no food at all. After that clear mung broth should be taken for two days, followed by one day of a little mung khedgeree and unsalted buttermilk on the next day. Eat like this for one month then continue eating moderately once a day. Progress will happen more easily from consuming fruit juices, unsalted buttermilk, milk, and water from cooked vegetables.

\textit{Diet}

Eat once a day every day. Concentrate on maintaining moderation in eating. Fast completely on the four guru days in the month. Do this schedule for three or four months.

\textbf{Wholesome diet:} \textit{Roṭalī} or \textit{bhākarī} (thin or thick flat bread) made of whole wheat, mung, mung \textit{dal}, mung kedgeree, buttermilk without salt, agreeable fresh vegetables, greens and fruits should be taken. Squeeze the juice of a sour lemon into warm water and mix in some honey. Drink a little of this two or three times a day.

Heavy, difficult to digest foods should not be taken. Eat at regular times and do not overeat.

\textbf{How is this disease cured?}

1. From having meals at regular times, eating moderate portions of wholesome food and continuing to take the various additional liquid foods regularly, the old troubles are pacified and new disturbances do not appear.
2. From doing ṣaṭkarmas the internal organs become purified and able to function well without problems.

3. The blood becomes pure from doing āsana and mudrā and prāṇāyāma. The aberrant blood becomes normalized, and accordingly the three humors become tranquil. By this means, vomiting, colic, nausea, frequent bowel movements, constipation, indigestion and other disturbances gradually lessen. The swelling of the appendix goes down.

4. *Japa* and *dhyāna* bring increased peace, strength, purity and well-being to mind and body.

134.2.26 [High] Blood Pressure

**Causes of the disease**

Eating too much fattening food, being fatigued, overeating, constipation, bad habits, hardened arteries, mental agitation, fright, anxiety, agony or sorrow, kidney problems, obesity, etc. are the causes of this disease.

The results are not being able to sleep, headaches, poor memory, weakness, sudden bursts of anger, feeling always cold, drinking water all the time, a labored heartbeat, diabetes and other troubles. There are two ways of controlling it: the superior way and the inferior way.

**Yoga therapy**

*Āsana* and *mudrā*

For the patient of this disease the group of āsanas for the abdomen are very good. He should do the āsanas for the abdomen given for the twenty-fifth disease, appendicitis. One or two āsanas for the other parts of the body should also be done.

*Prāṇāyāma*

If the patient is stout, then he should do dīrghapraṇāyāma, ujjāyī and bhasrikā prāṇāyāmas. If the patient is of medium build, then he should do anuloma-viloma prāṇāyāma.
Prāṇāyāma schedule

For the large overweight patient:

<table>
<thead>
<tr>
<th>Week</th>
<th>Prāṇāyāma</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>dīrgha prāṇāyāma 2+2+2+2 = 8</td>
<td>8</td>
</tr>
<tr>
<td>1st</td>
<td>ujjāyī 1+1+1+1 = 4</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td><strong>12 Total</strong></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td>dīrgha prāṇāyāma 4+4+4+4 = 16</td>
<td>16</td>
</tr>
<tr>
<td>2nd</td>
<td>ujjāyī 2+2+2+2 = 8</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td><strong>24 Total</strong></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>dīrgha prāṇāyāma 6+6+6+6 = 24</td>
<td>24</td>
</tr>
<tr>
<td>3rd</td>
<td>ujjāyī 3+3+3+3 = 12</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td><strong>36 Total</strong></td>
<td></td>
</tr>
<tr>
<td>4th</td>
<td>dīrgha prāṇāyāma 8+8+8+8 = 32</td>
<td>32</td>
</tr>
<tr>
<td>4th</td>
<td>ujjāyī 4+4+4+4 = 12</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td><strong>44 Total</strong></td>
<td></td>
</tr>
</tbody>
</table>

Once the patient has got his strength back, if he wishes he may do only bhastrikā prāṇāyāma instead of the two above-mentioned prāṇāyāmas. The patient of medium build should do twelve anuloma-viloma prāṇāyāma in the first week, twenty-four in the second week, thirty-six in the third week and forty-eight in the fourth week.

Śaṭkarma

Dauti is the best of the śaṭkarmas. The proficient yoga therapist should require the patient to do a course of dauti in order to become fit. Nauli, vahinasāradhauti, kapālabhāti, basti and mūlaśodhana are also useful.

Fast

If the patient is weak but has some will-power, he should begin with seven days of not taking any food at all. After that he should take clear mung broth for two days, then a small cup of mung soup the next day and two small cups of mung soup on the following two days. After doing the entire schedule, he should eat moderately once a day for a month. If the patient has
gas he should not fast.

**Diet**

Eat once a day every day, reminding yourself to eat moderately. In the coming month a complete fast should be done on the four guru days. This schedule should be done five or six times. Once the first schedule has been completed, the second should immediately begin.

**Wholesome diet:** Some wheat roṭalī or bhākarī (thin or thick flat bread), mung, mung dal, mung khedgere, sorghum (juvar) thick flat bread (roṭalo), pigeon pea, cucumber, sour lemon, tomato, spiny gourd, carrot, ginger, garlic, yogurt, thick buttermilk, amaranth, spinach (pālakh), spring greens, pointed gourd, squirting cucumber, pineapple, and a little bit of sweet are wholesome foods.

Foods that are constipating, cold drinks, bad habits, fried foods, salty fried gram flour preparations (pharsāṇa), chick peas, hyacinth beans, field peas, sweetmeats, etc. should be avoided.

**How is this disease cured?**

1. By giving up fattening foods and eating wholesome and moderate meals, bad habits are abandoned. With fasting and God's help new troubles are not produced and the old troubles gradually disappear.

2. From doing the necessary ṣaṭkarmas the internal organs are purified, becoming able to function properly without problems.

3. The blood is purified from doing āsana, mudrā and prāṇāyāma. The aberrant blood becomes normalized, and accordingly the three humors become tranquil. By these means the disease abates.

4. Japa and dhyāna bring increased peace, strength, purity and well-being to mind and body.

134.2.27 Painful, difficult or insufficient urination urinary disease

**Causes of the disease**
Exercising too much, ingesting irritating medicines and dry substances, smoking, riding horseback a lot, eating the meat of the swan, the crane, etc., eating meat meal after meal and eating unripe things are the causes of eight kinds of urinary disease: 1) from rheum, 2) from bile, 3) from phlegm, 4) from derangement of the three humors combined, 5) from damage, 6) from feces, 7) from bladder stones, and 8) from sugar. In this disease the urethra becomes narrow. Only a little urine comes out and this produces a lot of pain.

1. The patient of urinary disease from rheum experiences a shooting or cutting pain in the scrotum, penis and bladder and that causes the urine to come out drop by drop with great difficulty from the afflicted scrotum.

2. The patient of urinary disease from bile experiences a pain that burns like fire in the scrotum, penis and bladder and the urine comes out with difficulty. The urine is yellow like turmeric, hot or red.

3. In the patient of urinary disease from phlegm the scrotum, penis and bladder become heavy and he gets goosebumps from the cold. The urine is warm, oily and white.

4. The patient of urinary disease from derangement of the three humors combined experiences a burning sensation. Shivering and excessive pain bring him to exhaustion. Owing to this he is able to urinate only with great difficulty. Three humor urine has more than one color due to agitation.

5. When the urinary tract is damaged due to the vitiated three humors or injury, then the patient is unable to urinate without pain. This is called urinary disease from damage. Because the urinary flow is obstructed, air does not reach the opening of the bladder. This results in the urine being held back and the occurrence of pain in the middle of the bladder.

6. Windiness in the stomach from constipation produces bad gas which causes shooting pains during urination. This is called urinary disease from feces.

7. Stones obstructing the path of the urine cause swelling in the testicles and produce pain in the bladder. This is called urinary disease from bladder stones.
8. Wet ingredients which have been heated and dried until they have become sweet are called sugar. From eating it one gets heart troubles, tremors and stomach pain, the digestive power becomes very weak, there is faintness, and urinating is horribly painful. The sugar is drained off with the smarting urine and the pain stays away as long as no more sugar enters the urinary tract. Everything about urinary disease from sugar is troublesome. The origin and symptoms of bladder stone and sugar urinary diseases are not similar, nevertheless the above-mentioned, different symptoms of each are discharged in the urine.

**Yoga therapy**

*Āsana and mudrā*

Āsanas of the neck, head, abdomen and spine are good for this disease.

1) sarvāṃgāsana, 2) halāsana, 3) ekapādaśirāsana, 4) jānu śirāsana, 5) paścimottāsana, mahāmudrā, 6)bhūnamanapadmāsana, 1, 2, 3, 7) bhujāṃgāsana, saralahasta-bhujāṃgāsana, 8) ardhacakrāsana, 9) śīrṣāsana, 10) vṛīkṣāsana.

One or two āsanas should also be done for the other parts of the body.

**Prāṇāyāma**

Rheum and phlegm urinary disease patients should do sūryabhedana prāṇāyāma and patients of all the other forms of urinary disease should do chandrabhedana, sītalī, sītkarī and bhastrikā prāṇāyāmas.

**Prāṇāyāma schedule**

Rheum and phlegm urinary disease patients should do only sūryabhedana prāṇāyāma as indicated in the schedule for the twelfth disease, constipation, and patients of all the other forms of urinary disease should do chandrabhedana, sītalī, sītkarī and bhastrikā prāṇāyāmas as indicated in the schedule for the nineteenth disease, dysentery.

**Ṣaṭkarma**
Three humor and phlegm or bile patients need to be told that they must do dauti, nauli, vahināsāradhauti, kapālabhāti, basti and mūlaśodhana - these practices must surely be done. If an expert yoga therapist deems it essential at the time, then the patient should use a rubber catheter to clean the urethra. He should use a thin catheter.

**Fast**

If the patient is weak but has some will power, he should begin by fasting for five days without taking any food at all. After that he should have clear mung broth for three days and one small cup of mung soup for the next two days. At the end of one month of doing this, he must eat moderately once a day.

**Diet**

Eat once a day every day. Remember to eat moderately. In the coming months a complete fast should be done on the four guru days. This schedule should be done three times. Once the first schedule has been completed, the second should immediately begin.

**Wholesome diet:** The rheum urinary disease patient should have a rheum-eliminating diet, the phlegm urinary disease patient should have a phlegm-eliminating diet, the bile urinary disease patient should have a bile-eliminating diet and the three humor urinary disease patient should have a diet that subdues all three humors.

Bathing, old red rice, buttermilk, milk, yogurt, old gourd (pumpkin), snake gourd, mung dal, lump sugar, amaranth, ginger, cucumber, wild cucumber (chīḥadum), dates, coconut, palm tree fruit and cool, soothing food and drink are wholesome.

Sweets, exertion, sexual intercourse, irregular eating, disagreeable food, going on journeys, riding elephants or horses are to be avoided. Grapes, horse gram, chick pea, cow pea, pigeon pea and other dry foods, very pungent, hot and sour things, asafetida, sesame, mustard seed, black bean (*urad*) and suppression of the urine should be avoided.

**How is this disease cured?**
1. From eating a favorable diet and giving up unsuitable things, old troubles are pacified and no new troubles arise.

2. From practicing the necessary ṣaṭkarmas, the internal organs are purified, becoming able to function properly.

3. From practicing āsana, mudrā and prāṇāyāma, the blood becomes pure, resulting in normal, healthy blood circulation. From doing the different prāṇāyāmas the humors become tranquil.

4. Japa and dhyāna bring increased peace, strength, purity and well-being to mind and body.

134.2.28 Tumor (hard abdominal mass) or blind (cystic) tumor or round lump

Causes of the disease

From an unwholesome diet of improper eating for pleasure, the rheum, bile and phlegm become impaired, causing a hard mass (blind tumor or lump) to form between the heart and the lower abdomen. That particular kind of tumor either moves or is immovable and is a lump. Also, it is sometimes small and sometimes large, although usually not larger than a fist. Tumors may form in these five places: the heart, the two sides, the central and lower belly. The five common varieties of this disease originate from rheum, bile, phlegm, a combination of the three humors, and the menses.

In the beginning of this disease, the patient belches frequently, a distaste of different foods is born, the intestines make a loud, rattling sound, there is pain, the abdomen is enlarged, food is not digested and there is chronic constipation. When the patient of this disease starts vomiting and defecating, the heart, center [of the abdomen] and hands and feet swell up, there is fever and difficulty in breathing, then that patient cannot be saved.

1. Shooting pains occur in the heart and the side of the abdomen in the patient with tumor from rheum. The mouth and throat become dry. He is not able to break wind, digestion is bad, the mouth has gone dry. Then trembling begins from the rheum troubles.
2. The patient of tumor from bile sweats excessively, comes down with fever, becomes tired from acidic food, feels a burning sensation when he wakes up, frequently needs to drink water, acquires a reddish color to the body, and has a hot, biting taste in the mouth. Accordingly fatigue, swoon and other troubles of bile origin occur.

3. The patient of tumor from phlegm becomes still, has an aversion to food, is fatigued in every limb, vomits, and saliva drips from his mouth. He is silent, his experience is dim, his digestion is weak, he coughs and has other troubles of phlegm origin.

4. The symptoms of all three humors - rheum, bile and phlegm - appear in the body of the patient with a combined three humor tumor. It is accepted that the three humor tumor is incurable.

5. Born of the menstrual blood, tumor disease from menses only occurs in women. The woman who has just given birth but nevertheless eats for pleasure foods which are harmful to her, or the woman who has eaten harmful foods for pleasure during the entire nine months before giving birth, or the woman who eats badly during her menses takes away the protection of her menses and the vital air produces a particular kind of round tumor in the womb or ovaries. The symptoms of this disease are of the bilious kind. Pain and burning sensations occur as well as certain distinct symptoms. Menstruation does not occur at the right time, the mouth turns yellow and the nipples of the breasts turn black. The woman with this disease has the same feelings a pregnant woman has about eating and drinking but less intense. Also, the lump sometimes throbs. Though the abdomen becomes bigger it is not from a growing fetus but from the various symptoms that occur.

Yoga therapy

Āsana and mudrā

Āsanas of the abdomen, chest and torso can be done for this disease, but the patient should do a practice of prāṇāyāma, dauti and other yogic purifying actions up to the point where he is fit to do the āsanas and not before that. At that time he must also begin practicing āsanas for the remaining five parts of the body. After doing a fixed schedule of prāṇāyāma and ṣaṭkarma practice for three months, fitness is able to come from doing the āsanas as
inferred.

**Prāṇāyāma**

Patients of tumor from rheum and phlegm should practice *sūryabhedana prāṇāyāma* and the brothers and sisters sick from bile, three humor and menses tumor diseases should do *chandrabhedana, sītalī, sītkarī* and *bhastrikā prāṇāyāmas*.

**Prāṇāyāma schedule**

Rheum and phlegm tumor disease patients should do only *sūryabhedana prāṇāyāma* as indicated in the schedule for the twelfth disease, constipation, and the brothers and sisters sick from bile, three humor and menses tumor diseases should do *chandrabhedana, sītalī, sītkarī and bhastrikā prāṇāyāmas* as indicated in the schedule for the nineteenth disease, dysentery.

**Ṣaṭkarma**

In the tumor diseases from phlegm, bile, three humor and menses, *dauti* is the desired remedy. Pain stops after *nauli* and *vahinasāra dhauti* are done. If pain is experienced from doing *kapālabhāti*, but then afterwards the pain stops, it should definitely be done. In this disease *mūlaśodhana* happens to be very useful.

**Fast**

If the mind and body of the patient are not weak then seven days of fast with no food at all should be done under the care of a proficient yoga therapist. After that two days on milk and at the end of one month the order to eat good food in moderation once a day should be given.

**Diet**

Eat one good, measured meal a day. In the coming months, fast completely on the four guru days. Do the complete schedule four times. When one schedule is complete, immediately begin the next one.

**Wholesome diet:** Phlegm tumor patients should take food that will destroy
phlegm, bile tumor patients should take food that will destroy bile, rheum tumor patients should take food that will destroy rheum, three humor tumor patients should take food that will destroy the three humors. Put turmeric in very fine wheat. Make thin flat bread from it and eat that for four months. Rice cooked from old rice, milk, horse bean, pomegranate, hog plum, sour lemon, buttermilk, garlic, tender roots, wild spinach, drumstick, asafetida and warm cooked food are wholesome foods.

Black bean (*urad*), barley, sweet fruit, eggplant, gourd or pumpkin, roots, pulses and oily substances should be avoided.

**How is this disease cured?**

1. From fasting and changing the diet the old troubles are pacified and new troubles do not arise.

2. From *dauti* the internal organs are made clean and able to function properly.

3. From *āsana, mudrā* and *prāṇāyāma* the blood becomes pure. The blood being restored to a healthy condition, the three humors become calm accordingly. By these means, the troubles are pacified.

4. *Japa* and *dhyāna* bring increased peace, strength, purity and well-being to mind and body.

134.2.29 Diseases of the head or headache

**Causes of the disease**

Smoke, sun, ice, playing in water or water-sports, too much sleep, staying awake too much, high altitude, vital air of the eastern path, suppression of tears, weeping, drinking a great deal of water or too much liquor, parasites, suppression of feces or urine, running, jumping, fixing the eyes on something for a long time, bad odors, noxious and loud sounds and making speeches are the causes of headache.

There are eleven kinds of headache: 1) from rheum, 2) from bile, 3) from phlegm, 4) from the three humors, 5) from blood, 6) from devotion to drink,
7) from parasites, 8) from the sun, 9) from endless wind, 10) half-head headache and 11) headache with redness.

1. Headache from rheum: The patient of this disease experiences sharp, intense pain in his head. Naturally, the pain gets much worse at night owing to the cold and wind. Tying a piece of cloth on the head warms it and alleviates the pain.

2. Headache from bile: The patient of this disease experiences a burning sensation in his head that feels as hot as live coals. The nose may not smell smoke but the head feels like a burning fire. At night the cold abates the pain.

3. Headache from phlegm: The head and throat of the patient with this disease are full of phlegm, he remains heavy, motionless and cold and his eyes and mouth look swollen.

4. Headache from the three humors: In this disease the aforementioned symptoms of headache are observed.

5. Headache from blood (inflammation or trauma): In this disease symptoms characteristic of bile headache are found. But the true patient [of this disease] cannot bear to have his head touched. The patient of bile headache is able to tolerate his head being touched.

6. Headache from devotion to drink: In this disease the body reels about, there is a stabbing pain in the head, the eyes go round and round. Unconsciousness and fatigue are produced. This kind [of headache] is held to be difficult to cure. This type of headache continuously affects the brain, fat, phlegm and blood. Tremendous damage is done to the fat, marrow, semen and brain as a result.

7. Headache from parasites: The head of the patient of this disease is pierced, eaten and torn by parasites. Blood along with watery fluids and the parasites come out of the nose.

8. Headache from the sun: At sunrise the eyes and eyebrows of the patient slowly begin to hurt and as the sun ascends in the sky the pain increases accordingly. In the same way, as the sun sets the pain abates. The patient sometimes gets relief from cold and sometimes from warmth. This
three humor disease is considered to be incurable.

9. Headache from endless wind (trigeminal neuralgia): The vitiated three humors of the patient press on the neck and throat producing a powerful burning sensation, out of which comes excruciating pain. This pain ultimately affects the eyes, eyebrows and temples. Mostly, the pain is experienced the strongest in the sides of the cheeks. Tremors occur there, the chin is unable to move and pain is felt in the eyes.

10. Half-head headache (migraine): For ten to fifteen days the patient has a particular piercing, shooting pain that wanders in half of the head. This disease is from vitiation of the three humors.

11. Headache with redness (a type of trigeminal neuralgia with redness and swelling of the affected parts): In this disease of the patient's temples the assistance of rheum, phlegm, bile and blood is obtained. From very powerful shooting pains in the head and temples an excruciating agony is born. Ancient ayurvedic teachers believe that this disease is incurable.

Yoga therapy

Āsana and mudrā

Āsanas for the abdomen, head, chest and neck are found to be a good combination for this disease. Āsanas for the abdomen: (1) vāma pāda pavana muktāsana, dakṣiṇa pāda pavana muktāsana, ubhaya pāda pavana muktāsana, (2) paśvimottānāsana, mahāmudrā, (3) bhūnamanapadmāsana 1-2-3, (4) jānuśirāsana, (5) uttānapādāsana. Āsanas for the top of the head: (1) sīrṣāsana, (2) vṛksāsana. Tranquillity is obtained after doing these āsanas. Āsanas for the neck: (1) sarvāṅgāsana, (2) halāsana. Tranquillity is also obtained after doing these āsanas. Āsanas for the chest: (1) bhujāṅgāsana, saralahastabhujāṅgāsana (2) uṣṭrāsana (3) danuṣāsana. The patient becomes healthier from doing the prāṇāyāmas and śaṭkarmas. After that he should do the āsanas.

Prāṇāyāma

Sūryabhedana prāṇāyāmas should be done for the rheum, phlegm and parasite headaches and chandrabhedana, śītalī, sītkārī and bhastrikā prāṇāyāmas should be practiced for the bile, three humor, endless wind,
with redness, half-head, from the sun, from blood and from devotion to drink headaches.

*Prāṇāyāma* schedule

The patients of rheum, phlegm and parasite headaches should do only *sūryabhedana* *prāṇāyāma* from the schedule shown under the twelfth disease, constipation. The patients of bile, three humor, endless wind, with redness, half-head, from the sun, from blood and from devotion to drink headaches should do *chandrabhedana*, *śītalī*, *śītkārī* and *bhastrikā prāṇāyāmas* as given under the nineteenth disease, dysentery.

*Ṣaṭkarma*

*Dauti* is useful in headaches from phlegm, bile, the three humors, the sun, etc. For some the practice of *prāṇāyāma* increases the benefit of *dauti*. Those patients should begin doing *dauti* after they have been purified by *prāṇāyāma*. Then physical fitness comes from doing *nauli*, *vahinasāra* *dauti*, *kapālabhāti*, *basti* and *mūlaśodhana* in the necessary proportions.

Fast

Fasts are also helpful in this disease. Fasts should be done by observing the physical fitness of the patient. A fast of seven, five or three days may be done. After that he should eat moderately once a day for one month.

Diet

After the schedule of fasting has been completed, the patient should eat moderately once a day for one month. In the following months a total fast should be done on the four guru days. This complete program should be done four times. The next program should begin as soon as the previous one has been completed.

*Wholesome diet:* Ghee, milk, rice, potato, drumstick, wild spinach, squirting cucumber, ripe mango, hog plum, pomegranate, pigeon pea, wheat, mung, etc. are wholesome. Rheum and bile are gradually destroyed in the patients of headache from rheum, bile, phlegm and the three humors. Food useful in destroying phlegm and the three humors should be eaten.
Unfavorable and spoiled foods, sleeping during the day and retention of feces and urine should be avoided.

How is this disease cured?

1. From fasting and changing the diet the old troubles are pacified and new troubles do not arise.

2. From doing dauti the surplus phlegm or surplus bile is removed, cleaning the internal organs and making them able to function properly.

3. From āsana, mudrā and prāṇāyāma the blood becomes pure. Once the blood is restored to a healthy condition, the three humors become calm. This causes the mind of the patient to light up with enthusiasm, inspiration, satisfaction and other good qualities.

4. Japa and dhyāna bring increased peace, strength, purity and well-being to mind and body.

134.2.30 Bladder stones

Causes of the disease

The four kinds of bladder stones that occur are from rheum, bile, phlegm and semen. However, the common origin of all bladder stones is phlegm.

When there is a stone there is pain in the bladder, the desire to eat disappears and urination is painful. Pain from the top part of the bladder radiates down to the testicles and penis. There is fever and fatigue and the urine smells like that of an old goat. Pain occurs according to the humor from which the stone originated. The urine, consistent with the mode, appearance and impurities of that humor, is passed with great difficulty. Mostly small stones come from rheum, bile and phlegm. The stones from semen are larger. They are called seminal stones. Whether it happens from no sexual intercourse or from too much sexual intercourse, from withholding ejaculation, air enters the hole and dries up the semen. That causes stones to form. These stones block the path of the urine and painful discharge of urine, pain in the bladder and swelling of the testicles are produced. There may be several of these stones. When the place where the stones are is pressed, the hidden stones pass out.
When the pressure is lifted, the stinging sensation soon returns.

For that reason giving medical treatment only to cure the seminal stones is not good. This is largely a problem that occurs with inexperienced yoga therapists. Therefore, several medicinal herbs are appropriate.

**Yoga therapy**

**Āsana and mudrā**

Āsanas for the abdomen, the torso and the head are regarded as an excellent combination for this disease. Āsanas for the abdomen: (1) vāma pāda pavana muktāsana, dakṣiṇa pāda pavana muktāsana, ubhaya pāda pavana muktāsana, (2) paśvimottānāsana, mahāmudrā, (3) bhūnamanapadmāsana 1-2-3, (4) jānuśirāsana. Āsanas for the torso: (1) baddhahastapadmāsana, (2) supita baddhapadmāsana, (3) ardhačakrāsana, (4) sarvāgāsana. Āsanas for the top of the head: (1) śīrṣāsana, (2) vṛṣāsana. One or two āsanas for the other parts of the body should also be done.

**Prāṇāyāma**

Patients of this disease should do chandrabhedana, śītalī, sītkārī and bhastrikā prāṇāyāmas.

**Prāṇāyāma schedule**

Chandrabhedana, śītalī, sītkārī and bhastrikā prāṇāyāmas should be done as indicated in the schedule for the nineteenth disease, dysentery.

**Ṣaṭkarma**

Dauti should be done if there is a need for it. Nauli, vahinasāra dauti, kapālabhāti, basti and mūlaśodhana should be done as needed to make the patient physically fit.

**Fast**

If the patient is weak and has some will power then he should begin by fasting completely for five days. After that he should take mung broth for three days and then take a small cup of mung soup for two days. At the end
of one month he should eat moderately once a day.

**Diet**

He should eat once a day every day, concentrating on maintaining moderation. In the following months he should fast completely on the four guru days. This entire schedule should be done three or four times. The second schedule should begin as soon as the first one is completed.

**Wholesome diet:** *Roṭalī* or *bhākarī* (thin or thick flat bread) made of barley, cooked old rice, old gourd or pumpkin, ginger, etc. are wholesome.

Retention of feces, urine and semen, constipating foods, unfavorable foods, etc. are to be avoided.

**How is this disease cured?**

1. From fasting and change of diet the old troubles are pacified and new troubles do not arise.

2. From *ṣaṭkarmas* the internal organs are cleansed and able to function properly. With their assistance the urethra is made free from vexation and the pain in the bladder improves.

3. From *āsana, mudrā* and *prāṇāyāma* the blood becomes pure. Following that the swelling in the testicles comes down and accordingly the other troubles are pacified.

4. *Japa* and dhyāna bring increased peace, strength, purity and well-being to mind and body.

*Oṃ śāntiḥ, śāntiḥ, śāntiḥ!*

**134.3 Characteristics of Baddha-Ardha Vrṣa-Ugrāsana**

The name of this *āsana* is *baddha-ardha vrṣa-ugrāsana*. It is difficult. The second variety is done by changing the hands and feet. From practicing this *āsana* all the main parts of the body become well ordered. The *kuṇḍalinī sakti* awakens a little; it also goes up. Indeed, the practice of this *āsana* may even cause *yogīs* to perform the tongue lock, as well as the three locks.
Ordinary practitioners should not make any effort to do these locks. There is no disorder which the correct practice of this āsana cannot cure.

This āsana is in the same category as baddhapadmāsana and paścimottanāsana. Therefore, the practice of this āsana cures the same diseases as the practice of those āsanas. The benefits are also identical.

134.4 Practice of Baddha-Ardha Vṛṣa-Ugrāsana

This āsana can be practiced for a maximum limit of ten minutes, gradually working up to it.