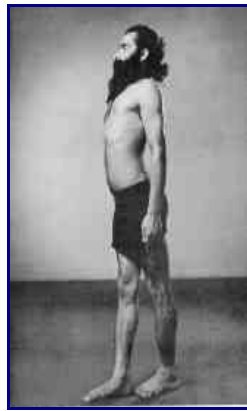


YOGIC STHULA VYAYAMA

- YOGA STHULA-VYAYAMA-REKHA-GATI
- YOGA STHULA-VYAYAMA-HRD-GATI
- YOGA STHULA-VYAYAMA-UTKURDANA
- YOGA STHULA-VYAYAMA-URDHVA-GATI
- YOGA STHULA-VYAYAMA-SARVANGA-PUSTI
- YOGA STHULA-VYAYAMA-SIRSASANA



POSTURE : With the left foot on the ground, place your right foot in front of it so that the right heel touches the toes of the left foot. **EXERCISE :** Now walk fifty steps ahead with the heel of one foot touching the toes of the other, taking care to see that the entire distance is covered in a straight line. Then walk backward, in the same manner and in a straight line. The eyes

must look front and not at the feet. This exercise increases the power of concentration and improves the balance of the body. It is of special benefit to acrobats and to persons in the army or the police force. Regular practice of this exercise makes it possible to walk on a thin rope.

YOGA STHULA-VYAYAMA-HRD-GATI



This exercise has been named the Locomotive Exercise because the movement resembles that of a locomotive. **POSTURE :** With the feet together and the body, rect, bend arms at the elbows as in Bhuja-Bandha Sakti Vikasakasana.

EXERCISE

Running fifty small steps ahead of you on your toes, push your arms, forward and backward alternately in a piston movement. The feet, while running, must be thrown back from the knee so as to hit the buttocks. When the right leg is moving forward, the right arm must be thrust out and vice versa. Breathing in and out sharply and deeply through the nose will produce the hissing sound of an engine. Having gone forward 50 steps, move backward the same distance with the same movement. Care must be taken to see that the elbows in the rear action of the arms, do not go further back than the body. This is one of the most wonderful physical exercise which re-vitalises the entire body. The chest expands, the muscles of thighs and the calves are developed. A miraculous cure for the obese who will find themselves of normal size in a very short time. On the other hand thin persons will find their limbs acquire flesh. One has to do this exercise for five minutes to obtain the energy needed to cover 25 mls. It is particularly recommended to those in the army or in the police force, or those interested in athletics, particularly running.

YOGA STHULA-VYAYAMA-UTKURDANA



POSTURE : With the feet together stand erect with clenched fists, thumbs tucked in and arms bent at the elbows as in Bhujangasana.

EXERCISE

Inhaling deeply through the nose let, your arms describe a full circle and return to their original position. When the arms are back, jump up as high as you can and bend your knees so that the heels strike hard against the buttocks. Exhale, throwing out your arms in front of you, while your feet touch the ground. All these three operations are a matter of a few seconds. Five times to begin with. This exercise adds inches to the height, broadens the chest, and strengthens the thighs which become shapely. The powers of the mystic coil (Kundalini) are awakened.

YOGA STHULA-VYAYAMA-URDHVA-GATI



POSTURE : With feet one foot apart hold one arm bent at the elbow at an angle of 90 degrees while the other is stretched straight upwards. The palms of both the hands must remain open, facing outward with the fingers together.

EXERCISE

Bend your left knee and stretch your right arm upward. Repeat this process with the right foot and left arm raised. Breathe in and out to synchronise with the movement of your limbs. 25 times to begin with. This exercise is good for the limbs and for circulation.

YOGA STHULA-VYAYAMA-SARVANGA-PUSTI



POSTURE : With your feet as wide apart as possible, form fists with the thumbs tucked in. Then with one wrist upon the other, bend towards the ankle of the right leg. **EXERCISE :** Inhaling through the nose, raise the arms backward and forward describing a circle with the trunk and bring them down towards the left ankle. Inhale when coming down and exhale while rising. This exercise is to be done very slowly. The body becomes supple and strong; stiff backs are cured. The tuberculous can derive great benefit from this exercise

YOGA STHULA-VYAYAMA-SIRSASANA



This exercise has done more harm than good to those who do it without proper guidance. Several bad effects are noticed. The author has, however, come across a number of persons who benefited greatly after they did the exercise under his guidance. This exercise is known in Yogic parlance as the 'Sirsasana'. The Correct Way of doing the Exercise : Take a piece of cloth, roll it into a ball after the fashion of a peasant woman who uses it to balance her pitcher of water on the head. Now place your head on this rolled up cloth as as to cover about three inches from the top of the head. Now you can proceed with the Head exercise without inviting any harmful after-effects. The top of the head which is thus covered up is known as Brahmarandhra in Yogic parlance. In infancy this part of the skull is just covered by a thin layer of skin and can be

easily punctured. The Yogis, controlling the life-force just at this spot, are able to pass into a state of suspended animation, and are thereby blessed with a complete knowledge of the Supreme Power. In the Yogic series of exercises this part of the human anatomy has been called the seat of the force that re-vitalises the powers of memory. By standing on this portion of the head man is liable to contract maladies which even the physicians are unable to tackle effectively. After this, one should stand in an erect position and massage one's body upwards. Thereafter one should devote at least half the time that one taken in doing this exercise in assuming the Corpse Posture (Savasana). Those who are not in a position to arrange for a simple and balanced diet are advised against prolonging this exercise beyond ten minutes every day. Those who want to do it must lead a celibate life and must also take plenty of milk. Otherwise more harm than good is done. There is one other thing to be borne in mind. There have been cases of people who overdid this exercise by supporting themselves against a wall. The result has been uniformly disastrous because, not knowing when to stop, they continued longer than their strength would permit. This exercise should be done for just as long as it is comfortable to do it. There are several methods of doing these exercises and under expert guidance one can master the technique in three or four day's time. Just as the lion is the king of beasts, so is the Head Exercise, Sirsasana, the king of the Yogic exercises. There is no malady that cannot be cured with its help. All the benefits derivable from the numerous asanas are available through this exercise alone. While it is difficult to give a complete catalogue of the benefits of this exercise, among the main advantages are the restoration of normal eyesight, the re-vitalising of the scalp (checking dandruff and greying hair), purification of the blood-stream, the cure of leprosy, the twenty-five varieties of urethral diseases, diseases peculiar to women, piles, fistula, coughs, colds etc. The greatest advantage lies in the complete restoration of mental vigour, and the removal of all forms of mental infirmity, including insanity. Care should, however, be taken to see that only the correct procedure is followed. If it is discovered in the midst of the exercise that breathing is not normal, the operation should at once be discontinued, to be resumed only when there is normal breathing. This particular exercise should be done last of all other exercises. The physiological explanation of the benefits of Sirsasana is not yet known but one can attempt a few hypotheses. In this pose the greater part of the body remains above the level of the heart. This results on the one hand in a more vigorous pumping action by the heart to enable the blood to be supplied to the regions below the heart against the force gravity. Normally the heart is required to pump against gravity only to supply the smaller portion above the heart. On the other, it allows a more efficient and

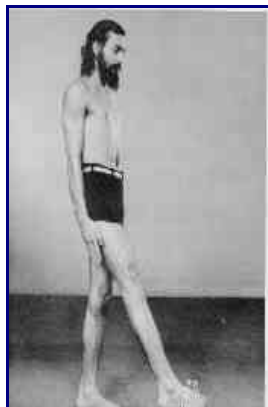
passive return of the venous blood to the heart under the influence of gravity from the lower region, in which it ordinarily tends to stagnate unless helped by muscular activity. A greater amount of blood returning to the heart also helps to stretch the muscles of the heart which are thus forced into a more powerful contraction. All this results in the improvement of the systolic (contractile) force of the heart. The effects on the neck and head are also considerable. The heart's increased activity would allow a greater supply of blood to the cranio-cerebral as well as the cervical (neck) region. In this supply the circulatory system is assisted by the force of gravity. The veins of the head and the neck are peculiar in one more respect. Many of these are devoid of any valves. This absence of valves in an ordinary upright posture helps in producing a better venous drainage away from this region towards the heart. But upside down this leads to venous congestion. In conjunction with the increased arterial supply of blood, the increase in venous pressure would result in a greater exudation of nutrition containing lymph in the extravascular and extra-cellular fluids from the capillaries. Since the nourishment as well as the gaseous materials (like oxygen, etc.) are supplied to the tissues through this fluid, it is obvious that a more liberal production and accumulation of it would have an overall tonic effect on all those parts of the body which are located in this region. Even in the ordinarily remote sites like the scalp, these factors would result in an enormous increase in the nutritive supply. Thus, without any massage, the scalp and the hair-roots get better supplied with vital materials and this results in the improvement of their health. Moreover, the most important and vital organ of the body, the brain, lies below the level of the heart in this pose. The pituitary, thyroid, parathyroid and pineal glands are thus stimulated by the greater flow of blood to the brain. In the technique described in this book, the Corpse Pose (Savasana) immediately follows the practice of Sirsasana. This is essential. During the Sirsasana, the body is subjected to unusual stresses, and it is therefore essential that all the exercised, overtaxed and strained parts of the body should be given a perfect rest and thorough relaxation. This is provided by the death-like stillness of the entire body in the Savasana. Further, completely relaxed muscles provide no physical hindrance for the inrush and outflow of the arterial and venous blood. This allows a better rehabilitation of muscle masses, and removes all the accumulated metabolic end products, which according to modern theory, cause the feeling of fatigue.

YOGA VAYU-RANJANA

Man's physical body is only the outer shell for his essential being which can-

not be comprehended by the senses; it can only be experienced through spiritual means. But the physical frame can be an instrument for the service of mankind. The whole Universe, reflecting the glory of the Creator, is like a huge palace in which the planets, continents and countries are like its various chambers. All animate and inanimate things in it are related to us. All lands are our lands. It should be our firm resolve to free ourselves from parochial prejudices or narrow loyalties and to dedicate our life to the cause of universal happiness. We have taken a vow to make our minds, our thoughts and our actions pure; to work with others to promote right thinking. Even when offended, we must never offend others and show no antagonism to those who wrong us. We must dedicate ourselves to the service of those in distress and treat them as we would ourselves be treated. We must set aside envy of those who progress further than us. On the contrary, we should help in their advancement. We should regard the advancement of others as our own success. The most admirable are those, who having given up all sensuous pursuits are capable of selfless service to mankind. The next in order of merit are those, who, while leading an ideal family life, serve others generously and happily. Our feelings for all mankind should be tolerant and affectionate as those of a mother. Most of us speak without thinking. We should give up this practice entirely and speak only such words as are truthful, soothing and helpful. Let all our actions be permeated and inspired with these sublime thoughts. BHAVA SUDDHI (PURE THOUGHTS) Vrtti hovai brahmakara, Hrdaya hovai nirvikara \ Mana main hovai sad-vicara, Indriya se hitakara vyavahara \ Jivan ke phal hain yecara, Kartikeya inase kar pyara\ "Let the mind have cosmic perspectives; let the heart be devoid of evil; let thoughts be pure and the body active in good deeds. These are the four ideals of life which Kartikeya wants every one to love and follow.

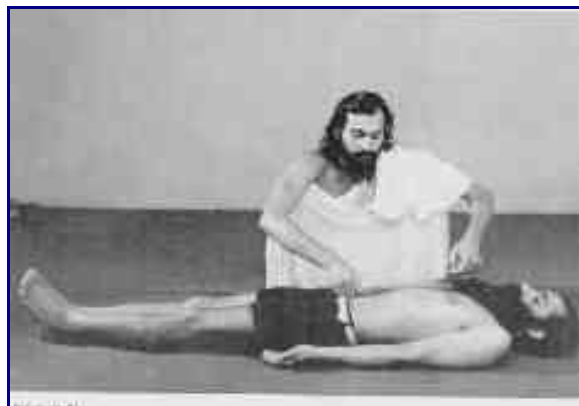
YOGA -NABHI CAKRA -NABHI-CAKRA



INTRODUCTORY : The different parts of the human anatomy, including the nerves

and the arteries have a definite role to play in keeping the body fit. These numerous parts are so inter-linked that a defect in any one of them will have its effect on the rest. It is possible to make a study of some of the principal parts of the body, such as the mind, the heart, the navel centre, etc. This navel centre occupies the most important position in the human system according to Yogic science. It is the navel centre which ensures that the seventy-two thousand nerves and arteries, spread over the entire body, perform their assigned tasks satisfactorily. We take many precautions to keep our body free from all kinds of infections. Among these precautions may be classed the physical exercises. But if the navel centre is defective, all our efforts prove to be so much waste of time and energy. Our sacred Upanisads says : "Tan-nabhi mandale cakram procyate mani-purakam Urdhvam medhrad-adho nabheh kande yonih khag-andavat. Tatra nadyah samutpannah sahasranam dvisaptatih. Tesu nadi-sah-sresu dvi-saptatir-udahrtah. Pradhanah prana-vahinyo bhuyas-tasu dasa smratah. "In the centre of the stomach the navel centre reposes in the circle known as Manipura. Between the navel and the last bone of the spinal column is the navel centre shaped like a bird's egg. This encloses within itself the starting points of seventytwo thousand nerves of which seventy-two are vital. Of these, again, ten are the most important. In order to have proper control over these ten nerves, one has to take special pains." It has been observed that often the navel gets dislodged from its original position quite early through weight lifting, or falling from a height. This results in the navel travelling upward from its original position. If it is found on the right side or on the left side, or tilted, the cause is to be sought in the throwing of too much weight on one foot, or one portion of the body receiving a sudden jerk or jolt. If the jerk is transmitted to the left foot, the navel will get displaced towards the right, and vice versa. Generally the navel of the male gets displaced towards the left; that of women towards the right.

YOGA -NABHI CAKRA -NABHI-PARIKSHA-FOR MEN



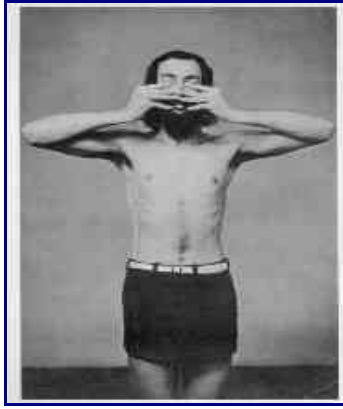
FOR MEN : The patient should first be made to lie on his back with only his buttocks resting on the ground, the head and the feet should be raised one foot above the ground. This is known as the Uttanapadasana. He should be allowed gradually to lower the head and the heels to the ground. This is Savasana (the Corpse Pose). Then the examiner should place one end of a piece of string on the patient's navel, the other end on one of the two nipples of his breast. Then this end of the string should be held to the other nipple, the hand holding the string on the navel to remain as it is. If the distance between the navel and the two nipples is the same, the navel centre is in the right place. If, however, there is even a slight variation in the two distances, the navel is dislodged from its natural position. This examination will also show the present position of the navel. If the navel is found to be dislodged, the services of a specialist in such matters should be utilized to see that it goes back to its normal place. The Yogic and physical exercises etc. should be resorted to only after this is done, not before.

YOGA -NABHI CAKRA -NABHI-PARIKSHA-FOR WOMEN



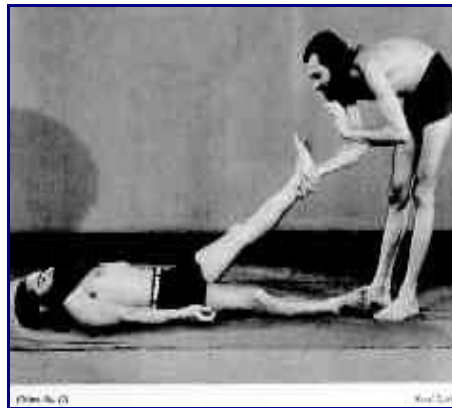
FOR WOMEN : The patient should do the Uttanapadasana as described above. Thereafter she should do the Savasana (the Corpse Pose). The heels of her feet should be held together, while the toes should point in opposite directions. Thereafter one end of the string should be placed on the navel, while the other end should first go to the right big toe, then to the left big toe. If the two distances are not identical, the navel is not in the right position.

YOGA -NABHI CAKRA -NABHI-PARIKSHA-FOR MEN AND WOMEN



FOR MEN AND WOMEN : When the patient is in the Corpse Pose, after doing the Uttanapadasana, the examiner should close the five fingers, of his hand and place them on the patient's navel. If the navel is found to be pulsating like the heart, everything is in order. If the navel beat is found to emanate from anywhere but the right spot, the navel is not functioning normally. The present position of the navel is where it is found pulsating.

YOGA -NABHI CHAKRA -NASHI-CHAKRA



NASHI-CHAKRA : First start with the Corpse Pose in order to ascertain the present position of the navel. Then do the Uttanapadasana. Thereafter start massaging with oil in such a way as to make the dislodged navel shift to its Original position. Particular care should be taken to see that the masseur is expert in his job or else the navel may get further displaced. If the navel is found to have travelled upward towards the left, the right foot of the patient should be held down, while the left foot should be given a jerk. Then the sole of the patient's right foot should be given a push with the palm of the hand. If the navel is found to have gone up towards the right, the two processes should be reversed. In case the navel does not respond to this treatment, the patient should first be made to lie face downwards and the examiner should hold his right hand and left foot, each in one hand, placing his own foot on the small of the back. This done, the examiner should lift up the patient

bodily. Repeat the process with the opposite limbs. If, however, the navel has still not budged from its position, as may be easily ascertained with the help of the string, then the patient should catch hold his feet with his own hands as in the Ustrasana, while the examiner should lift him up, standing astride the patient. If a patient's navel has got dislodged in a straight line upward the patient should be lifted from the ground. This particular job must be done by an expert; there is a danger of the examiner himself getting his navel dislodged.