

Sundara
Yogic Therapy

(or)

Marvels Of Yogic Cure

**SUNDARA
YOGIC THERAPY (OR)
MARVELS OF YOGIC CURE**

(English version of tamil treatise "Sundara Yoga Sikichai")

by
YOGACHARYA SUNDARAM Of Bangalore, India.

Translated by Prof.S.Padmanabhan
Government Colloge of Technology, Cbe.

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PUBLISHERS' NOTE

Yogacharya Sundaram of Bangalore started " **SRI SUNDARA YOGASALA** ", a healing center by the application of yogic methods of Indian Seers to relieve the ailments of the body and mind , during 1930. On 26th December 1994, Yogacharya attained Brahamapadam , at his 94th year. Since 1970, Ygacharya's Grand son, Mr Viswanathan, was helping Yogacharya to run the institution ' Sri Sundara Yogasala', Unfortunately Mr Viswanathan also passed away during 1996.

A.R. Balakrishnan, a businessman, and Managing Director of the 'GIRINATH' group of companies, Coimbatore, became desiple of Yogacharya during 1950, to get rid of his obesity, and imbalance of endocrinous system, and became normal with in a couple of years. Since then, Mr. Balakrishnan helped Yogacharya to Publish His Yogic Books in a befitting manner.

With the blessings of Yogacharya Sundram Mr Balakrishnan started GIRINATH YOGA CENTER on 25th May 1987. Since then, Sufferers take this Institution not only for authentic tution and coaching in theory and practice of Yogasanas, Pranayama, Bandhas Kriyas etc, but also look into this as a sure refuge for getting rid of chronic ailments where all other systems fail.

The Yoga publishing House Bangalore, in which, Yogacharya published his unieque Yoga Books,since 1930, was taken over by Mr. Balakrishnan, and is Publishing Yogacharya's, writtings in a befitting manner.

The publishers pray to Yogacharya Sundaram, & Paramaguru, Sri Sri Paramahamsa Privrajaka Bikshu Sivaprakasa Anandagiri Swamigal to continue the Publishing of these marvelous works of Yogachary to the well being of the entire humanity.

Yours service in YOGA

THE YOGA PUBLISHING HOUSE

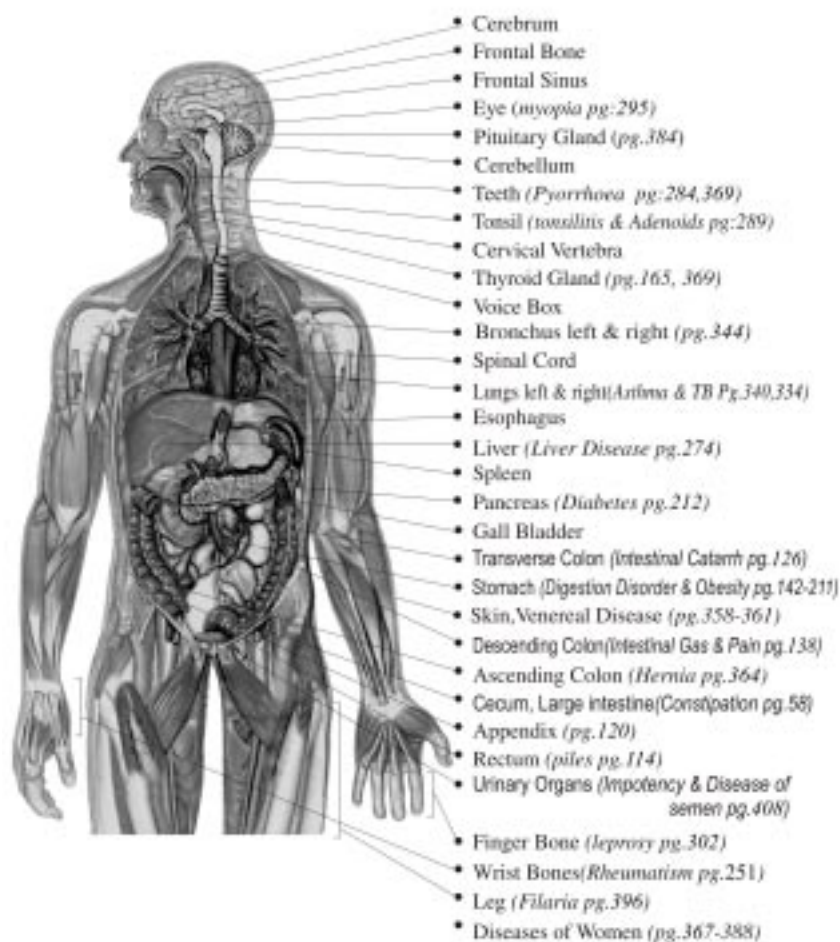
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Back Wrapper

PART - I

**DISEASES &
THEIR PREVENTION**

1 NOT FOR DISEASE BUT FOR HAPPINESS

We are born to live in happiness. Our birth is not for being tortured by Diseases. Happiness is our birth-right. The whole creation is meant to endow us happiness. No one outside ourselves can prevent us from being happy. Not even God can prevent us from enjoying bliss. When God has created this universe and men in order to live in happiness and Peace, He is certainly not going to prevent us from being happy.

It is we who lose our own happiness. It is not lost through the fault of others. The responsibility is ours only. We lose our happiness through ignorance and inaction. Disease represents only the reverse state of happiness. When the body loses its happy balance it becomes ill. When the mind loses its peace and harmony then it becomes ill. Peace and happiness are twin-expressions of the same quality. Without peace there is no happiness and the absence of happiness denotes loss of Peace.

Illness of the body will attack the mind also. Mental illness will affect the body. The mind which is ill, adversely affects the brain, the nervous system and finally destroys the entire body. Real pleasure or happiness is not born from anything bad. It does not lead to any evil result. The beginning, the middle and the end of the pleasure or Happiness of Peace, Balance and Contentment. The actions which give this real pleasure, as stated above, are those which contribute to the welfare of the individual and of society. This real pleasure is near to Nature and productive of good results. This is not produced by conduct which is unnatural and objectionable, or productive of harm to anyone. This real pleasure or happiness is born out of natural, healthy movement and life. It establishes one in balanced health and makes man draw upon his

Not for Disease But for Happiness

really makes him of the Divine Mould. Such conduct productive of real happiness only radiates a Divine harmony and love.

This state of healthy balance, peace and happiness is born out of life and conduct in tune with Nature. It can never be a contradiction of Nature. This health and happiness cannot be treated as having been born through conduct which is against Nature and individual and social well-being.

Man in his ignorance is really not aware of what real happiness is. He misconceives the idea and ideal of real happiness. He experiences States, which appear like happiness, and mistakes them for the real thing. His misconception and ignorance are brought about by the characteristics or Gunas of Tamas and Raajas. The Tamas represents laziness, sleep and doubt. The Raajas is represented by lust, greed, delusion, anger, etc. The States induced by indulgence in these characteristics which give a fleeting experience of pleasure are transitory and illusive. They are born of the infringement of the Laws of Nature and higher humanity. Such sensations mistaken to be happiness, take birth in evil and unnatural conduct and actions, remain for a very short period, produce evil effects and in the end destroys, health and longevity. They would also reduce one from human nature to a level lower than that of the brute. Such sensations masquerading as happiness are not controlled or bound by natural feelings, higher human conduct and emotions and good habits.

These are brought about by a degenerated mind functioning through the spoilt senses. One may say in short that any sensation akin to pleasure born out of impurity of the body, mind and senses or a combination of the three is not pleasure or happiness. Happiness is born only out of purity. That which is born out of impurity can only be debased, transient or illusive pleasure, never real happiness.

Let me illustrate this statement. A discussion-cum-research into happiness is quite essential. A mistaken sense of happiness and false pursuits to obtain them are responsible for bodily and mental ills. It is man's instinct to go after happiness. This cannot be removed or denied. If one really comes to realise what true happiness is and lasting joy, then he would have walked almost the full way in the prevention of diseases and also their eradication.

For further details: Refer the Treatise "Sundara Yogic Therapy"

PART - II

**DISEASES :
THEIR TREATMENT
THROUGH YOGA**

1 GENERAL NOTES

I. WHAT CONSTITUTES YOGIC THERAPY?

The Cure of diseases by application of yogic methods is called *Yogic Cure* or *Yogic Therapy*. There are persons who apply some of these methods. They use only *Yoga Aasanas* in their treatment. Some add *Praanaayama* or Breath Control also. Most of them disregard diet and habits. The next important ingredient in the Yogic Therapy is diet and habit reformation. Seldom is this combined with the application of *Aasanas* and *Praanaayama*. The other aspects of Yogic Therapy mentioned below are not at all thought about.

One may ask why these methods of treating disease should be called *Sundara Yogic Therapy*. I have given this name because all the methods involved in Yoga are handled in a special way, backed by decades of experience for the eradication and prevention of diseases. The details of this treatment can be studied, applied and utilised by anyone either for one's own self or as a public service. What I prescribe as the methods contemplated in this *Sundara Yogic Therapy* are listed below: -

1. *Yoga Aasanas*.
2. *Praanaayama*.
3. Physical Exercises.
4. Diet.
5. Regulation of habit and conduct.
6. Massage.
7. Magnetic treatment or transference of personal magnetism.

General Notes-What Constitutes Yogic Therapy

8. Auto-suggestion and psycho-analysis.
9. Divine Healing.

The first five are included in the prescription for the treatment of each disease. The last four will be dealt with independently.

There are certain general principles and rules, which should be understood and observed before a patient can successfully use these methods. People turn to this method only after exhausting and failing in all the methods known as Allopathy, Homeopathy, Ayurveda, Unani, etc., Even this turn towards Yogic Cure has first started only in South India. Through this reform, as a result of propaganda, speeches, demonstrations, books, articles, pamphlets for over quarter of a century, the Tamil-speaking people have come to understand the rationale behind this treatment and their faith is increasing day by day. When the patient takes to all the above methods of medicine and fails, he has destroyed by that time most of the recuperative power inherent in the human body. The Yogic method has first to attack to neutralise the evils let in and the reactions of the various drugs that have been swallowed. Much valuable time is lost by the patients in trying drug after drug and in making themselves objects of experimentation by the doctors. By that time the disease becomes chronic. If the patient becomes bed-ridden it would become very difficult for him to take to magic therapy and for the expert to administer it. In several cases, where the disease has completely destroyed the natural healing power inherent in the body and the patient is in his last stages of existence, we may say Yogic Therapy may not be able to do anything either for relief or for a cure.

The patient who turns to Yogic Therapy, even at the first onset of illness will have health restored to him very quickly. The modern medical experts have given up the following diseases, disorders and conditions mentioned as incurable for which drugs have not been found out so far. For some of these, the allopathic system and some of the Indian systems of medicine may have temporary palliatives. Some of these experts say that Nature, Diet and Habits may bring about a cure in the patient.

General Notes-What Constitutes Yogic Therapy

Homeopathy and Ayurveda claim that some of them can be cured completely, but in fact seldom have they being cured. The list of incurable diseases is expanding as days pass on:

1. Asthma.
2. Diabetes.
3. Heart disorders.
4. Blood Pressure.
5. TB
6. Intestinal catarrh.
7. Tonsillitis.
8. Adenoids.
9. Indigestion.
10. Paralysis.
11. Polio.
12. Leprosy.
13. Venereal Diseases.
14. Liver and Kidney disorders.
15. Seminal Disorders.
16. Sterility and Impotency.
17. Muscular Atrophy.
18. Piles.
19. Obesity.
20. Short Sight.
21. Rheumatism.

Drugs are advertised for relief of the Asthmatic condition, but it is common knowledge and grievous experience of the sufferers that these give only temporary relief by relieving congestion to a little extent and easing difficulty in breathing. It is well-known and accepted by medical men that as this condition gets greater grip over the patient even many injections per day fail to give relief to the sufferer.

In diabetes, Insulin is injected according to the seriousness of the condition; once a day or many times a day or several times a week. As soon as insulin is stopped all the signs and symptoms of diabetes set in with the appearance of sugar in urine. The excess blood sugar and urine sugar is not at all eradicated permanently.

The treatment of tuberculosis (TB) has had its various vicissitudes. Drug after drug and method after method has been proclaimed to the world from time to time as the cure for this disease. But a very small percentage has had temporary relief from these drugs like AP Injections, streptomycin, etc. Most of the sufferers are uncured. The fatality from this disease is mounting in numbers. Expert medical information declares even today that the killer of the TB germ has not yet been found. All those who are discharged from the Sanatorium with a certificate of

For further details: Refer the Treatise "Sundara Yogic Therapy"

2 **CONSTIPATION**

1. THE COLON OR THE LARGE INTESTINE

A very bad affliction of the colon is Constipation. Even the thought of faecal matter produces an aversion. Some sensitive people, though they have this within their own bodies, vomit at its very sight. This dirt is not only dangerous by its presence or touch, but it is also more dangerous if not sent out in proper time. The accumulation of dirt in a city will destroy the city itself, so also the accumulation of faecal matter in the body will kill life itself. Such an obnoxious and dangerous stuff is produced within this body. It remains there and then it is evacuated. Those who feel an aversion even for its sight must think a little of their own bodies. Ounces and Pounds of faecal matter is retained in their colon. May be the filth remained there, accumulated for a considerable length of time giving out foul smell. Doctors say that this faecal matter may even remain for years in a dried up form. It is an irony that people with such rotting stuff inside their colon, dress themselves nicely, sprinkle perfume on themselves and call themselves civilised beings and move about in this world. Can life with so much filth inside be called civilised?

It is not true to say that the accumulation of faecal matter seen outside is alone dangerous. It is also a false notion that Nature has provided sufficient protection in the case of its continued retention inside the body. If this is not sent out everyday regularly, then headache, absence of hunger, coated tongue, appendicitis, neurasthenic conditions, enlargement of the colon, rheumatism, consumption and a host of other diseases are likely to be caused. This is the opinion of Dr. Kellogg. In this list of

For further details: Refer the Treatise “Sundara Yogic Therapy”

PART III

**TECHNIQUES OF
AASANAS
&
PRAANAAYAMA**

(For detailed instructions refer the book
“THE SECRET OF HAPPINESS OR YOGIC PHYSICAL CULTURE”
by Yogacharya Sundaram of Bangalore.)

1 AASANAS

1. BHUJANGAASANA (Snake Pose)

Lie on your face on the carpet (or bedspread) with the hands fully extended by the side of the body in contact with the floor. Let the body rest gently on the floor without much tension. Then lift both hands and press the palms on the floor vertically below the armpits and gently raise the head. Keep in contact with the floor (under gentle pressure) the body from the navel (umbilicus) to the feet (as far as possible). Lift the head and the neck and bend them back, press the palms to the floor and gradually arch the back till the posture shown in picture 111 is reached. The breath should be exhaled during the stage when the head is raised till it reaches the position shown in the picture. Once the *Aasana* has been mastered and the backbone bends easily and effortlessly, normal breathing can be done throughout the performance of this exercise. After this pose is maintained for two or three seconds, the face may be lowered gently to the floor and you may relax for a few seconds.



111 Bhujangaasana

For further details: Refer the Treatise “Sundara Yogic Therapy”

PART IV

**PRAANIC THERAPY
&
DIVINE HEALING**

1 PRAANIC THERAPY

Clarifications regarding *Praana* have already been given in Part 2 Sec. 12 & 18. After reading them it will be easy to understand what follows here.

The physical (or gross) body with its various organs, parts and functions is called the Annamaya Sheath (food-bound sheath). If this dead or inert body is to be active, *Praana* or life has to suffuse it and energise it. This *Praana* is present everywhere in the body and makes it living. It is difficult to investigate in a scientific manner the nature of this pranic energy. This *Praana* pervades the body more or less in the manner of electricity permeating a conductor and can be demonstrated only by its action. Similarly, without the gross body, this *Praana* cannot be separately seen or felt or demonstrated. Its existence is however beyond doubt.

Yogis alone know much about the *Praana* and can manipulate it. Yogic science deals with the manner in which *Praana* can be manipulated. It is supposed to reside in a sheath known as pranic sheath or *Praana Mayakosa*. The health and fitness of the body, are dependent on the soundness of this kosa. If there is any disease or disorder of the gross body, it means that the pranic envelope has been affected. In fact affections of the pranic sheath manifest themselves externally as diseases of the body.

It has already been explained how this *Praana* could be manipulated to produce health through orderly living, drugs and rest sleep, i.e. gross methods. There is also another alternative method of controlling and

For further details: Refer the Treatise "Sundara Yogic Therapy"

PART V

**REPLY LETTERS
FROM
THE BENEFICIARIES
OF
SUNDARA YOGIC THERAPY**

NOTES FROM PATIENTS CURED BY YOGA TREATMENT.

For the past twenty five years many persons got cured by yoga treatment. Some informed us. Many did not inform us. Hundreds of letters were not registered. Some letters recently received have been registered. From among them short notes have been given. Letters with detailed information have been published “SUNDARODAYAM” magazine.

1. Ananda Ranga Sarma - Chennai

(A dreadful unnamed disease was cured completely)

Disease : The name of details were not researched.

Age : 1949 - Age-22 during the period of disease

Height : 5 1/2 Ft. Weight during good health 120 pounds (Rathal).

I was told that I would die without food, pure blood with a weight of 58 pounds (Rathal) on examination and from the Chennai General Hospital. I was discharged and sent home with giddiness, rickets and shattered condition. I underwent yogic cure. I had a re-birth within 3 months. I gained strength, my weight shot up to 96 pounds (Rathal). Gradually I got fully cured and cured many people by yoga treatment. I am conducting a clinic by name

“Sri Sundara Yoga Kalasalai” in Purasaiwakkam, Ramasamy Pillai Street in Lakshmiapuram in Aminjikarai (Chennai). I am married. My name is Ranganathan.



2. Vellimalai kounder - Salem. (cured from skin disease)

Born in 1924 in Salem District. I was in good health upto my 19th year. One day suddenly I noticed a growth of flesh in my nostril. It was removed and within a few days it spread to the chin and lips. Within some months the disease spread on the whole face, abdomen and throat also even on those regions covered by hair. Red dots appeared. When I

For further details: Refer the Treatise “Sundara Yogic Therapy”

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