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**Editorial**

In the doctrine of the Kapilikas, amaroli is the drinking of the midstream, leaving the first for it is too pungent (too much bile) and the last, which is useless. He who drinks amaroli, snuffs it daily, and practices vajroli, is said to be practicing amaroli.  
Hatha Yoga Pradipika 3: 96-97

Amaroli is the ancient tantric and yogic technique which incorporates the use of urine for fulfilling vajroli kriya. Amaroli comes from the root word *amar* which means 'immortality, undying, imperishable'. Amaroli was therefore a technique designed to bring about immortality. It was used in conjunction with tantric kundalini kriyas in an attempt to purify the body so that consciousness could expand to its original and cosmic state.

Because amaroli was originally a spiritual practice rather than a method of treatment, it was accepted and widely used by the yogis and rishis of old, but not by the general populace, and hence it fell into disuse. Recently, however, as yoga and tantra have gained worldwide acceptance and esteem, amaroli has re-emerged as one of the most useful techniques, and many people are now interested in its practical application. Here at Bihar School of Yoga we have been watching this revival with great interest and have noticed that generally the therapeutic aspect of amaroli is being practiced without its previous association with vajroli. Since the first contemporary book *The Water of Life - A Treatise on Urine Therapy* was written by J.W. Armstrong, many others have followed. This is especially so in India where the connections between amaroli, Sanskrit and yogic texts, as well as the need for inexpensive yet effective medication was quickly recognized. In 1967 R.V. Karlekar wrote *Auto-Urine Cure* and this was followed in 1973 by R.M. Patel's *Manav Mootra*. Just recently a magazine entitled *Auto- Urine Therapy* has commenced publication in Bombay. The publisher of this magazine, Acharya Jagdish B, has also recently printed *Practical Guide to Auto Urine Therapy - Treatment and Diet*.

These books and magazines present a sizeable number of case histories and some amazing claims, for example, the cure of cancer, gangrene and tuberculosis, which have had a considerable impact on the public. Many people have experimented with this technique, some with good results and some with bad. However, the subject still remains wide open; as yet no conclusive proof has been offered that amaroli works or that it doesn't work.

With these thoughts in mind, Swami Satyananda Saraswati decided to pool the resources of the IYFM Research Coordinating Center in an all-out effort to fully research this important subject and to re-introduce amaroli as part of our ancient yogic heritage, bringing it back into its true perspective. Using the expertise of doctors, scientists, psychologists, natural therapists and other specialists, Swamiji initiated various researches in both the theoretical and practical aspects. This work culminated in a seminar on amaroli in which the opinion of non-scientifically oriented people was also sought. Swamiji's inspiration and presence in all these spheres was the focusing point for everyone concerned.

Whether the interest shown by all those involved in this research and by the general public grows into a revolutionary phase in the evolution of our society, the healing professions in particular, is in the hands of time and those proponents who not only have the courage and conviction to partake of their own water, but also to scientifically research its beneficial effects. Having utilized these techniques ourselves, we feel that the time has come to accept that amaroli is probably a valid therapy and to scientifically investigate its effects as a healing agent as well as a spiritual practice.

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**Amaroli - Pros and Cons**

It is important to remain skeptical at first in order to view the subject with a broad and balanced perspective.

**What is Amaroli?**

Amaroli is a yogic technique which involves the use of urine in order to fulfil the conditions for perfection in vajroli. In recent years it has been used to cure disease and promote optimum well-being and health. To achieve this, urine can be used in the following ways: either drunk, massaged into the body, or in packs placed on the affected body part.

For drinking, midstream urine is used, though some therapists recommend drinking every drop. Midstream urine is the middle part of the flow, the first and last portions being discarded. It can be taken first thing in the morning, as the urine obtained on arising is said to be the most potent. It may also be used in conjunction with fasts, although there are special rules governing the latter procedure in relation to speed of intake, diet and so on.

For massage and poultices old or heated urine is used, though fresh urine can also be used externally in certain cases. Compresses can be applied to the local site of trouble, the cloth being kept moist with repeated applications of urine. Clay packs, enemas, fomentations and steam baths can also utilize urine.

**Objections to Amaroli**

There are many arguments for and against the use of the above techniques. Those for it say that urine is a natural substance, a gift of God, economical and easy to use. Those against state that urine is a waste product, foul smelling and tasting, unclean and therefore harmful. So, between these two viewpoints, it is necessary to find some sort of balance, and a direction in which to research the truth about amaroli in all its aspects.

Most people have not even heard about amaroli, let alone developed feelings for or against it. For many of us, urine is a liquid which we pass several times a day and occasionally at night. It is disposed of and not another thought is given to it. If someone were to suggest to these people that urine could be used with considerable success in the cure of serious disease, they would probably laugh or be shocked into disgust. The idea appears ludicrous to a society that has never entertained such a thought, but this is exactly what some people are suggesting.

In opposition to this technique, a myriad of arguments have been tendered which offer a balance, an opposing view from which to gain a better perspective. They are usually tinged with the necessary skepticism required to have a healthy, open and honest approach to amaroli. Some of these objections are:

**If urine is so beneficial, why is man not born with an instinct to drink his own urine?**

People who feel abhorrence for drinking their urine usually ask this question. To such people, it is beyond doubt that urine is foul, and the thought of drinking it is unbelievable. Those who are pro-amaroli counter this argument by asking whether it is natural to smoke and to drink alcohol. They state that we live in an unnatural society, full of neurosis, out of contact with natural harmonies and cycles, and confused about what is right and wrong. For example, most people think that soil is dirt, but soil is life-giving whereas dirt is life-destroying.

**Urine is waste and a poison, so how can we take it back into our bodies?**

This view is based on the idea that urine is a poison, and no more to be put in the mouth than arsenic. However, numerous case histories and various stories of people surviving emergencies with urine as their only water supply, point to the fact that urine is not as poisonous as we think. Wastes are definitely thrown out, the excesses or leftovers are disposed of, but this does not necessarily mean that they are poisons. Some supporters also argue that fertilizer is a waste, but it makes plants thrive. Urine might do the same for people. Advocates of amaroli, however, still have to prove that it is not harmful with long term use.

For those who argue that urine is a poison, the reply is given that many of the most effective medicines for serious disease are deadly poisons if used incorrectly. However, when used in the right way, according to the doctor's formula, they are life savers. In the same way 'good' things such as delicious foods can be poisonous if misused, causing us problems in the form of diabetes, indigestion, heart disease and so on.

At the psychological level, many of us feel revulsion when we touch urine. In society, everything is suspected of being unclean. We are taught that certain things are dirty and it is possible to become excessively self-conscious. This has been carried to the ridiculous extreme, where people use mouthwash to kill off the 'germs' that cause bad breath and only succeed in changing the flora in their mouths from healthy to unhealthy bacteria, thus causing more problems. It is reasonable to protect the body from disease and dirt, but anxiety and excess fear of dirt are neurotic. Similar phobias also apply to urine.

**Urine has a bad taste and odour**

This is especially true with high protein diets. Meat breaks down to urea and many nitrogenous products which decompose to ammonia, giving urine its typical and offensive odour. Diet is the most important factor in the taste and smell of urine. A person who eats too much sugar will have sweetish urine, and so on. A vegetarian on a low protein diet will produce relatively tasteless and clear urine, which is said to taste quite pleasant, perhaps like a mild soup. The urine produced during sickness may have an unpleasant taste. For example, fevers produce a highly concentrated urine, which may initially be unpleasant to drink. This can be remedied by drinking more water. Urine will lose its bad taste when more fluids circulate through the body and when health improves.

**Just because urine comes from the lingam, traditionally associated with Lord Shiva, this does not make it holy.**

In India the lingam is worshipped as a symbol of Lord Shiva, the highest consciousness. Thus amaroli was thought to be under the auspices of Lord Shiva and is often called shivambu - the ambu (water) of Shiva. As Shiva is Lord of Yogis, urine used in sadhana was supposed to help in making yogic practice more successful.

To those not versed in yoga, this may sound hard to believe, but the yogis said that, as urine purifies, it makes the body healthier and better able to practice sadhana. For example, we have heard of a Swiss mountaineering expedition to the Himalayas whose members practiced pranayama. Consequently, they did not need oxygen masks even at high altitudes. They were also reputed to have carried concentrated extracts of urine in order to provide extra stamina.

**Those without experience talk the loudest**

The claims of those people who have actually used urine in therapy or other personal experiments lead us to believe that there may be something to amaroli, whereas much of the opposition to this technique comes from those who have never given it a practical trial. To date, the reports on amaroli have all been good. No one has yet published any negative or harmful effects from urine consumption.

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**Scriptural References**

*References to amaroli have been found in many scriptural texts, some written over 5,000 years ago.*

Amaroli is not a new innovation, but appears only to be experiencing a revival, perhaps in the face of growing concern about the identity crisis facing modern medicine today. We know that ship wrecked sailors and desert travelers have been able to survive drinking only urine, so there is evidence that it is not poisonous. Another interesting fact is that workers in many parts of the world, such as those of the Australian outback, have used urine on cuts and wounds as an antiseptic, to keep flies away and to stop bleeding. It is an Australian surf-lifesaving tradition to massage urine into blistered hands, after a hard row in the big surf.

We also know that Tibetans used urine. Milarepa, the great Tibetan yogi, is reported to have said:

"At times when I feel thirsty, I drink pure blue water. At others I rely on my own secretions. Frequently I drink the flow from the Fountain of Compassion. Quite often I sip enchanting nectar of goddesses."\*1

The fact that occasionally he would have to rely on his own secretions to survive in the harsh Tibetan wilderness is not really surprising, and this might be an allusion to the drinking of his own urine. Also, as part of the tantric tradition, Milarepa may have used amaroli as an adjunct to his sadhana for it is said to give psychic powers when combined with certain practices performed under a guru's guidance.

Urine consumption, is mentioned in the Jain scriptures. The Vyavahar Sutra by Acharya Bhadrabahu (Ch. 42) tells of special vows and sadhana called the Pratima. This entails solitude in a hermitage and fasting. The sadhaka is enjoined to drink all the urine he passes out during the day, every day.

The most ancient and perhaps the most complete source of information on the aspect of treatment is to be found in the Damara Tantra under the title of shivambu kalpa vidhi, 'the practice of using urine to regenerate the body'. This constitutes the first stage of amaroli, for physical health is a prerequisite to any spiritual practice. The Damara Tantra dates back to the Puranic age, some 5,000 years ago, and takes the form of a dialogue between Shiva and Parvati. One of the best translations of this text can be found in Auto-Urine Curt by Karlekar.\*2

The following represent some of the most important verses from this text:

"Oh Parvati, aspirants can enjoy the fruits of meditation and austerity by performing certain actions using certain types of utensils. Now I will tell you about the utensils suitable for its success, as prescribed by learned people, expert both in theory and practice. The container should be made of gold, silver, copper, iron, sine, clay, bamboo, bel shell or bone, leather or leaves. A practitioner should keep urine in any of the above utensils. Oh Devi, earthen or copper pots are best for this purpose."  
(v.1-4)

"The practitioner should abstain from salty and pungent, spicy food, should eat sparingly, should work without fatigue and avoid too much exercise. He should keep his senses under control and should sleep on the ground."  
(v.5)

"That discriminating and well-intentioned practitioner should get up early in the morning (literally three quarters of the night, between three and four a.m.) and urinate facing east."  
(v.6)

"Some portion of the beginning as well as the end of the flow should be left out, while the middle should be collected. It is the best portion of the urine for drinking."  
(v.7)

"One should take one's own urine; it is called shivambudhara. A snake contains poison in the tail As well as in the mouth, and the same applies to urination,"  
(v.8)

"Shivambu (urine) is like a divine nectar, it dispels disease and old age. A mystic should first drink his urine and then start his sacred practices of meditation and penance."  
(v.9)

"After getting out of bed, first of all clean your mouth, attend to nature's call and then drink your urine. By doing so for a month, not only are diseases destroyed, but the body becomes purified and cleansed internally."  
(v. 10)

"By taking urine through the nose every morning, all diseases in the body caused by vata, pitta and kapha (the ayurvedic elements of the body- wind, bile and phlegm) are destroyed. Digestion is increased and the body becomes strong."  
(v.85)

"One who rubs urine all over the body three times during the day and three times at night, lives long. All his body joints are strengthened, he becomes free of disease and remains cheerful,"  
(v. 86)

"Oh Parvati, one who drinks urine once a day and rubs it over the body for three years, gets a body full of strength and lustre, the knowledge of arts and science, attains speech with forceful execution, and lives as long as there are stars and a moon in the sky."  
(v. 88-89)

Elsewhere in the text it describes the supernatural powers that are bestowed on people who use amaroli regularly for a long period of time.

Prof. Athawale, MA, Research Professor, B.J. Institute of Learning and Research, Ahmedabad, India, claims to have access to an ancient Sanskrit manuscript called the Shiva-Parvati Samvad. It has allegedly suffered damage in the course of time, and in the process of handing it down from generation to generation certain grammatical changes were made, yet the professor claims that the basic facts remain. In this text, Shiva tells Parvati about amaroli:

"Devi, listen to what I say: shivambu (urine) is a great purifier, it removes all the impurities from the body. Shivambu is a veritable nectar (amrit) churned out of one's own body."

"The pot which is to be used for collecting urine before oral consumption should first be cleansed with a piece of cloth. While cleaning the pot the following mantra should be uttered - astraya phut."\*3

The text also gives another mantra to be recited seven times before urine is to be imbibed: Om, aim kreem amritodbhava amrita varshini, amrit am kuru no swaha.\*4

The texts state that to attain fast results from amaroli, the urine should be taken three times a day - once in the early morning (first flow), a second time at noon, and for the third time in the evening (usually one hour before or after the evening meal). Midstream urine is to be used. One of the results of this use is that:

"By taking shivambu continually and regularly, a man or woman becomes sexually potent and the signs of old age (such as senility and loss of procreative power) are removed,"\*5

Siddhar Tirumoolar in his book Tirumandiram (sl. 830) expounds the science of amridharana, the acceptance of urine:

"Shivambu is medicine for the courageous. It is divine and - nectar, the gift of shakti, and imbues one with great strength. The God Nandi has told

us about this. The great sages have said it is the basis of all medicines."

The Susruta Samhita, an ancient Indian ayurvedic text, describes the urinary tract in this way:

"The urinary tract constantly replenishes the bladder and keeps it moist with the waste products of the system in the same manner as rivers carry their contributions of water into the ocean. These ducts are found to take their origin from hundreds of any branches which are not visible to the naked eyes on account of their extremely attenuated structure. They carry, whether in the state of sleep or waking, the urine from below the region of the stomach into the bladder. The bladder is constantly filled with this important fluid of the body, just as a new clay pitcher, immersed up to its neck in a vessel full of water, is filled by transudation through its lateral pores"  
(SS II, 3-14)

The function of urine is given as follows.' "The urine fills the bladder and removes impurities of the body."  
(SS II, 15-16)

This is a very accurate description of the structure and function of the kidney. It raises the question of how these ancient seers knew of these things without the tools of modern science. The Susruta Samhita was derived from the Vedas, which are around 5,000 years old, and it was translated into Arabic, Greek, and other languages around the eighth century A.D. We can only assume that yogis developed their knowledge through a combination of meditative and intuitive experience and science as it was known in those days.

The intricate science of ayurveda accepts the use of urine as a medicine. The urines of different animals are sometimes prescribed for various internal and external conditions. Vaidya V. Vyas, MA, Ayurvedacharya and Professor in Podar Medical College (Ayurvedic), Bombay, has stated that amaroli is part of ayurveda.\*6 He quoted the following verse: Sevitham tad rasayanam which he interprets as meaning that urine is rasayanam, that is, a beverage suitable for human consumption.

As tantra and yoga have begun to emerge from their long hibernation, some seemingly strange practices have been unearthed with them. Things have certainly changed in regard to culture and tradition, but perhaps we still have a psychological block to the use of amaroli or perhaps it is the lack of scientific evidence which keeps us from accepting and researching this ancient science. Perhaps it would be correct to assume that there is nothing at all in it. Only further investigation will tell.

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**Amaroli Research Reports**

*In the following discussions we intend to present a scientific, objective view of amaroli - assessing all the points on the kidney, urine and its uses - in order to approach the subject with adequate understanding and a more balanced perspective. Much of this material has been collated from the seminar on amaroli held at the Bihar School of Yoga, IYFM Research Coordinating Center, in March 1978. The panel included Dr. Swami Shankardevananda Saraswati, MB, BS (Syd); Dr. Swami Vivekananda Saraswati, MB, BS (Syd), MANZCP, DPM; and Swami Buddhananda Saraswati, BA, Dip. Ac. (HK & Aust), DNMN, all of whom have had experience with amaroli. In the text they are referred to as Dr. S; Dr. V; and Sw. B respectively. Many of the swamis and visitors to the ashram who participated in the seminar also contributed their experiences, some of which have been recorded here. Other material was collated from various scriptures, books and magazines.*

**Anatomy and Physiology**

The urinary tract is an intricate masterpiece of design and construction, with the capacity to confer health and vitality on those who understand its functions.

**Dr. S:** Perhaps we should run through some of the anatomy and physiology of the whole genitourinary tract to gain an objective view of the manufacture of urine. We know that the kidney is the most complicated, refined and highly developed filter known to man. It is far more sophisticated than any machine ever made. Humans have two of these, each with seventy miles of tubing and over one million tubules, called nephrons, which are no more than one and half inches long. Each nephron is a complicated structure able to accept what the body needs and reject unwanted substances. Through the action of the nephrons, the kidneys filter the blood, keeping it pure and free from harmful substances, and maintain the body's chemical, water and salt balance.

The process of manufacturing urine is complex and intricate. The blood passes through the glomerulus, a small pinpoint structure consisting of a fine semi-permeable membrane which permits only the passage of very small molecules. The filtered fluid contains water, salt and other small molecules.

Plasma passes along a very complex, convoluted channel called the nephron, where water, nutrients, and other valuable substances are reabsorbed into the bloodstream, leaving the 'wastes' such as urea and so on. The cells lining the nephrons do this work and a combination of pressure gradients and cellular pumps is required to follow the exact recipe for making urine - a process so complicated that it staggers the mind. Even today we are not sure exactly how the kidneys carry out their work.

**Dr. V:** Another amazing fact is that each day the kidneys filter out no less than ten times the body's weight in water and salts. Most of the fluid filtered by the kidneys is not lost, but reabsorbed into the bloodstream from the nephron. For instance, we might filter 300 litres of fluid per day, but recover 298 litres. The two litres remaining are excreted as urine, the essence of the filtered fluid.

The process of filtering is governed by hormonal, nervous and chemical reports from the body as a whole, all mediated by the brain. Perhaps the most potent factor in determining what is rejected is that of hydration, the amount of water in the body. If the body has plenty of water, salts and so on, the urine is copious and dilute. If water is in short supply, much more is retained in the cells.

The kidneys continually produce urine, day and night. At least 300 millilitres must be produced, but there is no maximum limit. Our environment, fluid intake, health and many other factors determine this amount. In this way the blood and cell chemistry and the normal internal environment of the body are maintained. The anatomy of the genito-urinary tract is quite simple to understand. Once the urine is manufactured in the kidney it collects in a wide space called the renal pelvis, just at the junction of the kidney and those long tubes, the ureters, which lead to the bladder. The kidneys are in the waist, at the back of the abdominal cavity, just under the rib cage. The bladder is in the bottom of the pelvis, a few inches below the navel. The ureters, which are about 14 to 16 inches long and ¼ inch across, convey the urine from the kidney to the pear-shaped sac called the bladder. This can hold up to a litre of urine and can expand like a balloon to the level of the navel. When enough urine has been stored in the bladder, a signal is sent to the brain which initiates the desire to urinate (the micturition reflex). A small muscular valve opens and urine passes down the urethra, which is 7 to 9 inches long in men and 1 to 1½ inches long in women. This complex process requires the coordination of several areas of the nervous system.

**Dr. S:** Perhaps we can sum up this brief description of the function and structure of the genito-urinary system by saying that its primary purpose is to regulate the water and salt balance, and to excrete unwanted materials.

There is no way to separate these functions in actual fact. They occur simultaneously and concomitantly. Urine is a 'waste product' but it is not the only means for wastes to be eliminated, we also have faeces, sweat and exhaled air. If the kidneys cease to work efficiently over a period of time, then poisons are eliminated more through the skin and breath while the kidneys concentrate on maintaining salt and water balance in the body. This then, must be taken to be its most important role since there is no other structure to replace the salt/water mechanism.

**Acupuncture and the Kidney**

**Sw. B:** According to acupuncture, the kidneys are yin, solid organs and like the heart, liver and brain, are essential to life. In fact the kidneys are among the three most important organs of the body, the other two being the heart and the lungs. The kidneys work in equilibrium with the bladder, a yang, hollow organ.

Acupuncture theory supports the medical theory in that the kidneys' main function is to control the water element in the body. If the water control fails, then there is excessive heat in the body; water is required to keep the body's fire under control. We can see this water-fire relationship in terms of kidney (water) disease causing hypertension and other heart (fire) conditions, such as rheumatic heart disease. When the kidneys become diseased, they can no longer perform their water-balancing function.

At the same time, the kidneys filter impurities from the body water; they remove 'bad' chi (energy) which we see on the physical plane as toxins and poisons. This is essential so that the whole water/cooling mechanism can function correctly. From the acupuncture point of view, water regulation depends to a certain extent on the purity of the water itself. The two go hand in hand.

**Is urine sterile, or a 'living' fluid?**

**Sw. B:** While we are discussing the structure and function of the urinary tract this might be a good time to talk about the bacterial content of urine. Normal urine in a healthy body has no bacteria in it. Why is this? Is it that urine contains some substance that prevents bacteria from growing in it? Or is it just that we pass a continuous flow of urine, sufficient to wash out the urinary tract and keep it clean? After all, we see a lot of urinary tract infections occurring when there is blockage and stasis, that is, the urine cannot flow freely. It appears that urine is bacteriologically sterile under normal conditions because there is no contact between external sources of bacteria and urine.

**Dr. V:** This is correct to a certain point. Women are much more prone to urinary tract infections (UTI) than are men. The urethra of a woman being a mere 1 or 1½ inches long, brings her urinary tract much closer to possible infection. Germs simply have freer access to the female urinary tract. On the other hand, the kidneys are sometimes infected without bacteria necessarily ascending from the urethra and bladder. We presume that these bacteria enter from the bloodstream.

Sometimes too, we find bacteria in the urine when we collect it for microscopic examination, say in the case of a suspected UTI. Medically speaking, we accept up to 100,000 bacteria per millilitre of urine as normal. This occurs because of a certain

degree of contamination from the collecting jar, the hands, the urethra, etc. despite the most stringent precautions. What concerns us here is that if urine is, as it is claimed to be, an antiseptic with germicidal properties, then why is it that urine can be contaminated with bacteria?

To me it seems to be a simple mechanical thing. The germs can get to the urine in the normal way. If there were a chemical factor involved, we would suppose that the incidence of UTI would be equal in both men and women, even taking the different hormonal makeup into account.

**Sw. B:** Keeping the urethra clean through the regular excretion of urine may be one of the mechanisms which prevents many people from getting UTI, but there are other factors as well. When we develop UTI, no matter how much we urinate we cannot wash out the infection. So we can assume that some factor or substance is missing from unhealthy urine, though we are ignorant of the nature of this 'missing link'.

**Dr. S:** Dr. K.C. Kuruvilla, MD, MS (renal medicine), Chief Nephrologist of Jaslok Hospital and Research Center, Bombay, has stated that the urine of a healthy man is bacteriologically sterile and therefore it may have something to prevent germs from growing and breeding. If this could be isolated, we might have a treatment for infections.\*1 I feel the key here is the word 'healthy'. It remains to be seen whether or not there is any substance produced which confers health. It may be the combined action of all the substances in the urine of a healthy person which acts to prevent bacteria forming and which gives urine its germicidal properties.

Scientifically, we say that the body as a whole, and urine specifically, remain disease free or germ free because of our constitution, that is, our innate tendency to remain healthy. Disease is an aberration of the natural healthy state. What maintains health has not yet been discovered or defined by medical science. There seems to be no single factor that maintains health.

In yoga, we say that a combination of physical health, emotional stability, mental clarity and concentration, and spiritual discipline are required to bring about optimum health. All these factors promote the balance and abundance of prana (inner vitality and energy) which makes us feel good when it is harmonious and plentiful. So this probably accounts for the absence of germs in healthy urine.

Some proponents of amaroli advise us to drink our urine no matter how bad it tastes or smells, even if it contains pus. It is debatable whether this is health promoting, apart from the question of whether people could bring themselves to drink contaminated urine at all. These proponents state that both 'good' and 'bad' tasting urine are to be used, for each contains specifically what is needed for that particular state from which we are suffering. The urine we produce is said to be specific to our illness - the urine we pass is the urine we need at that particular time. Something like a 'lock and key' mechanism seems to be appearing, in which the urine we throw out fits our particular requirements perfectly.

#### Urine and Prana

**Sw. B:** Acupuncture agrees with yoga and modern science in the matter of constitution and health. Prana was called chi in China and qi in Japan, where acupuncture developed. These cultures have an interesting and intricate philosophy of health and life in general. In terms of the kidneys and urine, it is said that the kidneys rule 'ancestral chi'. That is, they contain the prana (the source of sexual energy), and they also determine heredity, and so on. So we can understand why the kidneys were rated so highly. This ancient statement is supported by the more modern scientific discovery that, embryologically speaking, the ovaries and testicles develop in the same area as the kidneys and move downwards later on in the development of the foetus.

The life force which is generated by the transforming effect of prana or chi on food and water in the stomach is stored in the kidneys. Whenever life essence, chi, is required, the kidneys inject it into the body so that it can circulate to the other organs. Thus, the health of the body is maintained and the urine, for example, remains germ free.

However, this life essence can be damaged by excesses. For example, the 'six evils' of excess wind, cold, summer heat, dampness, dryness and fire; or the 'seven emotions' of excess joy, anger, fear, anxiety, concentration, grief and fright. These attack the body and injure it, depleting the body of energy. When energy is depleted, germs can grow.

The life essence is stored in the kidneys and 'bad' chi is thrown out into the urine. All fluid in the body contains life essence. The amount of fluid depends on the amount of water and food digested. The liquid in the stomach is metabolized by the action of the 'yin' fluid (the gastric and digestive fluids) already there, and as a result, it takes on a special quality which differentiates it from water outside the body. We say, in acupuncture terms, that it is living water, having acquired prana, chi, or life essence.

Therefore, the quality of fluid in the body is as important as its quantity. Too much or too little affects the balance in the body. The lungs control the process of energizing by the action of prana, the kidneys control the amount of water to be used or rejected, and the bladder stores the fluid, which is either impure or in excess. Thus urine may be thought of as 'bad fluid' by some people, and the 'excess of good fluid' by others. If we accept the latter term, then we have a good explanation 'pro' amaroli, that is, urine contains prana which revitalizes our body. If we accept the former, then it appears not to be a 'good' or 'healthy' thing to drink urine.

Another question that isn't clear is whether during disease urine changes and becomes 'bad'. That is, does it take on the impurities and qualities of the disease? Perhaps urine has a 'homeopathic' effect on disease - 'like cures like'.

#### Midstream Urine

**Dr. S:** One point relevant to the present discussion is that of midstream urine, as recommended by the ancient Indian texts. Midstream urine may have been used because the first flow of urine washes out from the urethra any harmful germs.

However, the Hatha Yoga Pradipika states that the first flow of urine is 'too strong', although I don't understand why this should be so.

**Dr. V:** The most likely explanation for midstream urine is that the first part washes the urethra clean of bacteria. Why the last part is discarded is something else altogether. To my way of thinking, when we walk, move or go to the toilet we are continually mixing up the urine in the bladder so that it should not make much difference strength wise, as the solution would be uniform in its concentration.

**Dr. S:** On the other hand, we should consider that those people who use urine use it in three main states of body and mind: (i) on arising from sleep, (ii) in a fasting condition, (iii) on account of illness. In these states there would not be excessive movement, and I personally don't think the urine would be thoroughly mixed. When we awaken we stand up and the urine remains in relatively the same position, only the bladder shifts around it. While fasting, the person is advised to rest and not to exert himself or herself, and in illness this is especially so. Thus, a certain amount of layering of dissolved substances may take place. We can only assume that, on this presumption, the ancient rishis were correct when they stated that the first flow had too much 'bile' (pitta) and the last too little. That is, the mid portion stored in the bladder contained the best proportion of substances, giving the best results in therapy, sadhana, and daily life.

Many enthusiastic advocates of amaroli would say that this aspect has only secondary importance, if any at all. Armstrong, for example, in his book *The Water of Life*, recommends that one drink all the urine, and not discard any. Of course, he has a tremendous amount of faith in urine, in the same way that Hindus have fantastic faith in Ganges water, or Catholics believe in the water of Lourdes.

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\* 1. 'Dr. K.C. Kuruvilla Defends Morarji Desai's A-U Therapy', *Auto-Urine Therapy*, vol. 1, no. 2, April 1978.

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**Amaroli Research Reports**

In the following discussions we intend to present a scientific, objective view of amaroli - assessing all the points on the kidney, urine and its uses - in order to approach the subject with adequate understanding and a more balanced perspective. Much of this material has been collated from the seminar on amaroli held at the Bihar School of Yoga, IYFM Research Coordinating Center, in March 1978. The panel included Dr. Swami Shankardevananda Saraswati, MB, BS (Syd); Dr. Swami Vivekananda Saraswati, MB, BS (Syd), MANZCP, DPM; and Swami Buddhananda Saraswati, BA, Dip. Ac. (HK & Aust), DNMN, all of whom have had experience with amaroli. In the text they are referred to as Dr. S; Dr. V; and Sw. B respectively. Many of the swamis and visitors to the ashram who participated in the seminar also contributed their experiences, some of which have been recorded here. Other material was collated from various scriptures, books and magazines.

**Composition of Urine**

Urine contains a myriad of substances which may alchemically improve our body-mind function.

**Dr. S:** Before we can understand how amaroli works we must know what urine really is. Therefore, we need an objective, discriminating and slightly skeptical view if we are to gain anything which approximates the truth, or at least a working hypothesis that is practical. We have to gain a better perspective and for this we will need to use the tools of science and intuition.

Now that the anatomy and physiology have been elucidated, we can see that urine is the end product of a long and complex process. We know that the blood is filtered and that a large proportion of the filtered fluid is reabsorbed. An average breakdown would look something like this:

Components of Urine	Filtered by Nephron	Excreted in Urine
water	150 litres per day	1.5 litters per day
salt	1200 grams per day	15 grams per day
glucose	170 grams per day	nil
urea	50 grams per day	30 grams per day
bicarbonate	150 grams per day	0.1 grams per day

Cells and large molecules, such as large proteins, are not filtered. Normal urine has the following features:

1. It is a clear, pale, amber fluid with no solid material apart from a little mucus.
2. Its odour is aromatic and its acidity-alkalinity vary depending on the diet.
3. Its main constituents are:
  - a) water (96%)
  - b) urea, an end product of protein metabolism, (2%)
  - c) sodium chloride (common salt), iron, phosphate, potassium, calcium, magnesium, iodine, arsenic, lead and copper
  - d) other products of protein metabolism such as creatinine, uric acid, purine bodies, oxalate, phosphate, sulphates and urates, ammonia, ascorbic acid, amylase, hippuric acid, indican, allantoin, acetone, coproporphyrin, phenols
  - e) hormones, enzymes, vitamins and their derivatives

In terms of determining the effects of amaroli, it seems we will need sophisticated experiments to measure accurately the minute quantities of substances in the urine. One of the claims of those people who are pro-amaroli is that these substances have a beneficial effect on our bodies, minds and health in general. I suppose that up to now, no one has really felt the need to investigate this area, but in order to prove or disprove amaroli such a study is required.

**Sw. B:** Because urine was considered worthless, a waste, it was never really fully investigated. Of course, doctors look in it to see if there is blood, pus, glucose, protein or bile. They also occasionally use it as a mirror, as an index of overall health. For example, they may wish to know if sodium is abnormally high or low, or if we are excreting certain chemicals. On the whole though, we have not examined the sea of urine to its depths, and we are still ignorant of its composition. Perhaps psychological factors, such as revulsion, have played a part in this.

There are more reports available today on some of the things we are finding in urine, some of which appear to be of therapeutic value. I remember reading somewhere that in the mid-1960's, Nobel Laureat Albert Szent Gyorgi - who also discovered vitamin C - isolated a substance called 3-methyl glyoxal horn urine. This is said to be able to destroy cancer cells and I believe that in America the National Academy of Sciences is researching this chemical. In April 1966, the American Society for Experimental Biology in Atlantic City, gave an account of research conducted on a substance called directin. Investigators found that when this substance, derived from urine, was put onto cancer cells, they aligned themselves end to end in straight rows. This is a positive and progressive sign, compared to the normal disordered, chaotic growth of cancer cells, which sometimes results in very haphazard cell arrangements.

This work does not mean that amaroli cures cancer, it just shows that cancer cells actually react to the presence of some new chemical in urine. I merely present this information today to show how so little research has been done on amaroli.

The kidneys manufacture certain substances which may be found in urine such as enzymes to activate vitamin D, or even vitamin D itself. Therefore, one can postulate the use of urine in rickets and other vitamin D deficiency diseases. Kidneys also produce a hormone called renin, whose function it is to maintain the body's vascular tone and thereby influence blood pressure. I have here a comment by Dr. Kuruvilla on the issue of prostaglandins, which have been used for abortions and contraception:

"Instead of expensive and potentially harmful oral birth control pills, all that one may need to do is to gulp auto-urine the night after (intercourse)... Prostaglandins also lower blood pressure. Hence auto-urine therapy can also be used for the treatment of hypertension."\*1

Kuruvilla also makes reference to the fact that the kidneys are a rich source of adenylyl cyclase, which plays a part in many body reactions.

All this is in the realm of the hypothetical yet it does lead one along some interesting lines of thought. Of course, just because the kidneys produce these hormones and so on does not mean that they appear in the urine in a reusable form. Even if they did, it does not necessarily follow that amaroli works on this basis.

**The Urokinase Factor**

**Dr. S:** Another chemical said to be found in urine is urokinase, which at present is being researched in the USA, although I have not yet seen detailed results of such work. It is said to prevent blood clot formation and thus to be of value in preventing heart attacks, thrombophlebitis and blood clots in the lungs (pulmonary embolism).

Karlekar, in Auto-Urine Curt, cites some references to the work that was done on urokinase. These are old reports and I haven't seen any later work on the subject. Science Digest, July 1958:

"Normal human urine has been found to contain a powerful artery dilating

agent resembling nitroglycerine in its ability to increase the coronary blood flow to the cardiac muscle. It is used for the relief of angina pectoris."\*2

Press Report, San Francisco (USA), October 24, 1967 A.P.

"An extract from human urine shows great promise for treatment of certain deadly diseases caused by formation of blood clots, research physicians said at the Scientific Sessions of the American Heart Association. The extract, called 'urokinase' activates substances in the bloodstream that dissolve clots. Experience has been obtained with about 200 patients with pulmonary embolism, the most common of serious lung diseases, Dr. Sherry pointed out."\*3

Doctors in the USA claim that urokinase is an enzyme found in minute quantities in healthy urine. It was discovered in 1957 and during the 1960's subsequent research showed it to be effective in treating blood clots. Sherry, while Chairman of Temple University Health Science Center, tested urokinase by giving it to patients with pulmonary embolism. His preliminary finding on 160 patients, of whom 82 were given urokinase for 12 hours while the others received conventional anti-coagulant, was that urokinase had a faster mode of action. More research is being done to follow this up.

The dose of the enzyme used in therapy is much greater than that found in urine, and this large dosage is said to have considerable side effects, such as excessive bleeding and bruising. The application of urokinase in therapy is thus still very much in the experimental stage.

It would be interesting to see if the daily intake of urine raises the level of urokinase to a high enough level to control blood clot formation but not so high as to cause bleeding.

Urokinase is the only enzyme I have heard of in urine but there are many hormones.

Does anyone know more about the hormonal content of urine?

#### Hormones in Urine

**Dr. V:** To my knowledge, and I don't really have accurate data at my fingertips at present, most hormones, many enzymes and all the vitamins pass out in the urine - if not in their original form, then perhaps as a metabolic by product.

The kidneys filter out small molecules with a molecular weight of less than 70,000 and keep larger structures. Some of these filtered products must be reabsorbed and some must escape. All the vitamins are small molecules, so any excess in the body is filtered out through the urine. Many enzymes are also small, but not so many would leave the body because they are usually manufactured to meet a specific need and no more. Hormones are also manufactured in minute quantities, but these leave the body in the urine, as far as we know at present.

The following table lists those hormones which I believe must be present in the urine at some time or another, and gives a little information on each. It is a hypothetical chart only and I would be happy if anyone could prove me wrong on any point.

#### Hormones Potentially Present in Urine

##### From the pituitary gland

Growth hormone - molecular weight (mw) 45,000; found mainly in the urine of children.

Adrenocorticotrophic hormone (ACTH) - mw 4,500; stimulates the adrenal cortex to make cortisone.

Thyrotropin (TSH) - mw 28,000; stimulates the thyroid gland and controls the energy turnover in the body.

Leutenizing hormone (LH) - stimulates sex hormone production.

Folical stimulating hormone (FSH) - as for LH, and plays a major part in the menstrual cycle and pregnancy.

##### From the thyroid and parathyroid glands

Thyroxin - a smallish molecule which directly adjusts the energy level of the body.

Parathyroid hormone - mw 8,500; controls calcium metabolism.

##### From the adrenal cortex

All the adrenal hormones are of small molecular weight, and so are potentially present in urine. They include:

Glucocorticoids - cortisol, corticosterone; play a part in protein, fat and carbohydrate metabolism; in electrolyte and water metabolism; blood cell formation and blood pressure; nervous system regulation; kidney function; bone metabolism; inflammation; etc.

Mineralocorticoids - aldosterone, 11-deoxycorticosterone; control salt and water levels in the body.

Sex hormones - androgens, progesterone, estrogens.

Many of these hormones are inactivated in the liver and then excreted in the urine together with small amounts of the original molecule.

##### From the gonads

Androgens - testosterone, etc., predominantly in males. Progesterone & estrogen - predominantly in females; responsible for the female fertility cycle.

##### From the pancreas

Insulin - a small protein of 51 amino acids, probably found only in minute quantities in the urine. This is the hormone essential for sugar digestion and assimilation, absent or defective in cases of diabetes mellitus.

##### Local hormones

These include chemicals such as histamine and serotonin which are hormones commonly found in the nervous system.

Histamine— small molecule well known for causing hay fever, eczema and some forms of asthma in predisposed people. Found in urine in the minute dose of 20 micrograms (free histamine) and 125 micrograms of metabolised histamine per day.

Serotonin— a small molecule present in the dose of 0.1 to 1.0 micrograms per millilitre.

The part played by these hormones in amaroli is difficult to decide. We must remember that urine is drunk and therefore has to pass through the digestive process. Most hormones are proteins, such as insulin, growth hormone, AGTH, TSH, LH, FSH and parathyroid hormone, and would probably be broken down by the hydrochloric acid and pepsin in the stomach, the trypsin and the chymotrypsin of the duodenum, and the peptidases of the small intestine. This would leave only amino acids with no remaining hormonal effect. What the digestive juices do to the other molecules is a matter that we must discover through further research and analysis.

**Dr. S:** Before we discuss the implications of these facts we must go further into the other substances contained in urine

#### The Colour of Urine

**Dr. V:** In the normal state we seem to have covered most things, but we have not discussed what can happen when we are sick. Besides the variation between sickness and health, there is an incredible variability and range of contents depending on diet and psychological and emotional states.

Another area to cover is what happens when we start yogic or spiritual practices. In certain conditions of body and mind valuable substances are lost, and in other cases they are retained. For example, we can lose bile, blood, sugar and protein in urine, or it may come to contain pus. Certain cancer causing substances, as well as cancer destroying agents, may also be found.

It is very common practice among doctors, from ancient times to the present, to make a gross examination of the urine in order to determine the state of health. The general colour is a rough guide to the urine contents:

Colourless urine indicates dilution, diabetes mellitus and diabetes insipidus.

Milky urine indicates pus or fat.

Orange urine indicates urobilinogen (a bile by product from the liver).

Red urine indicates the presence of blood, hemoglobin, food pigment (beetroot),



phenolphthalein, pyridium or sulfonal.

Greenish urine points to jaundice or phenol poisoning.

Dirty blue or greenish urine is a sign of putrefaction, typhus or cholera.

Dark brown, brown-red or yellow urine is found in acute fevers and may contain bile.

Brown-yellow or brown-red urine points to the presence of rhubarb, cascara, aloes.

Brown, brown-black, black urine is a sign of hemorrhage into urinary tract. It may be very acid and contain hemoglobinuria, porphyrin, methemoglobinuria, myoglobinuria, homogentisic acid (alcaptonuria), melanin, phenol poisoning.

**Sw. B:** Occasionally, I have noticed a cloudy whiteness in my urine, especially if it is old, as is used in compresses and for massage. I don't believe that it is pus because I had no signs of kidney infection, but other people have told me it is probably some sort of toxin or poison. Is this so, and if so, would it support the need for midstream urine?

**Dr. V:** Many people confuse this issue, stating that when urine settles we can see a toxic precipitate forming. The most common form of precipitate is one of harmless calcium salts, formed when the urea breaks down to ammonia after a period of time. The solution then becomes more alkaline so that calcium precipitates out of the solution, making the urine look cloudy. These are, then, definitely not toxic poisons. The fact that traditional theory states that urine should stand seven days or more, and sometimes in the sun, would tend to make the urine more alkaline, and may even allow ammonia to evaporate as well. This cloudy urine, of course, must be differentiated from pus-filled urine found in infections. Another possibility is that a little prostatic fluid finds its way into the urine.

**Sw. B:** Then the use of an alkaline solution would tend to agree with natural therapists who use other alkaline substances, such as vegetable and fruit juice, to counter the excess acidity found in many diseases - arthritis, for example. However, it has been my experience that naturopaths are strongly averse to the use of urine. They say it is a waste product, and on this point agree with many scientists, doctors and religious believers.

#### Psychological Factors of Urine

**Dr. S:** I wonder how many of the beliefs for and against amaroli develop without any rational basis or reference to reality. We human beings tend to believe what we want to believe, rather than the truth. Perhaps we are influenced by friends, our peer group, or by advertising. We stick to our opinions, defending them to the end. If we are to scientifically examine the validity of amaroli, we must accumulate each and every fact for and against the use of urine. We must then correlate all these facts, weighing the pros and cons and then decide a possible line on which to theorize and experiment.

The two areas we should consider at this point are the effect of mind and diet on urine and its composition. For example, we know that our mental state affects the nerve-endocrine balance. When we are anxious we secrete more adrenal hormones and thus more adrenaline is secreted in the urine. Similarly, if we are excited we secrete more thyroid hormone and thus more of this will be found in the urine.

Researchers are stating that the mind is the most important factor in our lives, determining our every act and thought and subsequent lifestyle. More than 85% of disease has a significant mental component. So we must determine the effects of mind in amaroli according to two criteria:

1. The effects of mind on body and thus on the composition of urine
2. The role of the mind in bringing about cure, that is, faith healing or the 'placebo' effect

In the first instance, the mind affects the body and alters the constituents of the urine. The different aspects of mind - calm, anxious, neurotic or psychotic - and the various states of consciousness, must have effects on the body and thus on the ratio and nature of substances secreted in the urine.

There is a belief, for example, that in high states of consciousness approximating enlightenment, new chemicals are secreted in the body. Some devotees believe that the urine of saints is a sacred and holy thing, and indeed they report that the urine actually tastes and smells of various scents and flavours, such as those of sandalwood, rose, lotus, etc. Of course, the psychological aspect plays an enormous role in this belief. Still, we do hear of the occasional objective report by an outside observer suggesting some change in the urine composition of highly developed souls.

**Dr. V:** The psychological aspects of amaroli are so vast that we may never really sort out this component and fully understand it. The same applies to diet. The variations are infinite.

#### Dietary Factors in Urine Composition

**Dr. S:** According to many supporters of amaroli, it is important to maintain a strict vegetarian diet for the duration of amaroli. This means abstinence from all milk products as well as meat and other animal foods. This regulation applies especially to long therapies with an occasional fast, and to those where a lot of urine is being taken.

**Dr. V:** Urine contains urea and later, ammonia which are the end result of protein metabolism and are toxic in certain dosages. People who are eating a lot of meat should be careful on this point, especially if their kidneys are not in good shape. This could explain why most regimes using urine are combined with a low protein, vegetarian diet, or with fasting. Heavy meat eaters are found to have high levels of urea, nitrogenous wastes, uric acids, indoles and other definitely toxic wastes. This is why a meat eater's urine smells so strong, whereas the urine from a vegetarian diet doesn't smell or taste offensive, especially if it is low in salt. I would imagine that the level of toxic substances in the urine while fasting or on a low protein diet is low enough to render their toxic effect negligible, on a short term basis at least. To determine whether a prolonged urine intake would be harmful will require further experiments.

We know that a high meat or high protein diet creates acid urine, whereas a vegetarian or low protein diet gives alkaline urine. As we have already mentioned, naturopathy and many natural healing disciplines emphasize the need for alkaline food and drink to maintain health and cure disease. If amaroli works, this alkaline diet factor may be one of the factors involved in its efficacy. It would explain, for example, the use of amaroli in arthritis, gout and other conditions where the joints have excessive amounts of acid.

**Sw. B:** If urine is extracted from the blood, can it have poisons in it? Can the body manufacture poisons if we don't put any poisons into it?

**Dr. V:** Yes, it is possible to make very potent substances from relatively innocuous ones, for example, from meat and proteins. Urine concentrates many of the breakdown products of metabolism, so we need tests to determine the exact composition of urine in varying conditions and then the effects of these substances on the body. I think, also, that we should not take drugs and urine at the same time, in order to avoid building up dangerous levels of that drug.

**Dr. S:** All the substances being passed out in the urine depend on the substances taken in through the mouth and other channels. This is obvious. High milk intake would increase the output of calcium; high salt intake will give salty urine; high protein will give a lot of ammonia and very strong urine. The intake of tobacco, alcohol and various drugs must also influence the contents of the urine, but their exact influence remains to be measured. Scientific research and personal experience will map out guidelines for diet in amaroli, if it proves itself worth the effort.

The ancient yogis seem to have had a highly refined science of diet, natural medicines and urine intake, if we are to trust the scriptures handed down from the past.

The use of various diets is mentioned in the Damara Tantra. Metals, ayurvedic medicines, various foods, roots, seeds, salts and so on are to be mixed with, or taken in conjunction with urine. For example, the correct preparation of sulphur and urine is said to bestow longevity; dry ginger followed by urine removes disease; a mixture of urine, honey and sugar is said to cure disease and increase the brain capacity and

intelligence.

A scientific understanding of the mechanisms underlying these herbal and other life promoting substances has not been worked out yet. The process may involve combinations of elements in urine and the added substance, or it may be a separate but additive effect of each substance on the body. This field needs further investigation.

In terms of dietary advice and restrictions for amaroli, the Damara Tantra makes the following recommendations:

During spring, pungent and hot (spicy) things should be avoided. This will help the user of urine to attain full health. (v 93)

During summer, pepper and terminalia (variety of fruit) should be mixed in equal quantity with unrefined sur (gour, jaggery, molasses) and taken after urine is drunk. It relieves all kinds of disease, improves eyesight and helps in the attainment of the fruit of practice. (v. 94-95)

During the rainy season, terminalia, rock salt and pepper roots should be powdered and mixed with milk. Then urine should be drunk. Then fire will not harm the sadhaka. (v. 96-97)

During winter, dried ginger, dried fruit, terminalia fruit, crystal sugar, are recommended to be taken with urine according to different formulae. (see v. 98-103)

#### The Ideal Diet

An ashram diet fits the description of the ideal diet well and has proved to be effective in our experience. Ashram meals consist of chapatti, rice, boiled vegetables, a small amount of dal (grams and lentils), occasional fruit and raw vegetables. With this basic diet, urine has a pleasant flavour and when amaroli is started, a saltless diet makes the urine even more palatable. Amendments are made according to individual needs. For example, more fruit and boiled water are needed to treat hepatitis. This will dilute the urine and reduce the bitter taste produced by the bile. Standards will have to be devised and constantly revised in order to better approximate the ideal formulae for the alchemy of amaroli.

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**Amaroli Research Reports**

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**Experimental Evidence**

*We need proof of the positive value of amaroli in order to open the door to the practical uses of this ancient technique.*

**Dr. V:** The critical question is, has anyone proved that amaroli works or, for that matter, has anyone proved that it doesn't? The many case histories cited are almost as far as showing us that this field may need researching, but they are not valid proof. We know that:

1. Most diseases cure themselves over a period of time.
2. If we think something will help us, it will. Researchers call this the placebo effect. Also the healer or doctor can exert a powerful suggestive influence, especially if he believes in the cure himself.
3. Certain medicines have a definite curative effect.

The best technique to rule out 1 and 2 is the double-blind cross-over clinical trial. However, even this doesn't fully eliminate the time factor. If amaroli could stand up to such a test, then it will definitely have something to offer humanity.

**Dr. S:** I agree with you, even though I have personally seen and felt the efficacy of urine in neti for stopping colds, for sinusitis and in other situations. Once we know if amaroli really works, then we can start to combine it with asanas, pranayama, hatha yoga and other healing techniques to produce more and more effective means of eradicating disease.

Actually, this is a very important point, and it may be the crux of the whole amaroli debate. Once we have definite proof about the efficacy of urine, either for or against, then the argument is finished. Definite, scientifically controlled therapy may start - or amaroli can be abandoned altogether.

**Sw. B:** If we are going to evaluate amaroli in the light of our present knowledge, there are certain things we have to know. Let's face facts. We are not going to see a double-blind clinical trial on amaroli for some time.

From the way I understand it this would require two large groups of people, matched for certain characteristics, most important of which would be that they all share the same basic complaint; The only way I can envisage such a large experiment being conducted is with the cooperation of a large hospital with the appropriate laboratory facilities. For such an institution to accept any plan we might pre-test them, we have to provide some tangible evidence so that they have something solid to go on.

We have seen the work already done on amaroli, such as Armstrong's The Water of Life, but all these works are by non-medical men. This in itself presents a huge problem in terms of gaining recognition from the medical profession. Natural healers do a good job in many cases, but there is often an inherent rivalry between doctors and other healers. To overcome this barrier, doctors have to start working in the field of natural healing, doing some sound research and sharing their results. Apart from experiments and pure science, case histories certified by medical scientists and backed up by as many investigations as possible may at least give us a direction to work in.

**Dr. V:** Until now we have not had any evidence to support the claims by practitioners that amaroli works. They maintain that it does and present case histories to back up their statements, but these are next to worthless in the eyes of doctors and scientists. We might as well take the word of two women gossiping over the garden fence. These enthusiasts are almost demanding acceptance from doctors, and when they are rejected or asked for evidence, they say: "Well, if you don't believe that urine works? Why don't you prove otherwise?"

It seems to me that the onus is on those who practice amaroli to prove that it works, rather than on the doctors. Scientifically minded people want proof that it works, otherwise they are not interested. Why should they waste their time on something if they are not convinced that it will work? Can doctors prescribe amaroli for their patients if they are not sure of its efficacy? Perhaps this is acceptable in chronic illness where all other remedies have failed, but definitely not in acute illness where one's life hangs in the balance. Do we not have a moral obligation to offer only the best to those people who come to us for help? Are we sure that amaroli, even supposing it works, is the best?

Each person has to answer these questions for himself. For my part, before I prescribe amaroli, and I have nothing whatsoever against it, I will need to have concrete evidence that it works. This will mean a double-blind cross-over trial conducted by those advocates with the impetus, inspiration and honesty to undertake such a task.

**Dr. S:** What does such a trial involve?

**Dr. V:** The aim of the experiment should be to see whether or not amaroli can cure disease. We want to eliminate all the psychological, faith healing and placebo aspects - from both the patient side and the therapist's side. To remove all expectations and suggestions from the experiment we need three groups of people:

- Group 1. Designers of the experiment.
- Group 2. Technicians to give out the urine, and an identical control mixture.
- Group 3. Two matched groups of patients to take the fluids.

Group 1 designs the way the experiment will run, then leaves the instructions to be carried out by the other two groups. It has no contact with 2 and 3 until after the experiment is concluded. In this particular trial, the designer would have to prepare two fluids. They would have to appear identical in terms of colour, taste, smell and touch. The fluids would be put into identical bottles and labelled A1, A2, B1, B2, etc. The bottles are filled at random, and only group 1 knows whether any particular bottle contains urine or the control fluid.

Group 1 is not involved in the actual experiment so it cannot influence the experimenters or the subjects in any way, consciously or unconsciously. This unconscious influence is seen quite often in experiments which are not properly controlled. When the technician in the white lab coat gives you a substance to test its effects on your mind and body, it is not a totally neutral situation. It is a form of communication, albeit a very subtle one. The laboratory technician projects his attitudes and expectations to the subject, and thus introduces a bias into the experimental set-up. The experiment then becomes worthless because the subject's attitude is no longer neutral; it has been manipulated by the conscious or unconscious cues of the researcher.

In a double-blind trial, both patient and technician are 'blind'. That is, group 3 does not know whether it is receiving normal medication, coloured fluid, or urine. Nor does group 2. The technician is instructed to give bottle A1 to patient 1; he doesn't know what is in bottle A1, so he cannot form or convey any judgement about its contents. Only the designer has a record of what is in each bottle, and he is not present. So

the situation remains neutral.

Group 3 consists of those people who will actually take the fluids. They are divided into two groups. The larger the group, the greater is the accuracy of the trial and the more dependable are the results. However, in an experiment of this kind, two groups of twenty five people would be sufficient. These subjects would be matched for age, sex, social and marital status, and, of course, the nature of their illness. As far as possible, both groups are identical. The only difference is that one group receives urine, and the other receives the control fluid.

Half way through the experiment, the 'cross -over' occurs. Supposing that a patient has been receiving a bottle that actually contains his urine for, say, two weeks depending on the chronicity of the illness. Next he will receive not urine, but the control fluid, also for two weeks. Neither the technician nor the patient knows about this change, which has been programmed in advance by group 1. If such a clinical trial is to prove that amaroli effects a cure, it would show the following results:

1. Subjects who are drinking urine would experience a noticeable change in their health, gradual or dramatic, that is confirmed by qualified doctors and pathology tests.
2. Subjects who are drinking the control fluid would have little or no change in their physical or mental state.
3. When the cross-over occurs, those subjects who are now drinking urine and who had previously been drinking the control fluid should show improvement. Subjects who had been taking urine and are now taking the control fluid should cease to show improvement.
4. Since these changes could occur by chance, they would have to be recorded in a large enough number of the patients to rule out chance effects and be of statistically significant dimensions.

Such an experiment rules out psychological factors, faith healing, cheating, manipulation of the subjects and so on - this is the only way to convince scientifically minded people that amaroli works.

**Dr. S:** So far no one has done this sort of thing. The supporters of amaroli are waiting for the scientists and the scientists are waiting for the urine therapists. We have countless case histories but no one has, as yet, found them sufficiently inspiring to provide the impetus for a clinical trial of the kind we have been discussing.

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**Amaroli Research Reports**

In the following discussions we intend to present a scientific, objective view of amaroli - assessing all the points on the kidney, urine and its uses - in order to approach the subject with adequate understanding and a more balanced perspective. Much of this material has been collated from the seminar on amaroli held at the Bihar School of Yoga, IYFM Research Coordinating Center, in March 1978. The panel included Dr. Swami Shankardevananda Saraswati, MB, BS (Syd); Dr. Swami Vivekananda Saraswati, MB, BS (Syd), MANZCP, DPM; and Swami Buddhananda Saraswati, BA, Dip. Ac. (HK & Aust), DNMN, all of whom have had experience with amaroli. In the text they are referred to as Dr. S; Dr. V; and Sw. B respectively. Many of the swamis and visitors to the ashram who participated in the seminar also contributed their experiences, some of which have been recorded here. Other material was collated from various scriptures, books and magazines.

**Psychological Factors**

*Amaroli provides a solvent which may dissolve even the complexes and barriers of the mind.*

**Dr. S:** In tantra, the psychological aspects include not just the intellect, but also the psychic and intuitive components of the mind. The mind is energy, or prana, and is capable of many miracles: thinking, understanding and awareness being just a few. The power of the mind over the body is supreme and if we can tap its energy through yogic practices, we can control various bodily processes.

If the blocks that prevent such control include neuroses about excretory function, urination, and other 'giving out' processes, then working with urine will have many repercussions. That is, if our unconscious attitude is one in which we try to keep, maintain possession of, hold in our bodily wastes, or one in which we use them as 'weapons', hurling them out as vehicles for our aggression, leaving them as signs of our anger, then the recycling of urine will have a dramatic effect on the mind and the whole personality. The insights that could come from working with our urine would be profound, and could liberate a burst of energy that greatly increases our physical and mental freedom.

By using our own body processes to heal ourselves, we also open a new door for the healing profession. It intimates that the powers of the body and the universe are vast and limitless, just waiting for us to reach out and grasp them. The chances for individual growth, maturity and expansion of awareness are enhanced and so is the potency of yogic practices which are directed towards expansion and liberation.

The psychological aspects of amaroli are perhaps the most interesting and at the same time obstructing factors in the use of this technique. There are very few people who can approach amaroli without some trepidation and feelings of disgust, especially where drinking is required. The question arises as to the validity of such 'innate' reactions, whether they are instinctual or learned, natural or unnatural, appropriate or inappropriate. If the feelings associated with urine are appropriate we must then ask ourselves if this method is valid. Indeed, the whole psychological side of amaroli requires some deep thought.

**Sw. B:** Most people have a psychological handicap when it comes to even touching urine. They do not like so much as one drop to touch their bodies and if this happens, they wash themselves with soap and water. At the same time they suffer a kind of psychological upheaval and feelings of revulsion even to the point of nausea and vomiting.

Whether urine is a body waste or a nectar, this type of reaction to our own body fluids is abnormal. It reflects a degree of ignorance, superstition and pre-conditioning programmed on false information and old wives tales. More basic than this though, it reflects our whole attitude to our bodies. Within us there is a deep abhorrence towards anything to do with the inner workings of the body. Perhaps this is also seen in our revulsion for seeing blood, road accidents or any sort of injury. When an internal part of the body becomes exposed to the outside we immediately turn our heads away to avoid seeing what is leaking out.

All this arises from ignorance, because we do not know about our anatomy, physiology and so on. Due to this absence of knowledge, and absence of awareness of feeling inside the body, many fantasies and potentially harmful thoughts and imaginings go on.

So, to understand the question of amaroli from the psychological point of view, we have to examine our mental attitude, and heighten our awareness. We know that many of our attitudes are the product of our upbringing. Our parents and our immediate environment mould our impressionable minds and we also absorb their views, opinions, habits and cultural framework. This stamp remains indelibly imprinted on most people, being modified only slightly during the course of their lives. Few people have the courage to pull apart, examine and clean the various bits and pieces of their psychic life, in order to establish a higher and better mode of functioning. Yoga is one way of doing this, and its increasing popularity demonstrates that many more people are willing to examine themselves in the hope of raising their consciousness and improving the quality of their lives.

In attempting to restructure ourselves through yoga we come across the amazing fact that our attitude to life has been far from perfect, and in many cases unhealthy. We find that our knowledge is limited, our perception hazy, unclear and cluttered with various wrong impressions, memories and so on. Our actions are awkward and not fully within our control. For most of the time we have not been aware of this, but the moment we do become aware, then we can start to do something about it.

**Dr. V:** Our attitude to amaroli is not an innate or instinctual drive, something that we know at birth. Rather it is a learned process; we are taught that urine is 'bad' or 'dirty'. Children will urinate on the floor, sit in it, and even drink urine without any fear. We can develop inappropriate fears of urine because our parents teach us this fear and distaste. In an enlightened family, the child is allowed to develop naturally at his own speed by following the example of his parents. However, for some unfortunates, the process is unnaturally pushed and speeded up. Phobias and neuroses develop. We think urine is dirty and actually fear it, yet it is a perfectly harmless substance, derived from the blood and completely sterile in healthy people. Perhaps we have confused it with other effluents and excretions from the body, but this is a mistake. At the same time we must put urine into its proper perspective. In a big city it isn't practical or sanitary for people to urinate on the streets. However, in the country, urine adds nitrogen to the soil, and in this we can see nature's recycling process managing everything. When used with the correct attitude, urine is a natural, sterile substance which may have medicinal and therapeutic properties. Even if we don't see urine as a medicine, we should feel free to touch it. After all we use so many poisons and think nothing of it because we are told they are safe. With a clear mind we ingest insecticides, artificial flavouring and colouring, etc. yet we are revolted by our own urine.

If amaroli proves to be a practical method of breaking down our inappropriate conditioning to urine, it will be easier to break down other neuroses and phobias, and in this way to attain psychological health and maturity. By winning one battle with the anxieties of the mind, it is easier to win the rest. The mind plays such a vast role in disease - it is only a matter of common sense that many physical ills can also be cured through this approach. Probably, the best way to achieve a healthy attitude to urine is the step-by-step approach. First, place some urine on the hands, feel the texture, smell it, and see what reactions take place inside. If there is a revulsion and negative reaction, then continue this process for some time until you feel better about it. When you feel neutral towards urine, put a drop on your tongue and taste it. You may even like it! Continue the process until all negative and positive feelings drop away and you feel neutral. This develops pure awareness, without the interference of thoughts, conditioning and other confusions. True understanding can then arise. This process of facing conflicts and removing them by deconditioning is used in behavioural

therapy by many modern psychiatrists and psychologists.

**Sw. B:** Another reason that people may fear urine is that it can sometimes be associated with sexual problems. Urine is close allied to the genital region, and may be unconsciously associated with the restrictions and guilts concerning the private parts of the body and sexual expression.

**Dr. S:** The sexual component of amaroli is a highly charged subject. All neuroses, whether they be a fear of urine or of sex, involve the suppression of energy. The energy that would normally be channeled into ambition, sexual activity and so on, is redirected otherwise, perhaps into disease. We also need to expend energy to maintain our neuroses, because they are not natural, free flowing processes.

Nature designs her systems so that the energies released are free and spontaneous. For example, happiness and inner security are natural states of mind. They are energy enhancing. When we develop neuroses, we block the natural energy flow, we disrupt our natural energy. When we have a neurosis about sex, urine or anything else, we create a blockage and we lose energy. We are left frustrated, depressed, insecure and fearful of each and every thing. All yogic practices are designed to release neurosis so that our mind remains calm under any circumstances. Amaroli appears to be designed specifically to break down the neuroses associated with urine, sex and other associated problems.

So, the development of freer attitudes towards urine could be a beneficial step, especially if it is taken with the idea that we are removing mental as well as physical blockages. With the growth of awareness, mental and emotional maturity arise. More and more blocks are removed, and energy that was suppressed is released. We feel more alive, more vital, and more capable. Self confidence soars, and life becomes a joyful experience, a veritable heaven on earth.

'All this from amaroli?' we might well ask. Urine itself may or may not contain prana, yet, according to the ancient sages, urine has within it the power to release the pranas of mind and body. Once we break down the essential barriers of the mind that prevent us from using amaroli, we can allow the physical process to proceed unhindered. We can then objectify the whole process and see for ourselves whether there is anything in it at all for us personally.

It appears that amaroli may be validated from the psychological point of view, the physical therapeutic aspects aside. If we discover that amaroli has something to offer us, and this alters our attitudes to something we previously thought unpleasant, we can then be more open and free to discover other miracles of life that once worried us. In this way we can turn our whole attitude towards the world in a more positive direction so that the unknown becomes a subject of awe and mystery, rather than something to fear and run away from.

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**Guide To Practical Amaroli**

*Early explorers have blazed the trail,  
but the maps have yet to be fully delineated.*

Those who wish to practice amaroli are left in a dilemma as to what approach they should take in order to apply this technique to their lives. Should amaroli be used only when people are sick or every day as recommended in the Damara Tantra? Are there any hidden pitfalls and traps in its use that we have not seen? No doubt many people will find these out for themselves and thereby devise their own individual system for their own individual urine.

How amaroli is used will depend very much on personal experience and need. Some people find that their urine is very strong, or that they react to it with unpleasant results such as often occur in any body cleansing process. Others, and this is the majority, suffer no problems whatsoever and only experience the positive results of increased energy, health and the joy of living.

The following information is given as a guideline only. It has been extracted from personal experience, the advice laid down by proponents of amaroli, and the handful of books available on the subject.

**Advice and Precautions**

During any form of internal use of urine, the following should be observed:

1. Amaroli should not be started if medical or any other form of treatment is being used. Two days should intervene between the stopping of medication and the commencement of amaroli.
2. People with liver, kidney or heart disease, in whom protein intake and water balance is a problem (for example, if there is swelling of the tissues of the legs, abdomen, hands, etc. with water), should consult with an experienced therapist or a doctor before starting amaroli.
3. Pus-filled urine should not be used in amaroli. Only those people with great faith and experience would attempt to treat infections of the kidney, bladder or urethra with amaroli.
4. Diet for the more intense forms of the internal technique (that is three or more glasses per day), should be low in protein and salt. Refined, processed and synthetic foods should be avoided, for example, white sugar, refined flour, tinned food, and so on. Spicy food may also make the urine pungent and difficult to drink.  
Some proponents recommend that milk consumption be stopped.
5. Intake of alcohol and tobacco should be reduced to the barest minimum.
6. A healing crisis is said to be a sign that the body is purifying itself very rapidly. These crises may take the form of loose stools, skin eruptions such as pimples and boils, vomiting, fever of unexplained origin, cough, general weakness and debility. The advocates say that there is no need to panic and take drugs for any of the above mentioned processes. They usually occur because the body systems have been throwing out too many deeply ingrained toxins and poisons for the eliminative processes to handle. Other methods are then employed by the body to dispose of the excess, and as a result, strange and perhaps unexplained manifestations may occur. If this happens the best way to handle the situation is to reduce the intake of urine or to completely stop and rest the body. Complete rest and fasting may also help, or a fruit diet can be instigated depending on the manifestations that occur. The following are some of the most common manifestations of the healing crisis and their recommended treatment:
  - a) Loose stools: Fasting and complete rest for one day is probably the best measure. Plenty of boiled water, lemon juice, and lassi (two spoons of curd and sugar mixed in a glass of water) should be taken to avoid dehydration. The toxins of the body that have been loosened by amaroli then have a chance to be eliminated. The second day one should eat some boiled rice and curd or some rice boiled with mung beans. By the third day all manifestations should have subsided and amaroli can again commence.
  - b) Skin eruptions such as pimples and boils can be treated in the following way. In the early stages rub the lesion with mine and leave the urine on for one or two hours before washing it off (in cold water without soap) to stop the process. If they continue to cause trouble or if boils develop, urine packs can be applied. Fomentation with warm water, cotton wool and dettol or salt should be applied at night before sleep. Boils should never be lanced, squeezed, pressed or touched by the hand. These manifestations usually disappear after three to seven days. A light diet of only fruit will help the process.
  - c) Vomiting may occur when the urine is especially bad tasting and smelling as in fevers, jaundice and other illnesses. The urine of such diseases may seem totally unpalatable, yet if the patient has steeled his mind to drink it, then copious supplies of water will help to dilute the urine and make it easier to drink. If you can hold down the first flow, then the second should be more dilute and better tasting and so on until clear, pleasant tasting urine finally comes. Vomiting is good in that it cleans the stomach just as kunjaj kriya does. Therefore, it should not cause any undue worry. After vomiting, the nausea is usually relieved and you feel better. If vomiting persists and dry retching occurs, you should seek professional help.  
After vomiting urine, you should rest and take some light fluids such as lemon water or some other fluid replacement. When you feel fully rested, try amaroli again.
  - d) Mild fever of unexplained origin can occur as a reaction of the body, designed to burn up the toxins. It is one of the most thorough of the eliminative series and requires nothing more than complete rest and constant fluid intake. After the fever, fruit and a light diet should precede recommencement of amaroli.  
Note: Regular checking of the body temperature should ensure that it does not go too high. In such a case the head should be cooled down with cold water application and the feet massaged with ghee. If the temperature still stays up after one hour, aspirin may be taken but only as a last resort.
  - e) Cough and cold may appear and indicate elimination of mucus from the lung and respiratory passages. Again reduce or stop the intake of urine and start the practice of kunjaj and neti kriyas once or twice a day (refer to Asana Pranayama Mudra Bandha, published by Bihar School of Yoga). Neti, using half water and half urine, is good to relieve all discomfort and to help wash out mucus from the nasal passages and amuses. The diet should exclude milk and milk products and all mucus producing foods such as fats and excessive

starch until the cold is finished.

f) General debility may be felt as a result of the excess toxins and in such a case plenty of sleep, rest and good food will help.

7. Fasting may be too difficult for some people, especially if they have been suffering from a chronic illness for a considerable time, for example, low blood pressure, heart disease, and so on. These people should proceed very slowly and gradually. They may prefer to start with one meal a day fasts or fruit fasts before trying the more complete water and urine only fasts. This rule should be applied by all people for the slow approach usually ends up with better and faster results than one in which we jump into the most advanced practice and, finding that we cannot swim, have to stop in order to resolve the problems we have inflicted upon ourselves.
8. In some diseases the urine becomes dense, pungent and seeming unpalatable. It is advised that you attempt to utilise this urine even though it may be difficult to do so. Dense and scanty urine may contain mineral salts and other body components of value Wash it down with plenty of water.
9. Pregnant woman can use amaroli with the following restrictions The first flow of the day (on arising from sleep) should be completely discarded. Then water, tea, milk, or any beverage can be consumed and the second or third How can be used. However, the urine should have a light colour and should not be too pungent or concentrated.
10. Each person is different so the results of your friends' experimentations may not apply to you. Age, constitution, physique, diet and disease, all lead one on a different path to the same goal, that of good health.

#### **Practice Programs**

Perseverance, willpower and courage are required to break through one's inhibitions and brave the unknown waters.

The method of amaroli has lain untouched, shrouded in mist for thousands of years until its recent rediscovery. Because of this little has remained of its practical aspects. Therefore we will attempt to fill in this gap by providing some concrete and practical programs for everyday use, which are now being recommended by the proponents of this technique. Please note, however, that we do not take any responsibility for the techniques laid down here. As yet there is no scientific evidence that amaroli works, and no standards as to quantity and quality of urine have been laid down. If you wish, you may select the aspect that applies to you follow the recommendations laid down in 'Advice and Precautions' and examine carefully the results you obtain. Any changes in the regime should be noted and the results observed.

#### **Different Modes of Amaroli**

Amaroli can be divided into two main categories:

1. Internal use which spans the range of drinking one glass per day to drinking every drop passed while fasting.
2. External use which ranges from rubbing fresh urine on cuts and bruises, to massage or packs with specially prepared urine.

We will present several practice programs and the rules and regulations for each. These programs are merely a guideline and you may have to change them according to your body's demands. Every person is his own best judge of what his body needs and this is the best criterion on which to judge the timing and quantity of intake.

#### **Basic Rules**

Midstream urine should be used, the exception being in a fast where urine is being passed every ten to fifteen minutes. The first flow should always be midstream. Urine should be sipped like tea and not drunk like water. This will prevent excessive problems in the form of loose stools and other eliminative processes. The first flow of the day is the most important and the best time of the day to drink it is between three and four a.m. especially if one is doing yogic sadhana. Drink at least one litre of water per day. Pungent and salty food as well as excessive protein should be avoided. Urine passed at night before three a.m. should not be used. The quantity used is left up to the individual.

#### **Initial Adjustment Phase**

Before amaroli can be fully utilized, an initial period of adjustment is usually required. During this period a few obstacles must be overcome. For some courageous and broad minded people this first step will be easily accomplished, whereas others, still opening to the potential therapeutic value of urine may be a little slower. In either case adjustment is necessary, and the best way to commence the adjustment phase is as follows:

1. Prepare the mind by making a resolve to at least attempt the process and examine your reactions, thoughts and feelings.
2. When you feel mentally prepared to attempt the actual practice, collect some fresh urine and start by rubbing your hands with it. Feel its texture, smell it, and see whether it can actually clean your skin as well as some people claim. After about five minutes wash it off with cold water and feel the skin to see whether the urine has had an effect. Do not use soap after amaroli.
3. The next phase of adjusting the body and mind to amaroli is to put one drop onto the tongue. Taste and smell play an important part in assessing its nature.
4. Eventually you should build up the quantity you take in until you can drink a full glass of midstream urine and feel neutral in body and mind. Then you will be ready to start one of the next programs outlined in the internal practices section.

Most people have little difficulty in accepting the external use of urine. It has been part of many cultures for millennia. However, it takes time to understand and become fully competent in all the phases of amaroli.

#### **Internal Practice**

This can be divided into three basic programs:

- Once a day
- Three times a day
- Fasting

You may wish to modify the following suggestions, for example, drinking two glasses or four glasses. However, these basic rules and suggestions which have been gained from experience should remain as your guiding light.

#### **Once a Day**

Use the midstream of the first flow of urine, discarding the first and last ten millilitres. Collect the rest. The best time for this is from three to four a.m.

Before drinking the urine, perform your morning ablutions such as cleaning the teeth and mouth.

The urine should be sipped like tea.

This is performed every morning so that it becomes a part of your daily routine. You may wish to try this for one or two weeks in connection with some disease, or for an indefinite period in order, as some suggest, to enjoy even better health.

#### **Diet**

There are no diet restrictions to this program, however, a low protein, low salt diet will make your urine taste and smell a lot better.

#### **Precautions**



### Three Times a Day

Midstream urine is drunk at the following times:

1. The first flow of the day (preferably from three to four a.m.)
2. At twelve noon or one hour after the midday meal
3. One hour after the evening meal.

### Diet

This is a more potent form of amaroli and requires a low protein, low salt diet. When urine is passed one hour after eating, it is said to contain more enzymes and valuable body substances.

### Precautions

If elimination problems of the healing crisis type start to occur, then follow the instructions given and decrease the intake to one glass per day.

### Fasting

Fasting itself is a very powerful method of dealing with disease problems. The combination of urine and fasting is even more potent, thus this practice should be approached slowly and in the following stages:

1. Preparation for fasting in which one accustoms oneself to urine and feels ready to take on a fast with it.
2. Pre-fast, one should set aside two days before actually starting a fast and cut down on the amount of protein and heavy foods, especially fried and greasy food. Fruit and plenty of raw vegetables help to clear out the bowel and make the commencement of the actual fast smooth and controlled. The amount of urine being drunk during this period may also be increased.
3. Actual fast is drinking only urine and water - no other food or liquid should be taken. During the fast no work should be under taken, as complete rest allows the cleansing processes to go on unhindered. Starting from early morning the midstream should be collected and drunk. Then pure, clean water should be alternated with the urine. Once the fast is under way and urine is being passed frequently, every drop may be drunk as the urine is coming very quickly. The last flow of the day should be discarded so that uninterrupted sleep and rest can follow, allowing the body repair processes to act. If at any stage nausea occurs, stop the practice for a while until the nausea goes and then start again. The duration of the fast depends on the type of illness being treated. Some enthusiasts report that it may be necessary to continue the fast for weeks under supervision in order to achieve the desired results. They claim that amaroli stops all hunger problems normally associated with fasting, and attribute this factor to the alkalinity of the urine being passed. Presumably, this has some effect on the brain centres associated with hunger and satiation, because from our experience this stands true. A minimum of two days is recommended, and a maximum of one week without supervision. During the fast both therapist and practitioner must keep an eye out to ensure that everything proceeds smoothly. Under a trained eye all the bumps associated with cleansing, such as the 'healing crises' mentioned, can be evened out and should cause no disruption to the process. However, a certain degree of common sense should be used so as to avoid extremes. It is better to use several short fasts over longer periods of time than a long fast that is too strenuous. Massage with boiled or old urine during the fast is highly recommended by most writers.
4. Post-fast stage requires great care in re-establishing a normal and natural diet. For at least one week one must be very careful, gradually readjusting and controlling all habits and paying careful attention to all aspects of diet. The best way to break a fast is to stop all urine and water intake, preferably at the time of the evening meal. One hour after, a glass of orange or lemon juice, a glass of black grape or apple juice, or the broth from boiled mung beans with a little salt should be drunk. At noon the next day, apple or grape juice or any of the above alternatives can again be taken. That night papaya and other juicy fruit should be eaten. By the third day, lentil soup or thin kichari (boiled rice and lentils) can be taken and in the evening boiled vegetables and rice, or again khichari. In this way you should proceed to re-establish your normal diet, minus the old bad habits.

### Alternative Fast

If the complete urine and water fast is too strenuous, then the one meal per day fast is a good alternative. This regime utilises the same basic rules as in the full fast, but there are the following differences:

1. A small light meal consisting of two to three chapattis (unleavened bread) or a little rice with boiled vegetables, or some raw vegetables and fruit can be taken, preferably between five and six p.m. just before sunset.
2. One hour before and one hour after the meal no urine, water or any other liquid or solid food should be taken. Then amaroli can recommence.

This regime can go on for long periods, especially in the treatment of debilitating diseases.

### External Practice

Urine is applied to almost all external cuts, bruises, insect bites swellings, tumours, burns, infections, fungus, and so on. If it is applied the moment an injury occurs, it is said to prevent infection. Urine packs are said to bring lesions to an end. This aspect is easy to test and experiment with. The next time an insect bites you, immediately rub urine into the bite and see if it brings relief. Such experiences should start to give you faith in the practical use of amaroli.

### In the Shower

One of the best ways to start using the external form of amaroli is in the shower, first thing in the morning. If you are doing an internal technique as well, then separate one portion to drink and one portion to use externally. Otherwise you will be able to use all the morning urine (midstream) for the following program:

Wash your teeth, gums and mouth in urine. Gargling will prevent and relieve the discomfort of a sore throat.

Put a few drops in the ears. Some people recommend four day old urine for the ears and eyes.

Put a few drops in the eyes and if it is too strong, dilute it with a little water.

Sniff up a handful of urine (diluted if necessary) through the nose, two or three times on each side.

If there is any left, rub it into the hair and crown of the head, the face, the neck and shoulders, underarms and crotch. Then apply to the rest of the body. Urine is easy to rub and massage into the body and the massage helps to relieve tension. After five minutes of this, wash it off with cold water. You may find that it cleans as well as soap.

### Massage

This is said to be an essential part of the treatment of many conditions and is especially recommended while fasting. The process of massage is succinctly summed up in the Damara Tantra:

"Now I shall tell you the process of massage. The aspirant can enjoy the fruits of his practices and meditation utilizes massage with his own urine." (v. 44)

"The urine (one's own) should be boiled in an earthen pot until only one quarter of the original remains. Allow it to cool and use this extract for massage." (v. 48)

"The aspirant can gain divine powers through this process and he will feel as though he were the king of gods. He will be free to move where he wishes and will have the strength of ten thousand elephants. He can eat and digest anything." (v. 49)

"Never massage urine without first concentrating it to one quarter volume. If this is not adhered to, the aspirant can become dull and prone to disease." (v. 50)

"Unboiled urine should never be used for body massage because it is harmful to the body if used in this way. The sadhaka can only gain the benefits of the practice if it is done as directed."

"The sadhaka can conquer death by the help of shivambu and massage with the one quarter extract of the same." (v. 52)

All disease except: swelling, inflammation, boils, cuts, wounds, blisters and burns should be treated by rubbing urine over the whole body. The Damara Tantra gives quite explicit instructions as to the urine for massage. The western method diners in that it is recommended that old urine be used instead of boiled. Urine left for thirty six hours is recommended by some, but according to others, five to seven days is required to mature the urine adequately for massage.

The process of boiling or maturing for some days achieves much the same effect. Perhaps the method given in Damara Tantra is more practical in that it takes a shorter time to prepare. Both ways concentrate the urine, making the ammonia as well as the odour stronger. The urine is therefore said to be better able to enter the body.

Eight to ten ounces of urine is required for massage. This can be preserved in seven large bottles over seven days. Each day the bottles should be corked and arranged in the order to be used. Before filling, the bottle should be cleaned and midstream urine poured in. When one bottle is finished in the massage, it should be cleaned and refilled. Shake each bottle well before use.

In the actual process of massage, half should be poured in a bowl so that when it becomes dirty, a fresh and clean half is ready for the rest of the body. The movements should be light and pleasant and towards the heart. That is, the movements should travel from the head down to the heart and from the feet up to the heart. Concentrate on the soles of the feet, hands, head, face and back. A good massage may take up to one and a half or two hours if ten minutes is given to each part of the body.

If there is insufficient urine for all your needs, the urine of another person of the same sex can be used, but not from the opposite sex.

No bath should be taken within two hours of the massage and no soap during the bath. The water should be cold or hike-warm.

Note: It is said that after the application of urine massage for four to five days, the accumulated heat in the body may come out and itching or small heat eruptions in the form of pimples may occur. This can best be handled by continuing the massage so that urine enters into the irritation and dries it up.

#### **Urine Packs**

The use of folded pieces of cloth soaked in urine and placed on cuts, wounds, inflammation, infections, boils, burns, swelling and tumours (such as cancer), etc. is said to be efficacious. Old or boiled urine is probably the best for this use and the same rules apply as for massage. Fresh urine is also very effective, however, in these cases.

#### **Other Uses**

Urine can be used in as many ways as the imagination allows. Here are a few examples:

It can be mixed with water for enema, or alternatively in shankhprakashalana. It can also be used in kunjaj, neti and other yogic practices.

It can be mixed with soil which is then placed on the head, navel or other parts of the body. This is effective for many skin ailments and helps to relieve pain. The best soil for this is black soil, then red or white earth. It is mixed with old urine which should be heated before mixing. While lying down, the pack should be applied and left in position for one hour or so until it is dry. Then remove the soil and wipe the area with a wet cloth, however, do not wash it for two hours. This method of application should be repeated daily.

Fomentation using a combination of warm urine and water is very beneficial in many external conditions, especially for boils and infections.

As a steam bath or inhalation for cough and cold, it helps to relieve congestion and stiffness.

It can be warmed before use on a fire or via the rays of the sun for massage, packs and to relieve other conditions with swelling inflammation or excessive mucus.

The only limitations to the use of urine are the ones we impose on it. Even if it is not a direct cure in itself for every disease, it can be an effective adjunct to other therapies and thereby can aid in recuperation from hospital wounds and other diseases where medication has already played its part. Sufferers of chronic and degenerative disease are crying out for some effective remedy.

Perhaps the programs laid down here will play a part in their cure.

#### **Amaroli and Sadhana**

If urine is utilized in hatha yoga shatkarmas, it seems to enhance the potency of the practice. This is especially true if the practices are being used in the treatment of disease, for example:

1. Mootra neti (urine neti) is a powerful technique for conditions of the nose, eyes, ears, sinuses, headache, throat and mouth. It helps to remove all the unpleasant symptoms associated with the common cold and also helps to awaken ajna chakra. Plain urine can be used or if it is too strong a mixture of half urine and half water. Mootra neti improves the quality of pranayama practice.
2. Kunjal kriya can be done with urine mixed into the warm salty water. This is especially useful in the treatment of asthma, chronic ulcer, indigestion, gastritis, headache, certain forms of epilepsy and a multitude of other illnesses. It helps to awaken manipura chakra.
3. Vastra dhouti, in which urine if added to the warm water used to soak the cloth, is very useful for lung, stomach and throat conditions. It also acts on the manipura and vishuddhi chakras.
4. Shankhprakashalana both the short and long forms, can successfully utilize urine as it adds to the cleansing power of the practice.
5. Moola shodhana is an effective method to remove piles, fissures, and to relieve other anal, rectal and lower intestinal problems. If the finger is lubricated with urine, the effect on the piles, fissures and other things is enhanced.

These few examples indicate the use of amaroli in the cleansing procedure of yoga. Urine, however, is reputed to have more than just a cleansing power if used in certain sadhanas. This however, depends to a great extent on the correct sadhana being performed at the right time and place and under the expert guidance of a fully qualified guru. The simple form of amaroli performed early in the morning seems to enhance meditation and is said to energize us so that we feel more awake, alert, aware, and better able to traverse the inner path without succumbing to unconsciousness.

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**Personal Experience**

The case history presented here are some of those collected during the seminar on amaroli held at BSY in march 1978. They do not include and cases of miraculous cures claimed by some therapists, but are concerned with mild, acute and chronic cases of common problems faced by many people during the course of their lives. It is hoped that they will serve as examples of experiences with amaroli and thus make the path easier and smoother for others.

**Dr. S:** There are many seeming contradictions in amaroli that can be resolved quite easily if we regard urine as a therapeutic agent. Although there is no proof for this, we need to develop some explanation to account for the many positive experiences. I do not believe that we can just dismiss the accounts without further investigation or at least without conjecture as to the method of action. Therefore, we can take one or two approaches towards solving this problem.

1. Let us consider urine as a healing agent. In this case we can better understand that urine helps us to get better if we are unwell. If we take it when we are apparently well, however, and experience some sort of reaction, then we may assume that there were some seeds of disease waiting to germinate within us and that urine has provided the correct medium for its expression, has expelled it forcibly, or has triggered off a process which may work in the same way as immunisation. When we want to avoid smallpox we take cowpox and this makes us immune to the much more dangerous disease. We may, however, suffer some minor side effects, but we do not call this an illness. In amaroli, as compared with immunisation, instead of using foreign material to stimulate the immune defence, it may be that we are recycling our own body materials to stimulate the same reaction.
2. The second choice we have is to assume that urine really has had no part to play in the experiences people go through, or that it is only playing a minor role, or perhaps it initiates a placebo effect, that is it works because we have faith in it.

**Dr. V:** All this conjecture is fine in its place, but it still doesn't explain what is really going on. Proponents of amaroli need to experiment and fully research this possible immunological effect of amaroli if they are to have any credence in the eyes of the scientific world.

**Dr. S:** I agree, but before we experiment, we need to discover what are the guidelines and the best directions to pursue. You see, I have a lot of faith in people. Within us there is some sort of intuitive faculty which can be developed consciously through yoga and other disciplines. There is potential here for the development of discrimination between 'right' and 'wrong'. It may be a return to the natural harmonies, or a return to the inner and outer environment, but whatever it is, we begin to develop a new faculty that allows us to know certain things with a degree of certitude that may be surprising to many people. Of course, this is an unscientific approach, and at the same time science is beginning to prove its validity. No matter what we think, if we rely on this faculty we can sense whether amaroli is good or bad for us, and act accordingly. Provided of course, that we can open ourselves sufficiently and leave our old conceptions and preconditioning behind.

I would like to open this part of the seminar and ask participants about their personal experiences with amaroli in order to get a better idea of the processes at work.

Amongst the practitioners of amaroli the best known claim to cure from disease comes from J.W. Armstrong, author of The Water of Life. He claims to have cured his tuberculosis and diabetes when inspired by a Bible passage. After forty five days of fasting, taking nothing but urine and water, and massaging his body every day, he says he was cured. An integral part of his cure was a well balanced diet and moderate intake. He says he then went on to cure people from such diseases as gangrene, growths and cancer, kidney disease, leukaemia, heart disease, malaria, orchitis, venereal disease, wounds, and common cold.

His book has inspired many to try amaroli and to write books on the same subject covering their own experiences. Who else would like to contribute their experience?

**Sw. K:** Two experiences that I have had may throw some light on the subject. About two months ago I cut one of my fingers with an axe. Luckily it didn't cut any arteries or veins, but it did leave a very deep gash at the base of the first finger, between the finger and the thumb. Bleeding wasn't a real problem and so I just bandaged it. Then I remembered amaroli which I had previously utilized quite successfully for similar wounds. So I soaked the bandage with urine continuously for a period of two days, and on removing it I found that the wound had filled in to a considerable degree and was healing rapidly. Continuing this treatment in the same fashion, I found the wound healed almost completely in five days leaving only a small scar.

**Dr. S:** One point of interest in your story is the time factor. In this tropical climate a wound of that description often takes as long as a month to heal.

**Sw. K:** The other incident I wanted to tell you about was when I had boils. For a few days I noticed that a boil was developing on my buttocks, so I rubbed urine there, three or four times a day for ten minutes at a time. Then, and I feel this is the important part, instead of washing the urine off, I left it on.

Leaving the urine seems to allow its properties to be fully absorbed into the affected area. Most people, I have found, just dab the urine on and after a few seconds wash it off. It must be rubbed in for at least ten minutes and you have to be careful not to be heavy handed. After one or two days of this I found that a potentially large boil had completely dissolved. I know a few other people who have treated boils in this manner and all have obtained the same remarkable result.

**J. P. Sharma (Calcutta):** I have had some unpleasant experiences with amaroli as well as some good ones. Last year, after a prolonged bout of fever and diarrhoea, I tried amaroli because somebody had suggested that it was a powerful body cleanser and that it would help restore my energy. My fever had already gone down and the diarrhoea was subsiding. The urine being produced was very dark, salty and strong smelling. However, I persisted and the first thing that happened was my diarrhoea came back. I continued drinking all my urine and eating two small meals a day for one week. The urine didn't get lighter and the diarrhoea did not stop, so I stopped the practice. Immediately the diarrhoea stopped too. I began to recover after this, but I don't know to what extent this was due to the urine.

**Dr. S:** Perhaps the salt in the urine was flushing water through your system as in shankhaprakshalana.

**Swami Tantrashakti (Bombay):** I find urine neti very unpleasant. It burns my nose, my eyes start to water and I get a very bad headache.

**Dr. S:** This is because you are not diluting the urine. I find half water and half urine eliminates the burning and makes the practice - quite pleasant. Using this I was able

to clear up a very acute-on-chronic sinus infection in just a short time. I had always suffered from sinus trouble but this infection was particularly bad, in fact, my sinus was so full of pus that it felt as though it would burst. The pain was excruciating and I could not sleep. I then did urine neti and immediately a flow of pus came out, the pain went away and I could sleep. I continued the practice for two weeks in which time not only did the acute infection go away but my chronic sinusitis cleared altogether and today is no longer any problem.

**Dr. V:** Well this certainly sounds like a better method than antral washouts for chronic sinusitis. For those of you who don't know this method, a sharp tube is inserted into the anaesthetized nose, through bone and into the sinus. This is particularly unpleasant. Saline water, antibiotics, and so on are then passed through the tube and the sinus is washed out. If urine neti really has such dramatic effects, then it may one day supplant this method in hospitals and general practice.

**Sw. Tantrashakti:** On the subject of concentration of urine, the same urine that I couldn't pass through my nose went into my eyes without any trouble. One time when I had conjunctivitis, I bathed my eyes in urine. They were swollen, red and painful, but by the next morning you would not even know there had been any problem.

**Sw. Nigamananda (Colombia):** My experiences with amaroli differ considerably. Having suffered from a number of chronic diseases, including asthma and eczema, for several years, I have now discovered amaroli and have been experimenting with it over a period of time. Before I learned yoga I was crippled by my physical condition. Now I can say that I am over the worst of it and well on the way to a complete cure. Amaroli has provided me with a potent medicine and afforded a great deal of relief from suffering. These are the experiments I made on myself:

1. The first was with hatha yoga exercises. I found that doing neti with undiluted urine was no problem at all. There was a slight burning sensation occasionally but it was not unpleasant. I also used urine to lubricate my sutra neti catheter and found this to be very effective. It was also extremely effective for sore throats when I used it as a gargle. Probably the most interesting effect I found with urine was with *vastra dhouti*. One night I had asthma and it was very difficult to sleep. I also could not get any hot water to do *kunjaj kriya* so I decided to try *vastra dhouti*. Instead of using cold water which would only aggravate the asthma, I soaked the cloth in urine. It helped me greatly and since then I have used it regularly. If the urine is very strong I feel a burning sensation in my stomach and throat, so I put a little water in it. When the cloth comes out I can feel the urine acting inside. It is a warm, pleasant feeling, and it seems to spread throughout my body, as though I had a sun inside my abdomen. After this I don't eat for a few hours because I don't want to spoil the effect.
2. The other area in which I have experimented is with my skin problems. My eczema used to be terrible. At one stage they would not let me board an airplane without a doctor's certificate to prove that it was not some other infectious disease. The weeping ulcerative wounds would go on for months and I still have several scars. When I started to apply urine the sores dried after three days, the itch disappeared and the wounds healed without scars. I had a similar result with a large water filled lesion that appeared just a few weeks ago. It looked something like a blister, but it wasn't. Urine application took all the pain away and the lesion disappeared very quickly.

Urine must be a very powerful substance, and I think it also has some special cleansing action. In fact, I am a little scared to try amaroli unless I am sick, as it always has some reaction on my body. Sometimes it gives me loose motion, some times a mild fever sometimes it just takes my appetite away and I want to just sit. Something very strong goes on inside; it feels like a cleansing process rather than an illness, for it only lasts a short time and afterwards I feel stronger and cleaner. I have developed a lot of faith in this technique and am quite confident in its application.

**Asha Jha (Bilaspur):** I had been suffering from pimples ever since puberty and had a definite psychological problem. I was embarrassed to mix with my friends and started to develop an inferiority complex. After a while I started to use different creams but these only resulted in more disfigurement. When I first applied urine the pimples became more numerous so I stopped. Then after one week it seemed that the pimples were clearing up, so I again started amaroli, this time drinking it. After two weeks my face had taken on a shine and the pimples had completely disappeared.

**Sw. Premananda Saraswati (Dhanbad):** Ten years ago I became very sick despite the fact that I was doing asanas and pranayama, my body was becoming weaker and weaker. My heart had palpitations, my head was spinning and I was racked by rheumatic pains. At the same time, I had gastric trouble and constipation it felt as though my whole body was falling apart, and I was totally without control. After six months of continuous deterioration and being bed-ridden for two of these months, I decided to try amaroli and began by drinking one glass in the morning. After two months I was improving considerably and by six months I was completely cured. Now at the age of seventy four I feel full of energy. Of course, yogic sadhana plays a big part in this.

**Dr. V:** Perhaps if you had fasted completely or even partially, you would have regained health even faster.

**Sw. M:** I have had a similar experience with amaroli just recently, I was feeling very sick and had no appetite. I was nauseous and also had diarrhoea. Some people had told me to fast but even then I had no appetite, so I started drinking one glass of urine in the morning. By the afternoon of the first day I was feeling better and by the second day my hunger had returned. It took four days for the diarrhoea to stop but now I feel fine, I was only eating one meal a day and have continued to do so because I feel no hunger and the extra energy I gain is a real boon. The fasting has been an important part of my recovery.

**Eve Lessing (Australia):** Six years ago when I was recovering from pleurisy and double pneumonia, I used amaroli in the convalescent stage. I had been in hospital for three months when a swami from Bihar School of Yoga advised me to use amaroli. Every morning I drank one glass of midstream urine and my recovery seemed to improve considerably with the increased energy I felt. After this initial recovery stage, I didn't feel any real difference although my weight increased from 55 to 112 pounds over a three month period. I still use urine and have been perfectly healthy since that last episode.

**Anne McKay (Australia):** When I had jaundice I used amaroli. In the beginning I felt completely drained and the sight of food was enough to turn my stomach. Drinking three glasses of urine every day seemed to afford immediate relief. At first the urine tasted terrible, and actually made me vomit the second time I tried it. By the third time it had started to taste better and I noticed that my hunger was returning. Eating became a pleasure once again and my recovery was hastened. Even my doctor was amazed.

**Edna Mathews (USA):** I think we cannot overemphasise the cleansing crisis factor. Most people can become very scared when such crises occur. This happened to me once and it caused me to stop amaroli. I had an infected tooth which had turned into an abscess. As a result I visited one dentist who filled the hole and gave me antibiotics. However, he did a bad job and the infection continued I was advised to rinse my mouth with urine in the morning and after meals. After two days my mouth became red and inflamed and my tongue was very sore, making it difficult to eat. I stopped amaroli, but the swelling and soreness continued for another week. During the time that the swelling was there I had no trouble from my tooth, but as soon as the swelling went away the tooth trouble returned. This led me to think that the urine was actually drawing the poison from the tooth out through my whole mouth. After some time I again tried urine and though the swelling and soreness occurred again, this time it was minimal and after one week all signs of swelling and infection disappeared. During the painful part of the process however, I often wondered whether the urine was eliminating the infection or just irritating it.

**Dr. S:** I have found determination and willpower necessary for any healing, and this applies to both the healer and the patient. In my own case I used urine to help cure my asthma and to help with my eyes and nose problems. Combining amaroli and yogic sadhana over a period of three years I have gradually eliminated all traces of asthma, bronchitis, allergy and sinusitis from my system and my vision has improved by at least fifty percent, to the point where I no longer need to use my glasses. This was achieved through practices such as shankhprakashalana, kunjaj and neti (all using urine) asanas, pranayama and meditation. Amaroli probably played quite a large role in my cure.



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**Amaroli Therapy**

The combination of amaroli and other yogic techniques may prove to be a powerful tool in the eradication of disease.

Jagdish B. in his book Practical Guide to Auto Urine Therapy lists the following diseases which amaroli is said to cure: cancer, leukemia; tuberculosis; pulmonary, cardiac and cerebral diseases due to thrombosis or embolism; gangrene; fevers (malaria and others); cough and cold; orchitis; venereal disease; obesity; deep wounds; cataract; burns; asthma; nephritis; epilepsy; glaucoma; menstrual disorders; pyorrhoea; hyperacidity, gastric ulcer, appendicitis, colitis, sprue; eczema, leucoderma, psoriasis, leprosy; gout, spondylitis.

The success of yoga in the treatment of a wide variety of conditions is now undisputed even by doctors and scientists; amaroli, however, a lesser known yogic technique, is only just beginning to emerge into the public eye.

The following programs, though not as extensive as the above list, cover the major points in the method of treatment combining amaroli with other yoga practices for some of the more common diseases and problems which many people are suffering from today.

**Asthma**

- To prevent an attack of asthma during winter or monsoon season, or during spring if you are allergic to pollen, you should perform these practices before your seasonal problems begin. For example during the warm days of autumn is a very good time. The sadhana can be practiced twice a year. Amaroli: For between 2 to 7 days take only urine and water. After the fast perform full shankhaprakshalana, mixing the morning's urine into the saline water for the practice. Then slowly resume a normal diet, but continue to take at least one glass of urine each day, preferably the first flow of the day. Massage the chest and back with old or boiled urine. Practice urine neti regularly. After your morning amaroli, perform the following practices according to time and preference. Hatha yoga: laghoo shankhaprakshalana (at least once a week), kunjaj and neti (half an hour after taking urine). Asanas: slow surya namaskara, shashankasana, paschimottanasana, bhujangasana, shalabhasana, dhanurasana, ardha matsyendrasana, shavasana with breath awareness. Pranayama: nadi shodhan, bhastrika, ujjayi. Meditation: yoga nidra, antar mouna, chidakasha dharana, ajapa japa.
- For the acute attack it is important to start the following program as early in the attack as possible. Stop all food intake and start a urine and water fast. This should be combined with laghoo shankhaprakshalana and kunjaj and neti kriyas. It is permissible in this situation to drink hot black coffee 20 minutes after kunjaj and neti and then to recommence amaroli after half an hour. Every hour perform nadi shodhan part 1 with breath retention if possible. Antar mouna and yoga nidra can be used to relax and release deep mental tensions. Massage with urine will help to relax the tension in the chest and back.

**Atherosclerosis**

This condition requires long term use of amaroli if it is to reverse the process of degeneration. Fasting and daily intake of urine combined with dietary control and the following yogic practices can break the vicious circle of tissue damage and mental tension. Asanas: shavasana (with breath awareness), vajrasana (after meals). Pranayama: nadi shodhan, ujjayi. Meditation; according to your choice, except kriya yoga.

**Dyspepsia**

For dyspepsia urine should be taken first thing in the morning and one hour before meals. Food should be reduced in quantity and chewed well. Other useful practices are: Hatha Yoga: kunjaj and neti, Asanas: surya namaskara, pawanmuktasana part II, shakti bandhas. Pranayama: bhramari, nadi shodhan, ujjayi. Meditation: yoga nidra, ajapa Japa.

**Eczema**

A combination of internal and external amaroli should be used; Morning urine should be taken internally. Old or boiled urine should be massaged into the affected parts twice daily, after a shower without soap, and the urine should be left on for 2 hours in the morning while sadhana is performed. Hatha Yoga: kunjaj and neti. Asanas: surya namaskara. Pranayama: nadi shodhan.

**Haemorrhoids**

Drinking urine and fasting is helpful when there is pain, inflammation and excessive bleeding. Daily intake of 1 to 3 glasses of urine is also beneficial. Urine, which is a good lubricant, should be rubbed into the piles using moola shodhana. Hatha Yoga: laghoo shankhaprakshalana. Asanas: sarvangasana or vipareet karani mudra, pawanmuktasana part II, shakti bandhas. Mudras: ashwini mudra.

**Hepatitis**

When the urine turns dark, due to the presence of bile, it is very difficult to drink. In such cases, plenty of fluids are required to keep the urine flushing through the kidneys. According to the experience of some authorities, once amaroli has been started the urine quickly becomes more palatable and even if this is not noticeable in the beginning, the relief of symptoms is said to be dramatic in many cases. Start amaroli by rubbing urine into the soles and palms allowing your self to adjust. Then try to drink a little urine possible, washing it down with water if necessary. If the first flow too strong, then discard it and take the next flow after drinking copious amounts of water or fruit juice, such as lemon water with glucose. You should try to drink as much urine, water and fruit juice as possible. Asanas and pranayama, apart from shavasana and vajrasana with breath awareness, are not encouraged. Antar mouna is ideal.

**Obesity**

Urine taken regularly reduces the appetite and so has been found useful for people who suffer from obesity. Initially, one glass per day, preferably the first flow, should be started and slowly increased up to three glasses with the appropriate dietary

restrictions. One day a week can be reserved for complete fasting with urine. As a general rule the diet should be restricted to two meals per day - one between 9 and 12am and the other between 5 and 7pm.

The following practices will also help:

Hatha Yoga: shankhaprakshalana (and laghoo), kunjaj and neti.

Asanas: surya namaskara, pawanmuktasana part II , shakti bandhas, shavasana (with breath awareness), vajrasana (after meals).

Pranayama: nadi shodhan, bhastrika.

Meditation: ajapa japa.

#### **Rheumatic Conditions**

People with these conditions benefit from the diet used in amaroli alone. Fasting and drinking urine alternated with periods of daily intake of 1 to 3 glasses of urine and the special diet can be practiced in conjunction with the following yogic techniques.

Hatha Yoga: shankhaprakshalana.

Asanas: pawanmuktasana parts I & II, shavasana.

Meditation, yoga nidra, ajapa japa.

#### **Sinusitis, Colds, Headache**

Nose, eyes and ear problems all respond very readily to neti kriya. Some people have found that when urine is used instead of water or when water and urine are mixed, neti becomes even more effective. Neti with urine is called mooltra neti and it can be used in conjunction with kunjaj kriya before breakfast, and three or four times on its own during the day, as the need requires.

#### **Try It Yourself**

The variety of therapeutic uses for amaroli combined with yoga techniques is infinite. We have listed a few, but you can explore this realm for yourself and try to discover more practical applications. Experience all the different aspects of amaroli and your body's reactions to them, and then decide for yourself what is true and what is false, what is helpful and what is not. This is the only way to develop real knowledge and discrimination.

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