



## VAMAN DHAUTI: CLEANING THE STOMACH

Jyoti Singh<sup>1</sup>, Abha Singh<sup>2</sup> and Shiv Prasad Dwivedi<sup>3</sup>

<sup>1</sup>Lecturer, Department of Swasthavritta, Govt. Auto. Ayurvedic College Rewa. <sup>2</sup>M.S. (Shalaky Tantra,) and AMO in Utrakhand Govt., <sup>3</sup>Lecturer, Department of Sharira Rachana, Govt. Auto. Ayurved College Rewa., Corresponding Author: Jyoti Singh

**Abstract:** Vaman Dhauti or Kunjal Kriya is meant for purification of the upper digestive tract. Dhauti is one of the six purification methods or Shatkarma of Hatha Yoga. There are various types of Dhauti- for cleaning the mouth, teeth, eras, stomach and intestines. In this article we will discuss the most common Among the Dhauti practices called Vaman Dhauti or Kunjal Kriya. Vaman Dhauti is meant for cleaning the stomach and the upper digestive tract.

**Keywords:** Vaman Dhauti, Kunjal Kriya, Shatkarma of Hatha Yoga.

**Introduction:** “Yoga is the ability to focus the mind on a single point without distraction”. It works on all the aspects of a person: Physical, Vital, Mental, Emotional, Psychic & Spiritual. The word *Yoga* is derived from the Root ‘Yuj’ which is added to the prefix ‘Ghanz’ which means to join or unite or the absorption in *Samadhi*. In *Sanskrit*, *Vamana* means ‘middle’ and *Dhauti* means ‘purification’. In the *Yogic* literature, this technique is known also as *Kunjal*, or the gesture of the elephant. Just as the elephant takes the water in through its trunk, then gets the water out through the trunk, guarding its body from all illness, the man may also preserve his body in a perfect state of health. Just as a clay-bowl is cleaned with water, the same way we may clean our stomach with water.

### Materials and Methods

In this study *Yogic* elementary books like *Hathayoga Pradipika*, *Gheranda Samhita*

etc. were thoroughly searched where the *Vaman Dhauti* has been described.

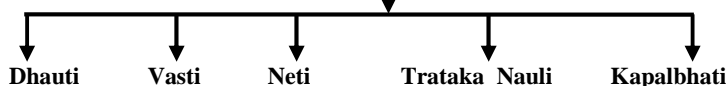
**Shatkarma:** *Yogis* have prescribed six *Kriyas* for internal cleaning of the body. These *Kriyas* are called *Shatkarma*. These *Kriyas* help clean the nose, the throat, oesophagus, stomach and intestine. *Yogic* science gives as much importance to certain cleansing processes as it does to *Asanas* or *Pranayama*. Without regular cleaning of the system you will not gain maximum benefits from your practices. Without first eliminating toxins and impurities from the body. It is very difficult to practice the higher *Yoga* techniques. These six *Shat karmas* nothing else, constitute the branch of healthy *Yoga*.

### Etymology

- *SHAT* means ‘Six’
- *KARMA* means ‘Action’

The *Shatkarmas* consist of six groups of purification practices<sup>[1]</sup>.

### Six Yogic purification techniques



### Description of Shatkarma:

In *Gherand Samhita*: The seven aids for conditioning the body are<sup>[2]</sup>-

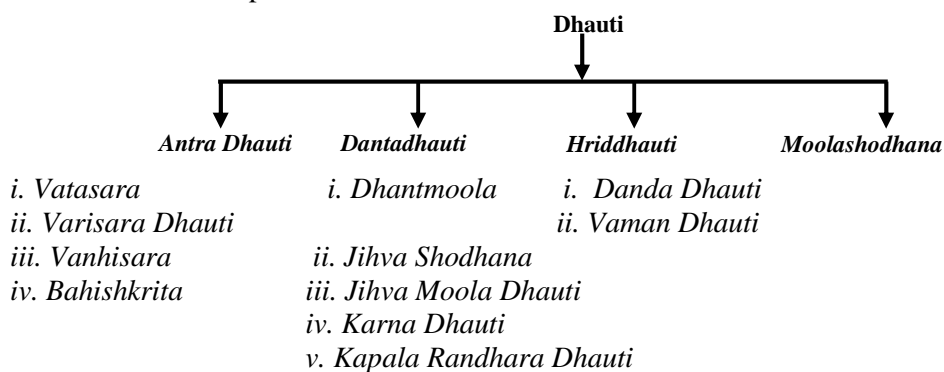
1.	Shodhana	Purification
2.	Dridhata	Strength
3.	Sthairyam	Steadiness
4.	Dhairyam	Composure
5.	Laghavam	Lightness
6.	Pratyaksam	Realisation
7.	Nirliptam	Isolation

- The *Shatkarmas* : Purify the body
- *Asanas* : Strengthen it
- *Mudra* : Brings about steadiness
- *Pratyahara* : Results in calmness
- *Pranayama* : Leads to lightness
- *Dhyana* : Gives realization of the Self
- *Samadhi* : Leads to isolation which is, verify liberation.

One should practice the following *Shatkarmas*-*Dhauti*, *Basti*, *Neti*, *Nauli*, *Trataka* and *Kapalabhati*.

**Benefits:** *Shatkarma* detoxifies internal system and expels waste material. Therefore these six *Karma* should be practiced in an isolated place. After completion of these *Karmas* there is enhancement of bodily properties therefore ancient *Rishi* have praised these *Shatkarmas* [3]

**Kunjalkriya:** “Kunjal Kriya” is a modify form of *Vaman Dhauti* but not described in Yogic text by name. *Vaman Dhauti* or *Kunjal Kriya* is meant for purification of the upper digestive tract. Aspirants can remove the impurities of the body by practicing the four-fold *Dhauti*—*Antardhauti*, *Danta Dhauti*, *Hriddhauti* and *Moolashodhana* [4].



**I. Antar Dhauti:** The *Antardhauti* for purifying the body is of four kinds- *Vatasara*, *Varisara*, *Vanhisara* and *Bahiskrita*.(GH. S 1/14)<sup>[5]</sup>

**a. Vatasara and its Benefits:** The air is drawn slowly through the mouth forming it like the beak of a crow, moving the abdomen it is expelled slowly through the lower passage. *Vatasaram* which is a purifier of the body, destroys all diseases and increases *Deha Anala* (*Jatharagni*)<sup>[6]</sup>.

**b. Varisara and its Benefits:** One should drink water slowly by the mouth so as to fill up to the throat. Then it is pushed by moving the abdomen and is evacuated through the lower passage. *Varisara* which purifies the body should be kept very secret and mastered with great effort. (Thereby) the body becomes radiant (as if it were divine)<sup>[7]</sup>.

**c. Vanhisara and its Benefits:** Navel is pushed against the spine hundred times to get rid of abdominal diseases. This cures the abdominal diseases and increases the *Jatharagni*. This *Vanhisara Dhauti* brings *Siddhi* (success) in *Yoga*, to the aspirants. This should be kept a secret and should never be divulged<sup>[8]</sup>.

**d. Bahishkrita:** Having formed *Kaki-Mudra* one should fill the abdomen with air, retain it for

*Ardha Yama* (1 ½ hours) and force it down along the lower passage this is called *Bahishkritant Dhauti*. So long as a person is not able to retain air inside for one and a half hours, *Bahiskarta* is not possible<sup>[9]</sup>.

**II Danta Dhauti:** Cleaning of these five- the root of the teeth, the root of the tongue, openings of the two ears and the frontal sinus- is called *Danta Dhauti*<sup>[10]</sup>.

**a. Danta Moola Dhauti and its Benefits:** One should rub the root of the teeth with the extract of *Khadira* plant (*Acacia Catechu*) or with clean *Mritika* (earth/soil) until impurity is removed. Cleaning of teeth is a best *Dhauti* for *Yogis* during their practice of *Yoga*. One who is practicing *Yoga* every morning, should do it to preserve his teeth. This cleaning of the teeth is considered by the *Yogis* to be one among the processes of purification<sup>[11]</sup>.

**b. Jihvashodhana:** It is the process of cleaning the tongue. An elongated tongue destroys old age, death and disease<sup>[12]</sup>.

**c. Jihvamoola Dhauti:** Putting index- finger, middle-finger and ring-finger together into the throat, one should clean the root of the tongue up to throat slowly to remove the impurities. (Thus one can be free from diseases arising from

*Kapha*). Holding the tip of the tongue with an iron pincers one should draw it out slowly and rub with butter and press it again and again. One should regularly practice this diligently, at sunrise and at sun- set. When this is done regularly, the tongue becomes elongated <sup>[13]</sup>.

**d. Karna Dhauti:** One should rub the external orifice of ear, inserting the tip of index finger into it. By constant practice an auditory sensation is experienced <sup>[14]</sup>.

**e. Kapalrandhra Dhauti:** After waking from sleep, after meals and at the end of the day, one should rub the *Bhalarandhra* (hindmost part of the root of the mouth) by thumb of the right hand daily. Doing this constant practice, one should ward off diseases due to *Kapha*. The *Nadi* becomes purified and vision cleared <sup>[15]</sup>.

**III. Hridhdhauti:** One should practise the three-fold *Hridhdhauti*—with a stalk, by vomiting and with a piece of cloth <sup>[16]</sup>.

**a. Danda Dhauti and its Benefits:** One should insert the stalk of banana plant, turmeric or cane into the gullet. Move it there (up and down) and then slowly draw it out. One should throw out by the upper passage (mouth) *Kapha* (phlegm), *Pitta* (bile) and *Kleda* (mucus). By the practice of *Danda-Dhauti* one can certainly get rid of the disease of the gullet <sup>[17]</sup>.

**b. Vaman Dhauti:** After meals, one should drink water till it comes up to the throat, look upwards for a while and then throw out the water. By constant practice of this, one can ward off diseases due to *Kapha* and *Pitta* <sup>[18]</sup>.

**Vastra Dhauti and its Benefits:** A *Hatyoga* practitioner should take a wet soft cloth measuring 4 *Angula* wide and 15 *Hasta* (cubit) long, dipped in tepid water. He should swallow the cloth slowly till it reaches abdomen (as prescribed by the teacher). Then slowly remove from the abdomen <sup>[19]</sup>.

**Uses:** If practiced a person he gets relieved from cough, Breathlessness, Splenic diseases, skin diseases and twenty types of *Kapha Rogas* definitely <sup>[20]</sup>. This (*Vastra-Dhauti*) cure *Gulma*, fever, enlarged spleen, skin diseases and disorders of *Kapha* (phlegm) and *Pitta* (bile). Day by day it brings (more and more) health, strength and growth <sup>[21]</sup>.

**IV. Moola Shodhana and its Benefits:** Function of *ApanaVayu* (action responsible for excretion) remains disordered so long as the rectum is not clean. So with all effort, one should clean the rectum, with the stem of turmeric, or with middle finger and water again and again. This (*Mulasodhana*) cures constipation and

indigestion, gives radiant complexion and nourishment to body and stimulates the digestive organs <sup>[22]</sup>.

**Vaman Dhauti (Jala Dhauti), Technique Adopted:** According to *Asana Pranayama Mudra Bandha* by Swami Satyananda Saraswati <sup>[23]</sup>. Patient was called in the morning on an empty stomach, after having attended the natural calls. Then patient was advised to drink 7-10 glasses of Luke warm water (depending upon his/her capacity) with pinch of *Saindhava Lavana* with *lemon* per glass. Now he was advised to bend forward and wait for the natural urge of *Vamana* to come or was told to touch the base of tongue with first two fingers and simultaneously the attendant was asked to press his stomach with both hands and pumping his stomach in and out while tickling his fingers in and out of the throat to initiate self-vomiting. This procedure was followed till drunken water to come out or *Pittanta* (the symptom of *Pitta* appears at the end).

#### Benefits

- This practice cleans the digestive tract of any undigested food particles lingering in the stomach and oesophagus. This undigested food can eventually enter the body as toxins.
- It prevents the formation of these toxins. Cleaning the stomach also removes gas, acidity and indigestion.
- It removes extra mucus from the food pipe or esophagus.
- It helps to relieve asthma, bronchitis and other respiratory problems.
- It can alleviate sore throat and coughs.

This practice is also used in Ayurveda and Naturopathy. It removes the problems created by '*Pitha Dosha*' like acidity and gas.

**Contra Indications:** The patients of high blood pressure, poor heart, hiatus hernia and ulcerative colitis should not attempt this *Kriya* on their own. After performing *Vaman Dhauti*, one should consume *Yayagu* after the procedure. The practitioner must avoid eating of meat, drinking of alcohol, coffee, tea, taking of spicy food, sweets and over eating of anything to escape the side effects of *Vaman Dhauti*.

**Results:** *Shat Karma* is meant internal purification and is explained only in *Gherand Samhita* and *Hatha Yoga Pradipika*. There is no reference of Sat Karma in *Patanjali Yoga Sutra*, *Yogic Upanishadas*, *Bhagavadgita* etc. In *Shat Karma*, one of the cleansing techniques in *Yoga* is Called *Vamana Dhauti*. Using this *Yogic*

cleansing technique, you can clean your upper digestive and respiratory system.

**Conclusion:** Practice of *Vaman Dhauti* can help in maintaining good health since healthy digestive system is vital to our health.

### References

1. Shastri Swami Shridwarikadas. (2009). *Hathayoga Pradipika*, first edition, Dwitiya Updesh: Chapter 2, verse (22), Varanasi Chaukhamha Surbharti Prakashan, 29.
2. Ragawa Raghendra Sharma. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (9-12), Varanasi Chaukhamha Surbharti Prakashan, 3.
3. Shastri Swami Shridwarikadas. (2009). *Hathayoga Pradipika*, first edition, Dwitiya Updesh: Chapter 2, verse (23), Varanasi Chaukhamha Surbharti Prakashan, 29.
4. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (13), Varanasi Chaukhamha Surbharti Prakashan, 4.
5. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (14), Varanasi Chaukhamha Surbharti Prakashan, 4.
6. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (15-16), Varanasi Chaukhamha Surbharti Prakashan, 4.
7. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (17-18), Varanasi Chaukhamha Surbharti Prakashan, 5.
8. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (19-20), Varanasi Chaukhamha Surbharti Prakashan, 6.
9. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (21-24), Varanasi Chaukhamha Surbharti Prakashan, 7.
10. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (25), Varanasi Chaukhamha Surbharti Prakashan, 8.
11. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (26), Varanasi Chaukhamha Surbharti Prakashan, 8.
12. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (28), Varanasi Chaukhamha Surbharti Prakashan, 8.
13. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (31), Varanasi Chaukhamha Surbharti Prakashan, 9.
14. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (32), Varanasi Chaukhamha Surbharti Prakashan, 9.
15. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (33-34), Varanasi Chaukhamha Surbharti Prakashan, 10.
16. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (35), Varanasi Chaukhamha Surbharti Prakashan, 11.
17. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (36-37), Varanasi Chaukhamha Surbharti Prakashan, 11.
18. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (38), Varanasi Chaukhamha Surbharti Prakashan, 11.
19. Shastri Swami Shridwarikadas. (2009). *Hathayoga Pradipika*, first edition, Dwitiya Updesh: Chapter 2, verse (24), Varanasi Chaukhamha Surbharti Prakashan, 30.
20. Shastri Swami Shridwarikadas. (2009). *Hathayoga Pradipika*, first edition, Dwitiya Updesh: Chapter 2, verse (25), Varanasi Chaukhamha Surbharti Prakashan, 30.
21. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (39-40), Varanasi Chaukhamha Surbharti Prakashan, 11.
22. Sharma Ragawa Raghendra. (2009). *Yoga Sastrma*, first edition, Prahm Updesh: Chapter 1, verse (41-47), Varanasi Chaukhamha Surbharti Prakashan, 12.
23. Saraswati Swami Satyananda. (2009). *Asana Pranayama Mudra Bandha*, first edition, Sata karma: Yoga Publications Trust, Ganga Darshan, Munger, Bihar, India, 519.