

**A STUDY OF VAMANDHAUTI (KUNJAL KRIYA) IN THE MANAGEMENT OF
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ABSTRACT

Ayurveda has been a proven science of life and an efficacious way of treatment of human diseases coupled with holistic approach in diagnosing diseases and thereafter providing an all-inclusive treatment of body and soul with a sole aim of achieving complete cure. It has got amazing tools of preventive as well as curative methods. "Sthaulya" (obesity) is such a disease, which provides the platform for so many hazards like H.T., C.H.D., D.M., O.A. infertility, impotency as well as psychological disorders like stress, anxiety, depression etc. Thus, the mortality and morbidity are more in obese person compared to others. Obesity is not merely a cosmetic problem but a serve threat to health and longevity. The old saying 'The longer the belt, the shorter the life' is entirely accurate. in *Gherand Samhita vamandhauti karma* described for the management of *kapha* and *pitta*.

KEYWORDS: Sthaulya, Obesity, Vamandhauti.**INTRODUCTION**

Now a day, every person is running after life's goal. Hence, does not have time to think and act for the healthy life and not able to follow the proper *Dinacharya*, *Ritucharya*, Dietetic rules and regulations. Due to this artificial living life-style, persons have got so many disorders for themselves. *Sthaulya* (obesity) is one of them. Obesity is blessing of modern age of machines and materialism. It is physiological, psychological and social disorder, which is most disfavored by modern society for social as well as medical reasons. The present day society expects peak physical and mental performance from each of its member and obese person is unable to find out himself physical and mental fit for it. It occurs as a result of lack of physical activities with increased intake of daily diet results into the clinical entity, which can be called as obesity.

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Obesity is not merely a cosmetic problem but a serve threat to health and longevity. The old saying 'The longer the belt, the shorter the life' is entirely accurate.

According to figures of W.H.O in 2008, more than 1.4 billion adults (i.e. age of 20 and older) were overweight. Among these, over 200 million men and nearly 300 million women were obese.^[1] The figure showed that 35% of adults (aged 20 and over) were overweight in 2008 and 11% were obese. It was more surprising that in 2011, more than 40 million children under the age of five were overweight. By and large more than one in ten was obese in the world's adult population. In addition it was found that women more likely to be obese than men.^[2]

Obesity has taken place as an epidemic problem yet still majority of people are not aware of the factors that welcome this problem and the results that are obtained after one gets into this problem.^[3] At least 2.6 million people each year die as a result of being overweight or obese.^[4] As per W.H.O., overweight and obesity are the fifth leading risk for global deaths.^[5]

According to a study report, the obesity in India has increased by about 20% from 1998 to 2005. Presently almost 1 in 5 men and over 1 in 6 women are overweight. In some urban areas the rates are as high as 40%.^[6] The increment of prevalence of Overweighting (BMI>25) in India is as per shown in following table.^[7]

Sthaulya in Ayurveda is considered as *Santarpanjanya Vyadhi* (over nutritional), due to excessive accumulation of *Meda* (depot fat) in Body. Because of Dietary habits,

sedentary life style, stress, technology etc. it has become widespread disease with so many complaints. While describing the treatment of *Sthaulya*, *Acharya Charaka* emphasized on the use of *Ruksha*, *Ushna* and mainly *Kapha Vatashamana* drugs (drugs pacifying *Vata*) like use of *Madhu Udaka* for the management of *Sthaulya*.

DISEASE REVIEW

According to *Kautilya*, the word "Sthulata" means largeness or bigness or bulkiness or stoutness of body. The word is derived from dhatu "Sthoola Brihani" with an addition of *Ach* pratyaya which means thick on solid or strong. A person having heaviness and bulkiness of the body due to extensive growth especially in Udaradi region is termed as "Sthula" and the state (Bhava) of Sthula is called "Sthaulya".

Purva Roopa (Prodromal Signs and Symptoms) of Sthaulya

Purvarupa (Prodromal signs and symptoms) of *Sthaulya* are not mentioned in any of the *Ayurvedic* texts. Presence of symptoms itself in mild form means marginal overweight since childhood can also be taken as *Purvarupa* of *Sthaulya*.

Moreover, *Medovaha Srotodusti Laksanas* which are also described as *Purvarupas* of *Prameha* can be considered as *Purvarupas* of *Sthaulya*⁸. *Bahudrava Slesma* and *Abaddha Meda* are the two morbid components of the disease involved in pathogenesis of *Prameha*⁹, which are found vitiated in *Sthaulya* too. So *Slesma sancaya* and *Medodusti* related *laksanas*, *Purvarupas* of *Prameha*, *Medovaha Srotodushti laksanas* described by *Acaryas* can be considered as *Purvarupas* of *Sthaulya*. The symptoms related with *Medodusti* like *Atinidra*, *Tandra*, *Alasya*, *Angagaurava*, *Sathilya* etc can be considered as *Purvarupas* of *Sthaulya*.

In modern medical science also no premonitory symptoms of Obesity are described, so overweight and its related initial or mild symptoms can be taken as premonitory symptoms.

Roopa (Signs and Symptoms) of Sthaulya in Ayurvedic Literatures

Different *Acaryas* have presented the symptoms of *Sthaulya* in their texts. *Charaka* has enlisted the following symptoms as cardinal or *Pratyatma Laksana* of *Sthaulya*. *Medomamsa Atividdhi*, *Chala sphik* (Pendulous Buttock), *Cala Udara* (Pendulous Abdomen), *Cala stana* (Pendulous Breast), *Ayatha Upachaya* (Abnormal growth of body), *Udara Parswa Vrddhi* (Enlargment of Abdomen), *Anutsaha* (Lack of Enthusiasm), *Anutsaha* (Lack of Enthusiasm), *Alasya / Jadyam* (Dullness).^[10] Besides these cardinal symptoms, eight disabilities of *sthaulya* i.e. *Ayusohrasa* (diminution of life span), *Javoparodha* (lack of agility), *Krcchra Vyavaya* (difficulty in sexual act), *Daurbalya* (debility), *Daurgandhya* (Foul smelling of body), *Swedabadha*

(Distressful sweating), *Ksudha Atimatra* (Excessive hunger) and *Pipasa Atiyoga* (excessive thirst) are the most prominent clinical features of *Sthaulya*.^[11,12,13]

Clinical Features of Obesity^[14]

The clinical spectrum of Obesity as mentioned in various text books of modern medicine is as follows.

- Obesity can be diagnosed from gain in weight.
- In addition to this the development of skinfold is observed in the obese individual specially around axilla, under the breast, perineal region and almost protruberant abdominal wall.
- The belly is sticking out due to excessive accumulation of fat in the abdominal wall so protrusion of abdomen is a more common clinical feature, which is observed in most of obese person.
- General lassitude, dyspnoea on exertion, aches and body pain are also observed in obese person as the clinical features.
- Varicose veins and odema of the ankles are most trouble some features of obese persons.
- Gall stones are also observed as clinical feature in obese person.
- In obese person possibility of fungal infection is greater in the skinfold areas.
- There may be symptoms associated with Diabetes Mellitus, Hypertension, Pickwickean syndrome can be observed.
- In fatty women Sterility is also observed.

Signs of Obesity

- Weight-20% increased above desired weight.
- B.M.I.-Above 30 in male and above 28.6 in female are called obese.
- Skin Fold Thickness-Obesity is indicated by a reading above 20 mm in men and 28 mm in female.
- Waist hip Ratio- When W.H.R. is above 1.0 in males and above 0.8 in females, the type of obesity is android; i.e. men pattern obesity and when W.H.R. is above, this is suggested gonoids types i.e. female pattern obesity.
- In female menstrual problem and sterility is observed.

Samprapti (Pathogenesis) of Sthaulya

In pathogenesis of *Sthaulya*, all the three *Dosas* are vitiated especially *Kledaka Kapha*, *Pacaka Pitta*, *Somana* and *Vyana Vayu* which are the responsible factors for proper digestion and metabolism of food at the level of Alimentary Tract.

Due to good status of *Agni* excessive *Annarasa* is formed. Due to specificity of diet i.e. *Guru*, *Madhura*, *Snigdha*, *Seeta Guna dominance*, *pradhana dhatu posakansa* is formed in more quantity. Initially the *Rasagta*, *Raktagata* and *Mamsagata Sneha* also increases production of *Medodhatu*. But due to *Medodhatvanimandya* (due to unavailability of getting *medodhatvagni* nourished through *Jatharagni*) condition worsens and also further *Dhatu*s are not produced properly.

All the works in human body to provide nourishment to *Dhatu*s, requires the time from one day, 6 days to 30 days. But in case of *Beeja Dosa* patients, it is *Khalekapota Nyaya* which becomes effective. Whatever diet is taken due to its specific affinity to *Meda Dhatu*, it directly converts to *Medo Dhatu*. This has been clearly mentioned by *Acarya Susruta*^[15] and the commentator *Dalhana* clearly explains that bypassing two *dhatu*s i.e. *Rakta* and *Manmsa* only *Meda Dhatu* is excessively formed in the patients of *Sthaulya*.

So whenever *Rasa – Rakta – Manmsagata Sneha* starts to increase due to excessive eating and less calorie consumption, a pressure on *Dhatwagni* starts to build up. Patient shows the symptoms of *Rasavridddhi* and *Kapha Vridddhi* e.g. *Angagaurava*, *Alasya*, *Tandra* and *Nidradhikya* etc. Later on actual *Medodhatu* gets clinical increase and this increase of *Meda* reflects with various physical signs like *Cala – Sphik – Udara – Stana*, *Ksudra Swasa*, *Swedadhikya* etc. and in later stages difficulty in performing all his daily activities. Further improper nutrition to *Asthi*, *Majja* and *Sukra dhatu* may also take place.

Yoga Review^[16]

The *Shatkarma* or the six purification techniques in Hatha Yoga are designed to make the body strong and healthy. '*Shat*' means six and '*Karma*' here means a method or technique. *Shatkarmas* are considered preparatory steps towards higher practices of *pranayama* and meditation. The ancient *Rishis* recognized the importance of a healthy body for all activities, whether worldly or spiritual. *Hatha Yoga*, as explained in the text '*Hatha Yoga Pradeepika*', is aimed at making the body and mind fit for higher practices of Raja Yoga.

The *Shatkarmas* consists of six techniques. They can make the body clean and strong, free of diseases, remove toxins and improve concentration. It can also improve the flow of *Prana* into the organs and the *Pranic* meridians or *Nadis*. The six techniques are –

1. Dhauti
2. Bhasti
3. Neti
4. Trataka
5. Nauli
6. Kapalabhati.

Kunjla Kriya^[17]

This is a technique for cleaning the digestive tract from the stomach to the mouth. It involves drinking warm, salty water until the stomach is full and then voluntarily expelling it through the mouth. This may seem a little repulsive to some people, especially if done intentionally, but actually *kunjla kriya* is a simple practice and all that is vomited is salty water containing impurities from the stomach.

Terminology

The practice is known by various names. When the vomiting is induced by tickling the back of the throat it is

called *kunjla kriya* or *vaman dhauti*. Both *kunjla* and *vaman* mean 'vomiting'; *kriya* means 'practice' and *dhauti* means 'wash'. The word "*Kunjla*" is derived from '*Kunjar*'. According to rule of *nirukti* 'r' is converted in to "I". The word *kunjla* is one of the synonyms of elephant as per different classics like *Shabdkaalpdrup*, *Amarkosh*, *Sanskrit hindi kosh* etc. When the water is expelled by muscular contraction of the abdomen, it is called *kunjara kriya* or *gaja karma*. Both the words *kunjara* and *gaja* mean 'elephant'. The word *karma* in this context means the same as *kriya*, namely practice or action.

Preparation of Water

The water can be either with or without salt. We leave this to the practitioner's choice. The deciding factor depends on why you are doing the practice. Salt water inhibits the secretion of acid in the stomach, therefore those people who are trying to alleviate hyperacidity should definitely put salt in the water. For other purposes both unsalted and salted are suitable. If you add salt to the water a reasonable proportion is one teaspoonful per litre of water. However, the proportion is not critical and more or less can be added at your discretion. We recommend that the water be lukewarm, about body temperature.

Posture

During expulsion of water it is best to stand and bend forwards keeping the trunk and head horizontal. This facilitates the free flow of water from the stomach.

Process of Kunjal Kriya

Quickly drink one glass of water. Then take another glass and drink it as rapidly as possible. Continue drinking glasses of water until you think you cannot possibly take another drop. Then take just one more glass. This may be a little difficult but it is essential to fill the stomach as fully as possible.

Under these circumstances the urge to throw out the water from the stomach hardly needs to be stimulated, it may even occur spontaneously. 6 medium sized glasses of water are about the average number required to fill the stomach. Then from a standing position lean forwards over a wash basin, bowl or convenient place in the garden. Make sure the trunk is as horizontal as possible. Then open your mouth as wide as possible and place 2 or 3 fingers (the middle 3) on top of the tongue. Slowly and gently slide the fingers along the surface of the tongue towards the back of the throat, while simultaneously pressing the root of the tongue. This should induce the water to suddenly and effortlessly gush out from the stomach.

Continue in this way until there is no more water in the stomach. This is indicated when tickling the back of the throat does not bring up any more water. Now you have completed the practice. If necessary do *jala*.

Time and Frequency

The time of practice depends on the prevailing climate. It should not be done outside if the weather is cold. This is important, for *kunjla* removes much of the mucus lining of the stomach and thereby temporarily renders the stomach more vulnerable to chilling. After a short time, however, the mucus film regenerates itself and thereby gives the stomach the necessary protection. If you practice indoors and your home is reasonably warm then the outside weather has little influence and you can practice *kunjla* regardless of the climate.

The best time to do the practice is early in the morning, before breakfast. However, if the atmosphere is cold inside and outside your house, you should practice later in the day when it becomes warmer. One should wait at least half an hour after completing the practice before taking food. This allows sufficient time for the stomach to re-line itself.

Limitations

Most people can do this practice. However, it should not be attempted by those suffering from hernia of the stomach or abdomen, high blood pressure and heart problems. Though *kunjla kriya* helps to remove excess acidity from the stomach, a factor very much associated with ulcers, we don't advise you to try to do this practice under these circumstances. It will probably do more harm than good.

Probable Mode of Action of *Vamandhauti Karma*

Acharya Vagabhatta in Sutrasthan 14/11 suggests that the main aim of treatment of Sthaulya is to balance the aggravated kapha, Vata to reduce the increased Medo Dhatu. This can be better achieved through *Kunjla* kriya or *Vamandhauti* karma. In human body majority of disease are caused by *Ama* dusti. The process *Vamandhauti* karma mainly acts on *Amashaya* and *Annavaha* Srotasa. *Vamandhauti* neutralizes the acid balance in stomach thus helpful in counteracting *Tivra Jatharagni*. This helps in reducing the excessive hunger and thirst which intern the obesity.

Warm water pacifies Vata, salt helps in liquification of *Achadita* and *Avalipta Dhatugata Ama*. *Dhatugata Ama* is expelled and as a result *Dhatavagnimandya* homeostasis is rectified, resulting in proper metabolism process. On account of proper logical and rational application of *Vamandhauti*, *Saman Vayu* in *Amashaya* regains its normal physiological power causing adequate *Annavivechana* (assimilation) and *Murchana* (excretion). Hence the proper formation and expulsion of *Mala* occurs with the help of other *Vayus*. This ultimately causes agenesis of all *Dhatu*s restricting generation of *Medo Dhatu*.

CONCLUSION

The *Vaman Dhauti karma* technique gives the best possible wash to the digestive system from the stomach to the mouth. As such it helps remove all diseases of this

region which are the result of a build-up of toxins or general impurities. It also helps to eradicate bad breath, the accumulation of phlegm in the throat and sore throats.

Kunjla cannot change your food habits and certainly cannot remove mental and emotional tension. However, it can help to keep the stomach in good order by washing it clean of impurities. The salt water also reduces the secretion of acid from the glands in the stomach. These in general are rendered more efficient thus allowing better digestion of food. All these are important factors in preventing indigestion, obtaining the best possible assimilation of nutrients into the body as well as eliminating other digestive ailments, and through this way it can reduce obesity and related disorders.

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