

**SADYOVAMANA AS ATYAYIKA CHIKITSA IN PANCHAKARMA
– A REVIEW ARTICLE**

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**ABSTRACT**

Ayurveda is a comprehensive natural health care system. This ancient science explains the *Shodhana Chikitsa* for the complete elimination of the root cause of the disease. *Vamana* is the first among *Panchakarmas* which is used as *Shodhana Chikitsa* in which *Kapha pradhana Utklishta Doshas* are expelled out through the oral route. Ayurvedic classics have described the details of the scientific approach of *Vamana Karma*. The only drawback of this therapy can be mentioned as it is a very time-consuming procedure which is quite difficult every time for every *Rugna*. Some conditions also arise where implementation of *Vamana* in a scientific manner is not possible as the situation demands quick elimination of *Doshas*. At this time, *Sadyovamana* helps in quick and instant relief of complaints of the patient. This concept of *Sadyovamana* can be used as emergency management of *Atyayika Avasthas* depending on the *Utklishta Doshas*. This article aims to review the concept of *Sadyovamana*, its variance from classical *Vamana*, and its indications in order to explore the emergency management of diseases from *Ayurvedic Samhitas*.

Keywords: Sadyovamana, Shodhana, Panchakarma, Ayurveda, Utklishta Dosh, Kaphaja Vikaras, Atyayika Chikitsa, Emergency Management.

INTRODUCTION

Ayurveda is the science that describes the details of *Panchakarma* that are used as *Shodhana Chikitsa* in the management of diseases. Over the last few decades, common people have a belief that *Ayurveda* can treat only chronic diseases. In acute condition, we generally preferred modern medicine. But in that era also, a description of acute (*ashukari*) diseases suggests the availability of emergency treatment. *Ayurveda* describes the two different methods of treating the disease *Shodhana* and *Shamana* (pacification of *dosha*). *Shodhana* means detoxification and cleansing of the body. Detoxification of the body is done with *Panchakarma* procedures.

Panchakarma term indicates the five procedures of *Shodhana* of body channels. These five procedures are **Vamana** (therapeutic emesis) performed to vomit the aggravated *Kapha dosha*. **Virechana** (purgation) is performed to expel aggravated *Pitta*. **Vasti** (herbal enema) is the most important procedure, also known as *Ardha chikitsa* of whole Ayurveda, performed to manifest the vitiated *Vata dosha* of the body. **Nasya** (nasal oleation) is carried out to clean channels of the head, and neck region mainly. **Raktamokshana** (bloodletting) is performed to treat *Rakta dushti*. These five procedures play a vital role in Ayurveda, treatment of a person but need some time to carry out.

Each procedure requires **Poorvakarma**, **Pradhan karma** and **Pashchat karma** so need in time. But if there are emergency arises, on the spot we can't perform classical *Vamana*, *Virechana* in such condition there is a provision of *Sadyovamana* instead of classical *Vamana*. *Vamana* is the first among *Panchakarmas* and is known as *Shreshtha Kaphahara Chikitsa*.¹ This study aims to familiarize the concept of *Sadyovamana* from ancient *Samhitas* in order to achieve the attention towards emergency management of *Atyayika Avastha* in Ayurveda.

AIMS AND OBJECTIVES

- To study the concept of *Sadyovamana* in Ayurveda.
- To highlight the concept of *Sadyovamana* used in an emergency (*atyayika chikitsa*).
- To study the variance of *Sadyovamana* from classical *Vamana*.

MATERIAL AND METHODS

Ancient Ayurvedic *Samhitas* along with their commentaries were referred for this study. The discussion was made on the basis of a conceptual study and a conclusion was drawn by considering the study and discussion.

Meaning of Sadyovamana

The word *Sadyovamana* consists of two terms

1. *Sadya* means *Tatkshane* (immediate).²
2. *Vamana*– One therapy among *Panchakarma* in which *Kapha pradhana Utklishta Doshas* are expelled out from the upper part of the body through the oral route.³

So, *Sadyovamana* can be defined as a *Karma* for immediate or quick elimination of vitiated and *Utklishta Kapha pradhana Doshas* through the oral route. Here, *Vamana Karma* is carried out immediately on the basis of the requirement of *Dosha Avastha*, *Vyadhi Avastha*, and *Bala of Rugna* without following any *Purvakarmas* like *Aama Pachana*, *Snehana*, and *Swedana*.

Criteria for Sadyovamana

1. Presence of *Vamya Vikaras (Upasthita Doshavastha)*.
2. The *Doshas* should be present in *Urdhvabhaga* of *Sharira* or *Aamashaya*.
3. The *Doshas* should be *Kapha* dominant.
4. The *Doshas* should be in *Utklishta Avastha*.
5. The good physical and mental status of the patient.

Difference between Concept of Classical Vamana and Sadyovamana

The variance of *Sadyovamana* from classical *Vamana* can be explained below

Table 1: Showing the Difference Between Classical *Vamana Karma* and *Sadyovamana*

Sr N.	Characteristics	Classical <i>Vamana Karma</i>	<i>Sadyovamana</i>
1.	<i>Poorva Karma</i> like <i>Aamapachana</i> , <i>Snehana</i> , <i>Swedana</i>	Mandatory to carried out ⁴	Not mandatory to carry out
2.	<i>Sneha Vishranti Kala</i>	When <i>Snehapana</i> is stopped, <i>Vamana Karma</i> is done after <i>Vishranti Kala</i> of 24 hours ⁵	No <i>Vishranti Kala</i> is followed.
3.	<i>Dosha Avastha</i>	<i>Doshas</i> should be <i>KaphaPradhana</i> and vitiated	<i>Doshas</i> should be <i>KaphaPradhana</i> and vitiated as well as in <i>Utklishta Avastha</i>
4.	<i>Kala</i>	This should be done early in the morning ⁴	There is no need to consider <i>Kala</i> as this can be performed at any time of day.
5.	Requirement of time of patient	This is done in a patient who has enough time to carry out all the steps in classical <i>Vamana Karma</i> .	This can be done in patients who don't have enough time to carry out all the steps in classical <i>Vamana Karma</i> .
6.	<i>Paschata Karma</i>	Proper administration of <i>Sansarjana Krama</i> depending upon episodes of <i>Vamana</i> is of utmost importance along with avoidance of <i>Aaharaja</i> and <i>Viharaja</i> protocols ⁶	<i>SansarjanaKrama</i> can be given after <i>Sadyovamana</i> but all the protocols which are followed after Classical <i>Vamana</i> are not mandatory here.
7.	The total period of therapy	This requires more than one day	This is done in a single day
8.	Effect of therapy	Long-lasting effect	Short-acting effect

Sadyovamana Vidhi.

➤ *Poorva Karma*

In case of acute condition of a disease where *Sadyovamana* is carried out for its management, it is not mandatory to perform *Snehana* and *Swedana*. These *Poorva Karmas* of *Sadyovamana* may vary from disease to disease. This can be explained as–

1. In the case of *Ajeerna*, *Visha*, etc, where emergency management is required, *Vamaka Dravya* or *Vamaka Yoga* is given to expel out the vitiated and *Utklishta Doshas* without performing any *Purva Karmas* like *Abhyanga* or *Snehana* and *Swedana*.
2. In the case of *Shwasa*, *Abhynga* with *Saindhava Lavanayukta Tila Taila* and *Nadi swedana*, *Prastara Sweadana* or *Sankara Swedana* are important to perform in order to liquify the vitiated and *Utklishta Kapha Dosha* and to bring it to

Aamashaya from *Pranavaha Srotasa*. These *Purva Karmas* help here for easy elimination of *Kapha Dosha*.⁷

- ***Pradhana Karma***⁴ This is carried out in a conventional way as the first administration of *Dravya* for *Aakantha Pana*. *Dugdhapana* or *Yashimadhu Phanta* can be used for this. *Vamaka Yoga* can be given after this followed by *Lavanodaka*.
- ***Pashchata Karma***⁶ After proper *Sadyovamana Karma*, the patient is advised to wash his face, hands, and feet and then take a rest for one *Muhurta* which is 48 minutes. Later, *Dhoomapana* with suitable herbs should be administered in order to remove the residual *KaphaDosha* in *Nasa*, *Kantha*, and *Ura Pradesha*. It has been mentioned that *Sansarjana Krama* should be initiated from the same evening or the next day after *Va-*

mana. Hence Samsarjana Krama can be given after Sadyovamana but all the measures which are followed after classical Vamana are not mandatory to follow here.

Indications for Sadyovamana

The classical procedure of Vamana requires more time which is difficult for each and every patient to invest. Also, sometimes some health conditions arise in which conduction of all the steps for Vamana assembled in Samhitas becomes not possible as the relief in the complaints of the patient becomes the need of situation. By considering this Acharyas have mentioned the Atyayika Avasthas for the management of which, Sadyovamana can be administered.

- Acharya Charaka mentioned that Snehana Karma is contraindicated in a patient for whom Rukshana is prescribed. In such patients, Sanshodhana in the form of Sadyovamana can be administered without any Snehanadi Karma in order to achieve Rukshana action.⁸
- Acharya Charaka has described the procedure of sadyovamana in jwara chikitsa. Jwara is dominated by kapha and is located in aamashaya in the stage of utklesha. It should be removed by the administration of vamana therapy⁹. Acharya Vangasen has mentioned that in the case of amajwara, jwara caused due to Ama, soon after the ingestion of food causes amajwara. In the case of amajwara, Sadyovamana should be given with lawanambu¹⁰. In Pittaj jwara patients with excessive thirst should be given plenty of water and honey for vamana¹¹.
- In Shwasa samprapti, the srotas involved are Pranvaha srotas. Obstruction in srotas is due to Kapha. As there is an Utklesha of Kapha dosha, Sadyovamana can be given¹². Chakrapani comments that Shwasa is Pitta sthana samudbhava, which refers to the involvement of the Pitta with Urdhwasthana, through Kapha, and Vata is responsible for initiating the disease. In the same commentary, it is said that Pittasthana can be taken as Amashaya. As there is the involvement of the Utklishta kapha and the disease is Amashaya samudbhava, Sadyovaman can be given¹³. Vaman brings strotoshudhi and kaphavarodha will be removed¹⁴.
- Madatyaya is caused due to excessive consumption of madya. Due to teekshna, ushna, and ruksha property of madya, utklesha of the kaphapitta occurs. In Madatyaya patient should take ikshu rasa and madya till his throat (akantha pana) and then made to vomit immediately¹⁵.
- Acharya Charaka has mentioned Vamana in the Sthavara visha chikitsa¹⁶. In Gara visha chikitsa, Chakrapani advised giving vamana immediately¹⁷. There is no other treatment better than vamana in case of Sthavara visha chikitsa.
- In Chhardi vyadhi, Nidanasevana leads to prakopa of Vata. Vata gets located in Udara which produces utkleshana of undigested particle. Expels these through the Koshtha and agnibala is reduced¹⁸. Moreover, Pravruddha kapha will act like Shalya if not expelled outside, so here Sadyovamana can be carried out.
- Madhav Acharya has explained that Kotha is a disease that arises due to the improper administration of the Shodhana Chikitsa or due to avastha of pitta, kapha, and anna¹⁹. Acharya Vangsen has mentioned Vamana should be induced very quickly. He suggested sadyo vamana in Kotha by Patola-nimba-vasa Kwatha²⁰.
- In Alasaka disease utklishta dosha is present hence sadyovamana can be performed. Acharya Charak has mentioned the disease called Amavisha. In amavisha condition, emergency treatment should be given (it's mentioned as Ashukaryitya virudhopakrama cha). In Samadosha conditions, made to vomit with lukewarm water with salt followed by sweda²¹.
- Visuchika is a condition that occurs in Ajeerna which is characterized by pain which is similar to pricking pain²². In Vangsen Ajeerna chikitsa, it is described that vamana should be done with lukewarm salt water²³. Acharya Sushruta has mentioned that conditions, where medicine is administered for vamana and virechana does not produce the desired results. Thereby resides in the koshtha and causing the obstructing of the

dosha. In such conditions associated with *trishna*, *shula*, *chhardi*, etc *Vamana* has to be induced by *ushna jala*²⁵.

- *Vangasena* has described the disease *Upadamsha* that the excessive *dosha* in *Upadamsha* should be expelled out by both routes immediately. Pain and edema of patient subside soon²⁶.

- *Ajeerna* is the condition in which *Acharya Charaka* said that the person suffering from the disease *lavanodaka* is advised in this situation²⁷. *Acharya Kashyapa* has mentioned that no liquid medicines should be administered suddenly in the case of *Amlapitta*, other than the *Vamanoau-shadha*²⁸.

Table 2: *Dravya* indicated for *Sadyovamana*.

Sr.N	<i>Adhikarana</i>	Specifications About <i>Vamaka Yoga</i>
1.	<i>Alasaka</i> (Ch. Vi. 2/13)	<i>Lavanayukta KoshnaJala</i>
2.	<i>Jwara</i> (A.H. Chi. 4-5)	<i>KoshnaJala</i> mixed with <i>Pippali</i> , <i>Kalinga</i> , <i>Madhuka</i> and <i>Madhu</i> / <i>Kwath</i> prepared with <i>Patola</i> , <i>Nimba</i> , <i>Karkota</i> and <i>Vetapatra</i> / <i>Ikshurasa</i> / <i>Madya</i> mixed with <i>Madanaphala</i>
3.	<i>Kushtha</i> (Ch. Chi. 7/43)	<i>Kutaja-MadanaphaladiKwatha</i>
4.	<i>Grahani</i> (Ch. Chi. 15/74)	<i>Koshna Jala</i>
5.	<i>Shwasa</i> (Ch. Chi. 17/75)	<i>Madanaphala Pippali</i> + <i>Saindhava Lavana</i> + <i>Madhu</i>
6.	<i>Shwasa</i> (A.H. Chi.4/4)	<i>Madanaphala Pippali</i> + <i>Saindhava Lavana</i> + <i>Madhu</i>
7.	<i>Chardi</i> (Ch Chi. 20/26)	<i>Madhura Dravyas</i>
8.	<i>Chardi</i> (Ch. Chi. 20/34)	<i>Pippali</i> + <i>Sarshapa</i> + <i>Nimba Kwatha</i> + <i>Madanaphala</i> + <i>Saindhava Lavana</i>
9.	<i>Gara Visha</i> (Ch. Chi. 23/238)	<i>Shuddha Tamra Bhasma</i> + <i>Madhu</i> + <i>Hemachurna</i>
10.	<i>Pittaja Madatyaya</i> (A.H. Chi. 7/22)	<i>Sheetambu</i> / <i>Madya</i> mixed with a large quantity of <i>Ikshurasa</i> / <i>Draksharasa</i>
11.	<i>Ajeerna</i> (<i>Yogaratnakara Purvardha –Ajeerna Nidana</i>)	<i>Vacha</i> + <i>Lavanambu</i> / <i>Dhanyaka</i> and <i>Sunthi Siddha Jala</i>
12.	<i>Amlapitta</i> (<i>Yogaratnakara Uttarardha– Amlapitta Nidana</i>)	<i>Patola</i> + <i>Nimba Kwatha</i> / <i>Madanaphala</i> + <i>Madhu</i> + <i>Saindhava Lavana</i>
13.	<i>Sheetapitta</i> (<i>Yogaratnakara Uttarardha- Sheetapitta-Udarda- Kotha Nidana</i>)	<i>Patola</i> + <i>Nimba</i> + <i>Vasa Kwatha</i>

*Samyak yoga Lakshanas*²⁹⁻³²

On proper administration, there is proper emesis depending upon the time of administration, the quantity of medicine administered and the level of comfort of the patient. Ancient *Acharyas* have enlisted the *Samyaka Lakshanas* produced due to proper administration of *Vamana Karma* as

1. Sequential expulsion of *Kapha*, *Pitta*, and *Vayu*.
2. *Marga Shuddhi* of *Hridaya*, *Parshva*, *Murdha* (head), *Indriya* (sense organs).
3. *Laghuta* (feeling of lightness in the body).

There may be three types of properly administered *Vamana Karma* which are categorized by the

amount of evacuated *Dosha* as *Mridu*, *Madhyama*, and *Tikshna*.

Ayoga Lakshanas^{29, 33-35}

Acharyas have mentioned the *Ayoga Lakshanas* produced due to inadequate administration of *Vamana Karma*. Some of these *Lakshanas* appear during the procedure, some immediate after the procedure while some *Lakshanas* produced after a certain period of time. These are as follows.

1. *Apravritti* (absence of emesis).
2. *Kevala Aushadha* (emesis of the drug only).
3. *Pravritti Savibandha* (obstruction during the episodes of emesis).

4. May lead to purgation.
5. The appearance of *Sphotaka*, *Kotha* (urticaria), *Kandu* (itching), and *Nishthiva* (salivation).
6. *Avishuddhi* or discomfort in *Hridaya* and *Indriya* (sense organs).
7. *Gurugatrata* (feeling of heaviness in the body).
8. *Jwara*, etc.

Atiyoga Lakshanas^{29, 36, 37}

The *Lakshanas* produced due to excessive administration of *Vamana Karma* were described in ancient *Samhitas* as below.

1. *Trishna* (Thirst), *Moha* (confused state of mind), *Bhrama* (giddiness), *Murccha* (fainting).
2. Vitiation of *Vata* and serious *Vataja Vikaras*.
3. Frothy or blood-stained vomitus.
4. Excessive expulsion of *Pitta Dosh*.
5. *Visadnyata* (unconsciousness).
6. Pain at *Hridaya* (chest or epigastric region) and *Kantha Pradesha* (throat region).
7. *Daha* (burningsensation) and *Shosha* (dryness) in *Kantha Pradesha* (throat region).
8. *Nidrahani* (insomnia).
9. *Balahani* (generalized weakness).
10. Death due to expulsion of blood-stained vomitus.

Contraindications for Sadyovamana³⁸

Sadyovamana should be administered particularly in the *Kapha pradhana Utklishta Doshas* in *Aamashaya*. Implementation of *Sadyovamana* apart from these conditions may cause certain ill effects like *Hridroga*, *Shwasa*, *Aanaha*, *Moha*, *Atisara*, and *Vishamajwara*. An attempt to eliminate the *Anupasthita Doshas* results in the complications which can be compared with an attempt to take out the juice from a raw or unripe fruit which results in failure of getting the juice and destroys the fruit as well. Hence these things should be kept in mind and *Sadyovamana* should be administered with a proper understanding of *Rugna Avastha*, *Vyadhi Avastha*, and *Dosha Avastha*.

Mode of Action of Sadyovamana

According to *Acharya Charaka*, the emetic drug has *ushna*, *teekshna*, *sukshma*, *vyavayi*, and *vikasiguna*. By their potency, it reaches the heart and cir-

culates through vessels. Because of their *agneya* nature, they liquify the compact *doshas*. *Teekshnaguna* separated the adhered *doshas* located in gross and subtle channels of the body (*sthula* and *sukshma strotas*). These separated *doshas* are brought to *amashaya* due to *anupravana bhava*. *Doshas* get stimulated by *udan vayu* as *vamaka* drug have *urdhwabhaghara prabhava* due to *agni* and *vayu* predominance which ultimately leads to migration of *doshas* towards mouth from *amashaya*³⁸. The mode of action of *Sadyovamana* is also the same as that of classical *Vamana* except *Poorvakarma* is not done in *Sadyovamana*. The *doshas* are expelled from localized tissue. The *dravya* used for *Sadyovamana* is *vamanopaga dravya* (drug helps for *vamana*).

In *Sadyovamana* we are not following the increasing order of oletion (*Arohana krama snehpana*) and the *vishram kala* etc as per the guidelines by the *Acharyas*. Because of these, we are not eliminating *prabhuta dosha* from the deeper tissue. *Sadyovamahas* minimal efficacy and instant relief like *ajeerna*.

Sadyovamana is carried out when *dosha utklishta lakshnas* like *hrullas*, *lala praseka*, *shiro gourava*, *kapha sthivana*, *bhakta dwesha*, etc are present. *Purvakarma* like *ama pachana*, *snehna*, *swedana* are not mandatory for *sadyo vamana*. Otherwise, the *dosha utklishta avastha* is reduced. *Sadyovamana* may be practiced instantly in conditions like *Tamaka shwasa*³⁹, *Urdhwaga amlapitta*, *Ajeerna*, etc. It can be practiced in various emergency conditions *kaphautklesha avastha* in disease, *visha pana*, *ajeerna*, *amlapitta*, and dental caries⁴⁰ as an emergency treatment.

Benefits of sadyovamana

It is cost-effective as we can perform it without *Snehpana*. It is less time-consuming as classical *Vamana* requires a minimum of 15 days. *Sadyovamana* can carry out according to the situation instantly. And we can observe the immediate effect of *Sadyovamana* as good as classical *Vamana*.

DISCUSSION

Sadyovamana as an emergency tool in Ayurveda in the management of Atyayika Avastha

Acharyas have explained *Panchakarmas* as treatment modalities along with their scientific approach. *Vamana* is the first among *Panchakarmas* which is claimed as *Shreshtha Kaphahara Chikitsa*. Ayurvedic classics have enlighten the *Vamana* therapy from the selection of patient upto *Pathya* to be followed after *Vamana*. Each and every basic thing in relation to the preparation of patient by *Pachana*, *Snehana*, and *Swedana*, herb selection, method of preparation of *Vamaka Yoga*, time, place and method of administration of *Vamaka Yoga*, signs and symptoms of proper, inadequate, and excessive administration along with its management is explained in detail.

Though *Vamana* is well known for the complete elimination of the root cause of *Kaphaja* disorders, it takes a quite large period of time to conduct all the steps involved in it. Also, sometimes it became difficult to follow all the instructions during the therapy. In addition, some conditions or health issues arise where implementation of *Vamana* in a scientific and conventional manner is not possible. However, the situation demands rapid and prompt elimination of *Utklishta Doshas*. Emergency management of such *Atyayika Avasthas* became a priority in order to relieve the symptoms. Foundation of the concept of *Sadyovamana* emerges here. Instead of following all the *Purva Karmas*, *Pradhana Karmas*, and *Pashchata Karmas*, it became necessary to give *Sadyovamana* for the ease of patient. Ancient Ayurvedic *Samhitas* also mentioned the conditions where *Sadyovamana* has been instructed to be done. *Sadyovamana* can be used only in *Utklishta Dosh Avastha* otherwise it may cause harm to the patient. It has short-acting effects as compared to conventional *Vamana* but with a proper understanding of *Rugna Avastha*, *Vyadhi Avastha*, and *Dosha Avastha*, *Sadyovamana* can be used as emergency equipment in the management of *Kaphaja Vikaras*.

CONCLUSION

Shodhana Chikitsa is of prime importance in Ayurveda. *Vamana* is the first among *Panchakarmas* which is used for *Shodhana* in *Kaphaja Vikaras*. Conventionally, *Vamana* is conducted as per general guidelines mentioned in ancient *Samhitas* for the maintenance of health in healthy individuals as well as in diseased patient to relieve its symptoms and eliminate the root cause of the disease. But every time, it is not possible to follow all the instructions in a scientific manner in the management of certain conditions like *Ajeerna*, *Amlapitta*, etc, where *Utklishta Kaphapradhana Doshas* are required to expel out from the body immediately. *Sadyovamana* helps here for rapid and prompt elimination of *Doshas* and alleviation of the symptoms. An attempt has been made here to review the classical concept of *Sadyovamana* with its indications and specified *Vamaka Yogas*. This can be used as an emergency tool for the instant and speedy management of *Kaphapradhana Vikaras* depending upon the condition of *Doshas*.

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