

---

## A Review of Sadyo Vaman

Poornima Rikibe<sup>1\*</sup> Varsha Sane<sup>2</sup>  
Associate Professor<sup>1</sup>, Professor<sup>2</sup>.

Department of Panchkarma, PDEA's College of Ayurved and Research Center, Nigadi,  
Pune, Maharashtra, India.

Corresponding Author  
Email ID: rikibepournima@gmail.com

---

### ABSTRACT

All Panchakarma procedures carried out easily except Vaman karma due to chances of complications. Vaman is a procedure of expelling the morbid Doshas through mouth. It is beneficial in Kapha disorders. Sadyo Vaman is an emergency treatment. Every disease is told to be treated with Shodhana first<sup>1</sup> and Shamana thereafter. This paper deals with review part of conditions for Sadyo Vaman in samhita's.

**Keywords** - Sadyo vaman, Avastha.

---

### INTRODUCTION

Among Shodhana, Vamana and Virechana are important because the process of purification in them is more intense than in other procedures. In case of the disease the Shodhana is depended on the condition of Dosha, Dushya etc. [1, 2].

If the Dosha are moving to Koshttha or present in the Koshttha, so there can be need of small quantity of Snehan- Swedan or no need of Snehan – Swedan [3].

Therefore, in case of the disease Shodhana is generally unplanned or Performed as an emergency treatment. In the diseased condition there is no need to follow the general rules of Shodhana. One has to use some techniques to combat the climate [4].

This type of Shodhan is called as Sadyo – Shodhan. In fact there are no words like “Sadyo Shodhana” in the BrihatTrayi. But in the 2<sup>nd</sup> chapter of Charak Samhita Sutra Sthana there is reference of performing Panchakarma, commenting on above lines Chakrapani explained in detail importance of presence of Dosha in the Koshttha and role of Snehana and swedana in bringing the Dosha to the Koshtth [5].

As the Shodhana or purification is able to remove the Dosha (toxins) permanently they are considered to be superior to the Shamana or palliative therapy. In case of the Sadyo-Vamana there is no need to follow any of the general guideline as mentioned in case of Vamana in healthy [6].

It can be performed even in the afternoon or in the night. Generally before administration of Vamana, Snehana and Svedana therapies are administered. These help in the detachment of Dosha. In the present condition, the Dosha are already in Utklishta stage, therefore the internal Snehana is not required.

Though the term Sadyo Vamana is not mentioned in the Classics but the procedure of Vamana Karma mentioned by Caraka in Svasa Roga is quite similar and can be considered as Sadyo Vamana [7].

### AIMS AND OBJECTIVES

- 1) To understand Sadyo vaman.
- 2) To study different Avastha (conditions) for Sadyo Vaman according to Vyadhi.

## **MATERIALS AND METHODS**

**Literature Search:** Review of literature regarding to Sadyo Vaman and its Avastha (conditions) collected from Brihatrayi, Laghutrayi and available commentaries on it as well as related research articles were searched from websites.

## **LITERARY STUDY**

Sadhyo Vaman consist of two wards –

> **Sadhy** –

Means Stat, immediately, Recently, Quickly

> : Procedure by which vitiated doshas is expelled out through body by oral route.

Sadhyo Vaman means to attain quick elimination of vitiated doshas through oral route. it is a process where Vaman is carried out immediately without following any poorva karma like Snehan and Swedan in a single day .

According to Shabdhakalpadruma, SadyoVamana is the one which can be done in anytime of the day.

Criteria for Sadhyo Vaman:

- 1) Utkleshta dosha
- 2) Atyaika avastha
- 3) Vaman arha rogi

Utklishta dosha has again two statuses Sthita Utklishta and Chala Utklishta. Sthitha Utklishta means the dosha has migrated to its abode in GIT, like Amashaya for Kapha. Chala Utklishta means the body is adopting a self eliminating approach in which certain symptoms are shown.

Hrillasa, Praseka etc seen in Navajwara with Sadyobhuktajanita Ama. This type of dosha is otherwise called as Upasthita Dosha. This is many a time mistaken for Utklishta Dosha .

## **Importance of Strength of the Patient in Sodhana**

All sodhana procedures especially vama (emesis) decrease the bala (strength) of patient on administration. So the strength of the patient is considered and assessed scientifically before performing Shodhana. In a weak patient with even in Bahu Utklista Dosha, mild varieties of Sodhana is preferred, if not then do Samana. Typical example for this condition is Rajayakshma. In old age and childhood also classical Sodhana is restricted due to the Avarbala.

## **Kala for Sadyo Vamana**

Planned Vamana should be performed in the morning i.e. Kapha kala. However in Atyayika Vikara, where Dosha are in Utklishta stage, there is no need to consider Kala while performing Sadyo Vamana.

## **Is Purva Karma Necessary Before Sadyovaman**

Abhyanga and Svedana In a case of an acute attack of a disease where Sadyo Vamana is to be administered for instant management, it is not mandatory to do Abhyanga and Svedana. Purvakarma procedure for Sadyo Vamana may vary from disease to disease. For *e.g.* in case of Visha, Ajirna *etc.* emergency conditions directly Vamana Dravya is given to remove the Visha and Ajirna anna without Abhyanga and Svedana. But in acute attack of Svasa, Lavana Taila Abhyanga and Svedana are essential to liquify the Kapha, bring the Kapha to Amasaya from Pranavaha Srotas thus helps in easy elimination.

## **Diet before Sadyo Vamana**

- 1) Rice mixed with small quantity of Ghee should be given before Sadyo Vamana.
- 2) Vamana should not be administered to patients with empty stomach.

**Table 1. Difference between Sadyo Vaman and Planned Vaman**

Features	Sadyovaman	planned Vaman
Pachan	Not essential	Essential
Abhyantar snehapan	Not essential	Essential
Abhyang	May be essential	Essential
Swedan	May be essential	Essential
Condition	1) Utkleshta dosha 2) Atyaika avastha 3) Vaman Arha rogi	Agreeviation of Doshas, Non Utkleshta Dosh
Therapeutic effect	Less	More
Shudhhi	Moderate	Best

### Avastha Vichar Of Sadyo Vaman

#### Jwara

- 1) If Jwara is dominated by Khapha and is located in Aamashaya in ulkeshit avastha, and the patient is suitable for Vamana it should be removed by SadyoVaman.<sup>8</sup>
- 2) Jwara caused due to Ama, soon after ingestion of food causes Amajwara.<sup>9</sup> Sadyo Vaman should be given with Lavanambu.
- 3) In case of pittaj jwara with excessive thirst, Vaman should be given plenty of cold water with honey<sup>10</sup>

#### Swasa

in Swasa, obstruction of pranavah strotas by kapha. In case of utklesha of kapha Vaman can be given. as swasa is pittasthana samudbhava vyadhi which is amashaya, Sadyovaman can be given. Vaman brings srotoshudhi and kaphavrodh will be removed.

Charaka has explained Sadyo-vamana in balawan and kapha utkleshta avastha as Vamana does kapha nirharana, among many formulation Pippala, Saindhava Lavana and Madhu have been selected for Vamana in Tamaka Shwasa. Classical texts have explained the management of Tamaka Shwasa on the basis of Shodhana and Shamana modalities. The Shodhana procedures like Vamana, Virechana should

be performed only when the patient is Balawan and Kaphadhikan [11].

#### Madatyaya

Utklesha of kapha occurs due to Teekshana, Ushana, Ruksha Guna of Madya. Vaman by Ikshu Rasa and Madya [12].

#### Visha

In Atyayika Avastha of Visha, Sthavar Visha Chikista, and Gara Visha Chikista Sadyovaman should be given [13].

#### Kotha

Vaman should be induced quickly [14].

#### Alasaka

As dosha are Utklishted, so Sadyovaman can be performed [15].

#### Amavisha

In Amavisha condition, emergency treatment should be given (it's mentioned as "Ashukarayita Virudhopakrama Cha"). In Samadosha conditions, made to vomit with Luke warm water with salt, followed by Swedana [16].

#### Vishuchika

It's a condition that occurs in Ajeerna which is characterized by pain which is similar to that caused due to prick of a pain. Vamana should be done with Luke warm salt water [17].

### **Aushadashesha**

While performing virechana even after attaining the Suddhi Lakshanas the medicines remains in the Koshta, Acharya Charaka has advised to perform the Vamana in order to bring out the excess medicine from the Koshta [18].

### **Ajeerna**

In case of Ajeerna Vaman should be given with salt water. – [19].

### **Grahani**

Person suffering from Grahani with Sama Avastha should get Sadyo Vamana with Lukewarm Madanphala Kashay or Pippali Sarshap Kashay [20].

### **Amlapitta**

Sadyo Vaman by Lavanambu, ksheera, ikshurasa . Acharya Kasyapa has clearly mentioned that no liquid medicine should be administered suddenly, other than the Vamanoshadha [21].

### **Asrigdhara**

Asrigdhara, it is one of the Kapha Pradana Dosha Vyadhi in which classical Vamana karma has been explained during Utklesha-Avstha of Dosha, as Asrigdhara is acute condition and needs Atyaika chikitsa instead of classical Vamana. Sadyovamana is one among them and can be given irrespective of the Kaala. By considering Asrigdhara as an Adhoga Raktapitta Vikara with Kaphadosha Pradhana Vyadhi, Sadyovamana is advised to get the instant relief [22].

### **Upadamsa**

The excessive increase of Dosha in Upadamsa should be expelled out by both routes immediately. Pain and edema of patient subside soon [23].

### **Visarpa**

When Kaphapradhan Avastha with Utklishta Dosha, Sadyovaman can be induced [24].

According to the conditions where Aushada administered for Vamana and Virechana does not produce the desired results. There by resides in the Koshta and causing the obstructing of the Dosha. In such conditions associated with Thrishna, Parsvasoola, Chardi, *etc* has to be induced by Ushnajala [25].

### **CONCLUSION**

- 1) For understanding our science, it's important to understand the basic principles, among them Dosha avastha is one.
- 2) Sadyo vamana is carried out when dosha utklista lakshanas like hrullas, lala praseka, shirogourava, kapha sthivana, bhaktwa dwesha are present.
- 3) Purva karmas like ama pachana, snehana, swedana are not mandatory for sadyo vamana and vishrama kala also. Otherwise the dosha utklista avastha is reduced.
- 4) Sadyo vamana may be practiced instantly in conditions like tamaka swasa, urdhaga amla pitta, ajeerna.
- 5) It can be practiced in some of the Atyaika avastha like visha pana as an emergency treatment.
- 6) This is less time consuming, cost effective, and beneficial in acute condition.
- 7) Sadyovaman can be considered as excellent Langhan or Rukshan treatment.
- 8) The drug dose is decided as per the condition of the disease and the diseased and other factors, therefore it is not desirable to insist upon Pradhan or Madhyam Shudhi.

### **REFERENCES**

- 1) Shrimad vagbhat Virchit Ashtang Hridayam with commentaries edited by P. Harishastri Paradkar Chaukhambha Surbharati Prakashan, Varanasi reprint edition 2002 Sutrasthana 1/25
- 2) 2. Shrimad vagbhat Virchit Ashtang Hridayam with commentaries edited

- by P. Harishastri Paradkar  
Chaukhambha Surbharati Prakashan,  
Varanasi reprint edition 2002 chikista  
¼
- 3) Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhabala  
with commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan,  
Varanasi reprint 2011 Sutrasthana 2/15  
pg 25
- 4) Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhbala  
with commentary of Chakrapanidatta  
Chaukhambha prakashan Varanasi  
reprint 2011 Vimansthan 8/127, b)  
Ashtang Hridayam Sutrasthan 13/36
- 5) Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhabala  
with Commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan  
Varanasi reprint 2011 Sutrasthana 2/15  
pg 25
- 5 (a) Conceptual study of leena dosha in  
diseases [www.wjpps.com](http://www.wjpps.com) Vol 7, Issue  
10, 2018.1724
- 6 Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhabala  
with Commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan  
Varanasi reprint 2011 Sutrasthana  
7/46.
- 6 (a) Critical Appraisal of the Concept of  
Shodhana and Sadyashodhana among  
the Panchakarma [www.ijapc.com](http://www.ijapc.com)
- 7 Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhabala  
with Commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan  
Varanasi reprint 2011 chikista 17/75
- 7a) SadyoVaman In Tamaka Shwas An  
Atyayik Chikitsa: A Case Report.  
International Ayurvedic Medical  
Journal [http://www.iamj.in/posts/images/u  
pload/282\\_285.p](http://www.iamj.in/posts/images/upload/282_285.p)
- 8) Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhabala  
with Commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan  
Varanasi reprint 2011 chikista 3/146
- 9 Vangasena with Hindi translation by  
Vaidya Lala SaligramaVaisya  
KhemrajaShrikrishnaDaas Prakashan  
Mumbai. 1999 reprint -1/167
- 10 Vidyasagar Pandit Parasuram  
Shastri,Sharangadhara Samhita with  
commentary Adhamalla's Dipika &  
Kashiram's Gudhartha  
Dipika.Varanasi: Choukhamba  
Orientalia Utt.kha.Ch.39/180; 6th  
edition 2005
- 11 Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhabala  
with Commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan  
Varanasi reprint 2011 chikista 17/45
- 12 Vaidya Jadavji Trikamji Acharya,  
Sushrut Samhita: Nibandha Sangraha  
Commentry By Shri Dalhanacharya,  
uttart tantra 47/27 Choukamba  
krishnadas academy,Varanasi, Reprint  
2008.
- 13 Acharya Agnivesha, Charak Samhita  
elaborated by Charaka and Dradhabala  
with Commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan  
Varanasi reprint 2011 chikista 23/45,  
chikista 23/238, Vangsena ,  
Vishachiksta 78
- 14 Vangasena with Hindi translation by  
Vaidya Lala SaligramaVaisya  
Khemraja Shrikrishna Daas Prakashan  
Mumbai. 1999 reprint, kotha 78
- 15 Shrimadvagbhat Virchit Ashtang  
Hridayam with commentaries edited  
by P. Harishastri Paradkar  
Chaukhambha Surbharati Prakashan,  
Varanasi reprint edition 2002  
sutrasthan 11/13.
- 16 Acharya Agnivesha,Charak Samhita  
elaborated by Charaka and Dradhabala  
with commentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan  
Varanasi reprint 2011 Cha.vi.2/13  
(MN.Vis.2) (Vang.Ajeerna/160)
- 17 Acharya Agnivesha,Charak Samhita  
elaborated by Charaka and Dradhabala  
withcommentary of Chakrapanidatta  
Ayurved Chaukhambha prakashan

- 
- Varanasi reprint 2011, Cha.si.6/2  
( – 19, (Su.chi.33/7)
- 18 Acharya Agnivesha, Charak Samhita elaborated by Charaka and Dradhabela with commentary of Chakrapanidatta Ayurved Chaukhambha prakashan Varanasi reprint 2011, Cha.chi .15/74.
- 19 Agnivesha, Charaka samhita revised by Charaka and Dridabala with Ayurvedic commentary by Chakrapanidatta, edited by Acharya Yadavji Trikamji, Choukamba prakashana, Varanasi, Edition 2013, Pp-738, pp-643.
- 20 Vangasena samhita, elaborated by pandit Hariprasad Tripathi Choukamba prakashana, Varanasi, Edition 2009, 23/9 pg 318. (Su.chi.34/6)
- 21 Sharada Sphoorthi.Y et al: Conceptual Analysis Of Bahudoshavastha-A Review Article. International Ayurvedic Medical Journal} 2018 [http://www.iamj.in/posts/images/upload/1519\\_1522](http://www.iamj.in/posts/images/upload/1519_1522).