



Review Article

EXPLORATION OF THE CONCEPT OF *SADYOVAMANA*

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ABSTRACT

Ayurveda is a comprehensive natural health care system. This ancient science explains the *Shodhana Chikitsa* for complete elimination of 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 oral route. Ayurvedic classics have described the details about 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 scientific manner is not possible as the situation demands for quick elimination of *Doshas*. At this time, *Sadyovamana* helps in quick and instant relief of complaints of patient. This concept of *Sadyovamana* can be used as an emergency management of *Atyayika Avasthas* depending upon 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*.

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INTRODUCTION

Ayurveda is the science which describes the details of *Panchakarmas* that are used as *Shodhana Chikitsa* in the management of diseases. *Vamana* is the first among *Panchakarmas* and is known as *Shreshtha Kaphahara Chikitsa*.^[1] Ancient Ayurvedic *Samhitas* have mentioned the details about scientific administration of *Vamana* in order to achieve its maximum benefits. However, it requires ample of time for implementation of each step mentioned in Ayurvedic classics. Sometimes, certain *Vyadhi Avasthas* also occur for the management of which all the protocols became unable to follow and attainment of relief in the complaints became the need of patient. By considering this, ancient *Samhitakar*s have mentioned the indications for administration of *Sadyovamana*. This study aims to familiarize the concept of *Sadyovamana* from ancient *Samhitas* in order to achieve the attention towards emergency management of *Atyayika Avasthas* in Ayurveda.

AIM

To explore the concept of *Sadyovamana* in accordance with *Atyayika Chikitsa* in Ayurveda.

Objective

1. To study the concept of *Sadyovamana* in Ayurveda.
2. To study the variance of *Sadyovamana* from classical *Vamana*.
3. To study the indications and contraindications of *Sadyovamana* as explained in ancient *Samhitas*.

MATERIAL AND METHODS

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

Meaning of *Sadyovamana*

The word *Sadyovamana* consists of two terms

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

So, *Sadyovamana* can be defined as a *Karma* for immediate or quick elimination of vitiated and

Utklishta Kaphapradhana Doshas through oral route. Here, *Vamana Karma* is carried out immediately on the basis of 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*
2. The *Doshas* should be present in *Urdhvabhaga* of *Sharira* or in *Aamashaya*
3. The *Doshas* should be *Kapha* dominant
4. The *Doshas* should be in *Utklishta Avastha*
5. 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 as below

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

S NO.	Characteristics	Classical <i>Vamana Karma</i>	<i>Sadyovamana</i>
1.	<i>Purva Karmas</i> like <i>Aamapachana</i> , <i>Snehana</i> , <i>Swedana</i>	Mandatory to carried out ^[4]	Not mandatory to carried 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>Kapha Pradhana</i> and vitiated	<i>Doshas</i> should be <i>Kapha Pradhana</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 patient having enough time to carry out all the steps in classical <i>Vamana Karma</i> .	This can be done in patients don't having 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.	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

Purva Karma

Sadyovamana is a therapy where *Snehana* and *Swedana* are performed as *Purva Karmas*. However, 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 *Purva Karmas* of *Sadyovamana* may vary from disease to disease. This can be explained as-

1. In 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 case of *Shwasa*, *Abhynga* with *Saindhava Lavanayukta Tila Taila* and *Nadi swedana*, *Prastara Sweadana* or *Sankara Swedana* is important to perform in order to liquify the vitiated and *Utklishta Kapha Doshas* and to bring it to *Aamashaya* from *Pranavaha Srotasa*. These *Purva Karmas* help here for easy elimination of *Kapha Doshas*.^[7]

Pradhana Karma^[4]

This is carried out in conventional way as firstly 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*, patient is advised to wash his face, hands and feet and then take rest for one *Muhurta* that is 48 minutes. Later, *Dhoomapana* with suitable herbs should be administered in order to remove the residual *Kapha Dosh* 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 *Vamana*. Hence *Sansarjana Krama* can be given after *Sadyovaman* but all the measures which are followed after classical *Vamana* are not mandatory to follow here.

Indications for Sadyovamana

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 ancient Ayurvedic *Samhitas* becomes not possible as the relief in the complaints of patient becomes the need of situation. By considering this, ancient *Acharyas* have mentioned the *Atyayika Avasthas* for the management of which, *Sadyovamana* can be administered.

Sadyovamana as a Rukshana Karma^[8]

Acharya Charaka mentioned that *Snehana Karma* is contraindicated in patient 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.

Table no. 2 Showing Indications For Sadyovamana In Various Vyadhi Avasthas

S.NO.	Adhikarana	Required Conditions For Administration of Sadyovamana	Specifications About Vamaka Yoga
1.	<i>Alasaka</i> Ch. Vi. 2/13	<i>Sama Dosh</i> with <i>Utklishta Avastha</i> As treatment protocol indicates <i>Aashukriyata</i> , there is no need of <i>Snehanadi Purva Karmas</i> and hence <i>Sadyovamana</i> should be performed.	<i>Lavanayukta Koshna Jala</i>
2.	<i>Jwara</i> Ch. Chi. 3/146	<i>Jwara</i> predominantly caused by <i>Kapha Dosh</i> , located in the <i>Aamashaya</i> and presence of <i>Utklishta Avastha</i> of <i>Doshas</i>	-
3.	<i>Jwara</i> A.H. Chi. 4-5	<i>Sama Jwara</i> immediately after taking food along with <i>Lakshanas</i> like <i>Hrillasa</i> (nausea), <i>Praseka</i> (excessive salivation), <i>Annadvesha</i> (no desire for food), <i>Kasa</i> (cough), <i>Visuchika</i> indicating <i>Kapradhana Utklishta Doshas</i> .	<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>
4.	<i>Aamadoshayukta Navajwara</i> Ch. Chi. 17/85	<i>Utklishta Dosh Avastha</i> .	<i>Lavanambu</i>
5.	<i>Kaphaja Gulma</i> Ch. Chi. 5/49	Patient suffering from <i>Kaphaja Gulma</i> and having <i>Mandagni</i> (hypofunctioning of <i>Jatharagni</i>), <i>Manda Vedana</i> (mild pain), <i>Guru</i> , <i>Stimita Koshthata</i> (fullness of abdomen), <i>Utklishta Dosh</i> and <i>Aruchi</i> (anorexia).	-
6.	<i>Kushtha</i> Ch. Chi. 7/43	<i>Utklishta Doshas</i> located in <i>Urdhavabhaga</i> (upper part of body).	<i>Kutaja-Madanaphaladi Kwatha</i>
7.	<i>Grahani</i> Ch. Chi. 15/74	<i>Doshas</i> located in <i>Grahani</i> and associated with incomplete digestion of food along with <i>Vishtambha</i> (constipation), <i>Praseka</i> (excessive salivation), <i>Arti</i> (Pain), <i>Vidaha</i> (burning sensation), <i>Aruchi</i> (anorexia) and <i>Gaurava</i>	<i>Koshna Jala</i>

		(heaviness of body).	
8.	<i>Shwasa</i> <i>Ch. Chi. 17/75</i>	Aggravated <i>Kapha Dosha</i> which is responsible for obstruction in <i>Pranavaha Srotasa</i> Also along with <i>Kapha</i> and <i>Vata</i> , <i>Shwasa Vyadhi</i> is <i>Pittasthana Samudbhava</i> indicating the involvement of <i>Pitta Dosha</i> and <i>Pittasthana</i> is nothing but <i>Aamashaya</i> as per Chakrapani commentary, hence <i>Sadyovamana</i> can be given.	<i>Madanaphala Pippali + Saindhava Lavana + Madhu</i>
9.	<i>Shwasa</i> <i>A.H. Chi.4/4</i>	<i>Shwasa Vyadhi</i> with <i>Lakshanas</i> like <i>Kasa</i> (cough), <i>Vamathu</i> (vomiting), <i>Hridgraha</i> (Tightness in chest region) and <i>Swarabheda</i> .	<i>Madanaphala Pippali + Saindhava Lavana + Madhu</i>
10.	<i>Kaphaja Kasa</i> <i>Ch. Chi. 18/108</i>	<i>Balavana Rugna</i> suffering from <i>Kaphaja Kasa</i> .	-
11.	<i>Chardi</i> <i>Ch Chi. 20/26</i>	Excessive <i>Pitta Dosha</i> in <i>Aamashaya</i> .	<i>Madhura Dravyas</i>
12.	<i>Chardi</i> <i>Ch. Chi. 20/34</i>	Excessive <i>Kapha Dosha</i> in <i>Aamashaya</i> .	<i>Pippali + Sarshapa + Nimba Kwatha + Madanaphala + Saindhava Lavana</i>
13.	<i>Chardi</i> <i>A.H. Chi. 6/17</i>		
14.	<i>Chardi</i> <i>A.H. Chi. 6/2</i>	<i>Balavana Rugna</i> with <i>Bahudosha Avastha</i> .	-
15.	<i>Sthavara Visha</i> <i>Ch. Chi. 23/45</i>	<i>Visha</i> is an <i>Atyayika Avastha</i> for which <i>Vamana</i> is indicated in treatment protocol. As <i>Snehanadi Purva Karmas</i> are unable to do in <i>Atyayika Avastha</i> , this can be considered as an indication for <i>Sadyovamana</i> .	-
16.	<i>Gara Visha</i> <i>Ch. Chi. 23/238</i>		<i>Shuddha Tamra Bhasma + Madhu + Hemachurna</i>
17.	<i>Pittaja Madatyaya</i> <i>Ch. Chi. 24/141</i>	<i>Utklishta Kapha</i> and <i>Pitta Dosha</i> in <i>Aamashaya</i> considering as <i>Bahudosha Avastha</i> and leading to <i>Daha</i> (burning sensation) and <i>Trishna</i> (thirst).	-
18.	<i>Pittaja Madatyaya</i> <i>A.H. Chi. 7/22</i>		<i>Sheetambu / Madya</i> mixed with large quantity of <i>Ikshurasa / Draksharasa</i>
19.	<i>Apeenasa, Putinasya, Ghrastrava</i> with <i>Kandu</i> <i>Ch. Chi. 26/150</i>	<i>Utklishta Kapha Dosha</i> .	-
20.	<i>Avashishta Doshas Chikitsa</i> <i>Ch. Si. 6/21</i>	Patient with <i>Shuddhi Lakshanas</i> but still having <i>Vegas</i> as well as <i>Alaghavata</i> (heaviness of body), <i>Staimitya</i> (feeling of wet covering), <i>Anila Sanga</i> (Obstruction of <i>Vata Dosha</i>), <i>Nirudgara</i> (Absence of belching), <i>Trishna</i> (thirst), <i>Hrillasa</i> (nausea), <i>Murcha</i> (fainting) due to residual <i>Aushadhi</i> in the <i>Koshtha</i> .	-
21.	<i>Avashishta Doshas Chikitsa</i> <i>Su. Chi. 34/6</i>		-
22.	<i>Vamana Ayogya Vyadhi</i> <i>Su. Chi. 33/17</i>	<i>Vamana Ayogya Rugna</i> suffering <i>Ajeerna</i> , <i>Visha Vikara</i> and <i>Ulbana Kapha Dosha Avastha</i>	-
23.	<i>Ajeerna</i>	<i>Utklishta Dosha Avastha</i>	<i>Vacha + Lavanambu /</i>

	<i>Yogaratanakara Purvardha -Ajeerna Nidana</i>		<i>Dhanyaka and Sunthi Siddha Jala</i>
24.	<i>Amlapitta Yogaratnakara Uttarardha- Amlapitta Nidana</i>	<i>Utklishta Doshavastha</i>	<i>Patola + Nimba Kwatha / Madanaphala + Madhu + Saindhava Lavana</i>
25.	<i>Sheetapitta Yogaratnakara Uttarardha- Sheetapitta-Udarda-Kotha Nidana</i>	<i>Utklishta Doshavastha</i>	<i>Patola + Nibha + Vasa Kwatha</i>

Ch. Vi.- Charaka Vimanasthana

Ch. Chi.- Charaka Chikitsasthana

Ch. Si.- Charaka Siddhisthana

A.H.Chi.- Ashtang Hridaya Chikitsasthana

Su. Chi.- Sushruta Chikitsasthana

Samyaka Yoga Lakshanas^[9-12]

On proper administration, there is proper emesis depending upon time of administration, quantity of medicine administered and 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* (chest or epigastric region), *Parshva* (side of the chest), *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^[9, 13-15]

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 certain period of time. These are as follows

1. *Apravritti* (absence of emesis)
2. *Kevala Aushadha* (emesis of drug only)
3. *Pravritti Savibandha* (obstruction during the episodes of emesis)
4. May lead to purgation
5. Appearance of *Sphotaka* (vesicular eruptions), *Kotha* (urticaria), *Kandu* (itching), *Nishthiva* (salivation)
6. *Avishuddhi* or discomfort in *Hridaya* (chest or epigastric region) and *Indriya* (sense organs)

7. *Gurugatrata* (feeling of heaviness in the body)

8. *Jwara*, etc.

Atiyoga Lakshanas^[9, 16-17]

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

1. *Trishna* (Thirst), *Moha* (confused state of mind), *Bhrama* (giddiness), *Murccha* (fainting)
2. Vitiating 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* (burning sensation) and *Shosha* (dryness) in *Kantha Pradesha* (throat region)
8. *Nidrahani* (insomnia)
9. *Balahani* (generalized weakness)
10. Death due to expulsion of blood stained vomitus.

Acharya Charaka have stated the *Upadravas* produced due to *Ayoga* and *Atiyoga* of *Vamana Karma* like *Aadhmana* (abdominal distension), *Parikartika* (cutting pain), *Pristrava* (excessive salivation), *Hridayopasarana* (displacement of visceral organs), *Angagraha* (stiffness in the body), *Jeevadana* (haematemesis), *Stambha* (rigidity) and *Klama* (fatigue).^[18]

Contraindications For Sadyovamana^[18]

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 by proper understanding of *Rugna Avastha*, *Vyadhi Avastha* and *Dosha Avastha*.

Mode of Action of *Sadyovamana*^[19]

Vamaka Dravya possess the properties like *Ushna*, *Tikshna*, *Vyavayi*, *Vikasi* and with its *Swavirya* (self-effect), it takes the *Aashraya* of *Hridaya*. Then with the help of numerous *Dhamanis*, it moves into micro and macro channels in the body. It liquefies the impurity complexes by its *Agneya Guna* and with the help of *Tikshna Guna*, it breaks down the complexes. This liquefied matter moves through body channels and enters into *Aamashaya* and gets stimulated by *Udana Vayu*. Later by the dominance of *Agni* and *Vayu Mahabhuta*, it moves upward towards the oral route because of its *Urdhvaga Prabhava* and expelled outside through it.

DISCUSSION

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

Ancient *Samhitakaras* have explained *Panchakarmas* as treatment modalities along with their scientific approach. *Vamana* is the first among *Panchakarmas* which is claimed as *Shreshtha Kaphahara Chikitsa*.^[1] Ayurvedic classics have enlighten the *Vamana* therapy from selection of patient upto *Pathya* to be followed after *Vamana*. Each and every basic thing in relation with 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 complete elimination of root cause of *Kaphaja* disorders, it takes quiet 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 scientific and conventional manner is not possible. However, the situation demands for rapid and prompt elimination of *Utklishta Doshas*. Emergency management of such *Atyayika Avasthas* became priority in order to relieve the symptoms. Foundation of 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 have mentioned the conditions where *Sadyovamana* has

been instructed to be done. *Sadyovamana* can be used only in *Utklishta Dosha Avastha* otherwise it may cause harm to the patient. It has short acting effects as compared to conventional *Vamana* but by 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 to eliminate the root cause of disease. But every time, it is not possible to follow all the instructions in 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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