



## Healing blossoms: A review of medicinal flowers and their therapeutic indications in Sahasrayoga

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### Abstract

This comprehensive overview article delves into the role of Pushpavargaas in the well-known Ayurvedic compendium Sahasrayoga, highlighting their therapeutic significance and numerous applications in traditional medicine. Pushpavargaas are a distinct type of floral composition that has been meticulously documented for their pharmacological properties, clinical usefulness, and contribution to overall well-being. The study painstakingly integrates insights from respected classical literature with current scientific research, presenting a unique perspective that ties ancient wisdom to modern biomedical understanding. Pharmacognostic features, phytochemical contents, and evidence-based efficacy and safety assessments are all given special consideration. Furthermore, the analysis underlines their usefulness in addressing a wide range of health issues, from preventative care to illness management, as well as their potential incorporation into modern healthcare systems. This paper advocates Pushpavargaas as a valuable resource for the growth of integrative medicine by critically analyzing both old knowledge systems and modern scientific realities. It underlines Sahasrayoga's continuous relevance in contemporary settings and advocates for interdisciplinary research that confirms, refines, and broadens the therapeutic applications of these formulations. Finally, the study hopes to foster collaboration between Ayurveda and modern science, improving global healthcare practices and fostering a more holistic approach to wellbeing.

**Keywords:** Pushpavargaas, sahasrayoga, ayurveda, medicinal flowers, therapeutic applications

### Introduction

Flowers have long been venerated in traditional healing systems across countries, most notably in Ayurvedic medicine. Flowers are known for their therapeutic benefits, which include anti-inflammatory, antibacterial, and rejuvenating actions, in addition to their aesthetic appeal. Sahasrayoga, a classical Ayurvedic literature from Kerala, is known for its elaborate formulations that use flowers as therapeutic agents. These compositions reflect Ayurveda's holistic concept, which uses even delicate plant parts such as blooms to promote health and well-being. The concept of "Healing Blossoms" emphasizes that nature's beauty is inextricably linked to its healing capacity, transforming flowers from ornamental to therapeutic riches. Despite the extensive documentation of flower-based medicines in Sahasrayoga and other Ayurvedic compendia, thorough evaluations focused just on flowers are scarce.

Much of the available literature focuses on roots, leaves, and barks, leaving blooms unexplored. A specialized investigation is required to close the information gaps that exist in the pharmacological validation of flower-based formulations. With an increasing interest in plant-based and natural remedies, flower-derived medications may give long-term alternatives to synthetic drugs. The documentation and analysis of Sahasrayoga's flower medicines ensures that indigenous knowledge is not lost as a result of globalization. Many flowers utilized in Ayurveda (such as Hibiscus, Lotus, and Jasmine) contain intriguing bioactive components that merit further pharmacological and clinical research.

### Materials & Methodology

#### ▪ Type of Study – Data collection and Literature survey

As a preliminary step in gathering information about Pushpavarga, extensive literature study was undertaken

using Sahasrayoga, a variety of Samhitaas, and relevant article sources. Subsequent study of the assessment resulted in the formulation of possible arguments and a thorough comprehension, as well as a discussion of the rationale from a basic Ayurvedic perspective.

### Review

Sahasrayogam is a collection of several medicinal compositions. The book has gained popularity in Kerala and is used by the region's vaidyaas. It contains Anubhoota yogaas, which are created and administered using various ayurvedic medicine combinations. The 35th Edition of Chikitsa Saara Sarvaswam Adhavaa Sahasrayogam with "Sujanapriyaa" commentary, a Malayalam translation book, was used in this study to develop data on Pushpa varga.

### Granthakartaa - Author

Author – Abhinava Vaagbhata Anathapurathu Moothakoyithamburan

Edited by K.V. Krishnavaidya, and S. Gopalpillai.

Published by Vidyarambham Publishers, Alappuzha.

Place of publication – Kollam district, Kerala

### Granthaakala - Period of the textbook

Year of publication – 1123 Malayalam year.

### Rachanashaili - Structural organization of the textbook

The book has been arranged in such a way that it includes various kalpanaas mentioned under various disease categories. The context of various varga is available after the formulation's explanations, in which Pushpa varga shall be traced. It also explains about the common causes of various diseases which were prevalent during those days thus concluding.

- **Organization:** Sahasrayoga arranges flowers by their Sanskrit names, dosha actions (dosha-karma), and additional therapeutic roles (anya-karma).
- **Practical orientation:** Unlike purely theoretical texts, it emphasizes direct clinical utility (e.g., krumihara, netrya, vishaghna).
- **Regionalization:** Malayalam names (Muringappoo, Erukkinpoo, Ilanjipoovu) show how Kerala physicians localized pan-Indian Ayurvedic categories.
- **Cross-referencing:** The second table explicitly maps Sahasrayoga's flowers to Bhaavaprakasha and Samhitas, proving its intent to bridge textual tradition with practice.

Pushpavarga refers to medicinal flowers that have been recognized for their therapeutic potential in both preventive and curative aspects, but have received little attention in Ayurveda. Each flower (Pushpa) is identified by its Sanskrit name, primary influence on the Doshas (Vata, Pitta, and Kapha), and secondary actions (Anyakarma) such as disease-specific, cleansing, or rejuvenation effects. This group focuses on flowers' wide pharmacological roles, which range from balancing doshas, easing various ailments, and affecting digestion to acting as antidotes for poisons and improving sensory organ health. Pushpavarga uses Ayurvedic concepts to show how flowers are not only beautiful but also medicinally beneficial. This category includes 30 pushpaas that have a variety of health-promoting and therapeutic properties.

### Pushpavargasya Rachanaa Vaishishtyam

### Indigenous Dravyas of Sahasrayoga & Botanical Profiles

Sl. No	Pushpa	Sanskrit Name	Doshakarma	Anyakarma
1	Muringappoo	Shigrupushpa	Kaphahara	Krumihara
				Netryam (Uttama)
2	Erukkinpoo	Arka	-	Kruminaashaka
				Kushta naashaka
3	Takarappoo	Tagara	Pittakapha vinaashanam	Krumi vinaashanam
				Medo vinaashanam
				Arsho vinaashanam
4	Kataarvaazhappoo	Kumaari	Vaatapittajit	Sheetalam
			Pittanaashanam	Vishagham
5	Ilanjipoovu	Bakula	Kaphavaatavardhanam	Brumhana
				Madhura
				Snigdham
6	Chembakappoo	Champaka	Pittavinaashanam	Snigdham
			Kaphaharanam	Vishahara
7	Kaitapoo	Ketaki	Kaphagham	Laghu
			Vaatalam	
8	Nandyaarvattam	Nandivruksha	Kaphahara	Netryam
				Kashaaya
9	Taamarapoo	Padma	Pittarakatakapha haranam	Kashaaya
				Madhura
10	Taamarappoovalli	Padma	Raktapittaharam	Vrushyam
				Kashaayam
11	Chengazhineerppoo	Tavaksheera	Raktapittaharam	Madhuram
				Snigdham
				Mootradosha naashanam
12	Pichakappoo	Maalati	Kaphavaataharam	Vishaapaham
				Netrashoolaanam uttamam
13	Pulippoo	Tintrini (Chincha)	-	Kashaaya madhuram
				Rooksham
				Laghu
				Sheetalam
				Deepanam
				Raktapittagham
				Malashodhaka
14	Paatirippoo	Paathala	Pittakaram	Laghu
				Atisaaraharam
				Rooksham
				Dahanathinumadbhutam
15	Kattaarvaazha (Swarasa)	Kumaari	Vaatapitta – Teerkkum	Atisheeta
				Guru
16	Vaaka	Shirisha	Vaatapitta – Teerkkum	Atisheeta
				Guru
17	Agastipoo	Agastyapushpa	-	Deepanam
				Malashodhanam
				Kashaayatiktamadhuram
				Raktapittavinaashanam
18	Maambooo	Aamra	Kaphagham	Ruchikara
			Pittavardhanam	

19	Murukkintalirppoo	Paaribhadra	Pittavardhanam	Katu
				Ushnam
				Gulashoolaghnam
				Laghu
				Kaasahara
20	Kadaleevazhameleppoo	Raktakadali/ Rambhaa	Shleshmanaashanam	Ashmarechra
				Deepanam
21	Kadaleevazhappoovu Pakwa	Raktakadali/ Rambhaa	-	Naasaatisaara
				Raktapitta
22	Karinkurunjippoo	Sahachara	Pittaprakopanam	Ushnam
			Vaatakaphashamanaanaam adbhutam	Katu
23	Nannuchamalarippoo	Saariva	Pittajit	Sheetalam
				Vishajit
24	Mullappoo	Kuntapushpa	Kaphapittajit	Vishaghnam
25	Karinochippoo	Nirgundi	Pittakaphaapaham	Vishaapaham
26	Mandaarappoo	Kaanchanaara	Pittashleshmahara	Guru
27	Aambalppoo	Utpala	Pittahara	Raktapittahara
				Vishahara
28	Kurunjippoo	Sahachara	Shleshmavardhanam	Malanirodhaka
				Vishaghna
29	Nenmenivaakappoo	Shireesha/ Shukataru	Shleshmavardhanam	Malanirodhaka
				Vishaghna
30	Irippappoovu	Madhooka	Pittaghnam	Trushnaaharam
				Jwaraharam param

### Botanical Identities of the drugs

Sanskrit name	Botanical name	Family
Shigrupushpa	Moringa oleifera	Moringaceae
Arka	Calotropis gigantea	Apocynaceae
Tagara	Valeriana wallichii	Caprifoliaceae
Kumari	Aloe vera	Liliaceae
Champakaa	Magnolia champaca	Magnoliaceae
Ketaki	Pandanus tectorius	Pandanaceae
Nandivruksha (Nandyavarta)	Tabernaemontana divericata	Apocynaceae
Padma (kamala)	Nelumbo nucifera	Nelumbonaceae
Tavaksheera	Curcuma angustifolia	Zingiberaceae
Maalati	Jasminum angustifolium	Oleaceae
Chincha	Tamarindus indica	Caesalpinaceae
Paatala	Sterospermum colais	Bignonaceae
Shirisha	Albizia lebbek	Mimosaceae
Agasthya	Sesbania grandiflora	Fabaceae
Aamra	Mangifera indica	Anacardiaceae
Paribhadra	Erythrina indica	Fabaceae
Raktadaali	Musa paradisiaca	Musaceae
Sahachara	Strobilanthes ciliatus	Acanthaceae
Saariva	Hemidesmus indicus	Apocyanaceae
Nirgundi	Vitex negundo	Verbenaceae
Kanchanara	Bauhinia variegata	Caesalpinaceae
Utpala	Nymphaea alba	Nymphaeaceae
Madhooka	Madhuca longifolia	Sapotaceae

### Comparative Data

Pushpa (Sahasrayoga)	Samhita	Saamyataa	Vaishishtyam
Padma	Charaka, Astanga Hridaya	Pittahara, Raktapittahara, Sheetala	Sahasrayoga adds Vrushya (aphrodisiac)
Bakula (Ilanjipoovu)	Charaka, Bhaavaprakasha	Vishaghna, Brumhana, Madhura	Sahasrayoga emphasizes Snigdha (unctuous)
Shirisha (Vaaka)	Sushruta	Vishaghna, Sheetala	Sahasrayoga highlights Guru (heavy)
Tagara (Takarappoo)	Charaka, Sushruta	Pittakapha vinaashanam, Medohara	Sahasrayoga adds Arsho vinaashanam (anti-hemorrhoid)
Utpala (Aambalppoo)	Astanga Hridaya	Pittahara, Raktapittahara	Sahasrayoga stresses Vishahara
Ketaki (Kaitapoo)	Astanga Hridaya	Kaphaghna, Laghu	Sahasrayoga adds Vaatalam (vata-provoking)

## Results

### Based on Vyaadhikarma

On Krumi	On Netra	On Visha
Muringappoo	Muringappoo	Ilanjipoovu
Erukkinpoo	Nandyarvattam	Chembakappoo
Takarappoo	Pichakappoo	Nannuchamarippoo
On Skin	On Medas	Pichakappoo
Erukkinpoo	Takarappoo	Mullappoo
On Arshas	On Trushna	Karinochippoo
Takarappoo	Irippappoovu	Aambalppoo
On Jwara	On Raktapitta	Kurunjippoo
Irippappoovu	Taamarappoovalli	Nenmenivaakappoo
On Mala	Chengazhincerppoo	On Agni
Pulippoo	Pulippoo	Paatirippoo
Agastipoo	Agastipoo	Agastipoo
Kurunjippoo	Aambalppoo	Kadaleevaazhameleppoo
Nenmenivaakappoo	Kadaleevaazhappoo	As Vrushya
On Mootra		Taamarappoovalli
Chengazhincerppoo		

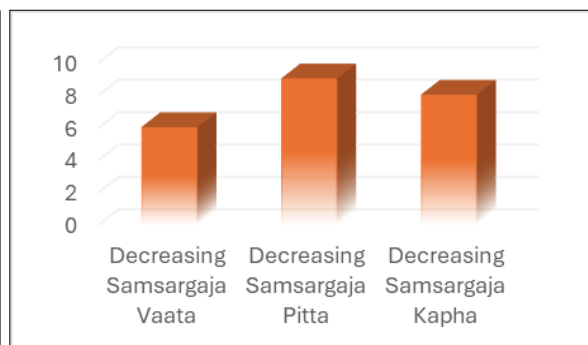
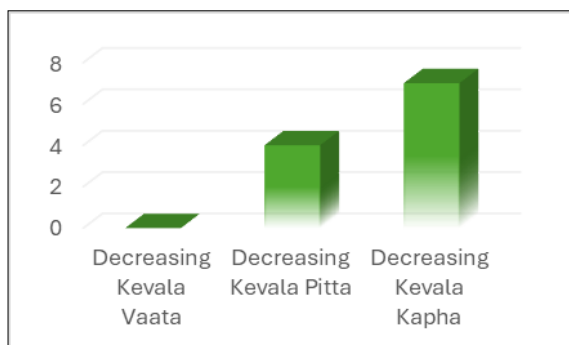
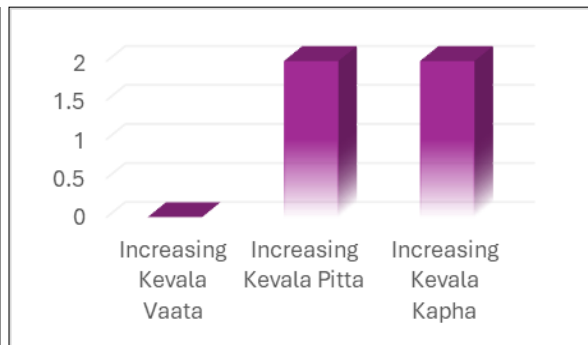
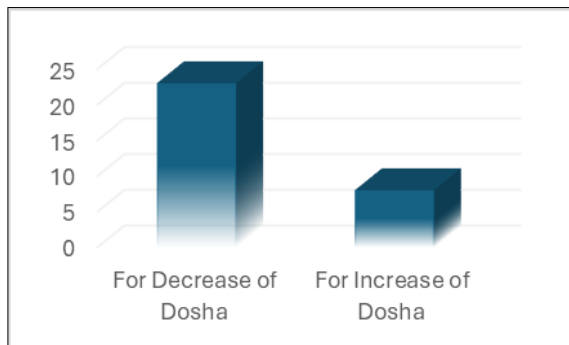
### Based on Guna

Guru	Laghu	Sheeta
Vaaka	Kaitapoo	Kataarvaazhappoo
Kattaarvaazha (Swarasa)	Pulippoo	Pulippoo
Mandaarappoo	Paatirippoo	Kattaarvaazha (Swarasa)
	Murukkintalirppoo	Nannuchamarippoo
Ushna	Snigdha	Rooksha
Murukkintalirppoo	Ilanjipoovu	Pulippoo
Karinkurunjippoo	Chembakappoo	Paatirippoo
	Chengazhincerppoo	

### Based on Rasa

Madhura	Kashaaya	Ksh Madhura	Ksh Tik Madh	Katu
Ilanjipoovu	Nandyarvattam	Pulippoo	Agastipoo	Murukkintalirppoo
Chengazhincerppoo	Taamarappoovalli	Taamarapoo		Karinkurunjippoo

### Based on Doshakshaya



## Discussion

### Siddhaanta Saamyataa - Philosophical Parallels

- **Dosha – Karma Siddhaanta:** All texts classify flowers by their effect on Vata, Pitta, Kapha. Sahasrayoga mirrors this but adds granular disease-specific actions (e.g., Arsho vinaashanam, Ashmareehara).
- **Guna – Karma Siddhaanta:** Classical texts highlight laghu, guru, snigdha, rooksha. Sahasrayoga preserves these but contextualizes them for Kerala practice.
- **Chikitsaa Siddhaanta:** Sahasrayoga uniquely stresses clinical outcomes (anti-parasitic, anti-toxic, eye health), making it more physician-friendly than purely theoretical texts.

### Dik/ Desha Siddhaanta - Regional Adaptation

- **Local flora:** Sahasrayoga integrates Kerala-specific plants (Muringappoo, Erukkinpoo, Nandyaarvattam) into the pan-Indian Ayurvedic framework.
- **Synonym mapping:** By aligning Malayalam names with Sanskritic synonyms, it ensures continuity of tradition while enabling local practice.
- **Practical utility:** Kerala's climate and disease profile (parasites, fevers, eye disorders) influenced the emphasis on krumihara, netrya, vishaghna actions to be preferred over the other diseases.

### Usage of Samskruta Vyaakarana in Interpretations of Therapeutic Terms

- **Hara:** Taking, seizing, or carrying away. In Ayurveda, hara refers to the eradication of an imbalance, which might be a dosha (Vata, Pitta, Kapha) or a disease manifestation. It refers to a mild yet effective action of drawing out or lowering the pathogenic element. For example, a Kaphahara pushpa removes excess Kapha by "carrying it away," restoring equilibrium.
- **Naashanam:** Destroying or eliminating pathology. This phrase suggests a more decisive therapeutic action than hara. While hara suggests elimination, naashanam emphasizes total destruction of the ailment or its underlying source. Flowers referred to as Kushta naashaka (skin disease destroyers) in Sahasrayoga are said to eradicate pathology rather than simply treat symptoms.
- **Ghnam:** Eliminating or ending the cause Ghnam is commonly used in contexts such as Krimighna (parasite killing). It refers to a direct and aggressive action against the causative cause, which could be worms, microorganisms, or poisons. This indicates the pharmacological potency of specific flowers, which serve as antibacterial, antiparasitic, or detoxifying agents.
- **Jit:** Conquering or overcoming sickness Unlike naashanam and ghnam, which focus on destruction, jit stresses victory and control over sickness. It reflects the physician's belief in the flower's power to treat even the most difficult illnesses. For example, Pittajit flowers

"conquer" inflamed Pitta, resulting in long-term alleviation and balance.

- **Uttamam:** Superb effectiveness. This word is used to indicate the maximum level of therapeutic potency. When Sahasrayoga names a flower as Netryam Uttamam (good for eye health), it means that it is the most effective of the possible medicines. It indicates graded efficacy, with uttamam representing the peak of therapeutic confidence.

In Sahasrayoga, these phrases serve as graded therapeutic classifications rather than linguistic indicators. They illustrate the physician's complex view of potency, which ranges from moderate removal (hara) to total eradication (naashanam), violent termination (ghnam), victorious domination (jit), and supreme efficacy (uttamam). They work together to create a hierarchical healing lexicon that connects textual authority and clinical practice.

To further appreciate its philosophical depth, numerous prayogaas have been developed to provide multiple possibilities for the drug of choice based on ailment grading. These phrases reflect graded therapeutic potency 7, which will be used for therapy based on the physicians' yukti. Practically speaking, we can see that Sahasrayoga utilizes these phrases to signify clinical confidence levels in specific flowers, connecting textual authority and medical judgment.

### Cross – Domain Usages

Flowers that appear in multiple categories (e.g., Muringappoo for Krumi and Netra; Agastipoo for Mala, Agni, and Medas). This can pave a way to understand the polyvalent therapeutic potential among the similar drugs suggesting broad pharmacological activity.

### Unique specialization

Specialized flowers (e.g., Ilanjipoovu for Visha, Karinochippoo for Trushna) are restricted to specific domains, hinting at unique bioactive compounds

### Therapeutic Clusters

- **Digestive–Metabolic axis:** Flowers such as Agastipoo, Pulippoo, and Kurunjippoo are associated with Mala, Agni, and Medas, indicating a group of medicines for metabolism and digestion. Agastipoo is used to promote digestion, reduce fat, and improve bowel movement. It includes flavonoids, saponins, and vitamin A and has hypolipidemic, hepatoprotective, and digestive stimulating qualities. Pulippoo is commonly recommended to regulate bowel function and increase Agni. It is high in anthocyanins and flavonoids and has anti-obesity, anti-diabetic, and mild laxative properties, which support its involvement in metabolism.
- **Blood disorders:** Kurunjippoo, Taamarappoovalli, and Nenmenivaakappoo are connected with Jwara and Raktapitta, indicating their cooling and anti-inflammatory properties. Kurunjippoo includes flavonoids, tannins, and phenolic compounds that are known to have antipyretic, anti-inflammatory, and antioxidant qualities, making it useful for fever and bleeding diseases. Taamarappoovalli contains many alkaloids, flavonoids, and tannins. This also has cooling, hemostatic, and anti-inflammatory properties;

recent research confirms its significance in lowering oxidative stress and inflammation. *Nenmenivaakappoo* has traditionally been used to treat fever, bleeding, and pitta problems. It includes bioactive substances with antipyretic and anti-inflammatory properties. These flowers neutralize free radicals, which reduces systemic inflammation and oxidative damage pathways linked to fever and blood problems.

- **Skin-Parasite overlap:** *Erukkinpoo* and *Takarappoo* appear in both *Krumi* and *Skin*, indicating antimicrobial/antiparasitic effects. *Krumi*, as used in *Sahasrayoga*, alludes to worms, parasites, and microbiological infections. *Ayurveda* frequently classifies herbs based on their *guna* (qualities) and *karma* (actions). Both flowers are known as *krimighna* (parasite-destroying) and *kushtaghna* (skin disease relieving). *Erukkinpoo* contains cardiac glycosides, flavonoids, alkaloids, and proteolytic enzymes. These chemicals have anthelmintic activity (against intestinal worms) and antibacterial properties against skin infections. Proteolytic enzymes may also help break down parasite proteins, which explains why they are used both internally and externally. *Takarappoo* is high in essential oils (terpenoids, flavonoids, and carotenes). In experimental investigations, the medication displayed antifungal, antibacterial, and antiparasitic efficacy.
- **Discussion on Guna:** *Vaaka*, *Kattaarvaazha* (*Swarasa*), and *Mandaarappoo* flowers are considered heavy due to their nourishing, mucilaginous, and grounding properties. *Aloe* (*Kattaarvaazha*) contains mucilage and polysaccharides, which make it thick and soothing. *Mandaarappoo* (*Hibiscus*) is nutrient-dense and promotes tissue growth. *Kaitapoo*, *Pulippoo*, *Paatirippoo*, *Murukkintalirppoo*, and *Nannuchamarippoo* are light, quick-acting, and easily digestible. *Pulippoo* is known for its cleansing and mild laxative qualities, which correspond to *Laghu guna*. *Paatirippoo* is a delicate and light ingredient used in relaxing compositions. *Kattaarvaazhappoo*, *Pulippoo*, *Kattaarvaazha* (*Swarasa*), and *Nannuchamarippoo*, a cooling flower, calm pitta dosha. *Aloe vera* (*Kattaarvaazha*) is widely recognized for its cooling and anti-inflammatory properties. *Paatirippoo* and *Nannuchamarippoo* are traditional treatments for fever and bleeding diseases. *Murukkintalirppoo*, or *Karinkurunjippoo*, has a hot potency that stimulates digestion and metabolism. *Murukkintalirppoo* is a spicy and hot herb that is said to boost *agni*. *Karinkurunjippoo* has bitter ingredients that boost metabolism. *Ilanjipoovu*, *Chembakappoo*, and *Chengazhineerppoo* - These flowers are oily, aromatic, and nutritious. *Ilanjipoovu* and *Chembakappoo* include essential oils that give lubricating and relaxing properties. They balance *Vata* and nourish the tissues. *Pulippoo* and *Paatirippoo*, like *Rooksha*, absorb excess moisture and so diminish *kapha*. *Pulippoo* possesses astringent qualities, which make it dry. *Lotus* is light and astringent, which helps to reduce *kapha* stagnation.

## Conclusion

The study of *Pushpavargaas* in *Sahasrayoga* emphasizes the important therapeutic role of flowers in *Ayurvedic* medicine, combining old wisdom with current biomedical

concepts. *Sahasrayoga* reveals that flowers are more than just ornaments; they are also powerful medicinal agents. The text's regional adjustments, clinical focus, and incorporation of Kerala-specific flora highlight its practical application in dealing with local health issues such as parasite infections, fevers, and blood problems. In comparison to other classical works (*Charaka*, *Sushruta*, *Astanga Hridaya*, *Bhaavaprakasha*), *Sahasrayoga* broadens existing classifications by adding unique therapeutic features (e.g., anti-hemorrhoid, anti-toxic, digestive-stimulating characteristics). This multifaceted approach exposes flowers' diverse pharmacological action, which ranges from metabolic control to antibacterial and anti-inflammatory properties.

Ultimately, *Pushpavargaas* are an excellent source for integrative medicine, providing sustainable, plant-based alternatives to synthetic medications. Their continued importance lies in promoting multidisciplinary research, confirming traditional claims with modern science, and ensuring that indigenous knowledge systems are still important in global healthcare. *Sahasrayoga* exemplifies *Ayurveda*'s versatility, clinical depth, and holistic approach to well-being.

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