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## PUSHPADHANWA RASA: A THEOROTICAL ANALYSIS IN INFERTILITY

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### ABSTRACT

Ayurveda is the older branch of knowledge which recommends the use of plant based as well as mineral based medicines for treating various disease conditions. These classical medicines should be precisely analyzed before application to the patient for getting desirable outcome. There are numbers of multidrug formulations practiced in Ayurveda clinics successfully but most of them are anguish from lack of data regarding their detail mechanisms of action. Such one widely practiced formulation is Pushpadhanwa Rasa. The drug has been mentioned in Bhaishajyaratnavali in the context of Vajikarana Adhikara and also in Yogatarangini and Rasakamdhenu, etc. It is potent formulation which may be used for the proper development of Male and Female reproductive organs. In Males, it is used to treat semen related problems, impotency, erectile dysfunction and improving libido i.e. acts as a libido booster . It helps in the improvement of sexual health in both. It may be helpful in infertile males and females by stimulating hormone secretions. It can be used in the treatment of sexual disorders such as low stamina , premature ejaculation , sexual dysfunction, erectile dysfunction. It acts as a good anti-ageing medicine. In female it is used to treat infertility, PCOS and also helpful in ovulation. Present review explains the pharmacological potential of Pushpadhanwa rasa in Infertility along with the other pharmacological activities of each ingredient in the formulation. This article helps the researcher and practitioner to explore more about this Rasa kalpa.

**KEYWORDS:** *Ayurvedic formulations, Pushpadhanwa Rasa, Impotency, Infertility, Vajikarana etc.*

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## Introduction

Pushpadhanwa Rasa is one such Rasaushadhis mentioned in a number of classical texts as a Vajikarana yoga (Aphrodisiac formulation). For getting *Dharma* (virtue) *Artha* (wealth), *Priti* (pleasure), *Yasas* (Fame) a conscious person should use a preparation which is having fertility status<sup>[1]</sup>. The literature available from past to modern times clearly signifies that the property of *Pushpadhanwa rasa* was used for *Vrisya* (aphrodisiac), *Vajikarana* (Increased sexual power), *Vandhyatva* (sterility in both male & female). *Putraisana* (desire for progeny) is one of the primary desires of mankind mentioned in Upanishads. Although there are many studies in the literature on the use of different Ayurvedic preparations in Infertility. But a preparation of having herbomineral component was not studied periodically in the case of male sexual dysfunction, polycystic ovarian syndrome which are the basic cause of Infertility in Male & female partner respectively. Information of *Pushpadhanwa rasa* in different *Rasashastriya literatures* available from 9<sup>th</sup> century onwards <sup>[2]</sup> by *Acharya Bahata* followed by literatures like *Rasa Ratna*

*Sammuchaya*, *Yoga Tarangini*, *Bruhat Yoga Tarangini*, *Yogaratanakar*, *Rasa Tarangini*, *Bhaishjya Ratnavali* etc was practicing these formulations to their patients. The basic knowledge to prepare *Vajikarana* formulation *Pushpadhanwa rasa* their ingredients, procedures, dose, anupana, therapeutic indications are vividly described in different literatures. Emphasis is given to herbal drugs in some of the literatures. More emphasis is given to Metallic drugs in *Bruhat Yoga Tarangini*, *Rasayana samgraha*, *Rasendra Chintamani*, *Nirghantu Ratnakar*, *Yoga ratnaka* <sup>[3]</sup>, *Bhaishjya Ratnavali*, *Siddh bhaishjya manmala* <sup>[4]</sup>, *Rasa kamadhenu*, *Rasa Tarangini*, <sup>[5]</sup>, *Siddha Yoga samgraha* <sup>[6]</sup>, *Rasa Kaadhenu* <sup>[7]</sup>, *Ayurveda formulary of India* <sup>[8]</sup>

## References of Pushpadhanwa rasa in various texts of Ayurveda

- In *Rasatarangini*, improper growth of ovaries, fallopian tubes leading to *Vandhyatva* is mentioned as an indication of *Pushpadhanwa Rasa* <sup>[9]</sup>.
- *Rasatantrasara siddhaprayoga sangraha* also describes the same indication<sup>[10]</sup>
- *Bhaishajya Ratnavali* and *Yogaratanakara* have indicated

Pushpadhanva Rasa for Vajikarana mentioning same ingredients but Rasasindoor is not included in Yogatarangini [11,12,13]

- Rasa Yoga Sagar II - part second by Acharya Bahata in between 9-11<sup>th</sup> century by Dr. Rambabu Dwivedi in Vajikarana chikitsa.

### Description Of Preparation Of Pushpadhanwa Rasa In Different Classics:

- In *Yoga Tarangini* and *Rasa kamadhenu* Naga Bhasma, Abhraka Bhasma-Louha Bhasma included but *No Rasasindura* and added same ingredients like Dhatura beeja Kvatha- Bhanga Kvatha, Salmali Kvatha, Yastimadhu Kvatha, Naga valli swarasa like

Bhaishajyaratnavali and each having 3 bhavnas.

- In *Bruhat Yoga Tarangini*, *Rasayana samgraha*, *Rasendra Chintamani*, *Nirghantu Ratnakar*, *Bhaishjya Ratnavali*, *Ayurveda Formulary of India* part- II p. 111 included *Rasa sindura*, Naga basma, Louha bhasma, Vanga bhasma, Abhraka bhasma Dhatura beeja swarasa, Bhanga patra swarasa, Yastimadhu mula swarasa, Salmali niryasa swarasa, Nagavallipatra swarasa.
- *Yoga ratnakara in the name Laghu pushpadhanwa Ras*, *Rasa padhhati*, *Rasa ratna Sammuchya*, *Rasa Raja Sindura* having *Abhraka bhasma* 3 part and *Vanga bhasma* not included.

### Ingredients of Pushpadhanwa Rasa : [14]

Sr. No.	Name of the ingredient	Quantity	Dose	Anupana	Therapeytic utility
1.	Naga bhasma	1 part	1 valla (250 mg.)	Sarkara, Madhu, Ghrita Dugdha	Rasayana, kama utejjaka, bala, virya, sakti vardhaka, uttama
2.	Louha bhasma	1 part			
3.	Abhraka bhasma	1 part			
4.	Dhatura swarasa	Q.S			
5.	Bhanga swarasa	Q.S			

6.	Yastimadhui swarasa	Q.S				vajikaran, virya
7.	Salmali swarasa	Q.S				vardhaka.
8.	Nagavallipatra swarasa	Q.S				

- **PROPERTIES OF EACH DRAVYAS:**

Name of Drug	Rasa	Guna	Veerya	Vipaka	Prabhava	Doshaghnta and Karma	Properties
Naga bhasma [15][16] [17][18]	Madhura , Tikta	Snigdha , Ushna, Guru, Sara	ushna		Grahi	Tridoshaghna , kaphavataghna, Lekhana, Deepana, Stambhana.	Kamabalapradam, Vrushya , Rasayana
Louha Bhasma [15][16] [17] [18]	Tikta kashaya	Ruksha, Guru	Sheeta	Madhura		Kapha- Pittahara, pittashamana, Deepana, Balya, Lekhana, Medhya, Vrushya, Lekhana.	Panduhara , Rasayana, Vrushya,
Abhraka Bhasma [15][16] [17][18]	Madhura	Snigdha	Sheeta			Vataghna,R uchikara, Deepana, Sarvadhatu poshaka, Sthairyakar	Vrushya, Ayushya, Shukravrudhhi,Sant anakaraka

						a, Keshya, Varnya, Balya, Netrya, Stanyavardh ana, Medhya	
Dhattura Swarasa [19]	Tikta, katu	Laghu, Ruksha, Vyavayi, Vikasi	Ushn a	Katu	Madaka	Kapha-Vata Shamaka	Vajikarana, Garbhadhana
Bhanga Swarasa [20]	Tikta	Laghu, Teekshn a	Ushn a	Katu	Madaka	Vata-Kapha Shamaka	Vajikarana, Kamodipaka
Yashtimadhu Swarasa [21]	Madhur a	Guru, Snigdha	Sheet a	Madhur a		Vata- Pitta Shamaka	Vrushya, Rasayana, Putraprada, Vajikara, Vandhyatva nasana
Shalmali Swarasa[22]	Madhur a	Laghu, Snigdha , Pichhil	Sheet a	Madhur a		Vata-Pitta Shamaka	Veeryavardhaka, Garbhasthapaka, Kamodipaka
Nagvali Patra Swarasa [23]	Katu, Tikta	Laghu, Ruksha	Ushn a	Katu		Kapha-Vata Shamaka, Pittaprako- paka	Vajikarana, Kamodipaka

**METHOD OF PREPARATION**<sup>[24]</sup> :

All the Bhasmas are taken in a khalva yantra and made into a uniform mixture. Triturate properly with equal pressure for 3 hrs. One bhavana with each of the bhavana dravya is given serially in a prescribed order and the final drug is rolled into vatis of 250 mg

each and are dried and stored in a clean, dry, air-tight container.

**DISCUSSION :**

After Hetu sevana (Vatakapha Vardhana) Agni Mandhya occurs so Ama formation occurs at Koshta and Dhatu level and Rasa Dhatvagni gets Vikruta or mandhya . According to

Charaka, all diseases occur due to imbalance in Agni & results in build-up of Ama. Ama formation results to Srotorodha, which leads to Vata Prakopa. Kostagnimandhya Dhatvagnimandhya leads Kittabhaga Vardhana (Kapha) increases and srotorodha occurs at kaphashaya so improper functioning of Dhathus occurs especially Rasa, Rakta, Medas and Sukra. As there is improper formation of Rakta Dhatu ultimately causes Raktakshaya and produces Artava dusti. So a combination having Tiktarasa, Ushnaveerya, Deepana, Pachana, Lekhana Swabhava of this drug alleviate Vatakapha Samana and all the ingredients possess Deepana, Pachana Swabhava helps to correct Agnimandhya and Ama formation thus by relieving Srotorodha. Loha Bhasma helps to remove Agnimandhya by its Deepana property, Raktadhatu Preenana. Loha Bhasma, Naga Bhasma possess Lekhana Swabhava helps to remove the Srotorodha aiding for Vatanulomana. Drug also possess Vrishya property, it can impart direct action on Sukra Dhathu by its Prabhava. By analysing the overall properties of the drug, we can conclude that the drug may be effective in management of Kapha Vata Pradhana Avastha of female infertility. All the

Bhasmas in Pushpadhanva Rasa have Tridosha shamaka, Deepana and Pachana properties due to which the basic step of Agnimandya involved in the Samprapti is relieved. Hence, correction of Dhatvagni occurs leading to proper formation of Rasa dhatu. This results in proper formation of Upadhatu, Artava which can be interpreted as hormones, menstrual blood as well as ovum. Vatashamaka property is found in all the Bhasmas. Thus, Vata dushti, the main cause for Artavavaha Srotasa dushti is acted upon by the Vatashamaka property of all the bhasmas. Thus, the Prakrut karmas of Vata, of Vyuhana, Sanghatkara, Vibhajana, Rasa-rakta samvahana, Utsarjana karma are all restored resulting in proper Beejotpatti and Beejotsarga. Naga bhasma and Abhraka bhasmas with their Madhura, Snigdha properties bring about Dhatu poshana and Bala vardhana. Naga, Abhraka have unique property of acting directly on Prajanana sansthana Most of the Bhavana dravyas have Tikta, Katu rasa which will help in Kapha Shamana. Also due to their Ushna veerya, Vata shamana and Pitta niyamana properties in this yoga helps in Prakrut pitta karma of Pachana and Parinamana as well as Vata karma of Utsarjana.

**CONCLUSION:**

Most of the ingredients of Pushpadhanva Rasa have Tridosha nashaka properties which act in Samprapti Vighatana. Drugs having the property of Vataniyamana, Pitta-kapha shamana help in correction of a major factor in Beejotpatti and Beejotsarga. Also, Abhraka bhasma works on Mansika dushti and Naga bhasma, Abhraka Bhasma act directly on Prajanana sansthana helps the drug in reversing back the Samprapti. It can thus be rightly concluded that Pushpadhanva Rasa is a promising drug in Ayurveda in Infertility.

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