Sacred Plants and Their Medicinal Uses

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Plants are oldest creation of God on earth and the consciousness about them is as old as the human civilization itself. Man, when he was in his natural form of religion, rendered divine honour and worship to the plants. Plant or Tree worship and the worship using plant’s parts is one of the earliest forms of religions in ancient world. It is through the worship of plants or trees that man attempted to approach and propitiate the God. Before man developed agriculture, he lived mostly on fruits and nuts of the plants. He used their implements for peace and war. It was from wood that he obtained fire to cook his food and to warm his cave dwellings apart from the beauty of their flowers, which excited his imagination. It was beneficial influence of the trees that prompted our remote ancestors to worship them. The earliest form of worship was probably the veneration of the Mother Goddess, the Earth Mother. Fertility, creation and the world of plants and animals were her blessings to her devotees. The worship of the trees of plants would have originated somewhere at this time as the adoration of her creative abilities, symbolizing fertility so essential to the survival of early people.

Tree worship is found in ancient societies all over world. Tree worship or plant worship has continued to be an element of modern Hinduism. In ancient times, temples were either rare or even absent. A fence made of wood and later, stone, generally enclosed a sacred area. Numerous references are available in literature to trees as the abode of the gods. They sheltered the object of worship: the deity, a fetish, a weapon or any other. In the scriptures, there is mention of the Kalpa vriksha and Chaitya vriksha, indicating that the worship of the tree is an ancient Indian tradition. In India, many trees are worshipped in the temple and are associated either with the village,
temple or the deity. Later, these trees became the Sthalavrikshas i.e., the sacred trees. There are number of places that are named after these sacred trees or the vrikshas.

It is seen that there are very few religious ceremonies of the Hindus, which can be completed without the help of the trees. In one way or the other, many of plants are being worshipped and various religious ceremonies and rites are performed with the help of them. These form the sacred plants. There is also a belief that the plants, which are sacred to the Gods and Goddess, they have the medicinal utilities and the power of relieving a person from the diseases. Maharishi Charak has rightly said that there is no plant on the earth, which does not have the medicinal potential.

The present book on 'Sacred Plants and their Medicinal Uses' is an attempt to provide a comprehensive account of some of the important plants, which are not only being used in sacrificial rites and rituals dealing with cultural heritage, festivals, and religious ceremonies standing form birth till death but also in medicine, especially in India. The plants are arranged alphabetically with their Latin names. Of each plant, synonyms, vernacular names in various Indian languages, distribution, and sacred uses are provided along with their families besides, the parts used medicinally and their medicinal uses. A comprehensive index comprising of botanical names and local names with the select bibliography is also provided.

In preparing this monograph, the works of various authors has been consulted, for which author is grateful of them. The author is thankful to Dr. P. Kaushik, Professor of Botany, Department of Botany and Microbiology, Gurukul Kangri University, Haridwar (U.A.); Dr. S.K. Gupta, Secretary, APSI, and Former Head of Botany Department, DAV (PG) College, Muzaffarnagar (U.P.) for their suggestions. The author is also thankful to Mr. S.C. Sinha, Ex - Library Officer, Central Building Research Institute, Roorkee (U.A.) and of Mr. S.K. Sharma, Central Library of Indian Institute of Technology, Roorkee (U.A.) for their help in various ways. The author also feels grateful to the owners of Daya Publishing House, New Delhi for publishing this work in a attractive form on time.

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## Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Introduction</td>
<td>1</td>
</tr>
<tr>
<td>Discussion of Plants</td>
<td>11</td>
</tr>
<tr>
<td>Bibliography</td>
<td>206</td>
</tr>
<tr>
<td>Index of Botanical Names of the Plants</td>
<td>215</td>
</tr>
<tr>
<td>Index of Vernacular Names of the Plants Including English Names</td>
<td>221</td>
</tr>
</tbody>
</table>
Introduction

Since the earliest times, i.e., the Stone Age, when man was a savage, he subsisted largely on fruits and roots of the plants. The plants were the sources for providing him bows and arrows or spears. How could he hunt without the help of these weapons? How could there be a hand-axe industry without plants? All these facts prove it beyond doubt that the plants have been the best friends of man even in the prehistoric period. So the saying is not wrong, that plant -worship is possibly the earliest and most prevalent form of religion. It was through the worship of the plants that man attempted to approach and propitiate God. Before man developed agriculture and became fully civilized, plants were the only refuge for him in various ways.

There is perhaps no object in nature that adds so much to the beauty of a landscape as a tree. Plats provide food, fodder, timber, medicine, shelter and what not? Thus, the trees or the plants indeed are the highest and noblest production of the vegetable kingdom, just as man holds the highest place in the animals. Whether standing solitary, or arranged in clumps, or masses, or avenues, plants always give freshness, variety and often grandeur to the scene. Thus the two highest and noblest productions were bound to come closer and closer. Now it is easy to understand how in our remote past men in their efforts to worship the Supreme Being, worshipped trees or plants. Among the various natural objects of adoration, trees took an early place. Their beauty when single, their grandeur as forests, their grateful shades in hot climate, their mysterious form of life, suggested them as the abodes of departed spirits, or of existing agencies of the Creator. The abstract sacred character of trees is not difficult to conceive and as the intellect progressed among the early races of the world, Greeks, Aryans and the Hebrews contributed towards its development. Speaking of the naturalness of tree-worship or plant worship, James Fergusson observes that ‘where we miss the point of contact with our religious notion is when we ask how any one could hope that a prayer addressed to a tree was likely to be responded to, or how an offering presented to such an object could be appreciated. Originally, it may have been that a divinity was supposed to reside among the branches, and it was to this spirit that the prayer was first addressed, but any one who has watched the progress of idolatry must have observed how rapidly minds, at a certain stage of enlightenment, weary of the unseen and how willingly they transfer their worship to any tangible or visible object. An image, a temple, a stone or tree may thus become an object of adoration or of pilgrimage and when sanctified by time, the indolence of the human mind too gladly contents itself with any idol which previous generations have been content to venerate’.

As regards the origin of the tree-worship or plant worship, it would have been strange, if they with their changing growth and waving branches should have been disregarded and unhonoured. Sacred trees appear in the earliest mythologies, which have been recovered. There is no part of the world in which trees or plants have not been regarded with special reverence. According to Evelyn, ‘Paradise itself was a kind of sacred grove, planted by God and given to man’. He further suggests that the groves, which the patriarchs had planted in different parts of Palestine, may have been memorials of that first tree-shaded paradise from which Adam was expelled. Biblical episode informs about the planting of ‘Trees of Life and Knowledge in the Garden of Eden’. Marshall observes that “the two ideals of wisdom and life being so closely inter woven in the Mesopotamian myth, there is reason to suspect that in an earlier version of the Eden story there was only one tree functioning for the both.” In the symbolism of the most ancient nations the sacred tree sometimes figure as a type of the universe, and represents the whole system of created things, but more frequently as a tree of life. According to Jewish tradition, the tree of life was a date palm. It is figured as a Tree of Life on an Egyptian sepulchral tablet of fifteenth century B.C. and preserved in the Museum at Berlin. Barlow remarks: “In the ‘Tree of Life’ of the Egyptians, we have perhaps the earliest, certainly the most complete and consistent representation of this most ancient and seemingly
The use of these plants derives from native cultures, whose members have traditionally sought access to the supranormal through the ingestion of the plants and their preparations. In the world of plants, some are used for sacred and ceremonial purposes, to explore the spirit world. The use of these plants derives from native cultures, whose members have traditionally sought access to the supranormal through the ingestion of the plants and their preparations. Follow Sacred Plant Mind Body Spirit Medicinal Plants Lunges Natural Health Medicine Spirituality Pilots Healing. The Museum of Sacred, Magical and Medicinal Plants was a privately owned museum located in Cusco, Peru. The Museum was established in 2011 as a non-profit organization. The mission of the Museum was to contribute to the conservation of the vegetal wealth of the Amazon and the Andes of South America, in particular those plants that contribute to human well-being, and the associated indigenous traditional knowledge on the medicinal, ritual and shamanic use of plant resources. medicinal plants, plants used as natural medicines. This practice has existed since prehistoric times. There are three ways in which plants have been found useful in medicine. First, they may be used directly as teas or in other extracted forms for their natural chemical constituents. Whatever this protection is it must be successful, for the diversity and richness of green plants is extraordinary, and their dominance in most ecosystems of the world is unquestioned. Plant successes are closely intertwined with the evolution and production of highly diverse compounds known as secondary metabolites, compounds that are not essential for growth and reproduction, but rather, through interaction with their environment, enhance plant prospects of survival.
plants and their uses were collected from the local vaidyas. A few plants worth to mentioned here and they are: Alangium salviifolium, Amaranthus viridis, Azadirachta indica, Carmona retusa, Diospyros melanoxylon, Jasminum auriculatum Ocimum tenuiflorum Peltophorum pterocarpum and Wrightia tinctoria.  

2. Diversity of Medicinal plants recorded in selected sacred groves of Villupuram and Cuddalore district. S.no. Plant name. The Sacred Plant. The first image shows Cash Hyde after a Stem Cell Transplant. He is healthy and happy after beginning medical marijuana treatment in the second photo. Season 2 will follow Cash Hyde, the first child medical cannabis patient in the United States. When Cash was 18-months old, doctors diagnosed him with malignant and aggressive brain cancer.  

This series aims to spread the word that cannabis is a life-restoring medicine. Whether you’re curious about its uses or know a skeptical loved one who needs help, The Sacred Plant can help you get the information you need. Founder Manny Goldman explained that many of his Season 1 viewers were initially prejudiced against cannabis. The biggest feedback we got was: I can’t believe how naive I was. Sacred value: Plants leaves with milk are used at time of mahashivratri festival offered for Lord Shiva by hindu as well other religion. Medicinal values: Oil mixed with camphor applied to small boils. Plant with coconut water is taken for a week for curing diarrhoea. Sacred value : The tree is held sacred by the Hindus and used in many religious ceremonies. Medicinal value: The whole plant decoction used as Sharbat, it gives cooling effect. Washed leaves paste applied on cuts help in quick healing and its decoction (300 ml) taken orally in empty stomach early in the morning to control blood pressure. Whole plant juice is effective against cobra bite as antidote.