Till now we have studied the 'Socio Plants' in the Atharva-Veda along with some other trees which are used in the Āyurveda and rituals and at alter date. However on the basis of references in Atharvan-Veda great sages at a later date might have visualised utility of such other trees and might have included in the rituals and in the list of medicinal plants that tradition has been continued and recorded in purāṇas and other literary works. Here in the present chapter we study the plants which are related to the religious and ritual of trees in depth on scientific method.

Common with Nature has been an article of faith with man and has been integral part of his life since time immemorial. This has been both a phenomenon and legacy, which has been handed over from one generation to another. As we are aware that Man has been the product of Nature. Ever since he made his debut as a part of Evolution. He has learnt to live with five elements Namely - the Earth, the Water, the Light, the Air and Itihara. He began to respect them and started living with them. In an incomplicated life that existed then he began defying the forces of Nature which helps him to shape his life on planet. As a part of this process he began identifying several flora with particular personalities of the 'Hindu Pantheon' and started worshipping them. For example : Element ‘Prithvi’ was identified with Gaṇapati, the remover of obstacle, ‘Śaṁi’ and Dūrva were considered as must for pooja of Gaṇapati, element of water with Goddess Bhavāṇi with Aśoka. Vishaukranta favourite pooja. It was Viṣṇu
for the element of Vāyu [Air] and Aśvattha and Tulasi plants sacred. For ‘Akāś’ [cosmos] and the Teja [light] were identified with Īśhwara and Sūrya. And accordingly ‘Bilva’ leaves and Drona flowers and yekke leaves and karavera flowers respectively considered for the pooja. This list is quite endless forming part of the religious and spiritual miles.1

If a reader get into the deep study of this concept, just to find out whether there was anything other than mere religious beliefs in linking the particular species of leaves and flowers with the particular God or Goddess. Regarding this concept we can say a simple word that is ‘A message to predict and preserve the cherished trees.’ It was an unique experiment of discovering God through plants and flora. It is an fascinating arrangement of preserving God through Nature, otherwise preserving Nature in the names of God and Goddesses through a cluster of particular species of plants, creepers and flowers. By this we will get an idea of ‘Vanadegula’, which means seeing embodiment of temple in the greenery.2

Vanadegula for the first time brings the face to face with the species mentioned for the pooja and to know their features, that they can see the sacred leaves and flowers. They are the favourites of the Gods and Goddess and Rṣis just to create Bhakti. It would also help to exercise remarkable influence on the minds of visitors too. In the types of leaves and flowers used for pooja on different occassions. Bakula a tree favourite of Lord Śiva. Flowers are shaped in the pattern of the linga that we can observe in Śiva temple. But with the advance of education, the tendency is for such beliefs to be relinquished. For example - The sacred Bamboo of

1. S. Shyamsundar – ‘Sacred Plants’, Karnataka forest Department, 1988 pp - 51, 52
2. Ibid - p-53
china called 'Nandina Domestica'. It is used in temple as sacred Basil. ‘Tulasi’ sacred to Hindu religion and some other trees.³

An attempt has been made to mention certain poojas and vrūtas related to the sacred trees. S. Shyamasundar who was a scholar in mentioned some of the poojas and vrūtas. They are:

(1) Śiva Panchayatana: The Śiva quintet is one of the favourite forms of Śiva worship. In which the lord is seated surrounded by Viśnu in the ‘Eeshanya’ [North-east], Gaṇapati in ‘Nairutya’ [South-west], and Goddess Ambikā in Vāyuva [North-west] directions. Purāṇa chudāmani makes mention of the importance of Śiva worship in this form. The concept of Śiva pañchāyatana was started through the arrangement of growing the leaves and flowers. Īśwara at the centre represented by ‘Bilva’ plant and Droṇa flowers. It has on four sides of Aśvattha and Tulasi associated with Sūrya in South-East, khadira plant and Dūrva associated with Gaṇapati in south west and Aśoka tree and shanka puspa flower associated with Goddess Ambikā in north west directions. The Śiva panchayatana has been showed through the below chart⁴:

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3. Ibid - pp - 53, 54
4. Ibid - pp - 55, 56
(2) **Ganapati Vṛta**: Lord Gaṇapati as a remover of the obstacle occupies a special place in Hindu phenomena. He was the one who helped sage Vyūsa to compose the Epic Mahābhārata. Again in this vṛta there are two special vṛtas. They are: Saṅkaṣṭha chathurthi vṛta and siddhi vināyaka vṛta. To perform Gaṇapati vṛta we have to use the following patra: Māchi-patram, Brahiti patram, Bilva patram, Śami patram, Tulasi patram, Dūrva patram, Arka patram, Arjuna patram, Aśvattha patram, Jambeera patram, Jamboo patram and Pārijāta pushpa.5

(3) **Shri Satyanārayaṇa Vṛta**: Most popular vṛta performed by the Hindus. In purāṇa Almighty God worshipped by different names and whatever the same by which he is worshipped, the devotee is sure to get the desire. Both spiritual and temporal fulfilled. In this vṛta they mainly use twenty four varieties of flowers and leaves [patra pooja]. Each offering is chanted with different names of the lord. Some of them are: Tulasi patram, Bilva patram, Dūrva patram, Jāji patram, Champaka patram, Āmalaka patram, Iruvantika patram and etc.6

(4) **Laxmi Vṛta**: This vṛta is performed to the Goddesses 'Laxmi' to give us wealth and the concert of Lord Viṣṇu. In this 'varamahālaxmi' and Mahālaxmi vṛta are important. Different varieties of flowers and leaves are used for this vṛta. Some of them are - Bilva patram, Jāji, parijata, Sevantikā and etc. In addition to these Nārikela and Bilva fruits are used in this vṛta. Both these two fruits taken to be the representative of Goddess Laxmi.7

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5. Ibid, p - 1
6. Ibid, p - 7
7. Ibid, p - 12
(5) **Shri Ananta Padmanābha Vṛta**: Important vṛta for the blessings of lord Viṣṇu. It is stated that the eldest son of Pandu, 'Yudhishthira' performed this vṛta on the advoice of lord Kṛṣṇa. A good number of flowers and leaves are offered. They are: Pārijāta, Tulasī, Drona, Bilva, Arjuna, Devadāru and etc.8

(6) **Gowri Vṛta**: As we know that Goddess Gowri was called by various names as Pārvati, Umā. Here devotees are worshipped her on different occassions. Svarṇagowri, Harshita, Nitya somavara vṛta, shoda's somavara vṛta. These vṛtas have got their own significance as stated by S. Shyam Sundar who was a scholar in particular subject. Flowers and leaves which are required for this vṛta are: Pārijāta, Sevantika, Machi patram, Ketaki pushpam, Tulasī, Bilva, Jāji, Dūrva, Kastoorika patram and so on.9

(7) **Vaikunṭha Chaturdhasi Vṛta**: This vṛta is specially meant for 'Lord Śiva’. Greatness of this vṛta known by the sage 'Vālakilya’. As a part of vṛta different flowers and leaves are offered to chant the mantras. They are as follows: Arka pushpam, Drona, Nāga, Jāji, Vakula, Champaka and so on. As a part of this vaikunṭha chaturdhasi vṛta Viṣṇu pooja is also performed in the previous evening of Tulasī patras are offered to Mahā Viṣṇu.10

(8) **Shri Narasimha Jayanti Vṛta**: For this vṛta we use the following leaves and flowers as Aśvattha patram, Audumbar, Āmra, Nāgavalli, Apamārga and etc. Other than these vṛtas some other vṛtas are performed,

8. Ibid, p - 16
9. Ibid, p - 21
10. Ibid, p - 29
just to save the plants and world of Nature. We are performing these vrta
to save Nature. Still certain vrta are their among them a few has been
mentioned below; shree sami pradoṣa vrta, shree Mahā Saraswatī vrta,
Shree Umā Mahēśwara vrta, Saptarśi vrta and Niranshanka vrta.¹¹

Not only the ‘sacred trees’, but also some of the famous vana’s which
are present from Epic period to till now. Namely:

**Asoka Vana**: Those who have read the famous Epic Rāmāyaṇa are
enthralled by the description of the ‘Asoka vana’. Where Sītā after being
abducted by Rāvāna was kept and awaited her day of delivarence. Sage
Vālmīki goes into raptures in describing the Asoka vana. With all its
water falls, the places of rest with creepers providing the canopy and the
numerous varieties of trees which made the Asoka vana famous.

In the champū Rāmāyaṇa of Bhoja also we will find the same
description. Where a mention of the presence of thirty eight species of

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11. Ibid. p-31
12. T.R. Krishnacharya – The Vālmiki Rāmāyaṇa, Sri Satguru Publications, Kumbhakonam,
   India. 1905. 35 Śloka, 14 sarga, p-27
13. Ibid, 4 Śloka, 14 Sarga p-27. Such other verses comprise good many plants and trees:
   आशोकवनिका शेषे दूरे रम्या दुरालंतना ।
   चम्के सच्चवेलसंपि बृक्षुलिंग विपुष्पिता ॥ 43 श, 14 सर्गा
   पुज्याग्नि सतापण्ये च भमको दाताकात्या ॥
   विपुष्पितां बहुः शोभन्ते स्म सुप्रसिद्धा ॥ 9 श, 15 सर्गा
   शालकुमङ्गलमाहे चेंचित्त्रिकंदनीशिरोपमागः
   नीतांजननिमाहे चेंचित्त्राशोङ्का साहसः ॥ 10 श, 15 सर्गा
trees has been made. Which it is said were preserved by the Lanka King Rāvana. Trees planted in the vana are as follows: Aśoka, Champaka, Kunda, Karavera, Sarala, Āmalaka, Hintāla, Tilaka, Aśvattha, Shirīṣappa, Kadamba, Kapitha, Punnaga, Lavaṅga, Pāṭala, Uddālaka, Aṅkolā, Rasala, Tamala, Kakkola, Champeya, Kritamala, Audumbara, Palāśa, Bakula, Kataka, Sāla, Paṇasa, Tinduke, Makanda, Lakuscha, Tala, Vanjula, Vetasa, Karuvaka, Vikankata, Maruvaka, Nagakeshara, Candana, Syadana, Karnikara, Ketaki, Kutaja, Priyālu.14

**Saptarṣi Vana**: It means the 'Garden which is known in the names of seven celebrated Rṣis'. It is said that the King Dharmarāja came to know about the importance of pooja of 'Sapta Rṣis'. So the garden named after the Rṣis. The following varieties of plants, the leaves and flowers which are associated.

<table>
<thead>
<tr>
<th>Name of Rṣi</th>
<th>Plants</th>
<th>Flower leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaśyapa</td>
<td>Tulasi patra</td>
<td>Atasi pushpam</td>
</tr>
<tr>
<td>Atri</td>
<td>Agastya</td>
<td>Kumuda</td>
</tr>
<tr>
<td>Bhāradwāja</td>
<td>Apamārga</td>
<td>Pooga</td>
</tr>
<tr>
<td>Viśwāmitra</td>
<td>Bilva</td>
<td>Sugandhi</td>
</tr>
<tr>
<td>Gautama</td>
<td>Dattora</td>
<td>Kunda</td>
</tr>
<tr>
<td>Jamadagni</td>
<td>Dūrva</td>
<td>Malati</td>
</tr>
<tr>
<td>Vasīṣṭha</td>
<td>Śami</td>
<td>Tulasi</td>
</tr>
</tbody>
</table>

14. तत्तत्त्राय नागपुनाग गतालहिनालतमालकृति माल सरस बुक्वलवन्युलितीकिमाल कुक्त जलिकटलिय कुष्ठक तक कोलाहृत लवकु तिकू तित केताकी कबड्डोरुर्वरकुपितास्वल कुरा कमशव कमाकन्द कुलतिलुमकुदनदम्मवन चम्क चामप्य पनसजेत सपताग पादला रसाल मियालु ।
Shri Bhojarāj - 'Champū Rāmāyana', Chowkamba Sanskrit Samsthan, Varnasi. 1917, p - 260
15. S. Shyamsundar - 'Sacred Plants', p-59
**Navagraha Vana**: Pooja of eight planets of the Hindu. Sanskrit ślokas found in the related texts available. Not only give the pattern of the position of the different planets in the cluster of worship. But also to make specific mention of the types of leaves and flowers used for purpose of pooja.

**Plants mentioned in favour of planets**

<table>
<thead>
<tr>
<th>Planet</th>
<th>Plant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ravi</td>
<td>Śvetarka</td>
</tr>
<tr>
<td>Soma</td>
<td>Palākṣa</td>
</tr>
<tr>
<td>Mangala</td>
<td>Khadira</td>
</tr>
<tr>
<td>Budha</td>
<td>Uttarāṇi</td>
</tr>
<tr>
<td>Guru</td>
<td>Aśvattha</td>
</tr>
<tr>
<td>Shukra</td>
<td>Atti</td>
</tr>
<tr>
<td>Shani</td>
<td>Śami</td>
</tr>
<tr>
<td>Rāhu</td>
<td>Dūrva</td>
</tr>
<tr>
<td>Ketu</td>
<td>Darbhe</td>
</tr>
</tbody>
</table>

**Nandana Vana**: Also known as ‘celestial vana’. Kālidāsa who is famous for the description of Nature makes mention of ten trees including Aśvattha in ‘Maṅgashtaka’. Where he hopes that this evergreen and ever flowering garden full of fruit yielding trees. They are: Aśvattha, Vaṭa, Candana, Mandāra, Kalpadruma, Jamboo, Nimba, Kadamba, Choota, Sarala. There is a reference in Mahābhārata that those who had brought the sense organs under control and who has not killed any living being would be permitted to enter in this park.

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16. Ibid, p - 60, 61
17. पुरावर्तन्तनां च महानां च सेव्य च।
नन्दने सेव्यं दानस्यारत्नोभिरसिल्ल। || Mahābhārata, Anuśāsana Parva, 25-chapter, 45 stanza
Nakṣatra Vana [Star Vana]: The planets pertaining to each of the stars from Aśvini to Revati have been planted in such a manner depending on the movement of sun rays fall on them or one can see the beauty of the Nature that is sunrise or sunset through these plants.

Names of Stars and Trees\(^\text{18}\):

### Sun-rise

<table>
<thead>
<tr>
<th>Star</th>
<th>Tree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jyeṣṭhā</td>
<td>Sarala</td>
</tr>
<tr>
<td>Anuradha</td>
<td>Bakula</td>
</tr>
<tr>
<td>Viśākhā</td>
<td>Vikankata</td>
</tr>
<tr>
<td>Swāthi</td>
<td>Arjuna</td>
</tr>
<tr>
<td>Chitrā</td>
<td>Bilva</td>
</tr>
<tr>
<td>Hastā</td>
<td>Ambashta</td>
</tr>
<tr>
<td>Uttarā</td>
<td>Plaksha</td>
</tr>
<tr>
<td>Pūrvā</td>
<td>Palasha</td>
</tr>
<tr>
<td>Māgha</td>
<td>Rohini</td>
</tr>
<tr>
<td>Āśleṣā</td>
<td>Naga</td>
</tr>
<tr>
<td>Puṣya</td>
<td>Pippala</td>
</tr>
<tr>
<td>Punarvasu</td>
<td>Vansa</td>
</tr>
<tr>
<td>Āridrā</td>
<td>Krṣṇa</td>
</tr>
<tr>
<td>Mrgaśirā</td>
<td>Khadira</td>
</tr>
</tbody>
</table>

### Sun-set

<table>
<thead>
<tr>
<th>Star</th>
<th>Tree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrgaśirā</td>
<td>Khadira</td>
</tr>
<tr>
<td>Rohini</td>
<td>Jamboo</td>
</tr>
</tbody>
</table>

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\(^{18}\) S. Shyamsundar - 'Sacred Plants', Ibid - pp - 63, 64, 65.
Krittika — Audumbara
Bharaṇi — Dhātri
Aśvini — Karaskar
Revati — Madhuka
Pūrvāśāḍha — Vanjula
Uttarabhādra — Āmra
Pūrvabhādra — Nimba
Shatabhisha — Kadamba
Dhanistha — Sami
Sravana — Arka
Uttarāśāḍha — Panasa
Mūlā — Sarju.

Rāṣi Vana: A garden of twelve Hindu zodiac signs. Depending on the sign lords and plants are given below:\textsuperscript{19}:

<table>
<thead>
<tr>
<th>Name of Rāṣi</th>
<th>Lord of Rāṣi</th>
<th>Plant</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meṣa</td>
<td>Kuja</td>
<td>Raktacandana</td>
</tr>
<tr>
<td>Vṛṣabha</td>
<td>Shukra</td>
<td>Saptapavi\textsuperscript{20}</td>
</tr>
<tr>
<td>Mithuna</td>
<td>Budha</td>
<td>Panas</td>
</tr>
<tr>
<td>Karka</td>
<td>Chandra</td>
<td>Palasha</td>
</tr>
<tr>
<td>Simha</td>
<td>Ravi</td>
<td>Padari\textsuperscript{21}</td>
</tr>
</tbody>
</table>

\textsuperscript{19} Ibid - p-66
In the recent years a garden is named after Sanjeevani in which we can see the structure of Navagraha and Nakshatra vana. It is in between Dharwad and Hubli.

\textsuperscript{20} Botanical name of Saptapavi –
\textsuperscript{21} Botanical name of Padari –
Like water, rivers, trees and plants were also object of worship from time immemorial. As early as in the ‘Rgveda’ ‘Vanaspathi’ is addressed as the ‘Lord of the trees’. Some Hymns are dedicated to the plants and to forest Goddess. At the head of all plants is soma, the God as well as the plant and he is regarded as the ‘Ausadhipati’. Even in the later times ‘Rukhadevatas’, the tree and sylvan nymphs are more prominent in Buddhist and Jain literatures and in fables than in the literature of the Vedic period. In ritual also we come across solitary traces of this Vedic cult. Thus in the expiatory sacrifice when a tree is cut in order to be used as yūpa. When a man drives on a new chariot and comes across a good tree on way, he should drive around the tree from left to right and take with him branches and fruit from it. There are more instances of the tree cult in the magical rites which, to effect the roots, stalks and fruits. The pañchatantra speaks of hundred and eight roots that have been ready. Like the entire world, the plant kingdom too falls in to two parts. According to evil effects which its members cause or supposed to cause. While planting good trees is meritorious. It is necessary before one builds

22. Rgveda. X. 97
23. Rgveda. X. 146
ones house to uproot certain plants from the ground.\textsuperscript{24} Alfred Hillebrandi who was a scholar in Vedic Mythology has given the above statement.

Several trees are regarded as sacred, they being representative of some of the deities. It is a meritorious act to plant and water them and such is the respect cherished for them. The same kind of ceremonies are observed at the planting of these trees or when they have been taken care for some time, at their consecrations as are observed. Some of the sacred trees are mentioned below with some of the deities:

The Aśvattha or pipul tree [Ficus religious] – Sacred to Viṣṇu

The Vaṭa, Banyan or Indian Fig tree [Ficus Indica] – Sacred to Viṣṇu

The Bilva or wood apple or Bel tree [Aegle Marmelos] – Sacred to Śiva

The Vakula [Mimusops Elengi]

The Haritaki [Terminalia chebula]

The Āmalaki or Emblic Myrobalan’s [Phyllanthus Emblica]

The Nimba or Neem tree [Melia Azadirachta]

The Tulsi [Ocimum Gratissimum or Sanctum]

The Durva grass [Agrostis Linearis]

The Kusa grass [poacynosuroides] which form a part of the offerings made to the Gods, as do the leaves or flowers of most of the trees previously mentioned.\textsuperscript{25}

So far it is noted that the trees and creepers related to stars and planets. Now there is a study of the special features of these trees. Here some important trees are refer to note the medicinal value. In addition to

\begin{footnotes}
\footnotetext{25}{Ibid - p.244}
\end{footnotes}
these their relation to rituals and their utility in the society are also very important in this concept. We have already noted that in the Atharvan Veda mere references of some of the sacred trees. References are found here and their, but the real utility of these trees is noted at a later date especially in the treatises of Epics and Purāṇas. The system of growing 'Nakṣtra vana', 'Navagraha vana' and other such gardens are found. They are more related to Jyotiṣa Śāstra in which we find remedies for in consistences caused by the stars and planets. In other words the influence of these stars and planets on mind and human body being as well as animals is explicit [clearly noted] in the Jyotiṣa Śāstra while suggesting remedies for these bad effects. Some sacrifices and vows are suggested. In this context, the great sages of Dharma Śāstras suggest these different trees, creepers and flowers to utilise them in the rituals. Some of the deities are of found these particular trees and flowers, planets and stars.

To proficicat these deities these trees and flowers are by the sages. Thus to lead a successful advised life with a good health and contended life. We have to perform some rituals to get the blessings of these deities. Therefore through these sacred trees and flowers we can achieve this motive of happy life. Thus now we can see the sailent features of these sacred trees, flowers, creepers and fruits in the following pages :

AGASTYAḥ [अगस्त्यः]

Synonymous :

<table>
<thead>
<tr>
<th>Language</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanskrit</td>
<td>Agastyaḥ</td>
</tr>
<tr>
<td>Kannada</td>
<td>Agasi, Agaci</td>
</tr>
<tr>
<td>Hindi</td>
<td>Hāthyā, Agast, Bāsnā, Hadgā</td>
</tr>
</tbody>
</table>
English : Swamp pea, Sesban

Botanical Name : Sesbania grandiflora [linn]

Family : Fabaceae 26

Habitat : India and Malaysia 27

Distribution : Cultivated in gardens and betel vine plantations.

**Description** : A short lived quick growing soft wooded tree, 6-9m high and 0.6m girth, leaves 15-30cm long, abruptly pinnate leaflets 41-61 linear oblong deciduous, flowers 6-10cm long with showy, fleshy, white, pink or red petals, pods 30cm or more long, rather flat and somewhat 4 cornered, Non-torulose, separate with swollen margins and 15-50 pale coloured seeds.

**Parts used** : Root bark, leaves, flowers, fruits.

**Main constituent** : Tannins and proteins. 28

**Varieties** : Only two varieties are there. They are white flower and Red flower. All names given for Agastyamuni are used for this plant. In Aṣṭāṅgahrdayam, one of the synonymous of Agastyamuni viz. Kumbhayoni is used for ‘Sesbaniagrandi flora’ in the treatment of Naktāndhyam. खूटे चूर्ते कुम्भयोने पत्रिकरि च पूजितम् । 29

**History of the plant** : There is a reference of the name ‘Agastya’ in purāṇa in the following way :

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(a) Descended from Viṣṇu in this order Brahma – Marichi – Kaśyapa – Śūrya – Agastya.

(b) The Birth of Agastya – Story occurs in uttaram charita.

Nimi was the son of Ikṣvāku of Śūrya dynasty. When he ascended the throne, he decided to celebrate a sacrifice of long duration. He invited Vaṣiṣṭhā to perform the sacrifice. But, Vaṣiṣṭhā had to participate in the sacrifice of Indra, so he could not accept the invitation and Nimi had to return disappointed. As this he got angry, sought the help of Satānanda the son of the great hermit Gautama and the sacrifice was begun. Vaṣiṣṭhā did not like this. He cursed Nimi that life might be separated from his body. Nimi retorted with the same curse. Vaṣiṣṭhā’s spirit separated itself from his body and began to roam in the sky. At last he requested Brahma to provide with him a body. Brahma granted his wish and said that he would be born again from Mitra and Varuṇa. When the spirit of Vaṣiṣṭhā returned to Earth, it was Mitra and Varuṇa moving about having only one body for both. Vaṣiṣṭhā’s spirit entered into that body. One day Mithra and Varuṇa happened to see the celestial beauty ‘urvasī’ on the sea shore. They embraced ‘urvasī’ and immediately the spirit of Vaṣiṣṭhā entered the body of urvasī. After this Mitra and Varuṇa separated themselves from one another and assumed two different bodies. Varuṇa approached urvasī with lustful desire, but rejecting him urvasī accepted Mitra.

Varuṇa had seminal flow and this semen was taken and kept in a pot. At the sight of this, remorse and passion arose in urvasī and the semen of Mitra already received in her womb oozed out and fell on the ground. This was also collected and kept in the same pot along with that of Varuṇa. After a few days the pot broken, open by itself and two babies came out.
One was ‘Agastya’ and other ‘Vaśiṣṭhā’. As these two born of the semen of Mitra and Varuṇa, they came to be known as ‘Maitra Varunis’ later.\textsuperscript{30}

Further we will get more information about Agastya:

(i) Education: well versed in Vedas and science and well skilled in the uses of diverse weapons.\textsuperscript{31}

(ii) Marraige: Lopamudrā daughter of King Vidarbha.\textsuperscript{32}

(iii) Composed the following works:
   a) Agastya Gita.
   b) Agastya Samhitā in Pañcarātra.
   c) Agastya Samhitā in the Skanda purāṇa.
   d) Śiva Samhitā in Bhāskar Samhitā.
   e) Dvaidha-Nirṇaya Tantra.\textsuperscript{33}

(iv) Few important places Named as ‘Agastya’.
   a) Agastya Kūṭa – sacred mount where the sage Agastya performed penance.
   b) Agastya Parvata – Mountain in South India believed to belong to the kālañjara mountain. Agastya kūṭa in this mountain.
   c) Agastya Saras – Name for Agastya tirtha.

\textsuperscript{30} Śānti Parva, chapter 88.
\textsuperscript{31} |\begin{tabular}{ll}
अगस्त्यस्य धर्मवेदं शिष्यो मयृत्वा मुद्रा पुरुष ॥
\end{tabular}|
|\begin{tabular}{ll}
अभिवेष्क इति ज्ञातव्य शिष्योदस्मि भारत ॥
\end{tabular}|
|\begin{tabular}{ll}
महाभारत - आदिपर्व 139 - अघ्नेय क्लोका
\end{tabular}
\textsuperscript{32} Ibid - वनपर्व, 96 अध्याय
d) Agastya Vata – sacred shrine in the neighbourhood of Himalayas.

e) Agastya Āśramas – Purāṇas mention of several āshramas which are connected with the sage Agastya.34

Agastya tree is considered as sacred because used for ‘Saptarshi Vrata’. Saptarshi Vṛta otherwise known as the Ṛṣi pañchami vṛta is mainly performed by the women after they attain the menopause stage to free themselves from any possible sins of pollution committed because of menstruation. This is designated to offer worship to the seven celebrated sages and Arundhati and is performed on the fifth day of the bright fortnight of the Hindu month of Bhādrapada.

The Saptarshi Maṇḍala, the seven star constellation in the sky find’s a special mention during marriage also. The newly wed, especially the wife is asked to look at the mandala in general and at the star Arundhati in particular with a view to seek blessings for a happy married life a kin to that of Arundhati. The details of the vṛta were first narrated by Lord Kṛṣṇa to Yudhiṣṭhira. During this vṛta ‘Agastya patram’ offered to ‘Atri Rishi’ by saying ‘Athraye Namaha’.35

Properties and Uses:

The root bark of the red-flowered variety is useful in vitiated conditions of vāta and arthralgia. The bark is astringent, cooling, bitter, tonic, anthelmenintic and febrifuge. The pounded bark is externally applied to cure scabies. The juice of the bark is good for dyspepsia,

34. Ibid - p-10.
35. S. Shyamsundar - ‘Sacred Plants’ - pp-46, 47.
diarrhoea and gastralgia. The leaves are acrid, bitter, sweet, cooling, aperient, tonic and diuretic and contain a non poisonous saponine-like substance. The leaf juice is used in nasal catarrh, nyctalopia and cephalalgia. Leaves are chewed to disinfect mouth and throat and are useful in stomatalgia. The flowers are cooling, bitter, astringent, acrid and antipyretic. The juice of the flowers are applied to the eyes for nyctalopia and is used for intermittent fevers. The fruits are sweet, bitter, laxative and alexiteric and are useful in flatulent - colic, anaemia, emaciation and vitiated conditions of tridöṣa.35(a) Even the bark is given as an infusion in first stage of small pox and other eruptive fevers.35(b) Expectorant, used in the treatment of bronchitis and common cold.35(c)

The buds of its flowers were like Nails of tigers.35(d)

AMLĪKĀ [अम्लीका]

Synonymous:

Sanskrit: Amlīkā, Chukrikā, Cukrā, Sāmlā Śukta, Śuktikā, Ciṅcikā, Ciṅca, Tīntīdikā and Sūtīttidi.36
Kannada: Huli, Amli [Huṇase]
Hindi: Imli, Amlī, Amplī

(b). C.K. Nair & N. Mohanan - 'Medicinal plants in India with reference to Āyurveda' p - 392
(c). A.S. Sandhu & A.P. Singh - 'A Dictionary of Medicinal plants' p - 152.
(d). अम्लीका चुक्रीका चुक ताम्ल शुक्ताक्षण शुक्तिका
अम्लीका चिंचीक चिंचा तिंटिदीका सुतितीका।
Dr. S.D. Kamat - Medicinal Plants & Drugs on Dhanvantri Nighantu, p - 398.
Tamarind tree.37

Botanical Name: Tamarindus indica Linn.

[Synonymous - T.occidentalis, T.officinalis Hook]

Natural order: Leguminose.38

Family: Caesalpiniaceae.

Habitat: Cultivated throughout India, particularly in the south, often.39

**History of the Name**: The name of the tree 'Tamarindus' came from Persia that is 'Tamar-i-Hind', meaning of this word is 'Kharjura of India'. The name indica itself will indicate that the tree belongs to our country. But some of the Botanical observers says that The plant originally belong to Africa. Then it spread to different parts of the world.40

**Description**: A large evergreen tree upto 30m in height with dark grey bark having longitudinal fissures and deep cracks; leaves paripinnate upto 15cm long, rachis slender, chanelled leaflets 10-20 pairs, subsessible, oblong; flowers yellow, stripped with redin lax, few flowered racemes at the ends of the branchlets; fruits pods, brownish ash coloured, slightly curved, sub compressed with a shallow oblong pit on each side of the flat faces, seeds enveloped by a tough leathery membrane and pulpy mesocarp, testa shinning hard.41

**Parts used**: Fruits, seeds, leaves and flowers.42

**Main constituent**: Alkaloid, Tartaric acid, Citric acid, Malic acid and Tannis.43

**Medical Action**:

- **Rasa**: Unripe fruit – exceedingly sour.
  - Ripe fruit – sweet and sour.
  - Flowers – astringent sweet and sour.

- **Guṇa**: Unripe fruit – heavy.
  - Ripe fruit – light and dry.
  - Dried fruit – light.
  - Flowers – light and viṣadas.

- **Viṇya**: Hot.44

**Uses as a Medicine**:

* The fruit of Amlīkā is very sour in taste and aggravates pitta and rakta doṣa is laghu pacifies vāta doṣa and has purificatory action on renal organs.45

* When the fruit is fully ripe it is sweet and sour in taste, purgative useful in constipation and vata. The ash of the peels is kaśāya in the taste, uṣṇavīrya and pacifies kapha and vāta doṣa.46

42. Ibid - p - 235.
44. Ibid - p - 12.
45. Dr. S.D. Kamat - Medicinal plants & Drugs on Dhanvantri Nighantu. p - 398
46. Ibid - p-398.
* The ripe fruit is appetizing and a laxative diuretic and is useful in grbani [spruce syndrome] and constipation.

* The dried fruit is a cardiac tonic and is useful in fatigue, giddiness, excessive thirst and worms.47

* Tamarind ripe fruit of a two or three year ripened used for tonic on liver stomach and instestines. Even it is useful for gastric problem.48

* The leaves are useful in oedena and diseases caused by impure blood.49

* Leaves are useful in vitiated conditions of vāta, swelling, fever, scalding of urine, gastropathy, helminthiasis, wounds, ulcers, jaundice, scabies, tumours, ring worm, boils, small pox, otalgia and conjuctivitis.

* The root bark is useful in diarrhoea, asthma, amenorrhoea, gingivitis and ulcers.50

* The ashes of the dried bark are used in colic and dyspepsia.51

* The fruits are useful ingastropathy, bilious vomitting, Datura poisoning, alcoholic intoxication, dipsia, scabies, pharyngitis, pharyngodynia, stomatitis, constipation, haemorrhoids and opthalmopathy.

* The seeds are useful in stomachalgia, diarrhoea, dysentery, dipsia, burning sensation, haematuria, giddiness, vertigo, hepatopathy, inflammations, chronic ulcers, abscess, haemorrhoids, vaginopathy, metroptosis, diabetes and general debility.52

47. Dr. S.R. Sudarshan - 'Encyclopedia of Indian Medicine'. p-12
50. P.K. Warrier - 'Indian Medicinal plants', Ibid - p-235
* The flowers are appetizers, alleviates kapha and vāta increase the digestive fire and are useful in urinary disorders.53
* Juice extracted from the flowers are given internally for bleeding piles.54
* Tamarindus used as a syrup.55

Other Uses:
* As the tree is very strong it can be used for wood work.
* For seed they add 'Glu' called as 'Vjasiri', just to join the wood articles.
* Leaves are used for colour purpose Red and Green.56
* Tamarind tree valued as a shade and ornamental tree in the arid trop. Pulp surrounding the seeds eaten in various ways has laxative properties.57
* Bark yields fibre the tree grown as a support for pepper and betel wines as shade plant for coconut seeding and as a wind break in banana plantations. Inner bark yields a fibre used for cords wood used for toys, yields gun powder charcoal.
* Juice of bark used for toughning nets and tanning and for colouring mats. Juice of the roots given with honey as an expectorant.
* Fruit pulp is one of the most acidic Naturally occurring products and is the principal souring agent for sauses, chutneys and beverages.

53. Dr. S.R. Sudarshan - 'Encyclopedia of Indian Medicine', Ibid - p-12
56. C.K. Nair & Mohanan - 'Medicinal plants in India with reference to Āyurveda', p-419.
* Also employed as an auxiliary in dyeing and tanning for polishing and cleaning metal ware. Because of its antiscorbutic properties.

* Pulp was used by sailors instead of lime or lemon juice used as food in times of scarcity alone or mixed with cereal flour.

* Tamarind kernel powder finds extensive use as a sizing material in the textile Industry.

* The poly saccharide in tamarind kernel powder forms gels with sugar concentrates as do fruits peetins. And is an excellent substitute for fruit peetins in the manufacture of jams, jelleys or marmalades. Also used as an adhesive in book binding, cardboard manufacture, plywood industry and in sizing and weighting compositions leather Industry.

* Seeds yield a fatty oil resembling peanut oil, used in paints and varnishes and as an illuminant.

* Wood used for agricultural implements, tool, handles, wheels, mallets, rice pounders and oil mills and for turnery. Also suitable for printing blocks and tent pegs and yields decorative planks for panceelling and furniture.

* It is also employed for constructional purposes and has been recommended for substitute of teak and sal for beams, rafters, purlins and trusses.58

In the present chapter the plants much related to Religious field or rituals or dealt with here in detail. Some other aspects connected with the

society will be taken in detail in one of the fourth coming chapters. Tamarind – Generally this tree is very much useful in view of the items of the meals that we take everyday. Its relation to rituals is specifically mentioned with the preparation of a medicine taken on the first day of the year [वुगप्रतिपदा]. To maintain good health and to get rid of some of the diseases deep routed in our body. Mixture of the fruit of this tree is explained in some of the pañchagas. Along with Jeerk, enga, Jaggery and sprouts of the neem tree with some other condiments. Then only it is said that this mixture will bring good health to make our body very very strong [ब्रजदेह]. It also helps to lead a long life. In other words it removes as a remedy for all kinds of diseases conceived in our body some of the preparations like this serve as a precaution to medicinal diseases that we may go in course of time. It is like the ‘प्रकल्पानाधि पक्तत्न्याय’ that we find this kind of preparations. In other words instead of stepping into mud and then washing our feet. If we cross the mud we may avoid washing our feet. In the same way by taking unfair food we are inviting some diseases then we are running after the remedies for the same. Therefore before being the victims of these diseases some of the rituals referred in the Atharva Veda serve the purpose of precautions, that's why

“शातापुरुव्यदेरदेहल्व सर्वसप्नन्तः प्रयायकम्।
सर्वरोगहरयकर्तर्निम्वपत्तस्य भक्तिः॥”

59. पारिभ्रम्य पदार्थो विकाराणि विग्रहिता।
सापृढः समानीयः पूर्णः कुत्ता विधानत।॥
मरीचि हिन्धुवर्गमोक्षसामयी। समाधिं।
तितिरिणीस्मतः कुत्ता भक्त्वेद रोगशालाः॥
Shri Rajeswar Shastrti Joshi - 'Dharwad Pañchāṅg', Jagadguru Saṅskrita Paṭhaśāla, Gandhi Chowk, 2011-12. P-1


ĀMALAKI [आमलकी]

Synonymous:

Sanskrit: Vayahsthā, Āmalakam, Vṛṣyam, Jātiphalarasam, Śivam, Dhātrī phalam, Śrī phalam and Amṛtaphalam are synonymous of Āmalaki.60

Kannada: Nellikai, Bettad Nelli

Hindi: Amlīkā, Āmalak, Āṁvalā

English: Emblic myrobalan, Indian gosseberry.61

Botanical Name: Phyllantbus Emblica Linn

[Syn. Emblica officinalis Gaertn]

Natural order: Euphorbiaceae.62

Habitat: Through India, indeciduous forests and on hill slopes upto 200m, also cultivated in plains.

Description: A small to medium sized deciduous tree, 8-18m height with thin light grey bark exofliating in small thin irregular flakes. Leaves simple, very many, subessible closely set along the branchlets, distichous light green having the appearance of pinnate leaves. Flowers greenish numerous on short slender pedicles, females few, subessile, ovary 3 celled. Fruits globose fleshy, pale yellow with six obscure vertical furrows

60. वयाहस्थाः आमलकम्, वृष्यम्, जातिपहलरसम्, शिवम्, धात्रि फलम्, श्री फलम् एव आम्रतफलम् सिवम्।


enclosing six trigonous seeds in 2 seeded 3 crustaceous cocci. The fruiting season is from November to January.

**Parts used:** Root, Leaves, fruit and seeds.

**Medical Action:**

- **Rasa:** Sour, sweet, astringent, pungent and bitter.
- **Guna:** Light and dry.
- **Virya:** Cold.
- **Vipāka:** Sweet

It alleviates all the doṣas, confers longevity and strength, promotes growth of hair is appetising and an aphrodisac and is useful in fever, constipation, urinary disorders (including diabetes), oedema, burning sensation, vomiting, excessive thirst, tuberculosis, haemoptysis, fatigue, eye diseases and disintention of abdomen.

**Theraputic Hints:**

1. It is the best among rejuvenate drugs.
2. It is useful in relieving cough and skin problems.
3. It is best among the sour fruits.
4. Unripe fruits are used as collyrium in certain diseases.
5. The seeds are valuable in certain menstrual disorders.

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64. Dr. S.R. Sudarshan - 'Encyclopedia Indian Medicinal plants', Ibid - p - 10.
65. Caraka Samhitā - Sūtra, 25, 40.
66. Caraka Samhitā - Sūtra, 4, 11, 13, 16.
67. Susruta Samhitā - Sūtra, 46, 334.
6. A medicated ghee prepared from Āmalakī is excellent as a tonic and rejuvenative.\textsuperscript{68} And is useful in abdominal tumours of the pitta variety.\textsuperscript{69}

USES: As a Medicine

* It is kaśāya [astringent], pungent, bitter, sour and sweet in taste, śīta vīrya, laxative pacifies the three doṣas is ṛṣya and useful in fever and rasāyana.\textsuperscript{70}

* The fruit of Āmalaka because of its sourness pacify vāta, pitta doṣa is pacified because of its sweet taste and śītavīrya and kapha doṣa due to rukṣa guṇa and kaśāya taste and thus it is pacifier of all the doṣas.\textsuperscript{71}

* The root bark astringent and is useful in ulcerative stomatitis and gastrohelcosis. The bark is useful in gonorrhoea, jaundice, diarrhoea and myalgia.\textsuperscript{72}

\textsuperscript{68} Astanga Saṁgraha - Atrideva Gupta, N.S. Bombay. 1951, with Hindi translation. Uttara - 37.

\textsuperscript{69} Caraka Saṁhitā, Chikitsa - 30, 116 - 117.

\textsuperscript{70} Caraka Saṁhitā, Chikitsa - 1, 2, 4-6.

\textsuperscript{71} Caraka Saṁhitā, Chikitsa - 5, 122.

\textsuperscript{72}(a). हल्लि वाते तदनल्लाभ दिवंत माखुर्यवीलतस्त : बन्धु स्वकामालातात फले धातुप्रितिदौषिपितु :

\textsuperscript{72}(b). कफकितहरू दृष्टी अवध्यालकस्तथा : भेदन मधुर पाको लछ्छ वीर्य हिंस युक्त :

* The leaves are useful in conjunctivities, inflammation dyspepsia, diarrhoea and dysentery.\(^{73}\)

* The fruits are sour, astringent, bitter, acrid, sweet, cooling, anodyne, ophthalmic, carminative, digestive, stomachic, laxative, alterant, alexeteric, aphrodisiac, diuretic, antipyretic, tonic and trichogenous. They are useful in vitiated conditions of tridośas, diabetes, cough, asthma, bronchitis, cephalalgia, ophthalmopathy, dyspepsia, colic, flatulence, hyper-acidity, peptic ulcer, erysipelas, skin diseases, leprosy, haematemesis, inflammations, anaemia, emaciation, hepatopathy, jaundice, strangury, diarrhoea, dysentery, haemorrhages, leucorrhoea, menorrhagia, cardiac disorders, intermittent fevers and greyness of hair.

* We should consume this fruit before meals in the middle and at the end everyday. It will remove all the dermal problems.\(^{74}\)

* One who drinks Dhātricūrṇam his blood will be purified.\(^{75}\)
* Juice of its fresh fruit and ghee mixed together form a good restorative tonic. ‘Sherbat’ prepared from its fresh fruit with honey is a favourite cooling drink which has a diuretic effect.

* Āmalaka fruit is one of the main ingredient used in the preparation of ‘chavanprāś’. The green fruits are to make pickles.\(^\text{76}\)

* Fruit sour and astringent, cooling diuretic, laxative eaten raw or cooked also pickled. A rich source of vitamin ‘c’ containing twenty times as much as orange juice.\(^\text{77}\)

**Other Uses:**

* Fruits used in hairdyes. Dried one’s are astringent and used for shampooing hair. Seeds yield a fixed oil.

* Fruits, Bark and Leaves are rich in Tannin. Their tannin content being 28%, 8-21% and 22% respectively. Wood used for agricultural implements, poles and inferior quality furniture.\(^\text{78}\)

* It is useful for skin tanning and useful to purify well water.\(^\text{79}\)

* The big pearls are simulated with the Āmalakī fruits.\(^\text{80}\) The young fruits were eaten to refresh the mouth as substitute of betel leaves.\(^\text{81}\)

* Performed paste of Āmalaka fruit was applied on the head in bath.\(^\text{82}\) It was also used with oil.\(^\text{83}\)

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76. S. Shyamsundar - ‘Sacred plants’ - Ibid - p - 68.
78. Ibid - p - 195.
79. S. Shyamsundar - ‘Sacred plants’ Ibid - p - 68.
80. हार्षाकरिता - 56
Kādambarī - 395.
81. लाम्बुलविद्धितृत्रप्रशास्त्रकलकालकी फलेण | Harṣacarita - 433.
82. वालविद्धितृत्रप्रशास्त्रकलकालकी प्रशिरस लैन | Kādambarī - 45
83. तैलालकक्षमुनितमालिक लैन | Harṣacarita - 145.
* The fruits were collected in sages hermits probably as it was one of the articles of food. It was very common fruit particularly in forests.

* It is a medium sized tree. Our Ancestors recognised its invaluable properties in health promotion. The juvenile compound leaves are iridescent and possess the colours of a peacock. The compound leaves move spontaneously with the breeze and remit subtle vibrations. If one’s come in contact with it, one may get a mystic aura which may be translated as a thought provoking inspiration.

* The fruit of this plant contain ingredients to help regain one’s vitality and youthfulness. The chemical essence found in the fruit are known to protect and maintain the physical vigour of the Body, Mind and Inner peace.

* Keśa ranjana [A Hair Dye]: Cook dehusked grains of kodrava in an iron veselina white acidic cunjee [water in which rice cooked and kept over night to ferment a little] and the like. After through cooking cool it dry and grind them well into a fine powder along with the powder of loha the red aloe wood. Apply this powder over the head after treating the latter with a white acidic conjee. Cover the head now with fresh large leaves to keep it wet and cool. Stay thus for six hours. Then remove this powder by applying a thick coating of ‘Āmalaka’ and staying thus for six hours with the head covered by fresh leaves. Remove this now by washing.

84. करक्कमल तलामलककच्चस्वरूपः | Kādambarī - 136.
85. तुषितविकुष्ठिको तलामलकल्पक्षितनिर्मितिः | Kādambarī - 633.
86. Dr. P.V. Sharma - 'The plants in the Indian purāṇas', Ibid - p - 143.
87. एल्मालं चूर्ण स्वतन्त्र भावितस् | शर्करामुद्गुरुस्मिष्टि सुङ्गन लीठस पयाह चितेतु ॥
एल्मालाभिद्वामद्काबासस्मि दुःस्व परिप्रेक्ष्यति ।
P.K. Warrier - 'Indian Medicinal plants', Ibid - p - 263.
with water. The head will become black. After this take a bath with other dromatics to remove the smell of the acidic conjee and of the iron and decorate your self.  

**Derivation of Āmalaki :** Dhātrī one of the synonymous of ‘Āmalaki’ has been derived as follows: “ध्यानित सं दयति ता शैवाययार्मिति धात्री सन्दायनी आमलकी चौटते” । ‘Āmla suggesting purity is life enhancing’. Already we have discussed about the ‘vanas’, among them ‘Āsoka vana’. In this vana we will find different species of trees that has been mentioned. There are thirty eight species of trees that are planted in this vana. Āmalaka was one among them. Fruit of this tree bearing twigs are used for ‘Tulasi worship’. The fruits of धात्री [Āmalaki] are very much used in the preparations of the Āyurvedic Medicines. Especially in the preparations of ‘Chavan prash’, Maxe ballan fruit [Āmalaki] is used to a very great extent. In view of its utility in the health perhaps a special worship is offered to this dhātrī tree. Generally such trees are worshipped in one or the other day in a year. So that one should’nt think of cutting those trees. However on the trayodaśi of kārthik śuklapakṣa, a special worship is done to this tree.

89. Dr. P.V. Sharma - ‘The plants in the Indian purāṇa’, Ibid - p - 140.
The author of Dharam sindhu [Niranya sindhu] gives reference to this Dhāṭrī vrata. It is invoked and worshipped to get good health and good generations. The idol of Viṣṇu is worshipped beneath this tree. A thread is trang seven times to the trunk of this tree. [दोराकन्यन]. It is also advised to take meals or some eatables by sitting beneath this tree. All such worships and vratas pertaining to trees and creepers are to give good growth to such trees. The motive behind such vrata is the perfect maintinance of Environment.

Though there is no clear reference to this Maxeballan fruit in the Atharvan Veda along with some other trees which are used in Āyurveda and rituals and at a later date. This Maxeballan fruit is referred to in many good contexts. However on the basis of references in Atharvan Veda great sages at a later date might have included in the rituals and in the list of medicinal plants that tradition has been continued and recorded in purāṇas and other literary works.

Matsya puraṇa gives along list of plants which according to the puraṇa should be stored in king’s abode by the king for the welfare of the

→ We have to give tarpan with svya in dhāṭrī mūla.

पिता पितामहालये अयुत्र ये च सोनिणः ||
ते विस्त्रु मन्यावर्तं धातीमूलेः अवं पद ॥

tie the tag.

दामोदर निवासपी धातपी देवी नमोऽलुते ||
सूर्याणेन बन्धयती सर्वदीपविभासिनीः ॥

Four sides four bali, Eight candle lights, Eight pradaksīṇa then salutation.

धातीदेवी नमस्तुम्य सर्वपापश्रयकारि ।
पुनर्देहि महाप्रजे यजो देहि बलं च मे ।
प्रजा मेघं च सीभायं

विनियुक्तं च सावतीः ।
निरोग्यं कुरु मां मित्र विषाणं कुछ सर्वदा ॥

If possible alams bronze vessel in which ghee should be put.

Ibid - p - 51.
The purāṇa classifies those plants into the following five groups, perhaps according to the taste: a) sweet, b) sour, c) bitter, d) caustic and e) pungent. Under the first group Āmalaki tree has to be stored.92

While Agni purāṇa states that Guduci, Āmalaki, Abhaya remove all types of fever.93 Even the Brahma purāṇa deals elaborately with the sradha ceremony. It mentions a large number of plants the leaves, fruits or grains of which should be gifted away in that ceremony. Among the fruits Āmalaka is most important.94

**AŚOKAḥ [अशोकः]**

**Synonymous:**

Sanskrit : Aśokaḥ, Śokanāsah, Vicitraḥ, Karṇapūrakah, Viṣokah, Raktakah, Rāgī, Citraḥ and Śatpadmaṇjari.95

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92. दाहिमास्राताकार चैव तिनिधीकालवेतसम।
ब्याकरणस्यपूर्वकरमयत्तकम।
कीचिरूस्रातसूत्रित मातारी जानवरकम।
पराशाखानात्स्स्रात कालकालिष्ट।

Matsya purāṇa - 217.55-59.

93. गङगुंदुरादसूत्रित मातारी जानवरकम।
नाना स्रातान्तः स्रातान्तः स्रातान्तः स्रातान्तः
तः मदानां मदातिस्वर्णां
शुभस्वर्णां मदानां मदातिस्वर्णां
एवमादित्य चालानि राजा संबिधुवात्तु पुरे।

Agni purāṇa - 284 (2b. 3a).

94. आप्रास्रातान्तः ब्रह्मस्रातान्तः
नाना स्रातान्तः स्रातान्तः स्रातान्तः स्रातान्तः

Brahma purāṇa - 220.156.

95. आशोकहस्त चिन्तानक्षम स्वाधिष्ठात गर्भपूर्वक।
विशिष्टको विशिष्टको रागी चिन्त वपुदमभिरी।
(Other than this some more synonymous are there in Sanskrit. They are Šubhagaḥ, Šokanāśaḥ, Smarā-dhivāsaḥ, Nataḥ, Vichitraḥ, Karrṇa-pūrakaḥ, Kankeli, Hema-puśpaḥ, Pinda puśpaḥ, Vītasokaḥ, Aṅganā-priyaḥ, Madhu puśpaḥ, Rakta pallavaḥ, Rogi-taruḥ, Tāmra pallavaḥ, Gandha-puśpaḥ.97)

Kannada : Aşokada, Kengalimara, Aksunkara.

Hindi : Aşok, Ašokā.96

Botanical Name : Saraca Indica Linn [syn. Saraca arborescens, Burm Jonesia asoca-Roxb, J. Pinnata wild].98

Natural Order : Leguminosae.99

Habitat : Central and Eastern Himalayas, East Bengal and western Peninsula.100

Description : A very handsome, small evergreen and erect tree with many branches spreading in all directions. The crown is dense and shapely, while the bark is smooth and brownish in colour young leaves are clustered together and drooping. The stems and branches bear the flowers which are slightly scented, changing in colour from yellowish orange to orange scarlet. The bark internally is fibrous and of a pale reddish colour, taste, astringent.101

96. Dr. S.D. Kamat - Dhanvantari Nighantu on Medicinal Plants & Drugs, Ibid - p-516.
98. Dr. S.R. Sudarshan - ‘Encyclopedia Indian Medicinal Plants’, Ibid - p-23
100. Ibid - p-23.
101. Ibid - p-23.
Parts Used: Bark, flowers, leaves and seeds.\textsuperscript{102}

Main Content: Glycosides and tannins.\textsuperscript{103}

Medical Action:

Rasa: Bitter, astringent and sweet.

Virya: Cold.

It alleviates pitta, promotes complexion is a heart tonic, constipative, hastens healing of fractured bones and is useful in glandular enlargements, hemorroids, worms toxicosis, tuberculosis, burning pains, fatigue, tumours, ascites, abdominal pain, flatulence, ulcers and menstrual disorders.

The bark is specific in menorrhagia and metrorrhagia.\textsuperscript{104}

Therapeutic Hints:

1. The seeds are valuable cough.\textsuperscript{105}

2. It is useful as a pain-reliever.\textsuperscript{106}

3. The flowers are used as collyrium in eye diseases.\textsuperscript{107}

History of the plant:

Àsoka is a sacred tree for the Hindus. The name Àsoka itself will indicate the 'sorrowless tree of India'. There is reference of this tree in our purânas. Râvana who kept Sîtâ under this park having stolen her from

\textsuperscript{102} P.K. Warrier - 'Indian Medicinal plants', Ibid - p - 66.
\textsuperscript{103} A.S. Sandhu & A.P. Singh - 'A Dictionary of Medicinal plants', Ibid - pp - 147, 148.
\textsuperscript{104} Dr. S.R. Sudarshan : 'Encyclopedia Indian Medicinal plants', Ibid - p - 23.
\textsuperscript{105} Ibid - p - 23.
\textsuperscript{106} Caraka Samhita-sûtra - 4, 18.
\textsuperscript{107} Suûrûta Samhita - uttara - 7, 18.
Śrī-Rāma. It is described in Vālmīki Rāmāyaṇa and in Mahābhārata also. In North India this tree is considered as the symbol of love. Every 13th day of chaitramasa lovers and separated pairs worship the tree. In sanskrit kāvyā there is a beautiful description of Aśoka tree.

**Varieties of Aśoka**: Two tree species are found under the name of Aśoka. One is known as 'रक्त अशोक' [Rakta Aśoka], सीतेचा अशोक [wife of Daśarathī Rāma described in Vālmīki Rāmāyaṇam]. Bengali Aśoka, आसुगी [Āsugī] and is identified by scientists as ‘saraca Indica’ linn. It is the drug of Indian Materia Medica while the next Aśoka tree known as देशी अशोक [Desi Aśoka] [khota Aśoka-Marathi] i.e., false Aśoka is identified as ‘polyalthial longfolia’. Flowers of saraca Indica linn are reddish white those of P. Longfolia are yellowish.

Another reading is 'तीलाशोक', 'नीलाशोक' is also found in Vālmīki Rāmāyaṇam and some of the purāṇas. There is yellow Aśoka [Tapaniyasoka] in Mālvikāgnimitram and in Brhat samhitā. In kāvyā Aśoka has been mentioned of the three types Red, Blue and yellow.

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108 a) आशोकवनिका वेचे द्विदिन रंगा दुरालमः।
चम्पे 3हर्वोपलययुक्त वसूलैश्विरृपमिता || 43 6, 14 sarga

b) सालनाबालाभ्यांश्रेष्ठ चम्पे 3हर्वोपलययुक्तमिति ||
उदात्तकात्राग्निवृहुशुभातापिषुधान्यिः || 35 6, 14 sarga


110. शाक्तुण्मनिन्न संस्कृतम् के संस्कृतम् लिपिप्रभमः।
नीलाशोकनिन्ना के क्षितिक तत्त्वासोका सहस्रसः ||

Sundarkānda - 15 Adhyaya. 106, Vālmīki Rāmāyaṇam.

111. Brhat samhitā - 29, 26
शालेन कलसातानि रक्तशासिकेन रक्तशासिलेष।
पाण्डुकः क्षरिकया नीलाशोकिन सुकरकः ||
Mythology and Tradition:

The Aśoka tree is considered sacred throughout the Indian subcontinent especially in India and Śrīlanka. This tree has many folklorical religious and literary associations in the region. Highly valued as well for its handsome appearance and the colour and abundance of its flowers, the Aśoka tree is often found in royal palace compounds and gardens as well as close to temples throughout India.

The Aśoka tree is closely associated with the Yakshi mythological beings. One of the recurring elements in Indian art, often found at the gates of Buddhist and Hindu temples is the sculpture of a Yakshi with her foot on the trunk and her hands holding the branch of a flowering Aśoka tree. As an artistic element often the tree and the Yakshi are subject to heavy stylization. Some authors hold that the young girls at the foot of this tree is based on an ancient fertility symbol.

Yakshi under the Aśoka tree were also important in early Buddhist monument as a decorative element and are found in many ancient Buddhist archaeological sites. With the passing of the centuries the yakshi under the Aśoka tree became a standard decorative element of ‘Hindu Indian sculpture’ and was integrated into Indian temple architecture as salabhanjika, because there is often a confusion between Aśoka tree and the sāl tree in the ancient literature of the Indian subcontinent.¹¹² For the same reason Kālidāsa refers to outstanding features. This tree in ‘Meghadūta’, while giving the characteristic of his House and Garden. This

Aśoka tree is an outstanding feature of his garden. It also gives a clue that Yaksha way found of this trees.\footnote{113}

This tree also regarded with veneration in Jainism. In Hinduism, the Aśoka tree is considered as a sacred tree. The Aśoka tree is worshipped in chaitya the first month of the Hindu calendar. On the Eighth day of chaitya śukla pakṣa there is a reference in some buds in some Pañcāṅgas in which it is advised Eight buds of this Aśoka. [अष्टोक्ति]. It is also associated with Kāmadeva, the Hindu god of love, who included an Aśoka blossom among the five flowers in his quiver. Hence the Aśoka tree is often mentioned in classical Indian religious and amorous poetry, having at least sixteen different names in sanskrit referring to the tree or its flowers. There is same reference in ‘Ratnavalli’ also.\footnote{114}

\footnote{113}{रसतासोऽसुक्तकिंतुङ्गः केशरस्यात्र कान्तः।
प्रत्यासी दुर्दुधार्तमाधिविनमशिष्यः॥
एकः सज्जातां सह मनः वामपादस्थलापः॥ कास्यकन्योऽदवनमदिसः दोषप्रक्ष्यानासः।
Meghadūta - uttara Megha. 186

\footnote{114}{विकलितकुकुलाशा। कास्यकन्यार्जुनमेलकः।
प्रत्यपलसर्वस्यस्यायुप्राप्तसाष्टुपकः॥
इह प्रथम मयुरासो जनम हृदयानि करोतिमयुज्वानि।
पत्नाहितापि कामो लक्ष्यसरे कुसुमवाणी।॥
The south-wind, which has caused the Bakula and Aśoka trees to blossom, which brings together lovers pining for each other’s company, which makes separated beloveds unable to wait and which makes young women long for the company of their husbands.
Ratnavalli [Ratnāvalli] Ist Act. 14 - 15’s

The queen touching the Aśoka tree with her hand in the act of worshipping the image of Kīma, appeared like a creeper growing on a tree having tender foliage. The saffron marks made on the tree are the Bālapravālas. Ist Act. 20’s
In Mahākāvyya or Indian Epic poetry the Aśoka tree is mentioned in the Rāmāyaṇa in reference to the ‘Aśoka vatika’ [Garden of Aśoka trees] when Hanuman first meets Sītā.115

USES: As a Medicine:

* Aśoka is sweet in taste, sītāvīrya, cordial useful for union promoting and fragrant.116

* Aśoka is used in piles, helminthic infestations, apaci and all types of wounds.117

* The bark is bitter, astringent, sweet, refrigerant, anthelmintic, styptic, stomachic, constipating, febrifuge and demulcent. It is useful in dyspepsia, fever, dipsia, burning sensation, vigeromegaly, colic, ulcers, menorrhagia, metropathy, leucorrhoea and pimples.118

* The leaves are depurative and their juice mixed with cumin seeds is used for treating stomachalgia.119

* The flowers considered to be a uternie tonic and are used in vitiated conditions of pitta, syphils, cervical adenitis, hyperdipsia, burning sensation, haemorrhoids, dysentery, scabies in children and inflammations.120

116. अशोको मधुरो हु संघानीय दुर्गान्धिक ।
117. अशोक भीतत्वमात्रं कुणां व हल्लि प्रयोजितं ।
    अपरेण नासयेव सर्वशस्यनासनम् ॥
    Dr. S.D. Kamat - Dhanvantri Nighantu on Medicinal plants, Ibid - p - 516.
118. P.K. Warrier - 'Indian Medicinal plants', Ibid- p - 66
119. Ibid - p - 66
120. Ibid - p - 66
* The dried flowers are used in diabetes and haemorrhagic dysentery and seeds are used in diabetes and hamorrhagic dysentery and seeds are used for bone fractures, strangury and vesical calculi.\textsuperscript{121}

* Aśoka used in the treatment of uterine bleeding and leucorrhoea. ‘Aśokārīṣṭha’ is famous Āyurvedic formulation for menorrhagia.\textsuperscript{122}

* Bark also contains an oxytocic principle. Fruits chewed as a substitute for reoanuts.\textsuperscript{123}

* Aśoka leaves purify the blood and the skin.\textsuperscript{124}

**Other Uses:**

* Pods make a good for age. Woods used for ploughs and shafts.\textsuperscript{125}

* It is small sized sacred tree growing along renew trees and nalas in India and cultivated in gardens.

* It is an ornamental tree. At the time of flower we can enjoy the beauty of the Nature.\textsuperscript{126}

* The young leaves of Aśoka having reddish tinge were used as ornament of ears which seemed as if they were bundle of rays of kaustubhas jewel.\textsuperscript{127}

\textsuperscript{121} P.K. Warrier - Ibid - p - 66.
\textsuperscript{124} ‘अशोकवत्ता तथा रक्तप्रदर्शन विनाशितिः’
\textsuperscript{125} Dr. K.S. Kṛṣṇa Marg - ‘The useful plants of India’, Ibid - p - 550.
\textsuperscript{126} S. Shyamsundar - ‘Sacred plants’, Ibid p - 70.
\textsuperscript{127} कौशिकभ्रस्तितत्त्वेकं च वर्णलिङ्गामनायान्त्यकसीति + Harṣacarita 195.
These were also used for decoration in ceremonies along with leaves of mango. Raktasoka was common in Vindhya region.

The red Aśoka trees flower in spring season and were regarded to blossom by the kick of charming ladies. The red flowers have been simulated with the fire flame. Due to extraordinary beauty the plant is associated with Cupid and its flowers are mentioned as one of its five arrows. There is also mention of blue Aśoka.

There is no clear reference of Aśoka tree in Atharva-Veda. But which is used in Ayurveda and rituals and at a later date. Means which has been recorded in purāṇas and other literary works. The Brahma vaivrata purāṇa mentions the name of the ‘Aśoka’ plant can be collected from the same forest name. Even the purāṇa states certain plants

129. a) Harṣacarita. 418.
   b) Kādambari - 638.
130. Kādambari - 242, Raghuvanśam - 9, 28,
   Kumārsambhava - 3.26, Ṛtu saṁhāra - 6.18.
131. a) Harṣacarita. 56, Kādambari - 183.
   b) Kādambari - 529, 415, 663.
   c) Harṣacarita-284, Ratnāvalli-33.
132. Harṣacarita 253, Kādambari uttara bhaga 33
133. Harṣacarita - 254.
134. Kādambari. 536.
135. Brahma vaivrata purāṇa - sk. 28.168’s
which are beneficial for a town. Among them Asoka is most important.\footnote{136}
As per the purāṇa Asoka plant is good for cantonments.\footnote{137}

Very few beautiful trees are there in India. Among them Asoka in
gardens, temples these trees are planted. The inner portion of this tree
is very thick. Therefore the materials which are required for house construction
can be prepared. The bark of the tree has to be mixed with milk, by
making ‘kaśāya’ one who drinks all the womb diseases will cure.\footnote{138}

\textbf{Asoka [without Grief] Sorrowless tree of India:}

A person finding himself or herself beneath the tree appreciates and
rejoices it. Nothing else matters to him or her. The mind guards him/her
against intrusion and influence of darker forces of despair and ignorance.
The juvenile leaf of Asoka is deep purple in colour and undergoes an
unbelievable level of metamorphosis in its forms, colour, texture and
structure. The two glands at the apex, facilitate respiration and release in
valuable flame of life to erase grief of every type. It sprouts fragrant
clusters of apricot and orange red salver form of flowers with elongated
stamens. These flower clusters conquer a devotee by their inexhaustible
charm and sweetness. It is yet another example of countless manifestations
of the ‘Divine Mother’.\footnote{139}

\footnotesize
\begin{itemize}
\item \textit{Sūkṣma नगरे चापि सिंधिरे च तत्वच च।}
\item अतौक्ष्य शिशिरपत्त्य कदम्बरम् शुभप्रद । \textit{Ibid - sk. 103. 52’s}}
\item अतौक्ष्य शिशिरपत्त्य कदम्बरम् शुभप्रद । \textit{Ibid - sk. 103. 48’s}}
\item \textit{S.N. Ranga swami - ‘Karnataka Aranya Vruksagalu’, Ibid - p - 37.}}
\item \textit{Sri A.N. Yellapa Reddy, Smt Vatsala and Sri Tiwari - ‘Lalitha vana’, prepared by
Institute for Natural resources conversation Education, Research & Training.
Seshadripuram Bangalore - 20, 2005. p - 5}}
Description in Raghuvamsa as: Aśoka trees whose desire before budding had been accomplished. This tree sheds tears in the form of flowers remembering as it were the favour of thy feet adorned with ringing anklets and which is very difficult to be obtained by any other tree.\(^{140}\)

* The upper parts of the bodies of the people were yellow with the glitter of the gold ornaments, while their heads were yellow with the thickness of the Aśoka wreaths. Means wreaths of the Aśoka flowers which served as ornaments to the heads.\(^{141}\)

The poet Shri Harsha convention mentioning certain trees as blossoming under certain conditions. He mentions about Aśoka tree. The Aśoka tree requires to be struck with their feet by beautiful women to make it blossom.\(^{142}\)

**JAMBūḥ [Jambū]**

Reference in Amarkoṣa as: Jambū [Jambū], Jambu [Jambū], Jāmbav [Jāmbav] which means Nerale fruit. Jāmū is strilinga word. Jāti and other words gives the meaning as 'Flower' in tatsambhandi. They take strilinga form.\(^{143}\)

\(^{140}\) From Raghuvamsam. VIIIth Canto, 68th's

\(^{141}\) Ratnavalli - I.10's

\(^{142}\) Ibid - I. 18's

\(^{143}\) Vidwan N. Ranganath Sharma - 'Amarkosa', Ibid - p - 73, 374's
Synonymous:

Sanskrit: Jambūḥ, Surabhi patra, Rājadambūḥ, Mahāphala, Surabhīḥ, Mahājambūḥ, Mahāskandha, Rāj Jambūḥ are synonymous.144

Kannada: Nerale, Jambūva

Hindi: Jāmūn

Botanical Name: Syzygium Cumini (Linn). [synonymous - syzygium Jambolanum Dec, calyptranthes Jambolana wild, Eugenia Jambolana Lam]

Natural order: Mrytaceae.145

Habitat: Throughout India, in forests upto 1,800m usually along river banks and most localities, also cultivated as shade trees along road sides.146

Description: It is a large evergreen tree with a dark stem and shining green foliage with a dense crown and smooth greyish bark. Leaves are leathery and opposite having a characteristic vein pattern with translucent dots visible against light. Flowers are dirty-white, fragrant and crowded in short racemes. Fruits are pulpish-black, smooth and shining when young.147

Parts Used: Bark, Leaves, fruits, seeds.148

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144. जम्बूध सुरभिपत्र एव राजधमबुधाकात ।
    सुरभिस्वभार जम्बुधाकात्या प्रकृतिता ॥
Dr. S.D. Kamat - 'Dhanvantri Nighantu on Medicinal plants & Drugs, Ibid - p - 433.

Varieties: There are three main varieties. Raja-Jambu, Kaka-Jambu, Bhumi-Jambu.

Synonymous of Raja Jambu are Maha Jambu, Svaranamata, Mahaphal, Kokilestha, Mah-nil, Bhrhat-phala. Kaka Jambu are Kaka-phala, Nadeyi, Kaka vallabha, Bhrgesht, Kakanila, Dhwanksha Jambu, Ghana-priya, Bhumi Jambu are Hrasva-phala, Bhnga-vallabha, Bhramareshta, Pika bhaksha kashtha Jambu. 149

Jambava is the name of the fruit of Jambu. Other species distinguished by Kakajambu, Nadijambu and etc., have also been mentioned. Eugenia operculata Roxb known as ‘Topa ku’ [Tapa-kuda] in the forests of Bihar appears to be medicinally important plant. It is a common item in the prescription of tribal vaidyas in Singbhum Bihar.

Veta, Kakajambu, Nadeyi, Sitavallabha, Bhramaresta and Nila varn are synonymous for the above kind of Jambu. 150

Eugenia Jambolana Linn – Black plum:

Habitat: A moderate sized tree, found wild, cultivated over the greater part of India from the indus east wards and to the extreme south of the Madras presidency.

Food: The fruit which is sometimes as large as a pigeon’s egg and of a purple colour is eated by all classes of people. In Goa, a wine faintly resembling a port is prepared from the ripe fruit. 151

149. Ibid - p- 102.
150. वेतसी काकजल्बुः नादेयी शीतवल्लभा।
भ्रमरेश्त नीलवर्णा वितीवा जामुरुक्षते॥
**Eugenia Operculata Roxb:**

Habitat: A moderate sized or even large evergreen tree, met with the sub Himalayan tract from Jammu to Assam upto 2,000ft in the forest of chitgong, Burma, the western Ghats and in ceylon under favourable conditions. It grows to one of the largest and most handsome trees of the genus. The leaves turn bright red before falling.

Food: It yields an edible fruit which ripens towards the end of the hot season.152

**Eugenia heyneana wall:**

Habitat: A shrub or small tree found in the Bombay Ghats and in the beds of river in Berar and central proviences.153

**Eugenia zeylanica wight:**

Habitat: A small myrtle like shrub of the shruby forests of Orissa. A shrub or small tree in Konkan and North wards, also in syelhet...... In kanara it is used for building purposes.154 Under the name Jambū having different taste, size of their fruits and habitat, many species are recorded by the Modern writers and Botanists. Among them only three kinds which are राजजंभू [Rāja Jambu] काकजंभू [Kāka Jambu] भूमिजंभू (Bhūmi Jambū) all of the same family.

**Medical Action**


152. Ibid - p - 435.
Guṇa: Dry [all parts] Heavy [the fruits]
Virya: Cold Hot [Rāja-Jambū]
Vipāka: Sweet.¹⁵⁵

Therapeutic Hints:
1. The leaves are used in the form of decoction in certain eye diseases.¹⁵⁶
2. The stone of the fruits is constipative,¹⁵⁷ and is used for external applications in diseases of mouth.¹⁵⁸

USES: As a Medicine:

* The fruit of Rāja Jambū is sweet and sour in taste, astringent and pacifies kapha, pitta doṣas but aggravates vāta doṣa. The second type kṣudra Jambū fruit of kaṣāya taste and has constructing action on throat and heart.¹⁵⁹

* The bark is astringent, sweet, sour, acrid, refrigerant, carminative, diuretic, digestive, anthelmintic, febrifuge, constipating stomachic and antibacterial. It is useful in diabetes, leucorrhoea, stomachalgia, fever, gastropathy, strangury and dermatopathy.

* The leaves are antibacterial and are used for strengthening the teeth and gums. The tender leaves are used for vomiting.

* The fruits and seeds are sweet, acrid, sour, tonic and cooling and are used in diabetes, diarrhoea, pharyngitis, splenopathy, urethrorrhrea and ring worm.¹⁶⁰

¹⁵⁷. Caraka Saṃhitā - Sūtra - 2, 28.
¹⁵⁸. Sushruta Samhitā - kalpa - 1, 48, 49.
¹⁵⁹. ज्ञायते वतं ग्राही स्वादुम्स क्षणितविश्र।
हितं बुन्धवं विनायकं धुहितं ग्राहनं ॥
Dr. S.D. Kamat - Dhanvantri Nighantu on Medicinal plants & Drugs, Ibid - p-433.
* **Syzygium Jambos**: The bark is astringent, bitter, sweet, haemostatic, depurative, vulnerary, antidiarrhoeal and anthelmintic. It is useful in gout, haemorrhages, syphilis, leprosy, dermatopathy, diarrhoea, colic helminthiasis, wounds, ulcers, stomatitis and vitiated conditions of pitta. The fruits are sweet and aromatic and are edible.\(^{161}\)

* **Bhūmi Jambū**: is heart tonic, nutritive and aphrodisiac. The tender leaves cause flatulence. The fruits aggravates vata are emaciating cause flatulence and sore throat.

* **Rāja-Jambū**: is useful in fatigue and anorexia.

* **Kaka-Jambū**: is nutritive, strength giving and aphrodisiac. The fruit pulp is especially useful in diabetes.\(^{162}\)

* A decoction of the bark is an efficacious mouth wash and gargle for treating spongy gums.\(^{163}\)

* The fruit of Jambū tree are very big and tasteful.\(^{164}\) One who

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161. पल्लि दुः सुर्यविन्दाय स्वादुः स्वादं च भागम्यं तत्रुः।
वेंश्चमुखृतचतुः क्षायो वितर्करमुनाविदिकृः।
कुमिकुल्कोन्दान्यां वाताकर्षं च नाशेतुः।
अस्य पाकातिसारसं कोण्डुनूः च हरयेतुः। \textit{Ibid} - pp - 229, 230.


164. दक्षिणायिनी तैलस्य शिष्योऽवेश्यन्त देवसेविता।
जबूः सदा युष्मान्त सदा मात्रोपजानिः।
महामृतसंगहारस्यवी सिध्यन्तवियोजिनी।
नवीः सदा युष्मान्त शाश्वाशीचारण्याणिः।
तत्र भाषितप्रमाणानि सवाहि च मूलूनः च।
फलायन्तकन्यानि पतल्लि गिरियुग्मिनी।
\textit{Vayu purāṇa} - 35.25 to 29 (पुराण)}
regularly consumes the fruit juice of this tree does not suffer from old-age disease anger and can even resist death. \(^165\)

**Other Uses:**

* The fruit of this tree used for 'wine' and 'vinegar'. The wood is used for the agricultural equipments. For example: tool handles, cartwheels, well-curbs and troughs in mines. \(^166\)

* The fruits also used for making preserves jams, squashes and jelles. Wood is used for construction, boat building and commercial and tea, chestly plywood. Also used for oars leaves from palatable fodder for cattle, sheep and goats, silk worms feed on foliage. Also used as green manure seeds used as feed for live stock. Bark used in dying and tanning and for colouring, fishing nets. \(^167\)

* The fruits of Jambū were eaten by the travellers in the Vindhya region and coloured seeds were scattered in the vicinity. \(^168\)

* Betal plant climbed on the rows of Jambū tree in the Vindhya region. \(^169\)

* The juice of the fruit is bluish red colour, sweet astringent in taste and is given to birds. \(^170\)

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165. वे द्रिष्टिकोणकृत जम्बू कुंवर की शाला |
   ते विविधति सदा हुँदा जम्बूरसवलकृता |
   जम्बूरस फलं पील्वा न जरा अभिवल्ति ते |
   न च धूर्वं न रोगं हुं न च मुखं तथाविधम् |
   Vāyu purāṇa - 46.28 & 29 (पूर्वी)


168. अवभाषजनमयमुनिकस्यसमस्रमस्त्वामुखवाम् | Harṣacarita - 407.

169. तरलमुग्धितं कलाज्ञानुभद्रिवाच | Harṣacarita - 419.

170. आमकोकिलोचनकिन्नरितटलक क्षणभयंकर प्रकाष्मापीतं जम्बूरसं | Kādambarī - 53.
* The leaves were used to cover interior of huts. One of the varieties is ‘Jala Jambū’. Fruits ripen in rainy season.

* Wood is used in railway sleepers making Bullock carts and to install motors in wells.

* Essential oil distilled from the leaves is used to scent soap and is blended with other materials in making in expensive perfume.

* Leaves are used as marriage pendals.

* Seed is used in various alternative healing systems like Āyurveda, unani and chinese medicine for digestive ailments.

* High source in Vitamin ‘A’ and Vitamin ‘C’.

**Mythology**: S.N. Ramswami who was a scholar in this subject has given the following statement: “Jambūdweep Island has got the name as it is surrounded by Java plum plants. Rāma subsisted on the fruit in the forest for fourteen years during his exile from Ayodhya. Lord Kṛṣṇa has been described as having the skin colour of Jamun.”

The Kūrma purāṇa mentions that the Ilāvṛta varsa country used the juice of Jambū fruit. They enjoyed the benefits also and given the reference in this way: colour of skin is like that of lotus and span of life is 1300 years.
Gaṇapati as a remover of the obstacles occupies a special place in the Hindu pantheon. He was the one who helped the sageVyāsa to compose the Epic Mahābhārata. There are two special vṛtas to proficiate lord Ganesha. One is called as the ‘Saṅkṣṭha Chaturthi vṛta’, which is performed on the fourth day of the dark fortnight of the Hindu calendar year. And the second is the ‘Siddhi Vinayaka’, which is performed once a year on the fourth day of the bright fortnight of the Hindu month of Bhādrapada. Jambū patram is used to offer pooja to the lord Gaṇapati preceded by chanting mantras.176

**JAMBĪRAḤ [जम्बीरक]**

**Synonymous:**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Jambīrah, Jambhalah, Jambhaḥ, Dantaśaṭhaḥ, Gambhīraḥ, Vaktraśodhi, Rocanaḥ and Danta-harśaṇaḥ are synonymous.177</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi</td>
<td>Jambirī-nimbu, Pahārī-nimbu.</td>
</tr>
<tr>
<td>Kannada</td>
<td>Panīrāl</td>
</tr>
<tr>
<td>English</td>
<td>Lemon</td>
</tr>
<tr>
<td>Botanical Name</td>
<td>Citrus acida [syn. citrus lemon, Burm.f.]</td>
</tr>
<tr>
<td>Natural order</td>
<td>Rutaceae.</td>
</tr>
<tr>
<td>Habitat</td>
<td>Cultivated all over India.</td>
</tr>
</tbody>
</table>


177. जम्बीरी जम्बलो जम्बम ग्रोकतो वलचर्च्या।
गंभीरके वक्राशौभी च रोचने दलत्त्वपणु।
Dr. S.D. Kamat - Dhanvantri Nighantu on Medicinal plants & Drugs, Ibid - p-389.
**Description**: This is a straggling bush or small tree about 10 to 12 ft, high with thorny branches. The fruit is oblong or ovoid, usually with a nipple shaped extremity, bright yellow in colour, with a thick rind. The pulp is acid and pale yellow.\(^{178}\)

**Varieties**: There is a big variety and a smaller one. Some texts mention another variety Limpākaḥ.\(^{179}\) There is other kind of Jambīra called as ‘मधुजम्बीरा’ and ‘मधुजम्बीर फला’. Its synonymous are, ‘Ṣaṅkhadrāvi’, Sarkarakā and Pittradrāvi.\(^{180}\)

**Botanical Name**: Citrus limettioodes.

**Hindi**: Mitha Nimbu.

**Sanskrit**: Madhu Jambira, Madhu Karkatika.

**Habitat**: Commonly cultivated in central and Northern part of India, also in Europe under this, there are a variety of citrus species. They are as follows:

A. *Citrus Medica* [The sweet lime of India] :

Commonly cultivated in most part of India. Most probably a native of southern India. This form is little known in India and occurs only occasionally in gardens.\(^{181}\)

**Parts to be used**: Fruits and leaves. *Citrus Medica L.* parts are used fruit, peel and volatile oil.

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\(^{178}\) Dr. S.R. Sudarshan - 'Encyclopedia Indian Medicinal Plants', Ibid - p-100.

\(^{179}\) Ibid - p-100.

\(^{180}\) अन्ने मधुजम्बीरे मधुजम्बीराङ्गलस्वामाः।
शान्तद्रव्य सर्वरक्षित पिंतामिरिय च पद्माणाः।

Dr. S.D. Kamat – Dhanvantri Nighantu on Medicinal Plants & Drugs, Ibid - p - 390.

\(^{181}\) Ibid - P.P. - 390,391
Main content: Bitter principle [Naringenin] and volatile oil.  

Medical action:

Rasa:
- Slightly sweet and very sour [unripe fruits of the small variety]
- Sweet [ripe fruits]
- Sweet and slightly sour [limpaka] sour, astringent and bitter [fruits of the big variety].

Guṇa: Heavy, sharp [the leaves].

Virya: Hot.  

Active Principles and Pharmacology:

Lime onene is the principal constituent of essential oil. Others are citronellal, n-normal, n-decanal, n-dodecanal linaly-acetate, geranylacetate, citronelly-acetate, geranylacetate, also lipophilic flavonoids including sinesetin and furocoumarins. Citro flavonoids affect vascular permeability are anti-inflammatory and a source of vitamin ‘C’. Chief flavonoids are the bitter neohesperido sides naringin and neohespridin dihydro chalcones, hesperidin, rutin.  

Classical Use: According to Suśrūṭa Samhitā Jambeera juice is carminative, digestive, antitoxic, cures parasitic infection, halisosis, cough, asthma, nausea, constipation, colic, pain, hiccup. The juice of Jambeera alleviates acid gastritis. In folk medicine, the juice with salt is used on ring worm. Sikanjabeen Lemuni, a unani compound is prescribed.

in indigestion sluggish, liver nausea, dyspesia, sharbate madani is another such compound.185

**Properties and Uses:**

* The fruits are sour, thermogenic, digestive, carminative, stomachic, laxative, anthelmintic, antiscorbutic, stimulant, antisepetic and mosquito repellent and are useful in vitiated conditions of kapha and vāta, dyspesia, flatulence, colic, constipation, anorexia, helminthiasis, scabies, fatigue, halitosis, vomiting, trembling of the limbs, hermicrania, psycho-pathy, pharyngopathy, cough, bronchitis and heart burn.186

* It alleviates kapha and vāta, aggravates pitta, is aromatic, difficult to digest, strength-giving and appetizing, and is beneficial in constipation, abdominal colic, nausea, vomiting, cough, thirst, dyspepsia, bad taste in mouth, chest pain, worms, rheumatic pains, dysponed and toxicosis.187

185. Ibid - P-149.
186. जम्मीरूण मुँहदेह वातलेखभवत्ततुः।
शुल्कासागरकोऽस्म्योष्णामशोभित।
आत्मवैरस्तपितविलख्यान्तमृतमुः हेतु।
श्च बलकर्षिन तद्वतु युग्मण्यन्तिनी धारणी॥
P.K. Warrier - Indian Medicinal Plants, Ibid - P-97
187. a) तुल्यायुग्मण वातलेखनविविधताः।
बालकपतिनवायु जम्मीर गुरु पित्रतमु॥
b) जम्मीर वन्यमुँहदेह सोमस्य वातायणं पित्रतमु॥
Pवन्यमुँहदेह बलकर्षिनमुः कर्षिनमुः पित्रतमु॥
Pवन्यमुँहदेह बलकर्षिनमुः वातायणविविधमु॥
c) जम्मीर मुँहदेह बलकर्षिनमुः पित्रतमु॥
मुँहदेह बलकर्षिनमुः बलकर्षिनविविधाः॥
d) "जम्मीरूण मुँहदेह वातलेखतमुः।"
शुल्कासागरकोऽस्म्योष्णामशोभित॥
आत्मवैरस्तपितविलख्यान्तमृतमुः पित्रतमु॥
* The fruits of the big variety alleviate kapha and pitta are a laxative and digestive.

* When ripe, the fruits removes kapha and pitta are sedative, nutritive, appetizing, strength giving, refreshing and purify the blood.

* The leaves alleviate kapha and vāta are appetizing, aromatic and cleanse the mouth.

* The Limpāka fruits alleviates vāta and kapha, do not aggravate pitta in excess, are aromatic, a heart tonic and are useful in vomiting.\(^{188}\)

* Madhujambira is sweet in taste, śītavīrya and pacifies kapha and pitta doṣas. It alleviates thirst is nourishing vṛṣya and removes fatigue.\(^{189}\)

* Citrus medical Linn – The roots are laxative, anthelmintic, and diuretic and are useful in constipation, colic, flatulence, strangury, renal and vesical, calculi, tumours, vomiting, helminthiasis and dental caries. The buds and flowers are astringent, stimulant, anti-emetic and appetiser, and are useful in anorexia, vomiting, tumours, abdominal disorders, asthma, cough, and hi-cough. The ripe fruits are sweet emollient sour, carminative, digestive, cardiac-stimulant, haemostatic, emmenagogue, and tonic and are useful in pharyngodynia, cough, asthma, hicough, hyperdipsia, otalgia, anorexia, vomiting, hepatopathy, flatulence, haemorrhhoea, dysentery, leprosy and skin diseases. The seeds are

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\(^{188}\) Suiruta Samhita, Sutra-46, 192

\(^{189}\) Dr. S.D. Kamat - Dhanvantri Nighantu on Medicinal Plants & Drugs, Ibid- P-390.
stimulant, anti inflammatory, emmenagogue and tonic, and are useful in inflammations, skin diseases, amenorrhoea, dysmenorrhoea and haemorrhoids. The leaves are anodyne.\textsuperscript{190}

**Other Uses:**

* Fruits extremely used for culinary purposes for flavouring jams, jelles, marmalades and alcoholic drinks and as a garnish considered appetizer, stomachic and antiscorbutic. A good source of vitamin C.\textsuperscript{191}

\textsuperscript{190} a) बीजपूरी बीजपूर्ण: पूर्णभवत: युक्तस्य।
   बीजक्षा केसरार्थम् गुरुकृप्त: सुपूर्णस्।
   रखको बीजस्यको जन्मुक्ते दूषितस्य।
   पुष्करको रोपनस्यो हिदेवदक्षिण: समिधम्।
   बीजपूर्णस्य खाद्य: रोगस्य दीप्तया यथा।
   रक्तपित्यस्य कांथविश्वासदायिनययोगस्य।
   स्वास्थ्यसाधनान्यं हरिं तुषारामः स्वतः।
   फलपुष्कर्ण: तितिर्न: सीमिताः सिंहास्य कुश।

\textsuperscript{191} Dr. R.S. Krishnan Marg – ‘The useful plants in India’, Ibid - P-128.
* Fruit is much used as a sauce by Indians. The pickle of this fruit in its own juice and salt is popular and effective remedy for digestion.\(^\text{192}\)

* Citrus widely cultivated in tropical and subtropical regions. There are many varieties, among them some of them are better known Commercially-Citron, Grape fruit, Kumquat lemon, sweet lemon, lime mandarin or tangerine, punmelo, Bergamot orange, seville, or sour orange, sweet orange.

**Hybrids**: There are several hybrid citrus. Some have risen naturally others produced by breeders. For example: bitter sweet orange calarin, chironja citrange, oranguma, tangelo, tangerona etc. Most of these are grown in private gardens and are not commercially grown.\(^\text{193}\)

* The betel plant climbed up on the Jambira tree.\(^\text{194}\) This was common in vindhya region.\(^\text{195}\)

* From Jambira leaves ‘Petent Grane’ oil has been extracted and used in parlours as an equipment to increase the beauty. In the sweet Industry used for smell.\(^\text{196}\)

* For ‘Sankaṣṭha Chaturthi Vṛta Patra Puja’, Jambeera patram has been used by praying the Lord Ganesh in this way: "Phalachandraya Namaha".\(^\text{197}\)

\(^{193}\) F.N. Howes – ’A Dictionary of every day useful plants and their common names’, Ibid - P-58
\(^{194}\) तरलतामुखीललालकलितजयद्वृ जयभवीचय। || Harsa Carita - 419.
\(^{195}\) Dr. P.V. Sharma – ‘Indian Medicine in the Classical Age’, Ibid - P-168.
\(^{196}\) S.N. Ramswami – ‘Karnataka the Aranya Vrkshagalu’, Ibid - P-89.
**Food Uses:** Slices of lemon are served as a garnish on fish or meat or with iced or hot tea, to be squeezed for the flavourful juice. In Colombia, lemon soup is made by adding slices of lemon to dry bread roll that has been sautéed in shortening until soft and then served. Sugar and a cup of wine are added and the mixture brought to boil and then served.

Lemon juice fresh, canned concentrated and frozen or dehydrated and powdered is primarily used for lemonade, in carbonated beverages, or other drinks. It is also used for making pies and tarts as a flavouring for cakes, cookies, cake icings, puddings, sherbet, confectionery, preserves and pharmaceutical products. A few drops of lemon juice, added to cream before whipping gives stability to the whipped cream.\(^\text{198}\)

Lemon peel can be candied at home and is preserved in brine and supplied to manufacture of confectionery and baked goods. It is the source of lemon oil, peetin and citric acid. Lemon oil, often with terpenes and sesquiterpenes removed, is added to frozen or otherwise processed lemon juice to enrich the flavour. It is much employed as flavouring for hard candies.\(^\text{199}\)

Lemon juice is valued in the home as a strain remover, and a slice of lemon dipped in salt can be used to clean copper bottomed cooking pots. Lemon juice has been used for bleaching freckles and is incorporated into some facial cleansing creams.

> Lemon peel oil is much used in furniture polishes, detergents, soaps and shampoos. It is important in perfume blending and especially in colognes.

\(^{198}\) Ibid - p-4.
\(^{199}\) Ibid - p-5.
> Petit-grain oil distilled from the leaves, twigs and immature fruits of the lemon tree in West Africa, North Africa and Italy. With terpenes removed, it is greatly prized in colognes and floral perfumes.

> Lemon peel, dehydrated is marketed as cattle feed.

> Lemonade, when applied to potted plants has been found to keep their flowers fresh longer than normal. But it can not be used on chrysanthemums without turning their leaves brown.

> Wood – The wood is fine-grained. Compact and easy to work. In Mexico, it is carved into chessmen, toys, small spoons and other articles.200

Use in Western Herbal:

Lemon juice is used as a cooling drink in fevers and for allaying thirst. It is highly recommended in acute rheumatism also in uterine haemorrhage after delivery.

Locally, lemon juice is used as an astringent whether as a gargle in sore throat, in pruritus of the scrotum, or as lotion in sunburn. It is given in obstinate hiccup also in jaundice and hysterical palpitation of the heart. The oil is used externally as a reibefacient and internally in small doses for its stimulating and carminative properties.201

Pārijātāḥ [पारिजाताः]

Synonyms:

Sanskrit: Prājaktaḥ, Hāra-Śṛṅgāra, Pushpaḥ, Sephālikā, Nala-Kumkumakaḥ, Rāgapushpī, Khara-Patrakaḥ.

Hindi: Har-Singār, Parjā.
Kannada: Pārijāta.
English: Weeping nyctanthes, Night Jasmine, Coral Jasmine.
Botanical Name: Nyctanthes arbor-tristis Linn.
Natural Order: Oleacea.

Habitat: Himalayan ranges from the Chenab to Nepal, Assam, Bengal, Madhya Bharat South-wards to the Godāvari, Cultivated in many parts of India. Almost cultivated in gardens.

**Description:** A large, deciduous tree with lenticellate, drooping, four angled branches which are rough all over with stiff white hairs. The bark is light brown and rough. The leaves are opposite, entispulate, ovate, entire or distantly toothed with acute base. The flowers are whitish or purple, fragrant, sessile in fasciles of short trichotomous cymes. The fruit is a orbicular compressed two celled capsule. The tree flowers in August-September. The flowers blossom at night and drop off in the morning. The fruits appear from November-February.

Parts used: Leaves, flowers, seeds.

Main content: Alkaloid [Nyctanthine], methyl, Qalicylate, tannic acid and voltaile oil.

Āyurveda Name: Shefali.

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203. Ibid. p.207
204. a) Ibid. p.207
   b) P.K. Warrier – ‘Indian Medicinal Plants’, Ibid, p.149
205. Ibid. p.207
207. A.S. Sandhu and A.P. Singh – ‘A Dictionary of Every day Useful Plants’, Ibid. p.120
Medical Action:
Rasa: Pungent and bitter (the leaves).
Guṇa: Dry.
Virya: Hot.\textsuperscript{208}

Therapeutic Hints: It is useful in particular from [udaka-meha] of urinary disorders.\textsuperscript{209}

USES: As a Medicine
* It alleviates vātā and is beneficial in tuberculosis, rheumatism and flatulence.
* The leaves are useful in fevers of all kinds and scatia.
* The bark and leaf stalks are useful in cough.\textsuperscript{210}
* Antiperiodic. Arbortristo side A and C obtained from alcholic extract of seeds of N. Arbortris have significant anti-allergic activity in experimental models.\textsuperscript{211}

* The leaves are bitter acrid, thermogenic, antibacterial, anodyne, anti-inflammatory digestive, cholagogue, anthelmintic, depurative, sudorific, febrifuge, expectorant, diuretic, laxative, trichogenous and tonic. They are useful in vitiated conditions of kapha and vātā, obstinate sciatica, inflammations, dyspepsia, helminthiasis, pruritus, dermatopathy, chronic fever, bronchitis, asthma, cough, strangury, constipation, hepatopathy, haemorrhoids, greyness of hair and baldness.

\textsuperscript{208} Dr. S.R. Sudarshan - 'Encyclopedia of Medical Plants', Ibid. p.207
\textsuperscript{209} Suśruta Samhitā - Chikitsa-11,9.
\textsuperscript{210} Dr. S.R. Sudarshan - 'Encyclopedia of Medicinal Plants', Ibid - p.207.
\textsuperscript{211} A.S. Sandhu & A.P. Singh - 'A Dictionary of Everyday Useful Plants', Ibid. p.121
The flowers are bitter, astringent, ophthalmic, stomachic, carminative and trichogenous and are useful in inflammations, ophthalmopathy, flatulence, colic, dyspepsia, splenomegaly, greyness of hair and baldness.

The seeds are very useful in baldness, scurvy and affections of the scalp.\textsuperscript{212}

\textbf{Other Uses:}

* Ornamental plant.\textsuperscript{213}

* Decoction of bark given in consumption from flowers used in eye-diseases.

* Fragrant flowers are esteemed as votive offerings in temples and made into garlands. They yield an essential oil similar to jasmine. Corolla tubes containing a colouring matter.\textsuperscript{214}

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\textsuperscript{212} a) शेफलिका तु युक्ता शुक्लाय शेतमयान् प्रेक्षा।
व्यापारिता च दिजया वातारिघर्षुः कक्षिति च॥

b) कक्कड़ितिकतरसं प्रति ज्वरताहरु रसितम्॥
कासस्वासार्य त्वक्क च जीघरहुःग्रामादिभुत ॥
दीर्घचिन्ह योषीं भोक्तं तत्र सोयाः शोषातसनम्।
केसरं नेत्रयं च युक्तया तत्त् प्रवरं सागिरसितम्॥

c) शेफालि कक्कड़ितिकोषणा स्था वातासामहा।
स्वद्वृत्तश्चिमितान्ती युक्त्यासांतिदिदियनुत ॥
रसोऽप्राप्तस्य ज्वरहरी तिस्तकः मृतः॥
पर्णबच्च समाुकुता त्वक्क काष्ठविनाशिनी।
शेफालि कावली कबाड़ोऽग्रामप्रसारितिः।
बुधार्य गुमरांतिही कलसत्र समुद्रवरूप ॥


\textsuperscript{213} S. Shyamsundar – ‘Sacred Plants’, Ibid. p. 111

\textsuperscript{214} D. Krishnan Marg – ‘The Useful Plants in India’, Ibid. p. 400
* This was one of the five fragrant substance used for refreshing the mouth.\textsuperscript{215} Bees were attracted to it in large numbers.\textsuperscript{216} Juice of young leaves are of reddish colour.\textsuperscript{217} This is said to be one of the substances having come out of the milk ocean after churning.\textsuperscript{218} and planted at Nandana Vana of Indra.\textsuperscript{219} The flower stalk were borne in ears as ornament.

**References in Purāṇa:**

Though there is no clear reference to this Pārijāta flower in the Atharvāna Veda along with some other trees which are used in Āyurveda and rituals and at a later date. This flower is referred in many contexts. However on the basis of references in Atharvāna Veda great sages at a later date might have included in the rituals and in the list of medicinal plants that tradition has been continued and recorded in Purāṇas and other literary works.

Pārijāta was one of the fourteen jewels churned from the ocean and is one of the five trees of paradise.\textsuperscript{220} It came into the possession of Indra,

\begin{itemize}
\item \textsuperscript{215} a) अनुसूर्यसहकारकूपङ्ककोलः || \textsuperscript{222} Harṣacarita 39
\item \textsuperscript{215} b) चूतथमक कूपङ्ककन्ये सातामितितानि || Harṣacarita 112
\item \textsuperscript{216} शिलीयुक्तशाखाकशितं पारिजात पादपं भृगुनदस्य || Harṣacarita 116, 249, 221
\item \textsuperscript{217} अधीनव भवति रामेष्ठ पारिजात पत्ति नसैनसैन दिद्धुधानि || Harṣacarita 125, Kādambarī 319
\item \textsuperscript{218} a) नन्दन वनश्रिव सूर्यजोतिः || Kādambarī, 204
\item \textsuperscript{218} b) परिजातं समुन्नाता जाता || [पारिजात] Kādambarī – p.51,52.
\item \textsuperscript{219} पारिजातनामा पद्मस्वरूपं मंजरी ... जनमुिपिक || Kādambarī 434, 435.
\item \textsuperscript{220} कुञ्जादन्तीति सततस्वरूपं कुञ्जरोदिताति वास्यत्वाः जनमुिपि || Viṣṇu Purāṇa – I.9.14 s
\end{itemize}
from whom it was wrested by Sri Kṛṣṇa who planted in the garden of Satyabhāma.\textsuperscript{221}

Kūrma Purāṇa states that Vasudeva has one huge, luxurious palace in the Pārijāta Vana.\textsuperscript{222} Again it mentions that Sukra has a bejewelled very big palace in the Pārijāta Vana situated at the top of Kailāsa mountain.\textsuperscript{223}

\begin{itemize}
\item \textsuperscript{221} Viṣṇu Purāṇa – V.30, 29, 36, 39, 44, 46, 52, 70, 71, 72, 75 and V.31, 3, 7 s.
\item \textsuperscript{222} Kūrma Purāṇa – 45.34 (पूर्वी).
\item \textsuperscript{223} Kūrma Purāṇa – 45.37. (पूर्वी)
\end{itemize}
The Matsya Purāṇa, possibly with the view to driving the importance of plants, says that by gifting plants a donor can achieve the results of an ‘Āsvamedha Yagna and the donor, thus can get rid of all sins. It actually prescribes a religious function. The function is named ‘Kalpapādapa dana.’ For this, rite a tree with five branches is to be made with 50%, puge gold, this is the kalpapādapa. Keeping this golden tree at the centre of an alter, santānaka mandāra and Pārijāta plants should respectively be placed on the east, south and west sides of the kalpapādapa. On all the sides of the kalpapādapa eighteen varieties of paddy should be draped with silk cloth and a canopy decorated with flowers and garlands should be spread over it. And at least one fourth of the sacred tree should be covered with fruits.

The donor, after taking his bath, should circumambulate the kalpa pādapa for thirteen times, and worship the tree. Finally, he should present to this religious preceptor.224

Even the Purāṇa states that Hiranyakasipu’s court is beautifully decorated with plants bearing blue, yellow, black, green and red flowers.

224. कल्पपादपदानाध्ययनं परमसुधारम् ।
महादानं प्रवश्यामि सर्वप्राक्षभक्षणम् ॥
अर्थकल्पसुरुचिज्ञ कारयेत् कल्पपादपम् ॥
गुहप्रस्थोपरिष्टावं सितवस्त्रयुगाध्विक्षु ॥
संतानं पूर्णसतादुं दुर्योगसेवनं कल्पयेत् ॥
मन्दिरं दक्षिणेण पापं ध्याय सार्थ पृष्ठोपरि ॥
पक्षिने पारिजातं तु साधारण्या तद जीर्णके ॥
सुरभीसंयुं तदात तिलेकु हरिच्छन्दनम् ॥
फलमालयवर्ध्यं तददपरित्वञ्चितानमकं ॥
तथा दक्षिण धान्यायं समंसतं तदरिष्येत् ॥
अनंतं बिधिता स्वतं प्रदाहतु कल्पपदमयं ॥
सर्वप्राप्तिनिर्मुखं सोज्यभूषणं लभेत् ॥ Matsya Purāṇa – 277. C1, 5, 7, 8, 11, 18 s).
There are varieties of climbers and lianas on the gate-arches. Among these plants Parijāta is one of them.\textsuperscript{225}

The Parijāta plant is required for Parvata Pradana Vṛtta.\textsuperscript{226}

The Brahma Vaivarta Purāṇa mentions that garlands of flowers, specially of mālatī, pārijāta are universally used by the Purānic personalities viz., Rādhā, Śaṅkhacūḍā, Kṛṣṇa, Śivapriyā etc., as ornaments.\textsuperscript{227} In another place the Purāṇa, however, says that among the flowers, the parijata is the best. Perhaps the Parijāta flower is graded best for its fragrance and beauty.\textsuperscript{228}

The purāṇa continues that for the beauty of the different parts of the body one should offer various plant materials to some gods. As given here:

\begin{itemize}
\item \textsuperscript{225} पारिजातातः लोपयति मलिका भवदारा।
आमलकक्षतः जम्बुदुल्कां धैलवालुकां। \textsuperscript{Ibid. 161.61 a.}
\item \textsuperscript{226} मन्दारः पारिजातातः शूकीयः कल्पपादः।
एतु द्रुशयम् मूलि सबैपरि विनेदवेत्। \textsuperscript{Ibid. 161.61 a.}
\item \textsuperscript{227} हरिष्णनसंतानां पूर्पस्तथिसम्भवयो।
निवेदिती सर्वत्रों निमोपायायार्द्धः \textsuperscript{Ibid. 92.5 and 6 a.}
\item \textsuperscript{228} a) ईश्वराधामससत्सत्याः भवत्वप्रकाशकारिकाम्।
विद्वृत्तादशकागां रत्नालालविभूषिताम्। \textsuperscript{Ibid. pk. 55.12-14}
बनकेदरचर्मां रत्नमयीररत्निवारिताम्।
रत्नकुड्डल्योगेन विशिष्टो विराजिताम्।
सूर्यानिप्तिकृति गणेश्वर विराजिताम्।
अनुप्रमत्वसंबिन्दुविभूषिताम्।
Brahma Vaivarta Purāṇa – pk. 55. 12-14

b) भूलोकेन हस्तविभिन्नां सर्पणस्त्र सन्तनोऽन।
नेविते पार्षदवैण्यायेन स्वेतपामर्थः। \textsuperscript{Ibid. pk. 17.22}

\item \textsuperscript{229} c) वारवर्षकमा सत्सागरमातासत्कारिकाम्।
वारस्यकारब्धवावसर्वास्तिपतिताम्। \textsuperscript{Ibid. pk 34.37}

228. वर्णानां च यथा कवितास्यानां गुणां वायस्।
पुष्पाणि पारिजातां च पार्श्वाणि तुलसी वायस्।
<table>
<thead>
<tr>
<th>The limb for which beauty is desired</th>
<th>Plant materials to be offered</th>
<th>God</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) The entire body</td>
<td>108 Parijāta flowers</td>
<td>Hari ²²⁹(a)</td>
</tr>
<tr>
<td>(ii) Skin-colour</td>
<td>10,0000 flowers of Sveta campaka</td>
<td>Hari (b)</td>
</tr>
<tr>
<td>(iii) Face</td>
<td>100000 flowers of Sahasradal padma</td>
<td>Hari (c)</td>
</tr>
<tr>
<td>(iv) Eye</td>
<td>10,0000 flowers of Nilotpala</td>
<td>Sri Kṛṣṇa (d)</td>
</tr>
<tr>
<td>(v) Lips</td>
<td>100000 vandhuka flowers</td>
<td>Rādhānātha (e)</td>
</tr>
<tr>
<td>(vi) Teeth</td>
<td>100000 fruits of mukta</td>
<td>Golakesvara (f)</td>
</tr>
<tr>
<td>(vii) Breast</td>
<td>100000 mature vilva fruits</td>
<td>Siddhendranātha (g)</td>
</tr>
</tbody>
</table>

²²⁹. a) अद्वितरस्तां युज्यं पारिजातलय विश्वे।
   देवं प्रतिदिन दृश्यं लक्षणों चुपेहते।
b) शेष्टांमक्कुपक्षां लक्षमक्कपक्षिदितसंप्रमुल।
   प्रदेशं हर्वं भक्तः धारितमश्चर्कमः।
c) सहस्रपक्षिनामके लक्षानं तत्वम।
   भक्तः देवं च हर्वं मुखस्वर्णाधिते।
d) नीतोपलाना तस्मथ च देवं कुण्ठाय भक्तित्र।
   व्रताओऽभुतं देवतेष्व च मुक्तर्वं चुपेहते।
e) वन्यकुपलकस्य च देवं राजेश्वरयं च।
   सीमायोधायदेवस्य स्वर्णं चुपेहते।
f) मुक्तांस्विना तस्मथ च दनस्वर्णाधिते।
   देवं गोरेक्षाय शैलेष्व भक्तिपूर्वकमः।
g) सुष्प श्रीफलाना तस्मथ च सुमनीयरसं।
   देवं सिद्धेन्द्राय चतुर्विंद्राधितेः।
(viii) Thigh — 100000 pseudostem of Kadali — Śrīnivāsa
(ix) Feet — 100000 sthalapadma flowers — Padmanetra
(x) Beauty of smile — 100000 mālatī flowers — Vṛndāvanesvara

For all the below mentioned Vṛtas Pārijāta flower is required. They are:

a) Gaṅapati Vṛta
b) Shree Satyanārāyaṇa Vṛta
c) Laxmi Vṛtas
d) Shree Ananta Padmanābha Vṛta
e) Gowri Vṛtas
f) Vaikuṇṭha Chaturdaśi Vṛta
g) Shree Narasimha Jayanti Vṛta
h) Shree Ṣanipradoṣa Vṛta
i) Shree Mahā Saraswati Vṛta
j) Shree Umāmaheśwara Vṛta
k) Saptarshi Vṛta
l) Nirashanarka Vṛta.

In Amarakosa referred as ‘Paribhadra and Nibataru which means Pārijāta.231

**DEVADĀRU देवदारु**

In Amarkoda referred as ‘Bhadradāru, Drukilima, Pītādāru, Dāru, Pūtikāṣṭha are synonymous of Devadāru.232

**Synonyms:**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Hindi</th>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Devadāruḥ, Dāruḥ, Surāhvam, Kilimam, Sneha-viddham, Mahādāruḥ, Bhadrādāru, Indradāruḥ,233(a)</td>
<td>Deodar, Deyodar (देवदार, देयोदार)</td>
<td>Devadāru, Gandhagiri.234</td>
<td>Deodar, Himalayan Cedar.</td>
</tr>
<tr>
<td>Devakāṣṭham, Bhadrākāṣṭham, Pūtikāṣṭham, Sudāruḥ, Suradāruḥ, Indraवर्कṣाह and Amaradāruḥ.233(b)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Botanical Name:** Cedrus deodara

**Natural order:** Pinaceae

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233. a) Dr. S.D. Kamat – ‘Medicinal Plants & Drugs in Dhanvantri Nighantu’, Ibid - p.27

Habitat: North-western Himalayas from Kashmir to Garhwal, at 4,000-10,000 ft.  

Ayurvedic Name: Devadāru.  

**Description:** A large evergreen tree with dark almost black, rough bark, shoots are long with solitary needles. Leaves are long, needle like and short pointed. Flowers are usually monoecious. Seeds are long, pale brown, wing longer than the seed.  

**Parts Used:** Heart wood and oil, leaves.  

**Varieties:** There are two varieties. They are; snigdha dāru and kāṣṭha-dāru. Snigdha dāru is also known as ‘Devadāruḥ’. Kāṣṭha-dāru has not identified.  

Cedrus is a genus of stately evergreens commonly regarded as comprising of four species.  

- Cedrus Atlantica  
- Cedrus Brevifolia  
- Cedrus Deodra And  
- Cedrus Libani  

All species have long and short shoots, the later with clusters of needle like leaves, 0.5 – 5 cm [0.25 – 2 in] long according to species. Male cones are erect, oviod or conic up to 5 cm opening September to November.

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235. Ibid - p.101  
236. Dr. S.R. Sudarshan – 'Encyclopedia of Medicinal Plants in India', Ibid - p.65  
237. Ibid - p.65  
238. a) Ibid - p.65  
   b) P.K. Warrier – 'Indian Medicinal Plants', Ibid - p.41
Female cones are erect, up to 1 cm borne terminally on short shoots. The fruiting cones, which take two or three years to mature, are oval to oblong, rounded at the apex and about 5-10 cm long, the numerous flattened scales are finally deciduous from a central axis. On average, trees do not bear cones until they are 40 or 50 years old.

Cedrus grow best in a well-drained rich loam or sandy clay. Propogation is from seed. Mature cones should be gathered in one scales break away and free the seeds, which are then ready for germination. The seedling are planted out in the following spring. Apart from Cedrus brevifolia which is little cultivated, all the species have numerous forms. Probably the best known is the Blue-Ledar [cedrus atlantica, varglaucca] which is prized for specimen planting and is probably the best coloured of all 'blue' forms confier.239

The species of Cedrus:

Cedrus Atlantica: Known as 'Atlantica Cedar' or 'Atlas', grown in North Africa. A pyramidal tree up to 40 cm with an up-right leading shoot and lateral branches ascending, but not becoming horizontal, needles 2.5 cm long, cones 5-7 cm x 4 cm with a flat or slightly depressed apex. Blue cedar has light blue or waxy leaves.

Cedrus Brevifolia: Known as 'Cyprus Cedar'. Grown in 'Mountains of Cyprus'. A broad dome shaped tree up to 12 m with spreading to recurved leading shoots. Needles 5-6 mm long. Cones 7 x 4 cm with a depressed apex and short umbo.

Cedrus Deodara: Known as 'Himalayan or Indian Cedar'. Deodar a pyramidal tree, when young. Although irregular when mature, growing up to 60 m with a pendulous leading shoot and slightly drooping lateral branches with pendulous tips. Needles are 2.5–5 cm with an apical spine. Cones 7 – 10 cm x 5 x 6 cm barrel shaped with a rounded apex.

Cedrus Libani: Known as 'cedar of lebanon'. Grown in Taurus Mountains Syria. A dome shaped tree up to 40 m with an up right to spreading leading shoot and characteristics tiers of lateral branches ascending for a few metres, then becoming horizontal. Needles 2.5–3 cm, cones 8–10 cm x 4.6 cm with a flat or depressed apex.240

Main Content: Volatile oil, dihydroflavonol, deo resin and sesquiterpene alcohol.241

Chemical Constituents: The oil contains p-methyl tetrahydro acetophenone [8–10%] to which the pleasant aromatic odour. Characteristic of the oil is constituent of sesquiterpene alcohol. Esters of butyric, isobutyric, hexoic and an unidentified crystalline acid are present. The fresh needles contain 0.056% of an etheral oil. The needles also contain oscorbicacidina concentration of 0.052 mg per g. The tree yields a coarse, very fluid kind of turpentive held in much esteem by native as an application to ulcers and skin diseases. The oil also enters in to nostrums used by the natives in the treatment of leprosy.242

Medical action:

Rasa: Bitter.

Bitter, pungent and astringent [the oil]
Gunā: Unctous and light.
Dry [Kāṣṭha-dāru]

Vīrya: Hot

Vipāka: Pungent. \(^{243}\)

**Therapeutic Hints:**

1. It is used to fumigate ulcers and wounds. \(^{244}\)
2. The oil is bitter, astringent, pungent, cleanses wounds and ulcers, alleviates Kapha and Vāta and is useful in worms and skin diseases. \(^{245}\)

**Classical Use:** Caraka gave dried leaves and the extract of the wood and roots internally, in prescription for headache, intestinal worms, urinary diseases, menorrhagia, fistula. In addition, Suśruta gave for oedema, skin eruptions, blood poisoning chronic dysentery for purifying breast milk and as an internal antiseptic.

Externally, Suśruta used the drug as an ingredient of a paste for filaria and swellings of a massage oil for atrophy of the leg muscle, of a hair oil for baldness of a medicated oil, for wounds.

The oil extracted from the burnt wood was prescribed in cough [Aṣṭāṅga Hṛdaya] mixed with clarified butter in skin diseases, also in chronic coryza.

Among classical compounds, ‘Devadārumaadi chūrtam’ [sahasrayoga] is prescribed in diseases of the abdomen internal swellings and in

\(^{243}\) Dr. S.R. Sudarshan - ‘Encyclopedia of Indian Medicinal plants’, Ibid - p.65
\(^{244}\) Suśruta Samhitā, Sūtra - 37, 21
\(^{245}\) Suśruta Samhitā, Sūtra - 45, 123
worm infestations ‘Mandoor-Vatakka’ tablet in anaemia, jaundice, anorexia, obstinate, oedema, spleen affections, diabetes, skin-diseases, piles. ‘Devadārubalaadi Tailam’ in rheumatism affections and gout.

In unani medicine the oil, Roghan Deodar is massaged over weak organs and inflamations.

The decoction of the bark is used internally as an astringent, febrifuge and anti diarrhoeal, the essential oil externally as an antiseptic in skin diseases as an anti-inflamatory agent in catarrh and chest affections.246

USES : As a Medicine

* The leaves are bitter, acrid and thermogenic, and are useful in inflamations and tubercular glands.247

* The heart wood is bitter, acrid, thermogenic, emolient, anodyne, anthelmintic, digestive, carminative, cardiotonic, galacto-purifier, anti-inflamatory, diuretic, expectorant, diaphoretic, antiseptic, laxative and febrifuge, and is useful in inflamations, dyspepia, cephalalgia, haemorrhoids, in somnia, epilepsy, hi-cough, bronchitis, tubercular glands, diabetes, ure throrrarhea, renal and vesical calculi, elephantiasis, fever, cardiac disorders, lucoderma, skin diseases, proctoptosis and vitiated conditions of vāta and kapha.

* The oil is antiseptic, diaphoretic, depurative and diuretic and is useful in leprosy, syphilis, skin diseases, wounds and ulcers, fever and strangury.248

248. Ibid - p.41
* Devadāru is bitter in taste, usṇavīrya, snigdha and pacifies vāta and kapha doṣas. It is useful in Āmadoṣa, blockage in the channels, tympanitis, diseases characterised by polyuria including diabetes.249

* The wood yield oleo-resin a dark coloured oil. This is applied to the ulcers and skin diseases. Its bark is good remedy in fevers, diarrhoea and dysentery.250

* The Kāṣṭhadāru, when applied externally removes moles and other discolourations of the skin.251

In Āyurveda, the drug is ingredient of ‘Rasna - Saptaka - Quatha’, decoction used in the treatment of rheumatoid arthritis. It is also used in the treatment of chronic bronchitis and rheumatism. Himachol, a sesquiterpene alchol obtained from hexane extract of wood of cedrus deodara, has significant anti allergic activity in experimental models.252

**Other Uses:**

* Strongest of Indian coniferous wood, used for door and window frames, furniture, packing cases, beams, mats, bridges and railway sleepers.253
Use in Western Herbal:

Cedar wood oil used in aroma therapy for catarrhal conditions of the respiratory tract. ‘Bormel in Balm’, which is used as a rub and for inhalation. The oil is also used on eruptions of the skin in the form of 25% ointment with vaseline.254

Other References:

* Leaves are in bunches.255 It is common in Himalayan region.256 It has got big branches.257 Icons were made of its wood.258

* There is reference of devadāru in ‘Parāśara Grhasūtra and Kosika Sūtra’. Even the Pāṇini written about it. Bhāva Mishra added in Karpur Varga.259

The name Deodaru and other vernacular names are derived from sanskrit name, which means ‘Trade’.260

References in Purāṇas:

There is no clear references in Atharva Veda. But there is reference in later Vedic literature that is in Purāṇas. According to the Vāmana

255. सतत्रदन्तुरितेवदारवतः | Harṣacarita - 416
256. अंतः पुष्पं पश्चिनि इव गुरयुन्धोषाती वृक्षप्रसन्नेन।
   यो हेमकुम्भातीस्तिनि हुतानं सज्जनं मातुं पवसं रसम। || Raghuvamśa - 2.36
257. धातुनागप्राप्य प्रकृतिमत्वातः संगुरूवदवहुरूवः ॥
   प्रकृतीप्रिय शिलोरक्षम गुप्ततो श्रीवर्धिनिति || Kumar Sambhavam - 6.51 [3.Sarga]
258. सुरदारণमामीमहुकलवं शुभा द्रिजातीनाम।
   अश्वसाराराटसंवविद्विन्नो विवृद्धिकरं || Brhat Samhita - 59.5
259. Dr. Vasundhara Bhupati – ‘Ganeshan Poojeya 21 patregalu and Ayurveda’.
260. Dr. K.S. Krishnan Marg – ‘The useful plants in India’, Ibid - p.113
Purāṇa, one who plants in a bowers, flower gardens etc... for the benefit of public enjoys reputation and gratitude and also get a celestial abode after death.\textsuperscript{261} The Purāṇa states that a king, named Jyamogha formed many Ārāmās [Bowers / Gardens]. Among them Devadāru is one. And for this virtuous act he was transported to the abode of Viṣṇu.\textsuperscript{262}

* Vāyu Purāṇa says that Devadāru tree is fit for religious purposes.\textsuperscript{263}

* Matsya Purāṇa treats forest as source of wealth. Forests are considered by the Purāṇa as ‘Reserved Forest’, where hunting is not allowed, and since food materials are available in abundance. These forests regarded as an essential constituent of the sacred hermitage. Here Devadāru plant is also one of the plant in this forest.\textsuperscript{264} The Purāṇa continues that it cautions that the use of greater number of Devadāru plant in house building is dangerous.\textsuperscript{265} The Devadāru plant should be

\textsuperscript{261} Vamana Purana - 95.46

\textsuperscript{262} Vamana Purana - 95.57 & 58

\textsuperscript{263} Vāyu Purāṇa - 13.70-71

\textsuperscript{264} Matsya Purāṇa - 118.5

\textsuperscript{265} Ibid - 257.9 & 10 (a)
used for constructing pillars on the perimeter of the raised platform required for the 'Tulapuruśa dana yagna'.

ARJUNAḥ [अर्जुन]

Synonymous:

Sanskrit: Arjunah, Kakubhaḥ, [the same name given in Atharva Veda], Pārthah, Citrayodhi, Dhanañjayah, Virāntakaḥ, Kriṭi, Ndīsarjaḥ and Pāṇḍavaḥ.

Kannada: Maadi, Vaidariya

Hindi: Arjun, Kahu

English: Arjun

Botanical Name: Terminalia Arjuna

Natural order: Combretaceae

Habitat: Throughout India.

Description: A large evergreen tree growing up to 60 ft in height with a smooth grey bark. Internally the bark is reddish in colour. Leaves are short petioled, oblong and slightly serrated. Flowers appear in clusters, small and yellowish or red in colour. Fruit is about ½ inch in length, tan-coloured when dry. The flowering period is usually from

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266. šaśeṣudīcchāṇa devadāra śīrpaṁvibhu[īvavrśa][ā][śa][n][o]ntam ।
    śaṁbhaved ṃ�ntarānaṁbhārāṁ kṛta ṃbuṇḍe pārmaṇtārāṁ ॥
    hṛtaṁntarāṁ hṛtamnhṛtaṁ tva bhavatānāu ॥ tadyathā ॥
    smanajātiśvṛu tātuavantamāhāḥ hūmam satyā avyāvata ॥ Ibid - 274.32 & 33

267. arjunaḥ kṣiptaḥ parśvāntāya shravartya ।
    vīrāntakāḥ kārīḍīḥ a[N] naśāntāyai pātavat ॥
    Dr. S.D. Kamat – Medicinal Plants & Drugs in Dhanvantri Nighantu, Ibid - p.464.

March to June. The bark in quills is soft brown, scabrous and corky, easily separable from the wood, breaking with a short fracture.269

History: R.N. Chopra and others had given the following statement for Arjuna tree: "It is called 'Indrajāla' in the Mahābhārata, this is the name of a wonderful weapon wielded by hero 'Arjuna' and in later Sanskrit Literature. It means incantation magic, trickery and delusion in general."270

Parts Used: Bark, leaves and heart-wood.271

Main Content: B-sitosterol, ellagic acid, arjunic acid, glucosides [arjunetin and fridelin] and tannic acid.272

Medical Action:

Rasa: Astringent and sweet
Guṇa: Dry
Viśya: Cold [hot according to few texts]

It alleviates kapha and pitta aggravates vāta, purifies the blood promotes complexion and strength. It is haemostatic, purifies wounds and in useful infrastructures of bones, toxicosis, traumatic of affections, heart diseases, urinary disorders, disorders of medas, fatigue, excessive thirst, pain, anaemia, asthma and tuberculosis.273

Therapeutic Hints:

1. It is used for external application in skin diseases.274

271. Dr. S.R. Sudarshan – Ibid - p.20
274. Caraka Sūtra – 3, 5
2. It is one of the drugs used to relieve urticaria.  

3. It is used for the treatment of heart diseases caused by vitiated kapha.  

4. A cold infusion of arjuna given internally is very useful in bleeding from internal organs.  

5. The flowers are used as collyrium in eye diseases.  

6. It is used as fumigation in poisoning by organic and in organic poisons.  

Classical Use: 'Caraka says that its bark and leaves are uses for internal prescriptions, for cardiac disorders, diarrhea, intrinsic haemorrhage, piles, ulcers. Suśrūta prescribes vaginal discharges, migraine, internal abscesses, obesity haemoptysis, urinary calculi, chronic skin diseases.

Suśrūta expresses that the powdered bark of this plant is externally for styptic also as an ingredient of a hair tonic fortreating greying hair.

Chemical Composition:

The dry bark of this plant contains about twenty to twenty four percent of tannin while that of the bark obtained from the lower branches is upto 15 to 18 percent. The tannis present in Arjuna bark are of mixed type consisting of both mixed type consisting of both hydrolysable and condensed tannis.
USES: As a Medicine:

* Arjun is kasāya in taste, uṣṇavīrya, pacifies kapha and pitta doṣas and aggravates the disorders caused by vāta doṣa. It is useful in healing of wounds, and removing tiredness and thirst.282

* The bark is astringent, sweet, acid, cooling, aphrodisiac, demulcent, cardiotonic, styptic, antidysenteric, urinary astringent, expectorant, alexieteric, lithontriptic and tonic. It is useful in fractures, ulcers, urethrorhea, leucorrhoea, diabetes, vitiated conditions of pitta, anaemia, cardiopathy, hyper hidrosis, fatigue, asthma, bronchitis, tumours, otalgia, dysentery, internal and external haemorrhages, cirrhosis of the liver and hypertension.283

282. अर्जुनाकुण्डलुक्क्यायोणकामवनस्य दुष्पिततामाग्निकोपनननन।
ध्रुव स. डी. कामत – मेडिकल प्लेंट्स एंड ड्राग्स इन धनवान्त्री निघांतु, इबिड - p.464.

283. a) क्रायांलुक्क्यायोणकामवनस्य मेदोन्दोषमितवर्धणः।

ब्राह्मणोवराग्नः प्रितसंसाधनस्मृतम्।

b) अर्जुनाकुण्डलुक्क्यायोणकामवनस्य मेदोन्दोषमितवराग्नः।

c) अर्जुनाकुण्डलुक्क्यायोणकामवनस्य मेदोन्दोषमितवराग्नः।

अत्य भाष्मास्य सहारे हितं करुविनवास्यः।
* Ayurvedic physicians recommended the use of Arjuna bark in derangement of kapha, pitta, and vāta and all sorts of conditions of cardiac failure and dropsy. Pulverised bark is given with milk and sugar in heart diseases.\textsuperscript{284}

Other References:

* In the description of summer there is mention of Arjuna tree growing on the banks of rivers and bearing nests of birds.\textsuperscript{285} Because of its prevalence in the vicinity of waters it has got नवीर्ज्ञ [the sal tree of rivers] as one of its synonymous.\textsuperscript{286} It has been mentioned that tanks and water logged areas in the forest were covered by rows of big Arjuna trees.\textsuperscript{287}

* In Atharva Veda there is mention of the plant ‘ककुब’, which helps to guard a pregnant women from demons. In this way, they who dance around the dwellings in the evening, making noises. They are कुसुल [granaries] and कुक्सिल [Paunchy] exalted [Kakubhā], Karūmas, Srimas
- these herb with your smell. Do you make to disappear scattered? 
Here Kakubhā as “Arjuna vṛkṣavad bhayaṁkara kṛtayas”. 288

The Kukundhās, the Kukūrbhās, that bear skins, pelts, dancing on like impotentmen that make a noise in the forest. Then we make disappear from here. 289

References in Purāṇas:

* Vāmana Purāṇa mentions that the plant Arjuna grows on mountains, 290 and rainy season for flowering. 291

* Matsya Purāṇa states that the Arjuna plant make good buildings materials if used exclusively, but this plant do not produce good result if used along with the other plants. 292

Flowers of Arjuna Act as a sterilizer:

Smogging a bed room with the following materials collectively makes the room completely sterilized, sarsapa, suvega, taskara, sura and flowers.

288. वे शालाय घरिकृति सतवं गर्भभावदिनां। 
ूर्वला च च चुराकान्त कृष्णा भवाय चिन्मया। 
तासानो ल गदेन विद्युत्ताता विनाश त। 

289. वे वेशाय वेशाय वेशाय कृत्तिप्रौढः विनाशित | 
कालीया इव व्रत्यन्तो वे त्रैत्वय धारणात्वतानि नाङ्गामसि। Ṣibid.

290. चारै सातेलाशेष्ट सतवं गर्भभावादिनां। 
तपायावरिष्टमेष्ट सर्वत्र समस्याम। Ṣibid. Vāmana Purāṇa - 85.9.

291. धारा रघुरावपरिपत्थ वक्ता वल्लकाय भजनित तोर्यताः। 
कविरतस्वतानिनद्यानुग पुष्पांलाभ मुखान्ति च माहतात्वताः। Ṣibid. Vāmana Purāṇa - 1.18

292. बुद्धिमान कारिते वस्यान्वेक्ताय भवेत्। 
एककन्यासा धवना श्रीरणि तिलुकी तथा। 
एता वनसपत्तात्र कविरताकरः। 
स्वनवा नरसंहारन्त सर्वकालः। Ṣibid. Vāmana Purāṇa - 257.10 & 11.
of arjuna along with white resin. The Purāṇa states that this smoke also drives away worms and reptiles from the place.293

There are some mythical stories about the origin of the plant Arjuna in Vāyu Purāṇa,294 and Brahmavaivarta Purāṇa. Once Nala-kūbara, the son of Kubera reached the Nandana forest for enjoying the company of Rambhā there. Therefore they found a flower orchard under a banyan tree, on the bank of a tank, where the fragrant wind was blowing. There was a flower bed in the orchard, the lamps of gems were lighted and the place was sprinkled with sandal paste, aguru, kastūri and saffron besides the garland of flower and the silken cloth. He brought her there and enjoyed her company. He enjoyed all the sexual pleasures with Rambhā. He implanted a thousand kissed on her and embraced her variously. The passionate one, enjoyed the sex with her applying his nails, teeth and hands.295
At that point of time the sage Devala spotted Nala Kubara and Rambha together. In the company of the damsel and infatuated with passion, Nalakubara disregarded the sage and did not get upto welcome him. He therefore pronounced a curse on him, “O sinful person you better turn yourself as a tree”.295(a) Thereafter he cursed Rambha also, ‘you be born in the human race and be the queen of Janamejaya’.295(b) He then asked Nalakubara to go to Gokula and stand there as a tree. He further informed him that he cowed be redeemed with the mere touch of Lord Kṛṣṇa. He also informed Rambha that she would be redeemed and to back to heaven only after coming in touch with Indra.295(c)

**Story in Gokula :**

Once Yasoda, the wife of Nanda went for a bath on the bank of the river Yamunā and at that point of time lord Madhusūdana [Kṛṣṇa] smiled looking at the pitchers filled with milk and curd and he consumed the curd, the milk, ghee, butter, milk, butter and everything whatever was available in the house.295(d)
At the same time Yasoda returned home. Finding the vases of milk, curd missing and the broken vases, she was surprised and enquired from the other cowherd boys. On hearing the words of Yasoda, the children said, “All this has been done by your son who has eaten the whole of it. He did not give us anything of it.”

On hearing the words of the children, Yasodhā the wife of Nanda got annoyed. She took a cane in her hand and rushed towards Kṛṣṇa, who fled away from the some. Yasodhā could not capture him. By running here and there Yasodhā felt tired and she stood under the shade of a tree to take some rest. Finding the mother having tired, Puruṣottama, the Lord of the Universe, came forward and stood before her. There after Yasodhā caught hold of him and brought him home.
the tree and left for home. Lord Kṛṣṇa kept on standing at the root of the tree.\textsuperscript{295(h)}

"With the very touch of Lord Kṛṣṇa the mountain like huge tree started falling creating terrific sound."\textsuperscript{295(i)} A divine person appeared from that tree who was clad in beautiful garments. He bowed in reverence to Lord Kṛṣṇa. There after with a smiling face he mounted on a divine chariot and left for his abode.\textsuperscript{295(j)} Thus Nārāyaṇa narrated story of the falling of Arjuna tree to Nārada.\textsuperscript{295(k)}

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295(h). \textit{বন্ধন कृष्ण यशोदा सा जगाम स्वतंत्रे प्रति।}
हरिलाली कृमिमूले जगतं पतिरीत्रकर।
\textit{Ibid - S.K.K. 14, 12 s.}
\hline
295(i). \textit{श्रीकृष्णस्वस्मात्येष सहसा तत्र नारद।}
पपात कृष्ण वैलाभा सबद्द कृत्या भवानकम्।
\textit{Ibid - S.K.K. 14, 13 s.}
\hline
295(j). \textit{सुबेिदा पुलो विभो वृक्षाद्विविभंहु त।}
विभावतामालका जगाम स्वतं गुरु।
प्रणाम जगतीनाय शालकौम्भरेपरम्बं।
विश्व使命स्तनं गीता रत्नांतकारभृणित।
\hline
295(k). \textit{इत्यवं कथितं सर्वं वृक्षापूजनाथक्रमयम्।}
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