

Medicinal As Well As Sacred Plants of Bilaspur Town, District Rampur (Uttar Pradesh)

Nisha Verma*

Author's Affiliation:

Department of Botany
Government Degree College, Bilaspur,
Rampur, Uttar Pradesh 244921, India

***Corresponding Author:**

Nisha Verma
Department of Botany
Government Degree College, Bilaspur,
Rampur, Uttar Pradesh 244921, India

E-mail:

nisha6oct@rediffmail.com

Received on 29.03.2018,

Accepted on 31.08.2018

Abstract

In India, many religious festivals are celebrated by the people from Kashmir to Kanyakumari. All people celebrate religious festivals with scientific background and use one or several plants or plant parts in their ceremonies. The various parts of plants have been used as a source of medicine by man from ancient to modern era. The God has given some specific power to certain plants which play important role in prosperous human life. The present study was carried out among the plants of Bilaspur to identify the sacred as well as medicinally important plants. Bilaspur is a town in Rampur district, Uttar Pradesh. Total 22 plants belonging to 18 families were enumerated which are sacred as well as medicinally important. These are *Aegle marmelos*, *Calotropis gigantea*, *Cannabis sativa*, *Catharanthus roseus*, *Curcuma longa*, *Cynodon dactylon*, *Datura stramonium*, *Ficus bengalensis*, *Ficus religiosa*, *Ficus virens*, *Hibiscus rosa-sinensis*, *Justicia gendarussa*, *Mangifera indica*, *Melia azadirachta*, *Musa paradisiaca*, *Nelumbo nucifera*, *Nyctanthes arbor-tristis*, *Ocimum sanctum*, *Oryza sativa*, *Saraca asoca*, *Tegetes erecta* and *Thevetia peruviana*.

Keywords: Traditional Plants, Religious Plants, Religious Beliefs, Sacred Plants, Sacred Rituals.

INTRODUCTION

India, many religious festivals are celebrated by the people. India is known for its diversity like religion, customs, myths, languages, culture etc. Most of the people celebrate religious festivals with scientific background and use one or several plants or plant parts in their ceremonies. The various parts of plants have been used as a source of medicine by man from ancient to modern era (Bisht and Badoni 2009, Mehra *et al.* 2014, Kumaran and Citarasu 2015, Truyen *et al.* 2015, Bajpai *et al.* 2016). The human culture, customs, religious rites, and myths, folk tales and folk songs, food as well as medicinal practices are deeply associated and influenced by the plants (Badoni and Badoni, 2001,

**Nisha Verma / Medicinal As Well As Sacred Plants of Bilaspur Town, District Rampur
(Uttar Pradesh)**

Sharma and Joshi, 2010). The Indian culture has believes that all happenings in their life including sickness and suffering also have close relation to the plants in religious activities (Ranta and Pirta, 2007). Plants are important gift of nature that provides all the basic requirements for human being. The God has given some specific power to certain plants which play important role in prosperous human life. It has been observed that large number of plant is being used for the worshipping of God and Goddesses. These divine qualities plant parts have been used as source of medicine by human being from ancient to modern era. In old era man secured his life from diseases by using various parts of these divine qualities plants, so probably this become the basis of conserving plant might have started worshipping plants. Tree worshipping was also present during the Vedic period (Bhatla *et al.* 1984). Hindu scriptures tell us that a wide range of plants like, Ashoka, Banyan, Bel, China rose, Datura, Doob grass, Hemp, Justicia, Madar, Mango, Marigold, Musa, Neem, Peepal , Periwinkal, Rice, Tulsi, Nariyal, Lotus, Sandal and Turmeric etc. has divine qualities, hence used in number of religious activities and rituals from marriage, baptism to health care systems (Robinson and Cush,1997). Such divine plants have been recorded in the religious books and its knowledge has been transmitted from generation to generation.

MATERIALS AND METHODS

The present study was carried out among the plants of Bilaspur. Bilaspur is town in Rampur district, Uttar Pradesh. It is situated on the Nainital road 30 kilometers from Rampur on NH-87 and 15 km from Rudrapur. The survey was carried out to find out the medicinal importance of sacred plants. The collected plant specimens were carefully identified with the help of experts and referring scientific literature. These plant specimens arranged alphabetically with their botanical name, family, local name, sacred value and medicinal importance. The name of the plant in English, Sanskrit, Unani and Aurveda, have been also recorded. All plant species were photographed during field study and sample collection.



Plate 1: Map of U.P. showing Rampur District



Plate 2: Map of Rampur District

RESULTS

Total 22 plants belonging to 18 families were enumerated which are sacred as well as medicinally important.

(1) *Aegle marmelos* (L.) (Plate- 3), **Family** - Rutaceae (Citrus family). **Local Name**- Bel; **English** - Bengal Quince, Holy fruit tree; **Ayurvedic** -Bilva, Shriphala; **Unani** -Bael; **Sanskrit** - Tripatra, Bilva.

Sacred Value - The plant is occurs near the temples and cherishes. The leaves are used in offering to please Lord Shiva on every Monday, Mondays in month of Shrawan and Shivratri festival. The leaves are used in enchantments and twigs are used for sacred fire. The three leaflets resembles trishul or the trident in bel tree. They considered symbolic of creation, preservation and destruction the powers attributed to the three Lords of Indian trinity Brahma, Vishnu and Mahesh. The fruit is worshiped in many hindu houses. Lord Venkateswara also worshipped with bel leaves on Friday.

Action - Stomachic, Antimicrobial, Digestive, Astringent, Spasmolytic, Hypoglycaemic, Antidiarrhoeal, Anti-inflammatory, Antiallergic, Anastigmatic.

Medicinal Value- Fruits fleshy part is dried, powdered and given to children as anastigmatic for diarrhea. Fruit pulp is used to cure stomach ache. Juice is prepared from ripe fruits pulp used as mild laxative. Leaves are also given in jaundice and asthma. Alcoholic extract of seeds shows antiallergic activity. Bael fruit can quench excessive thirst, eliminate phlegm, cures anemia, reduces hypertension, improves memory power, acts as blood purifier.

(2) *Calotropis procera* (Ait.) R.Br. (Plate- 5) **Family** - Asclepiadaceae (Milkweed Family).

Local Name - Safed aak, Madar; **English** - Milk Weed, King's Crown; **Ayurvedic** - Alarka, Surya, Suuryaahvya; **Unani** - Aakh, Madaar; **Sanskrit** - Mandaar, Svaytaukum, Ksiraparna.

Sacred Value - The flowers are used in the worship of Mahadev and Lord Hanuman. On every Saturday Leaves are made into Garland and offered to Maruti (Lord Hanuman).The plant is regarded to be the transformation of Sun as mention in Skand purana.When bark and thin wood over the root is peeled off one will see an image of Ganpati below it.This is called "Swetark Ganpati" It is said that where the ganpati is available house remains free from all evils.

Action - Antimicrobial, Geriatric, Antibacterial, Anticancerous, Ascariocidal, Antioxidant, Analgesic, Anthelmintic, Aphrodisiac, Astringent, Anti-inflammatory.

Medicinal Value - The plant is used against bronchial asthma. Leaves are used for treating chronic cases of dyspepsia, flatulence, constipation and mucus in stool. Leaves, flowers and root-bark oil are antimicrobial. Latex applied on boil and to the wound after Scorpion sting for pain relief. Latex is also used in purgation and vomiting therapy. It is used in diarrhea, abdominal tumor, skin disorder, worm infection, cough, haemorrhoids and bleeding disorder. Oil smeared leaves warmed and tied to ripe boil

(3) *Cannabis sativa* (L.) (Plate- 5) **Family** - Cannabinaceae (Marijuana family). **Local Name** - Bhang ; **English** - Marijuana, Hemp, Indian Hemp; **Ayurvedic** - Vijayaa, Ganjaa, Bhangaa, Charas ; **Unani** - Bhang, Charas, Qinnab ; **Sanskrit** - Bahuvadini, Banga.

Sacred Value - The Bhang is the plant of Lord Shiva and it used during worship of Lord Shiva. The leaves with milk are offered to Lord Shiva at the time of Mahashivratri festival by hindus. To all Hindus, the Bhang plant is a very Holy plant. Bhang is a popular drink made of the leaves and flowers of the Bhang tree and considered to be a "prashad". Most of the devotee takes bhang on Mahashivratri. During the Indian festival of Holi most of the hindu people also consume bhang which contains cannabis.

Action - Hallucinogenic, Sedative, Analgesic, Anti-inflammatory, Antiemetic, Antiallergic.

Medicinal Value - Plant with coconut water is taken for a week for curing Diarrhoea. Oil mixed with camphor applied to small boils. Hemp derivatives are suggested for treating glaucoma and as an antiemetic in cancer chemotherapy. All variants produce initial excitement followed by depression. Bhang is consumed orally; Ganjaa and charas are usually smoked.It has cryoprotective pharmacological properties.

(4) *Catharanthus roseus* (L.) (Plate- 6) **Family** - Apocynaceae (Oleander Family) **Local name** - Sadabahar; **English** - Periwinkle; **Ayurvedic** -Nityakalyani; **Unani** - Sadabhar **Sanskrit** - Sadapushpi.

Sacred Value -This is the ornamental flower, found in near the temple and garden. Flowers are used to offer Goddess Parwati.

**Nisha Verma / Medicinal As Well As Sacred Plants of Bilaspur Town, District Rampur
(Uttar Pradesh)**

Action - Cytotoxic, Cytostatic, Anti-neoplastic, Astringent, Anti-hemorrhagic, Stomachic, Analgesic, Anesthetic, Antidiabetic, Anti-inflammatory, Diuretic.

Medicinal Value -It slows down growth of cells by suppressing immune response and decrease blood pressure. These chemotherapeutic agents are toxic to the nervous system. Leaves are stomachic and bitter. A homoeopathic tincture is given for internal hemorrhages. Flower petals and seed have antioxidant property. It cures various skin diseases such as acne; eczema and dermatitis. Plant extract use for eye infection and irritation of eyes. It regulates irregular menstruation.

(5) *Curcuma longa* (L.) (Plate- 7) **Family** - Zingiberaceae (Ginger Family). **Local Name** - Haldi; **English** - Turmeric; **Ayurvedic** - Haridraa, Haridruma; **Unani** - Zard Chob; **Sanskrit** - Haridra.

Sacred Value - Haldi plant is very auspicious. This plant is regarded as holy plant. Bathing with rhizome extract before doing any sacred work is auspicious. The rubbing of turmeric and oil is essential part of marriage ceremony. Its paste is applied on the face and body of the bride and grooms to get blessings as an auspicious ritual on the day of marriage. The rhizome is used in many religious ceremonies of Hindu. Turmeric is applied to the forehead of devotees and also the forehead of the statues of God. To get rid of the influence of evil spirits as well as for bringing happiness and prosperity turmeric is offered to fire God.

Action - Anti-inflammatory, Cholagogue, Hepatoprotective, Blood purifier, Antioxidant, Detoxifier, Regenerator, Antiasthmatic, Antitumour, Stomachic, Carminative.

Medicinal Value - Turmeric is excellent liver herb. Rhizome powder is considered as a good antiseptic. Rhizome powder with boiled milk is taken at bed time during cough and cold. It is also used in healing injuries. It is used for jaundice and to stimulate gall bladder activity. It reduces high plasma cholesterol. Combines with neem leaves considered effective against ringworm and scabies.

(6) *Cynodon dactylon* (L.) (Plate- 8) **Family** - Gramineae; Poaceae (The Grass Family).

Local Name - Doob; **English** - Bermuda Grass; **Ayurvedic** - Duurvaa; **Unani** - Duub; **Sanskrit** - Durve

Sacred Value - The plant is sacred for Hindus. It offers to Lord Ganesha who is said to remove all obstacles in life. Goddess Gauri love durve very much. The terminal leaf buds of this grass are offered to him during worship. The twigs of the plant are used in holy water during worship. The plant is worshipped on Durga Ashtami in month of Bhadrapad Shukla ashtami. The houses are made pavitra or pure by spraying and sprinkling water with the help of doob branches in all the corners.

Action - Astringent, Diuretic, Antidiarrhoeal, Anticatarrhal, Styptic, Antiseptic.

Medicinal Value - The whole plant decoction used as Sharbat and plant juice is effective against Cobra bite. If leaves are taken orally in empty stomach early in the morning, It controls the blood pressure. It used internally in the treatment of chronic diarrhea. The grass is a reputed as a remedy in cramps, epistaxis, haematuria, inflamed tumours, whitlows fleshy excrescences, warts, cuts, wounds, bleeding piles, cystitis, nephritis and in scabies and other skin diseases.

(7) *Datura stramonium* (L.) (Plate- 9) **Family** - Solanaceae (Nightshade Family). **Local Name** - Dhatoora; **English** - Thornapple, Jimsonweed, Stramonium; **Ayurvedic** - Krishnadhattuura, Dhuurta; **Unani** - Dhaturaa; **Sanskrit** - Dhuttura, Kanaka, Kanakahvya.

Sacred Value - It is used during worship of Lord Mahadev. It is also known as Shivapriya, flowers are used in worshipping Lord Shiva.

Action - Spasmolytic, Antiasthmatic, Anticholinergic, Cerebral depressant, Nerve-sedative

Medicinal Value - Controls spasms of bronchioles in asthma. Temporary relief from Parkinson and tumor recorded. Applied locally, stramonium palliates the pain of muscular rheumatism, neuralgia and also in pain due to haemorrhoids, fistula, abscesses and similar inflammations. It prevents motion sickness. It's having hallucinating effect.

(8) *Ficus bengalensis* (L.) (Plate- 10) **Family** - Moraceae (Mulberry family). **Local Name** - Bargad; **English** - Banyan tree; **Ayurvedic** - Vata, Nyagrodha, Bahupaada, Dhruv; **Unani** - Bargad, Darakht-e-Reesh; **Sanskrit** - Vat.

Sacred Value - This plant considered as Devils plant. Hindu mythology says that Brahma was transferred in to Vat tree. It is considered as a sin to destroy both the tree especially the male. Married

Women do special puja of this tree on Vat Savitri Day, water it and wind a thread around it with Genda (Indian Marigold) flower. The dry twig of the tree used for producing sacred fire.

Action - Antiemetic, Anti-inflammatory .

Medicinal Value - Infusion of bark used in diabetes, dysentery, and in seminal weakness, leucorrhoea, menorrhagia, nervous disorders, erysipelas, burning sensation. Milky juice and seeds applied topically to sores, ulcers, cracked soles of the feet, rheumatic inflammations. Buds are used to make decoction in milk is given in haemorrhages. Aerial roots are antiemetic, applied to pimples. Leaves paste is applied externally to abscesses and wounds for promoting suppuration.

(9) *Ficus religiosa* (L.) (Plate- 11) **Family** - Moraceae (Mulberry family). **Local Name** - Peepal ; **English** - Bot-tree, Holy fig tree, Sacred fig tree; **Ayurvedic** - Ashvattha, Bodhivrkisha; **Unani** - Peepal. **Sanskrit** - Ashvattha.

Sacred Value -The tree is sacred for Hindus.Among five sacred trees (Peepal, Gular, Bargad, Paker and Mango) Peepal rank first. Hindus worshipped to need of blessing on almost all rituals and it is believed that the tree is inhibited by the scred tried Brahma, Vishnu and Mahesh.Worshipping the plant help in controlling the thoughts, remove obstacles in marriage and financial growth.Women worship the tree and pour water and milk on its roots. From its wood the spoons are made with which to pour Ghee on the sacred fire.

Action - Astringent, Antiseptic, Alterative, Laxative, Haemostatic, Antitumour , Antibacterial.

Medicinal Value - Bark is used in diabetes, diarrhoea, leucorrhoea, menorrhagia, nervous disorders, also in skin diseases. Applied externally on unhealthy ulcers and wounds. Leaves and twigs are laxative. Leaf bud is used in curing snake bite. The oil is medicated with its leaves is used as ear drops.Gum diseases are prevented by root chewing. The dried fruits are used as a uterine tonic. The extract of fruits exhibited antitumour and antibacterial.

(10) *Ficus virens* (Plate- 12) **Family** - Moraceae **Local Name** - Pakar, **English** - white fig; **Ayurvedic** - Plaksa; **Unani** - Pakhria; **Sanskrit** - Plaksa.

Sacred value - The tree is considered sacred as per Vayu Purana .

Action - Antiviral, Antioxident.

Medicinal Value - The decoction made from bark is used for gargling and washing ulcers. A decoction of the bark is used as an injection in the treatment of leucorrhoea. The wood is used for making charcoal. It serves as a windbreak because of its large canopy

(11) *Hibiscus rosa-sinensis* (L.) (Plate- 13) **Family** - Malvaceae (Mallow Family). **Local Name** - Gurhal; **English** - Rose of China; **Ayurvedic** - Japaa, Rudrapushpa, Arunaa; **Unani** - Gul-e-Gurhal. **Sanskrit** - Japa.

Sacred Value - This flower is used to offering Lord Ganesha. A famous couplet in praise of the Sun God begins 'japaa kusuma sankasam'. The glowing complexion of the orange-skinned Hanuman is also compared to this flower. Japa flowers are used in the worship of Goddess Durga.

Action - Laxative, Emmenagogue, Anodyne.

Medicinal Value - Flower used in impotency, bronchial catarrh. Dried flower powder with *Piper longum* effective against bleeding pile. Flower and bark is emmenagogue. Leaves stimulate expulsion of placenta after childbirth; laxative, anodyne. Flower and roots are used in menorrhagia. Powder of dried petals mixed in a cup of milk and take twice a day for anaemic patient. Boil dried flower petals in coconut oil and apply to blacken the hairs.

(12) *Justicia gendarussa* (Plate- 14) **Family** - Acanthaceae (Acanthus Family).

Local Name - Nilinargandi; **English** - Water willow; **Ayurvedic** - Krishna Vaasaa, Nila-nirgundi, Krishnanirgundi, Nila-manjari; **Unani** - Adusa; **Sanskrit** - Bhutakeshi, Indrani

Sacred Value - The twig and leaves are used in holy water during worship.

Action - Febrifuge, diaphoretic, emetic, emmenagogue.

Medicinal Value - Infusion of Leaves is given internally in cephalalgia, hemiplegia and facial paralysis. Fresh leaves are used topically in oedema and rheumatism. Bark is emetic.

(13) *Mangifera indica* (L.) (Plate- 15) **Family** - Anacardiaceae (Cashew Family). **Local name** - Aam; **English** - Mango; **Ayurvedic** - Aamra, Amb; **Unani** - Aam, Ambaj; **Sanskrit** - Amra.

**Nisha Verma / Medicinal As Well As Sacred Plants of Bilaspur Town, District Rampur
(Uttar Pradesh)**

Sacred Value -It is symbolized in Hindu mythology as a wish-granting tree and a symbol of love and devotion. Kalidasa mentions it as one of the arrows of Kama, the god of love. It is supposed to be an incarnation of Prajapati, the Lord of all creatures. It is believed that Shiva married Parvati under a Mango tree. So marriage pandals are festooned with strings of Mango leaves. Mango blossoms are used on Basant Panchami day in the worship of Goddess Saraswasti. The wood and twig is used in sacred fires.

Action - Astringent, Antiscorbutic, Anti-inflammatory, Antibacterial, Chloretic, Diuretic, Stringent, Anti-inflammatory, Antibacterial, Antifungal, Anthelmintic, Antispasmodic, Antiscorbutic.

Medicinal Value - Bark powder with cumin seed used for preventing conception. Leaf ash with honey used to cure the cough and cold. Unripe fruits boiled given with rice and curd gives from diarrhea and dysentery. The powder of the seeds is also prescribed in case of diarrhea and dysentery. Fruits are invigorating and refrigerant in heat apoplexy. Leaves are used in diabetes, externally in burns and scalds. Kernel is given in diarrhoea, diabetes and menstrual disorders. Stem bark is used for haemorrhages, diarrhoea, rheumatism.

(14) *Melia azadirachta* (L.) (Plate- 16) **Family** - Meliaceae (Neem family) **Local name** - Neem; **English** - Margosa tree; **Ayurvedic** -Nimba, Nimbaka; **Unani** - Azaad-Darakht-e-Hindi; **Sanskrit**- Pakvakrita, Nimbaka.

Sacred Value - The tree is held sacred by Hindus and used in many religious ceremonies. The plant is associated with Sheetala Mata and it is believed that Sheetala Mata lives in this tree. Its leaves are used to keep away the evil spirits. It is also used in superstitious activities.

Action - Antimicrobial, Antifungal, Anthelmintic, Insecticidal, Antiviral, Antipyretic, Antimalarial, Antiperiodic, Anti-inflammatory, Antifertility, Spermicidal, Hypoglycaemic Antibiotic, Antitumour, Blood purifier.

Medicinal Value - Water boiled along with leaves used for washing eyes and skin diseases. The aqueous extract of leaves, bark and seed shows antifungal and antibacterial property and used in ring worm, wounds and cuts. Chewing the new leaves gives freedom from many diseases. The water-soluble portion of alcoholic extract of leaves reduces blood sugar. The leaves are also used in the treatment of the person who suffers from Small Pox and Measles. Plant twig are used to clean tooth and toothache. Neem oil cake used as repellent for termites. Oil used as a mosquito repellent.

(15) *Musa paradisiaca* (L.) (Plate- 17) **Family** - Musaceae (Banana Family). **Local Name** - Kela; **English** - Banana, Plantain; **Ayurvedic** - Kadali; **Unani** - Kela, Mouz; **Sanskrit** - Kadali.

Sacred Value - This is the sacred plant worshipped mainly on Thursday. This plant is associated with Lord Brahaspati and Lord Vishnu. During Durga puja a young plant draped with new saari is worshipped as a symbol of Navpatrika. The stem is used to make pavillion during various sacred rituals. The fruit is offered to Lord Vishnu and Goddess Lakshmi for happy married life. The Banana plant is considered sacred to the ninth forms of the Hindu goddess Kali. Just as leaves of bel tree are customarily offered to Lord Siva, it is believed that offering of the leaves of banana pleases Lord Ganesha.

Action - Laxative, Anthelmintic

Medicinal value - The fruit is given with milk as remedy for weakness. Fruit is mild laxative, combats diarrhoea and dysentery, and promotes healing of intestinal lesions in ulcerative colitis. Unripe fruit considered useful in diabetes. Fruit powder is used as a food supplement in sprue and other intestinal disorders. Roots are anthelmintic. The fresh rhizome in dysuria, polyuria and menstrual disorders. Dry leaves are ignited and powdered then mix with honey and given with milk at morning to enhance retaining memory power in children.

(16) *Nelumbo nucifera*. (Plate- 18) **Family** - Nymphaeaceae. **Local Name** - Kamal; **English** - Indian Lotus, Sacred Lotus; **Ayurvedic** - Ambuja, Pankaja; **Unani** - Nilofar; **Sanskrit**- Padma.

Sacred value - *Nelumbo nucifera*, the pink Lotus, is the favorite flower of Lakshmi, the Goddess of Wealth and Prosperity. The flower offered to Goddess Lakshmi specially on diwali festival. The pink Lotus is said to also be a favorite of Brahma and used to describe the beauty and perfection of Vishnu. It is the seat of Goddess Saraswati, Goddess Lakshmi, Lord Vishnu and Lord Brahma. The Indian literature also mentions the Lotus in reference to sensuality, beauty, and lovemaking.

Action - Astringent, Diuretic, Antiemetic, Cooling, Anticoagulant.

Medicinal Value - Filament are astringent and haemostatic, prescribed for bleeding piles and menorrhagia. Flowers decoction is given in cholera, fever, strangury, palpitation of heart. Rhizomes are given in piles, chronic dyspepsia and dysentery; applied externally to cutaneous eruptions, scabies and ringworm. The traditional use of Lotus for treatment of diarrhea, fungal infections, fevers and skin problems. The latex sap found within the leaves, stems, and flowers has great anti-bacterial activity.

(17) *Nyctanthes arbor-tristis* (L). (Plate- 19) **Family** - Oleaceae; Nyctanthaceae. **Local Name** - Hrshringar; **English** - Tree of Sorrow, Night Jasmine, Coral Jasmine ; **Ayurvedic** - Paarijaata; **Unani** - Harasingaar; **Sanskrit** - Parijata

Sacred value - The origin of the tree goes back to the churning of milky ocean. It was taken by God Indra and planted in heavenly pleasure garden Vakuntha. It blooms only at night and flowers fall down in early morning. The flowers usually offered to the God and Goddess and specially offered to please Goddess Laxmi.

Action - Anti allergic, Cholagogue, Febrifuge, Anti-inflammatory, Antispasmodic, Hypotensive, Respiratory stimulant.

Medicinal Value - All parts of the plant are used for allergic disorders. Flower juice is useful in heart diseases. Leaves juice is bitter tonic useful in chronic fevers, rheumatism, sciatica and hair problems. It is also helpful to treat female disorders.

(18) *Ocimum sanctum* (L.) (Plate- 20) **Family** - Lamiaceae (Mint Family).

Local Name - Tulsi, Vranda; **English** - Holy Basil, Sacred Basil; **Ayurvedic** - Tulasi, Manjarikaa, Bahumanjari; **Unani** - Tulasi; **Sanskrit** - Manjarika.

Sacred Value - Tulsi is worshiped in India. It is found in every house of Hindu. It is believed that evil spirits cannot haunt a place where Tulsi is planted. As per Hindu mythology tulsi is regarded as incarnation of Goddess Laxmi, wife of Lord Vishnu. The term Haripriya or Vishnupriya for its means dear to Lord Vishnu and leaves are offered to the feet of Lord Vishnu. The leaves are used in holy water during worship. The leaves make one of the constituents of Charnaamrit offered to Lord Vishnu.

Action - Carminative, Stomachic, Antispasmodic, Antiasthmatic, Antirheumatic, Expectorant, Stimulant, Hepatoprotective, Antiperiodic, Antipyretic, Diaphoretic, Antimalarial Adaptogenic, Antistress, Antibacterial, Antifungal, Antiulcerogenic.

Medicinal Value - Tea with ginger or black pepper and tulsi cures cough and cold. Decoction of tulsi black pepper and adrak with little salt is good for malaria. A leaf is used with salt to cure toothache. Leaves relieve stress and cold and enhance the concentration power of the person and also sharpen the memory. Seeds are used in genitourinary diseases. The tulsi plant enriches atmosphere through its fragrance and purifies air. It is also known as Queen of the Herbs.

(19) *Oryza sativa* (L.) (Plate- 21) **Family** - Poaceae (The Grass Family).

Local Name - Chawal, Dhaan; **English** - Rice; **Ayurvedic** - Shaali, Vrihidhaanya, Tandula, Nivara; **Unani** - Biranj Saathi; **Sanskrit** - Dhanya

Sacred Value - Rice is sacred. Among Hindus the plant with inflorescence is held sacred as a symbol of wealth Goddess Lakshmi. Seeds are used in many religious occasions. It is also used for auspicious mark (Tilak) on forehead with haldi or kumkum or sandalwood paste as blessings of fertility. Rice paste is used to decorate the place of worship.

Action - Anti-inflammatory, Haematemesis, Epistaxis, Diuretic, Anthelmintic.

Medicinal Value - Rice water is used as nourishing drinks. It is demulcent and refrigerant in febrile and inflammatory diseases and in dysuria, also used as a vehicle for compound preparations used for gynaecological disorders. It is regarded as cooling in haematemesis and epistaxis, and as diuretic. The green culm or stalks are recommended in biliousness. Ash of the straw is used in the treatment of wounds and discharges. Lixiviated ash of straw is used as anthelmintic and in nausea.

**Nisha Verma / Medicinal As Well As Sacred Plants of Bilaspur Town, District Rampur
(Uttar Pradesh)**

(20) *Saraca asoca* (Roxb.) (Plate- 22) **Family** - Caesalpinaceae (Cassia Family). **Local Name** - Ashok; **English** - Ashoka tree; **Ayurvedic** - Ashoka, Ashoku, Hempushpa; **Unani** - Ashoka; **Sanskrit** - Ashok.

Sacred Value - The Ashoka tree gets a mention in the epic Ramayana as the "Ashoka Vatika" (garden of Ashoka trees) where Hanuman first meets Sita. Literally meaning "the "sorrowless tree", Sita spent her sorrowful days under an Ashoka tree in Ravana's garden after being abducted by him. The Hindus worship this tree because it is dedicated to "Kama Deva" (God of Love). Ashoka is also worshipped specilly in Durga Ashtami

Action - Anti- inflammatory, Haemorrhagic.

Medicinal Value - Bark is used as uterine tonic, used for suppressed menses, leucorrhoea, menstrual pain, menorrhagia, complaints of menopause. Also used for dyspepsia, biliousness, colic, burning sensation. Flowers is pounded and mixed with water, used in haemorrhagic dysentery, bleeding piles and retention of urine.

(21) *Tegetes erecta* (L.) (Plate- 23) **Family** - Asteraceae (Sunflower Family)

Local Name - Genda; **English** - Marigold; **Ayurvedic** - Jhandu gendaa; **Unani**- Sadbarg, Gul-hazaaraa, Gul- jaafari; **Sanskrit** - Sandu.

Sacred Value - The Flower is offered to God and Goddess during Worship. The flowers are also used to make garland for Deities and to decorate mandap and temples on special occasions along with mango and ashoka leaves.

Action - Anthelmintic, Antibacterial, Antirhumatic, Antidepressive.

Medicinal Value -It has used both internally and externally both to treat various skin diseases, urinary problem, piles and kidney stone. The paste of flower is used externally in eye diseases. Flower and seed powder is used in respiratory problems. Fresh flower juice is used in menorrhagia. Decoction of leaves used in toothache.

(22) *Thevetia peruviana* (L.) (Plate- 24) **Family** - Apocynaceae (Oleander Family)

Local Name - Peela Kaner; **English** - Yellow Oleander; **Ayurvedic** - Pita-Karavira, Ashvaghna, Divyapushpa; **Sanskrit** - Karnore.

Sacred Value - The Flower is offered to God and Goddess during Worship. It is toxic flower immensely liked by Shiva, there for used as offering during worship.

Action - Cardioactive, Diuretic, Anti-inflammatory, Antifungal, Insecticidal, Emetic.

Medicinal Value - Bark and leaves are bitter cathartic, Emetic and poisonous. All parts of the plant produce poisonous latex. Root is used as resolvent and attenuant. A paste of the root is externally applied to haemorrhoids and ulcerations in leprosy. Paste of the root bark and leaves is used in ringworm and other skin diseases. Oil extracted from the root bark is used in skin diseases of scaly nature. Tincture of bark is bitter therapeutic and emetic, it is also used as a medicine to reduce fever.



(Plate-3) *Aegle marmelos*



(Plate- 4) *Calotropis gigantean*



(Plate- 5) *Cannabis sativa*



(Plate- 6) *Catharanthus roseus*



(Plate- 7) *Curcuma longa*



(Plate- 8) *Cynodon dactylon*



(Plate- 9) *Datura stramonium*



(Plate- 10) *Ficus bengalensis*



(Plate- 11) *Ficus religiosa*



(Plate- 12) *Ficus virens*



(Plate- 13) *Hibiscus rosa-sinensis*



(Plate- 14) *Justicia gendarussa*



(Plate- 15) *Mangifera indica*



(Plate- 16) *Melia azadirachta*



(Plate- 17) *Musa paradisiaca*

Nisha Verma / Medicinal As Well As Sacred Plants of Bilaspur Town, District Rampur
(Uttar Pradesh)



(Plate- 18) *Nelumbo nucifera*. (Plate- 19) *Nyctanthes arbor-tristis* (Plate- 20) *Ocimum sanctum*



(Plate- 21) *Oryza sativa*

(Plate- 22) *Saraca asoca*

(Plate- 23) *Tegetes erecta*



(Plate- 24) *Thevetia peruviana*

DISCUSSION

Plant worship is one of the earliest forms of religion in the ancient world. The study of religious plant used in various Hindu traditional worshipping exhibits the important role of plants in human life. The importance of plant in human life as food, fibre, cosmetics etc. was discussed time to time by many researchers. But religious aspects of plant are not given any attention. Dhiman (2003), Sharma and Joshi (2010), Sahoo *et al.* (2013), Brahma *et al.* (2014) have discussed the sacred plants and their medicinal importance in different region of India. The herbal medicines are mostly take in the form of juice, paste, powder and decoction prepared in crude method form different plant parts such as root, bark, leaves, flowers, fruits, seeds and whole plant. The religious customs protect the plant where deities resides and worshipped and tend to protect and preserve that area as sacred groove (Adhikari and Adhikari 2007). Women have developed faith in the number of plants. Sacred plants are worshipped throughout the areas to its mythological significance. Here is the description of

important trees which not only being use in rites and rituals. The present study makes us understand that how plants are important in human life and people are contributing in conservation of plant for their own interest. These activities of conserving and using of plant species play important role in betterment of human being.

CONCLUSION

The study of sacred and religious plants may give an idea about the extent of concern shown by people about conservation of plants. It may be mentioned here that most of the sacred trees usually have great medicinal value so it can be said every plant used in worship, ceremonies have also medicinal value. Traditional medicine continues to play an important role in health care. Besides being used medicinally it also provides food, fodder, fuel, agriculture tools and timber etc.

Acknowledgment

The author is thankful to all the villagers and religious people as well as my students of Botany, Government Degree College, Bilaspur, Rampur who were involved in this work for their assistance and useful information.

REFERENCES

1. Adhikari SD and Adhikari BS (2007). Veneration of a Deity by Restoration of Sacred Groove in a Village Minor, Kumaun Region of Uttarakhand. A Case Study. *Journal of American Science*. 3(2):45-49.
2. Anonymous (2003). Frontiers Science and Cutting Edge Technologies - Vision for the Future 90th Session of Indian science Congress, Bangalore.
3. Badoni A and Badoni K (2001). Ethnobotanical heritage. In: Kandari OP & Gusain (eds) *Garhwal Himalaya: Nature, Culture and Society*. Trans Media Srinagar (Garhwal). pp. 125-147.
4. Bajpai O, Pandey J and Chaudhary LB (2016). Ethnomedicinal Uses of Tree Species by Tharu Tribes in the Himalayan Terai Region of India. *Research Journal of Medicinal Plant* 10(1): 19-41.
5. Bajpai O, Pandey J and Chaudhary LB (2016). Ethnomedicinal Uses of Tree Species by Tharu Tribes in the Himalayan Terai Region of India. *Research Journal of Medicinal Plant*. 10(1): 19-41.
6. Bisht C and Badoni A (2009). Distribution and indigenous uses of some medicinal plants in district Uttarkashi, Uttarkhand, India. *Researcher* 1: 160.
7. Bisht C and Badoni A (2009). Distribution and indigenous uses of some medicinal plants in district Uttarkashi, Uttarkhand, India. *Researcher*. 1: 160.
8. Brahma S, Narzary H and Brahma J (2014). Socio-cultural and Religious Plants Used by BODO Tribes of BTC, Assam, India. *International Journal of Scientific and Research Publication*. Vol.4 (1):1-11.
9. Dastur JF (1951). Useful plants of India and Pakistan. D. B. Taraporewala Sons and Co. Ltd. Bombay, India.
10. Dhiman AK (2003). Sacred plants and their medicinal uses. Daya Publishing Housing, Delhi.
11. Duke J (1983) Handbook of Energy Crops. Internet Publication- Friends of Plants for future. Species Database, 1997-2000.
12. Gadgil M and Rao S (1998). *Nurturing Biodiversity an Indian Agenda*. Center for Environemnt Education, Ahmadabad, 157 p.
13. Gadgil M (1987). Diversity: cultural and ecological. *Trends in Ecology & Evolution* 2: 369-373.
14. Gadgil M (2000). Grass roots conservation practices: Revitalizing the traditions. In: Kothari A et al. (eds) *Communities and conseroation Natural Resources Management in South and Central Asia*. Sage Publication, New Delhi, pp. 220-237.
15. Ghate VS (1998). Plant and Patra pooja notes on their identification and utilization. *Ethnobotany*. 10:6-15.
16. Hooker J D (1872-1897). The Flora of British India L. Reeve and Co., London. Vol 1-7.
17. Kanjilal U N (1934-1940). Flora of Assam, Govt. of Assam, Shilong. Vol.1-4.
18. Khare CP. Indian Medicinal Plants, Springer.

**Nisha Verma / Medicinal As Well As Sacred Plants of Bilaspur Town, District Rampur
(Uttar Pradesh)**

19. Kumar A, Pandey VC and Tewari DD (2012). Documentation and determination of consensus about phytotherapeutic veterinary practices among the Tharu tribal community of Uttar Pradesh, India. *Tropical Animal Health and Production*. 44: 863–872.
20. Kumar A, Pandey VC, Singh AG and Tewari DD (2013). Traditional uses of medicinal plants for dermatological healthcare management practices by the Tharu tribal community of Uttar Pradesh, India. *Genetic Resources and Crop Evolution* 60: 203–224.
21. Kumaran T and Citarasu T (2015). Ethnopharmacological investigation and antibacterial evaluation of the methanolic extract of *Asparagus racemosus* (Shatavari). *Tropical Plant Research*. 2(3): 175–179.
22. Kumari DBS and Charantimath A (2011). Sacred plants- Their role in religion and uses in health care system of Savangere district. *The Socioscan* 3(1&2): 1–4.
23. Mehra A, Bajpai O and Joshi H (2014). Diversity, utilization and sacred values of Ethno-medicinal plants of Kumaun Himalaya. *Tropical Plant Research* 1(3): 80–86.
24. Nand Kishor S and Zade (2015). Some sacred trees and their medicinal uses from Amrawati District Maharashtra. *International journal of sciences and research*, Vol.4 (1).
25. Narzary H, Brahma S and Basumatary S (2013). Wild Edible Vegetables Consumed by BODO Tribe of Kokrajhar District (Assam), North-East India, *Arch. Appl. Sci*, 5(5):182-190.
26. Pandey D and Pandey V (2016). Sacred Plants from Ancient to Modern Era Traditional Worshipping Towards Plant Conservation. *Tropical Plant Research- An International Journal*. 3(1) 136-141.
27. Ranta RS and Pirta RS (2007). Socio-Ecology and Religious Affiliations in three Himalayan Villages: Implications for mental health. *Journal of the Indian Academy of Applied Psychology*. 33(1):23-30.
28. Robinson C and Cush D (1997). The Sacred Cow: Hinduism and ecology. *Journal of Beliefs & Values: Studies in Religion & Education*. 18(1): 25–37.
29. Sahu KP, Kumari A, Sao S and Pandey P (2013). Sacred plants and their Ethnobotanical importance in central India: Amini Review. Explorer Research Article Coden (USA). *Int. J. of Pharm. and Life Sci. (IJPLS)* Vol. 4(8).
30. Shah R and Patel R (2012). Study of Traditional Worshipping Plant of Borsad Taluka (Gujrat) *India Abhinav*. 1(11):69-73
31. Sharma J and Devi A (2015). Study on traditional worshipping plant in Hindu Religion from Nalbari and Sonitpur District of Assam. *International Journal of Scientific and Research Publications*. Vol.5 (5)
32. Sharma V and Joshi BD (2010). Role of sacred plants in religion and health care system of local people of Almora district of Uttarkhand state (India). *Academic Arena*. 2(6): 57– 60.
33. Truyen DM, Mansor M and Ruddin AS (2015). A note on Aroids Ethnobotany in Hau River, Vietnam. *Tropical Plant Research*. 2(1): 58–63.
34. Verma P and Singh R (2017). Ethnomedicinal uses of Some Mythological Plants in Temple Towns of Chitrakoot District, India. *International Journal for Innovative Research in Science & Technology*. Vol. 3 (11).

1. www.bimaima.com
2. www.flowersofindia.net
3. www.liveayurved.com
4. www.sacredearth.com
5. www.planetayurveda.com
6. www.ecosensorium.org
7. www.biodiversityofindia.org