



Panchavati: The Five Medicinal and Mythological Trees

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Abstract

The Panchavati, or the five sacred trees- Peepal (*Ficus religiosa*), Belpatra (*Aegle marmelos*), Banyan (*Ficus benghalensis*), Amla (*Phyllanthus emblica*), and Ashoka (*Saraca asoca*) hold immense cultural, medicinal, and ecological significance in Indian traditions. This research explores the profound roles these trees play in Ayurveda, religion, and environmental sustainability. Each tree is revered for its unique medicinal properties, contributing to treatments of various ailments ranging from digestive issues to skin diseases. In addition to their therapeutic uses, these trees are integral to Hindu mythology and rituals, embodying divine attributes and fostering a connection between humans and the divine. The study underscores the need for conservation of these trees, given their dwindling numbers due to urbanization and ecological degradation. By examining the multifaceted importance of the Panchavati, this paper advocates for a holistic approach to preserving these botanical treasures for their health benefits, spiritual value, and ecological contributions. The Panchavati trees are invaluable resources that contribute to health, spirituality, and environmental balance. Their preservation is crucial for maintaining the rich tapestry of India's natural and cultural legacy for future generations.

Keywords: Ashoka, Ayurveda, Banyan, Belpatra, Medicinal, Panchavati, Peepal,

Introduction:

Man has been captivated by nature ever since his evolution, finding solace and sustenance in the plant kingdom. The abundance of plants offering medicinal remedies and shelter likely contributed to the reverence with which they were regarded, surpassing even the animals that provided sustenance. The act of worshipping plants may have played a crucial role in their sanctification. Panchavati, meaning 'five trees', refers to a group of five specific trees - Peepal, Belpatra, Bad, Amla, and Ashoka. These trees, as described in the Skanda Purana, hold significance in various fields such as Ayurveda, psychology, architecture, protection, and environmental conservation. Their medicinal properties, religious importance, and environmental benefits make them invaluable resources for human well-being and longevity.

Ashvatha (Peepal) - Sacred Fig

The tree is mentioned from Vedic time onwards. It is mentioned in the Bhagavatgita as one that is not the same tomorrow, with reference perhaps to this world which is ever changing. The sacredness of the Aswaththa tree is mentioned in the Mahabharata. "Aswaththa, having its roots above and branches below is eternal. Hindus associate the tree with the three gods, Brahma, Vishnu and Shiva. The tree is believed to be Vishnu himself and at the same time, Vishnu is said to have been born under it and as a baby floats lying on a leaf of Aswaththa. Krishna, the eighth incarnation of Vishnu died sitting under an Aswaththa tree. This is the reason why the tree is never cut unless it is for worship. A ceremony called Aswaththa Pratishta or the consecration of the Aswaththa is performed to transfer the tree into a divinity by inducing Vishnu into it. Untold blessings will be showered on one who performs this ceremony. According to Mahabharata, the man who worships Aswaththa daily, worships the whole universe. Even though the tree is mainly associated with Vishnu, some consider Shiva as the patron deity of the tree.

- Name - Ficus religiosa Linn.
- Family - Moraceae
- Synonyms - Bodhidru, Chalapatta, Gajashan

Morphology - It is a fast growing deciduous tall tree with cordate shaped leaves and with few or no aerial roots.

- **Rasapanchaka :** Part Used : Bark, Latex, fruit, Tender Leaves
- **Dose :- Powder – 3 to 6 gm** Decoction - 50 to 100 ml.
- Karma (Actions):- Stambhaka (Astringent), Varnya (complexion promoter), Yonivishodhand (purification of vagina), Vranaropaka (wound healing), & mutras angrahniya (urinary astringent).
- Indications: Raktavikara (disease of blood), Vrana (Wound) Yoniroga (diseases of female genital organ), Daha (burning sensation), Prameha, Raktapitia (Hemorrhage), Atisaar (Diarrhea) and Chardi (Vomiting).

Therapeutic Uses

- Vatarakta (Gout) - Pipal Moola Tvaka with Madhu. It destroys the painful Tridoshajan Vatarakta.
- Covering of Wound - Smooth leaves of Pipal should be used.
- Vrana (Wound) - Use of Pipal Tvaka Churna can heal wound fastly and also do the action of Ropana.
- In Neelmeha - Pipal Moola Tvaka Kwatha is used.
- In Vajikarana - Pipal Froot, Root, and Bark accomplished with milk should be taken with Mishri and Madhu.
- In Fractured Bone - Pipal smooth covering should be used to tie the fractured bone.
- In Karnaroga – Extract the rasa of Pipal leaves covered with oil and Saindhav lavan processed with Putpaka method. This juice (Rasa) is used to destroy the ear related diseases.
- In Inflammation – Ointment made up of Pipal bark Churna (fine powder) made of and Ghee when used in affected area get off the inflammation

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Bilva (Bel / Sriphal) - Bengal quince, Apple wood

Bilva is a medium sized tree with three leaves arranged together and a crest of thick thorns. The three leaves together look like the Trishul, or the trident, the emblem of Shiva. These tri-foliolate leaves signify the three functions of Shiva: Creation, Preservation and Destruction. They also represent his three eyes. That is why Bilva leaves symbolically are believed to be effective in removing the sins of three births. The tree is sacred to Shiva and is worshipped by his followers on the 14th phase of the moon's wane between the months of Maghasirsa and Phaira which is Sivaratri day. Bilva is considered as one of the important sacred trees and keeps on recurring in Hindu mythology.

Botanical Name - *Aegle marmelos* (Linn.) Corr.]

Family - Rutaceae

Synonyms - Gandhapatra, Gandhagarbha, Granthila Hridyagandha, Kantaki, Karkata, Kuchama, Mahakapittha, Maloora, Putimaruta, Sadaphala, Shailoosha.

Classical Categorization:

Morphology:

It is low growing medium sized tree, 12 to 15 m tall. The stem is short, thick, soft, flaking bark and spreading sometimes spiny branches, the lower ones drooping. There are sharp, axial one-inch long spines on this tree.

Rasapanchak:

Chemical Constituents: Various chemical constituents like alkaloids, coumarins, and steroids have been isolated and identified from different parts of the trees.

- Karma (Actions): Balya, deepana, grahi, pacana, pittakrit, vatakaphahara, pakva phala-madhur, guru, vishthambhi, vidhahi. The actions of different parts of Bilva are as under:
- Apakva phala (immature fruit): Samgrahi (astringent). deepana (appetizer), pacana (digestive), aamanashana (cure indigestion), ruchya (relish), hridya (cardiotonic). kaphavatahara (pacify vatakapha)
- Pakva phala (mature fruit): Durjara (difficult to digest), pootimaruta (foul smell), vidahi (burning/ gastric irritation), vishtambh (stasis of food), agnisada kara (reduce digestive power), dahakara (burning sensation), vrishya (aphrodisiac), grahi (astringent),shukrala (spermatopoetic), sugandhi (fragrance), adhmanakara (causes distension)

- Apakwa phalamajja (pulp of immature fruit): Grahi(astringent), aamanashana (cure indigestion)
- Patra (leaves): Aamanashana, grahi, rochana, hridya, vatahara
- Kanda (stem): Amanashana, hridya, ruchya, deepana
- Moola(root): Mutral (diuretics)
- Doshakarma: Vatakaphahara

Indications:

All parts of the plants are used to cure many different diseases such as atisara (diarrhea), pravahika (dysentery). arsha (piles), grahani (sprue), agnimandya (loss of appetite). gulma (abdominal lump), kasa (cough), shwasa (asthma), parshwashula (pain in lateral side of abdomen), and halimaka (a type of liver disease).

- Indication of various parts of Bilva is given below
- Apakva phala (tender fruit): Shoola (colic), grahnidosha (irritable bowel syndrome), atisara, (diarrhea)
- Apakwaphalamajja (pulp of tender fruit): Shoola(colic), grahanidoshahara (IBS)
- Moola (root): Chhardi (vomiting), mutrakrichha (dysuria), shwasa (asthma), kasa (cough), hikka (hic- cough), jwar (fever), kshaya (debility), jwar atisara (fever), shoola (colic), raktapitta (internal haemorrhoea)
- Patra (leaves): Kasa (cough) Pushpa (flower): Atisara (diarrhea), trishna (thirst), chhardi (vomiting).

Therapeutic Uses:

- Inflammation: A hot poultice of the leaves is applied in ophthalmia or severe inflammation of conjunctiva with acute bronchitis and inflammation of other body parts.
- Rheumatic pain: Leaf paste of A. marmelos is applied for rheumatic pain.
- Bone fracture: Paste of leaves are mixed with butter, applied over fractured area, and bound in bone fracture.
- Atisara (diarrhea): One gets rid of diarrhea after taking Pippali with honey or buttermilk with Chitrak or tender fruit of Bilva .
- Arsha (hemorrhoids): Powder of equal parts of fruit pulp of Bilva, Shunthi, Ajwain, and Citraka root is given in a dose of 3 g with Takra (butter milk) twice a day in nonbleeding piles. After massaging the affected area, it is advised to sit in the warm decoction of Bilva or butter milk.
- Pravahika (dysentery): Khada (one type of dietary preparation) prepared with tender fruit of Bilva, equal quantity of sesame paste, supernatant layer of sour curd, and ghee checks dysentery
- Otagia: Pouring lukewarm oil prepared with Bilva roots daily into the ear gives relief in earache and deafness.
- Cold decoction of Bilva or Guduchi added with honey or Murva with rice water should be taken in three types of vomiting.
- Decoction of Bilva and Shunthi checks vomiting and visuchika .
- Jaundice: Intake of Bilva leave juice mixed with Trikatu alleviates jaundice.
- Udarroga (abdominal disease): Oil mixed with alkali of Bilva should be given in pain of sides caused due to vata, stiffness, and cardiac distress.
- Grahani roga (sprue): Paste of tender fruit of Bilva mixed with Shunthi powder and jaggery keeping the patient on the diet of butter milk alleviates severe grahani roga.
- Edema: Juice of Bilva leaves mixed with maricha is useful in edema caused by the following three doshas: constipation, piles, and jaundice
- Parts Used: Root, bark, fruit pulp, leaves, seeds
- Dose :Fruit pulp: 3 to 6 g Juice: 10 to 20 ml

- Formulations: Dashmoolarishta, Amritarishta, Brihat gangadhara churna, Bilvapanchaka Kvatha, Bilvadi churna, Bilvadi ghrita, Bilva taila, Bilvadi Leha, Agasthya haritaki leha, Pusyanuga choorna, Mahanarayan taila, Vatsakadi kwath

Vata (Bargad, Bad) – Banyan Tree

Nyagrodha symbolises Shiva and is, therefore, held sacred." The tree is called the crested one. The ability of the tree to support its ever growing branches by the development of adventitious roots from its branches, roots which hang down and act as props over an ever widening circle represents eternal life and that is why the tree is called Bahupada, one with many feet and is a symbol of long life, and associated with divinity. The tree is also a symbol of Brahma, worshipped on Vad-Savitri day, and on Saturdays of the month of Jaistha by women praying for the long life of their husbands. In Vishnu Purana," the tree is compared to Vishnu. "As the wide spreading Nyagrodha tree is compressed in a small seed, so at the time of dissolution, the whole universe is compressed in thee as its germ. As the Njagodha germinates from the seed and becomes first a shoot and then rises into loftiness, so the created world proceeds from thee and expands into magnitude. Nyagrodha planted in front of temples is tenanted by either Vishnu or Shiva. The tree planted in public places like cross roads, village squares have lesser divinities such as paksha, kinnara, or gandharva. It grows in Pushkar dupa, a special abode of Brahma. The dvipais surrounded by a sea of fresh water." Nyagrodha is the Bodhi tree or the tree of Enlightenment of Kashyapa muni. During the universal deluge at the end of an epoch, Narayana sleeps on a leaf of Nyagrodha.

Botanical Name	-	Ficus bengalensis Linn.
Family	-	Moraceae
Synonyms	-	Raktphal, Shringi, Nyagrodh, Skandhaj, Dhruv,
Morphology	-	It is a much-branched evergreen tree bearing many aerial roots, functioning as prop root.

- Parts Used: Twak (bark), patra (leaves), ksheer (latex), phal (fruit) praroh (arial roots).
- Dose: Powder: 3 to 6 g Decoction: 50 to 100 ml
- Karma (Actions): Stambhana (inhibitory action), grahi (fecal astringent), mutrasangrahnaya (urinary astringent), varnya (complexion promoter), vranaropana (wound healing), vedanasthapana (anodynes).
- Indications: Rakta pitta (bleeding disorders), pradar (excessive vaginal discharge), yonidosha (defects of female genital organs), visarpa (erysipelas), daha (burning sensation), vrana (wounds), chardi (vomiting), vyanga (blemishes), madhumeha (diabetes mellitus), atisaar (diarrhea).

Amalaki [Amla, Aawla] - Indian Gooseberry :

Dhatrica or Dhatri means the earth or mother, particularly the nursing mother, perhaps because of its nourishing fruit. It is a tree that is associated both with Shiva and Vishnu. The sacredness and association of the tree both to Lakshmi and Parvati is mentioned in the Brihadharma Purana. According to the legend, both the goddesses went to Prabhasa, a sacred place in Gujarat. Parvati said to Lakshmi that she wished to worship Vishnu by making a new offering. Lakshmi answered that she too wished to worship Shiva through a new offering. At that the two goddesses wept and from their tears was created Dhatri or the Amalaki tree which both propitiated to worship Shiva and Vishnu and since then the leaves of the tree are essential in the worship of Shiva and Vishnu. The tree is worshipped on Sivaratri day. Red and yellow thread is wrapped round it and flowers and fruits are offered to it just as in the worship of a deity. It is considered as one of the most sacred trees in Gujarat. In the month of Kartik, women worship the tree with flowers, sandal paste and vermilion, particularly on the 9th day of Kartik called Akshaya navami, when women worship it for begetting male progeny. They make five circumambulations round the tree and tie sacred thread round its trunk each time. The tree is very sacred to the Hindus and credited with

magical properties by the tribesmen. This plant of great medicinal value is planted on the south side of a temple or home

- Botanical Name - Phyllanthus emblica Linn. Emblica officinalis Gaertn.
- Family - Euphorbiaceae
- Synonyms- Amla, Amrita, Amritphala, Dhatri, Kola, Sheetphal, Shivam, Tishyaphala, Vayastha, Vrisya, Vritphala
- Morphology - A small to medium-sized deciduous tree of height 8 to 15 m.
- Flowering time - March to May
- Fruiting time - November to February
- Part used : Fruit.
- DOSE: Juice 10 to 20 ml Powder 3 to 6 gm
- FORMULATIONS : Chyawanprash, Amalkyadi churna, Dhatri loha, Triphla

Chemical Constituents:

Its fruit is the richest source of vitamin C (200-900 mg per 100 g of edible portion) , gallic acid, ellagic acid, tannins, minerals, amino acids, fatty acids, glycosides, flavonoids, pectin, various polyphenolic, terpenoids, and alkaloids etc.

Types : Two types of Amalaki are available

Wild (Vanya) : Smaller in size, hard and stony seed, less pulpy. ii.Cultivated (Gramya) : Bigger, fleshy and smooth.

Karma (Actions):

It is param vrishya (highly aphrodisiac), rasayana (rejuvenator) which is especially user in treating rakta pitta (bleeding disorders) and prameha (diabetes). Charak considered it as the best dravya for vyasthapana. In other Ayurvedic treatise and Nighantus, Amalaki fruit is described as stambhaka (astringent), sheeta (coolant), rochana (relish), (digestive), hridya (cardio tonic), bhedan (piercing), sara (laxative), vrishya (aphrodisiac), rasayana, chakshushya (tonic for eyes), kanthya (soothing to throat), keshya (hair tonic), tvachya (skin tonic), bhagna sandhankar (promoting union of fractured bones), dhatuvridhikar (strengthen the tissues), kantikar (imparting lusture to the skin), raktastambhaka (haemostatic), and vranaropaka (wound healer). The roots, bark, and the ripe fruit are reported to be astringent, whereas the unripe fruit is coolant, diuretic, and laxative. Flowers are refrigerant and aperient.

Indications:

Traditionally, its fruit is extensively used for the treatment of amlapitta (hyperacidity, peptic ulcer), daha (burning sensation), trishna (thirst), vaman (emesis), prasheetad (scurvy), prameha (diabetes), rakta pitta (hemorrhagic diseases), shrama (fatigue), adhyaman (flatulence), vibandh (constipation), vishtambha (blokage), shopha (inflammation), shosha (emaciation), pandu (anemia). medoroga (obesity), aruchi (distaste), kamala (jaundice). yakritvikara (hepatic disorders), kasa (cough), shwasa (asthma), mukhapaka (stomatitis), pradara (excessive discharge per vagina), akshishotha (inflammatory diseases of eyes), dourbalya (general debility), jwara (fever). kshay (emaciation), udarshool (colic abdominal pain). agnimandhya (decreased digestive fire), atisaar (diarrhea). kushtha (skin diseases), and in eliminating toxins from the body.

Therapeutic Uses:

1. Nasagatraktasrava (epistaxis): Make a paste of fine Amalaki powder fried in ghrita with water or kanji or takra and apply it on the forehead daily.
2. Palitya (graying of hair): Apply paste of Amalaki Mandura, and Japa pushpa on hair before bath or, for a week, apply Triphala powder soaked in water overnight for promoting hair growth and preventing premature graying.
3. Vyanga (freckles): Tender fruits of Amalaki are kept in gomutra for a week and then mixed with aja ksheer to make a paste. The paste is applied on the face to clear off vyanga.

4. Rasayana (rejuvenator): Daily intake of one teaspoonful of Amalaki churna processed 21 times with Amalaki juice twice a day with madhu and mishri increases longevity, imparts youthfulness, enhances immunity. strength, and vigor, improves eye sight, luster, and complexion, and promotes hair growth. Daily eating of one to two fresh Amalaki fruit or 10 to 20 mL fruit juice or Chyawanprasha also gives the same effect.
5. Raktapitta (hemorrhagic diseases): Amalaki swaras or Amalaki churna with madhu and sharkara helps in controlling hemorrhage in Raktapita.
6. Amlapitta (acidity): Powder prepared from equal quantity of Amalaki, Shatavari, and Sharkara mixed with equal quantity of honey is given with milk or ghee for amlapitta. Around 3 g of Amla powder or 10 ml juice with coconut water twice daily also gives relief in acidity.
7. Prameha (diabetes): After shodhana of body one should take juice of Amalaki mixed with Haridra and madhu twice daily to prevent and cure prameha. Vagbhatta also advocated the use of Nisha Amalaki in prameha.
8. Arsha (piles): Drinking takra prepared in a vessel pasted with Amalaki churna is an effective remedy for arsha.
9. Hikka (hic-cough): Intake of Amalaki and Kapitha swarasa mixed with Pippali churna and madhu gives relief in hikka.
10. Udavarta (retention of feces, urine, and flatus): Consumption of Amalaki swarasa with water for 3 days gives relief in indigestion, flatulence, and constipation.
11. Pandu (anemia): Drinking Amalaki swarasa and Ikshu rasa with madhu daily cures Pandu roga or taking Amalaki powder daily with madhu is beneficial.
12. Vatarakta (gout): Purana ghrta prepared with Amalaki swarasa is used daily to cure vatarakta.
13. Prasheetad (scurvy): Dry Amalaki powder mixed with an equal quantity of sugar taken in doses of one teaspoon thrice a day with milk provides enough vitamin C to beat scurvy.
14. Chardi (vomiting): Intake of a drink prepared by mixing Amalaki fruit, Draksha, Sharkara, madhu four times with water alleviates chardi caused by tridosha.
15. Pradara (menorrhagia): Amalaki beej kalka mixed with madhu, sharkara should be taken with water in shweta and rakta pradara. Amalaki churna or rasa can also be with madhu in pradara.

ASHOK (Sita Ashok) :

Trees in India have always been treated like human beings, endowed with a soul, a heart that weeps with grief and laughs with joy. They have feelings like ordinary mortals. Ashoka tree with its orange-red blossoms: "shines like a young warrior bathed in the sanguine shower of the furious fight.

Ashoka means 'without grief and, therefore, the tree is believed to be a remover of sorrow. Brahma said: "He, who eats eight buds of Ashoka flowers on the eighth day of the moon's increase in the month of Chaitra, marked by the asterism Punarves suffers no bereavements in life. Indian literature is full of instances where a tree is addressed as if it was alive and possessed feelings. Ashoka tree is sacred to both Hindus and Buddhists. Hindus worship it on the 13th of Chaitra. The tree was blessed by Shiva to be immortal as his wife Parvati worshipped him with its flowers, hence the tree remains evergreen. Its orange-red flowers are used as temple offerings. On Ashoka Shasthi day, women from Bengal eat the flower buds and believe that drinking the water in which its flowers have been soaked, their children will be protected from harm. It is said that when Ravana, the demon king of Lanka, abducted Sita while Ramachandra and Lakshmana were away, and took her to Lanka, she escaped from the clutches of Ravana and found refuge in a grove of Ashoka trees and Ravana could not touch her. Ashoka tree is worshipped by Buddhists because Sakyamuni or Buddha

was born under an Ashoka tree. 150 This tree is also associated with the attainment of omniscience of Jain muni Mahavira. His initiation under this tree, according to the Jains, was attended by gods. The tree is planted by Hindus, Buddhists and Jains near their temples. The tree is sacred to Shiva and is planted on the south-east-corner of the house or temple.

- Botanical Name - Saraca Asoca (Roxb.), De. Wild
- Family - Fabaceae
- Synonyms - Gandhapushpa, Hemapushpa, Kankeli, Pindapushpa, Madhupushpa, Stripriya, Tamrapallav
- Morphology - A medium-sized evergreen tree of 6 to 8 m height with beautiful red flowers and copper-colored tender leaves.
- Stem bark: Dark brown or gray in color, and rough and uneven due to the presence of lenticels. Bark channeled, smooth with circular lenticels and transversely ridged, sometimes cracked.
- Leaves: Paripinnate compound leaves with four to six pairs of oblong or lanceolate-shaped leaflets, leaflets cork-like at the base, stipules short, intrapetiolar, and completely unite
- Flowering Time : February to April
- Fruiting Time: May to July
- Bark contains tannins, catechin, epicatechin, catechol, glucosides, procynidine, leucopelargonidin, leucocyanidin esters, and primary alcohols. Flowers have B-sitosterol, quercetin, apigenin, gallic acid and kaempferol, pelargonidin-3, 5-diglucoside, cyanidin-3, 5-diglucoside, leucocyanidin, and gallic acid. Seeds and pods contain oleic, linoleic, palmitic and stearic acids, catechol, epicatechol, and leucocyanidin. Leaves contain carbohydrates, proteins, tannins, and saponins.

Karma (Actions)

In Ayurveda classics Ashok bark is described as stambhana (astringent), vranaropaka, hridya, krimighna, sandhaniya, sheet, snigdha, varnya, vishaghna, vranashodhaka, artavajanan, shonitsthapana, sothahara sugandhik dravya.

Indications

In Ayurveda text, the bark of the plant is used in the treatment of pradar roga, ashrigdhar, daha, trishna, apachi, shotha, krimi, gulma, visha, udarshool, atisaar, prameha adhyamaan, arsha, vrana, jwara, asthibhagna, and other diseases of pitta and rakta.

It is a very popular medicine in folklore for gynecological disorders, and the traditional healers used its bark as an emmenagogue in the treatment of uterine hemorrhage, dysmenorrhea, menorrhagia, leucorrhoea, amenorrhea, uterine fibroid, endometriosis, premenstrual syndrome, and threatened abortion. It also has stimulating effect on endometrium and the ovarian tissue. The extract of Ashok flower is useful in hemorrhoid, diabetes, cancer, and hemorrhagic dysentery and in uterine infections. Seeds are used for treating bone fracture, strangury, and vesicle calculi. Dried root is used in paralysis, hemiplegia, visceral numbness, and in healing broken bones and skin.

Therapeutic Uses:

- Mental peace: For attaining mental peace and relaxation people are advised to take bath under the shade of Ashok tree or wear the herbal Maalaa (garland) using root pieces of Sita Ashok.
- Kushta (skin diseases): Paste of roots and flowers is useful in freckles, discoloration, inflammations, ulcers, eczema, psoriasis, dermatitis, pruritis, scabies, tinea pedis, and skin disease.
- Ashrigdhara (menorrhagia): Decoction of Ashok bark is taken with milk daily to control excessive bleeding during menstruation.
- Mutraghaat (urinary obstruction): Ashok seed powder with water is used in mutraghaat and ashmari.

- Vatavyadhi (neuromuscular diseases): Daily intake of Ashokghrita is prescribed in vatavyadhi.
- Kasa (cough): One should use ghrita processed with Ashok seeds, Vidang, Rasanjana, and Padmaka in kasa.
- Prameha (diabetes): Dried flower powder of Ashok is taken with milk or honey, and its bark decoction is taken twice a day for the treatment of prameha.
- Gynecological disorders: To prevent themselves from gynecological disorders, the folk women of Chhattisgarh boil the bark of Ashok in cow's milk and consume it after adding sugar once a day for three days and repeat the course after three months.
- Asthibhagna (fracture): Bark decoction (40-80 mL) of Ashok is an effective remedy in treating bone fractures, rickets, delayed bone consolidation, and calcium deficiency.
- Adhyaman (gastralgia): Juice of its leaves mixed with cumin seed is used to cure gastralgia.
- Part Used: Bark, Flowers, Seeds.
- Dose: Bark Decoction – 50 To 100 ML Seed Powder – 3 To 6 G
- Flower Powder – 3 To 6 G
- Formulations: Ashokrishta, Ashok ghrita, Pradarari rasa, Kasisadi taila etc.

Discussion

The Panchavati trees- Peepal, Belpatra, Banyan, Amla, and Ashoka- are renowned for their significant roles in Indian culture, traditional medicine, and environmental sustainability. This discussion delves into the specific medicinal properties, cultural importance, and ecological benefits of each tree, highlighting the imperative for their conservation.

Conclusion

The Panchavati trees- Peepal, Belpatra, Banyan, Amla, and Ashoka- are pillars of India's medicinal, cultural, and ecological heritage. Each tree offers unique therapeutic benefits that are integral to traditional Ayurvedic practices. Peepal is renowned for its astringent and wound-healing properties, Belpatra for its digestive and anti-inflammatory uses, Banyan for its role in treating diabetes and skin disorders, Amla for its rejuvenating and immune-boosting effects, and Ashoka for its effectiveness in managing menstrual and uterine ailments. Culturally, these trees are deeply embedded in Hindu mythology and rituals, symbolizing various divine attributes and fostering a profound connection between humans and the divine. The spiritual reverence for these trees underscores their importance beyond mere physical health, extending to mental and spiritual well-being. However, the increasing threat to these trees from urbanization and ecological degradation necessitates immediate conservation efforts. Protecting and propagating the Panchavati trees requires a holistic approach that integrates traditional knowledge with modern conservation techniques. This not only preserves their medicinal and cultural significance but also supports ecological sustainability.

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