

A Study of Select Medicinal Plant from Marathwada Region: Mythological Review

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Abstract:

India is full of biodiversity and medicinal plants. Plants, trees and other elements have always been worshipped in India. There are several mythological rituals are connected with medicinal plants. Tree worship continues to be a feature of modern Indians traditions. There are many medicinal plants that are considered to be holy plants. The present research has select 5 holy plants for mythological review from Marathwada region. Being a researcher, it comes to know that holy plants have medicinal values and are used to cure several sicknesses. Therefore, the present research is going to enquiry about mythological review of select medicinal Plants.

Keyword: Mythology, Holy Plants: Tulsi, Bel, Neem, Amla, and Bhava

Introduction:

The aim of this research paper is to review role of different holy plants and their medicinal properties. Medicinal plants from Marathwada region are most valuable to improve the health and in the prevention of disease. Mythological study indicates that select medicinal plants reduce human temperament and diseases. Mythological study is one of the most important stages of Review of literature.

Materials and Methods:

Marathwad region is one of the important divisions of Maharashtra state. There are eight districts found in Marathwada: Jalna, Aurangabad, Parbhani, Hingoli, Nanded, Latur, Osmanabad and Beed. The present research has used a field survey method and talks with local expert's method to complete the research work. A help of authentic literature and specimen is also taken to complete the work. The main objective of this research is to collect information about medicinal plants from Marathwada region. It also focuses on mythological review of Meditational plants.

Results and Discussion:

In many cases, human life ends in death and is buried in the ground. Plants are the opposite. They came out of the earth and got food from it. For this reason, many mythological cultures associate plants with birth or rebirth and the eternal cycle of life that results from death. The magic plant or immortal vegetable sought after by Gilgamesh, a hero of ancient Mesopotamian mythology, provides one example of how myths use plants as symbols of life and the healing power of nature. However, because some plants produce toxins and some die in winter, plants can also represent death and decay. A variety of trees, shrubs, herbs, grains, flowers, and fruits come from myths and legends as common symbols of rebirth, decay, and immortality. Some plants have found a very specific meaning in the history of myths.

Tulsi:

According to Hindu scriptures, Tulsi is a sacred plant. Its botanical name is *Ocimum tenuiflorum*. It is commonly known as holy basil, tulsi or tulasi. It is an aromatic herb of the Lamiaceae family. It is also considered the mother of nature and the queen of plants. It originates from the Indian subcontinent. It is traditionally used to prepare various Ayurvedic preparations for the treatment of bronchitis, flu and asthma. Tulsi is known as *Vrinda* in Hindu mythology. The offering of its leaves is recommended in the ritual worship of Lord Vishnu and his incarnations Lord Krishna and Lord Vithoba. According to some mythological stories, Tulsi was said to be the real lover of Lord Krishna who was cursed as a plant by Radha. Hindus believe that any house where there is a Tulsi plant which place is considered as pilgrimage and death can never enter here.

According to *Frederick J Simoons*¹, “Many Hindus have tulasi plants growing in front of or near their home, often in special pots or a special masonry structure known as *Tulasi Vrindavan* as this is related to their culture. Traditionally, Tulasi is planted in the centre of the central courtyard of Hindu houses. The plant is cultivated for religious purposes, and for its essential oil.” The *Devi Bhagavata Purana*² regards “*Tulasi* as a manifestation of Lakshmi, the goddess of wealth and principal consort of Vishnu. Once upon a time, King Vrishadhvaja- a devotee of the god Shiva- banned worship of all other deities except for that of his patron god. An agitated sun god Surya cursed him that he would be abandoned by Lakshmi. Upset, Shiva pursued Surya, who fled, finally seeking shelter with Vishnu. Vishnu said to the deities that years had passed on earth. Vrishadhvaja and also his heir-son were dead and his grandchildren- Dharmadhvaja and Kushadhvaja- were now worshiping Lakshmi to gain her favor. Lakshmi rewarded their efforts by being born as their daughters Tulasi (literally matchless) to Dharmadhvaja and Vedavati to Kushadhvaja, respectively. In time, Tulasi gave up all her royal comfort and went to Badrinath to perform penance to gain Vishnu as her husband. The god Brahma was pleased with her penance but told her that she would have to marry the daitya Shankhachuda before she could marry Vishnu.” In *Srimad Bhagavatam*³, the significance of the Tulasi over other plants is described as:

pharmacy because of the variety of treatments, cosmetics, and agriculture use. Now, the 21st century is finally explaining and revealing the mysterious information that has surrounded the neem since ancient times.

Amala:

The Amla plant, known as the Indian gooseberry, is one of the sacred plants worshiped in India. The *Sanskrit* names of the Indian gooseberry are: *Amlaki*, *Amla*, *Amlak*, *Dhatri*, *Dhatrik* and *Anavala*. *Amla* or *Dhatrika* means the nurturing mother. The tree is highly regarded as associated with King Vishnu and Siva. *Brihaddharma Purana* mentions the sacredness of Amla. “Goddess Parvati and goddess Lakshmi wanted to worship Lord Shiva and Lord Vishnu in a new form. When both the goddesses cried, their tears fell on earth and thus the Amalaki plant germinated on the earth. Since then the leaves of the tree are considered sacred and are used in the worship of Lord Shiva and Lord Vishnu.”⁷

Bahava:

The plant Bahava is belongs to the family of *Caesalpiniaceae*. It is commonly known as *Amaltas* in Urdu and in *Indian Laburnum* in English. It has been widely used in Unani medicine for several diseases in India. It is usually recognized as the Golden Shower, Indiana Laburnum, Raja vriksha. It is an Indian plant. It also found in the Amazon and Sri lanka. According to Ajay Kumar., “In Ayurvedic medicine, Golden Shower Tree is known as ‘disease killer’ and it pacifies the three *doshas of Vaat, Pitta and Kapha*. It expels the *pitta* and *kapha* from the body. Its fruit pulp is used as mild laxative as well as cardiac conditions and stomach problems such as acid reflux.”⁸ Being a powerful medicinal plant, it is widely used in almost all Ayurvedic formulations that are directed towards boosting overall immunity.

Conclusions:

In ancient civilizations, India was known as an amusing source of medicinal plants. The forests of India are the main source of a large number of medicinal and aromatic plants, which are largely collected as raw materials for the manufacture of drugs and perfumery products. Ayurveda, Siddha, Unani and folk (tribal) medicine are the main systems of indigenous medicine. Of these systems, Ayurveda is the most developed and widespread in India. Plant worship is one of the earliest Indian cultures found till today.

Among ancient civilisations, India has been known to be rich repository of medicinal plants. The forest in India is the principal repository of large number of medicinal and aromatic plants, which are largely collected as raw materials for manufacture of drugs and perfumery products.

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