



PANCHAVATI : THE FIVE MEDICINAL & MYTHOLOGICAL TREES

Dr. Nageshwar Aditya Lakhanlal

P.G Scholar, Department of Dravyaguna, Govt. Autonomous Dhanwantari Ayurved
College, Ujjain

Dr. Sunita D. Ram

H.O.D, Reader, Department of Dravyaguna, Govt. Autonomous Dhanwantari Ayurved
College, Ujjain

Abstract :

Religious belief play an absolute important part in the daily life of Indians. The explanation for the association of *plants* with religious belief can be that these *plants*, perhaps because of the resemblance to the emblem of a particular deity or the name of sage associated with them made the *plant* sacred. Ex. Ashwatha is the bodhi tree of Sakya muni or Buddha. India is having a rich history of Traditional System of medicine. *Ayurveda* is one among the traditional system of medicine which play an important part in the health of human being. *Medicinal plants* are vital sources of easily accessible remedy used in the healthcare system. In ancient texts, *Panchvati* is mentioned for five *plants* ie. Pipal (*Ficus religiosa* Linn.) , Bilva (*Aegle marmelos* (Linn.) Corr.), Vat(*Ficus bengalensis* Linn.), Amla (*Emblica officinalis* Gaertn.) and Ashok (*Saraca Asoca* (Roxb.), De. Wild). These five trees have religious importance, protection of environment and medicinal properties. In *Ayurveda*, every drug is well defined in the context of its *medicinal* uses. This article review will explore the *medicinal*, *mythological* and various aspects of *Panchavati* – the five medicinal trees.

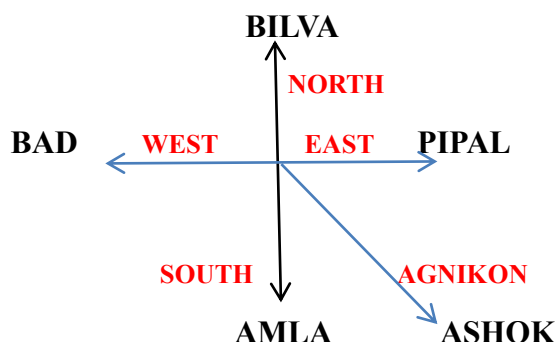
KEYWORDS: *plants, Ayurveda, Panchavati, medicinal, mythological*

❖ Introduction:

Man has been fascinated by nature since he evolved, but if there was anything on which he could depend with any confidence towards its availability, it was plant. It is not only the fact that a large number of plants provided him with curative medicine & shelter. were perhaps the reason why he worshipped them more than the animals which also gave him food. The conservation of plants by worshipping them was very likely an important factor in making them sacred.

Panchavati means - Pancha means five more vats i.e. tree. The five special types of tree are called Panchavati. These five trees are the following- Peepal, Belpatra, Bad, Amla and Ashoka. The importance of Panchavati is described in the Skanda Purana It's structure is used for Ayurveda, psychology, industrial architecture, protection, and environmental protection. These five trees have great medicinal properties, religious importance, and importance for the environment. Under these, all those qualities are found, by which man can get rid of all his diseases by staying longevity.

Panchavati trees, are trees sacred to Indian-origin religions. Even the directions of planting the Panchavati trees are mentioned in Ancient texts-



1] Ashvatha (Pipal) - 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 Aswattha tree is mentioned in the Mahabharata. "Aswattha, 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 Aswatha. Krishna, the eighth incarnation of Vishnu died sitting under an Aswatha tree. This is the reason why the tree is never cut unless it is for worship. A ceremony called Aswattha Pratishta or the consecration of the Aswattha 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 Aswattha 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 :**

RASA	KASHAYA, MADHURA
GUNA	GURU, RUKSHA
VEERYA	SHEETA
VIPAKA	KATU
DOSHAKARMA	PITTA- KAPHAHARA

- 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, Raktapitita (Hemorrhage), Atisaar (Diarrhea) and Chardi (Vomiting).

- Therapeutic Uses –**

- (1.) **Vatarakta (Gout)** - Pipal Moola Tvaka with Madhu. It destroys the painful Tridoshajan Vatarakta.
- (2.) **Covering of Wound** - Smooth leaves of Pipal should be used.
- (3.) **Vrana (Wound)** - Use of Pipal Tvaka Churna can heal wound fastly and also do the action of Ropana.
- (4.) **In Neelmeha** - Pipal Moola Tvaka Kwatha is used.
- (5.) **In Vajikarana** - Pipal Froot, Root, and Bark accomplished with milk should be taken with Mishri and Madhu.
- (6.) **In Fractured Bone** - Pipal smooth covering should be used to tie the fractured bone.
- (7.) **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.
- (8.) **In Inflammation** – Ointment made up of Pipal bark Churna (fine powder) made of and Ghee when used in affected area get off the inflammation.

2] 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, Goharitaki, Granthila Hridyagandha, Kantaki, Karkata, Kuchama, Mahakapittha, Maloora, Putimaruta, Sadaphala, Shailoosha.
- **Classical Categorization:**

Charaka Samhita	Shothahara, Arshoghna, Asthapanopaga, Anuvasanopaga
Shushruta Samhita	Varunadi, Ambashtadi, Brihatpanchamool
Astanga Sangraha	Ambashtadi, Brihatpanchmool
Astanga Hridaya	Varunadi, Ambashtadi, Mahapanchmool
Dhanvantari Nighantu	Guduchyadi Varga
Madanpal Nighantu	Abhayadi Varga
Raj Nighantu	Amradi Varga, Dharanyadi, Mishrakadi
Bhavprakash Nighantu	Guduchyadi Varga, Amradiphala Varga

- **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:**

RASA	TIKTA, KASHAYA
GUNA	LAGHU, RUKSHA
VEERYA	USHNA
VIPAKA	KATU

- 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, pakwa phala-madhur, guru, visthambhi, 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:

1. 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.

2. Rheumatic pain: Leaf paste of *A. marmelos* is applied for rheumatic pain.

3. Bone fracture: Paste of leaves are mixed with butter, applied over fractured area, and bound in bone fracture.

4. Atisara (diarrhea): One gets rid of diarrhea after taking Pippali with honey or buttermilk with Chitrak or tender fruit of Bilva .

5. 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.

6. 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.

7. Otalgia: Pouring lukewarm oil prepared with Bilva roots daily into the ear gives relief in earache and deafness.

8. Nausea and vomiting:

(a) Cold decoction of Bilva or Guduchi added with honey or Murva with rice water should be taken in three types of vomiting .

(b) Decoction of Bilva and Shunthi checks vomiting and visuchika .

9. Jaundice: Intake of Bilva leave juice mixed with Trikatu alleviates jaundice.

10. Udarroga (abdominal disease): Oil mixed with alkali of Bilva should be given in pain of sides caused due to vata, stiffness, and cardiac distress.

11. 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.

12. 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

[3.] 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 Nyagrodha 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, Ksherri Vonaspari, Bahupsid
- **Morphology** - It is a much-branched evergreen tree bearing many aerial roots, functioning as prop root.
- **Bark:** Greenish-white.
- **Leaves:** Simple, alternate, stipulate.
- **Fruit:** Globose, brick red when ripe.

- **Rasapanchaka:**

RASA	KASHAYA
GUNA	GURU, RUKSHA
VEERYA	SHEET
VIPAKA	KATU
DOSHAKARMA	KAPHA PITTAHARA

- **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), mutrasangrahnika (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).

[4.] 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 Brihaddharma 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

➤ **Classical Categorization :**

Charak Samhita	Vayasthapana, Virechanopaga, Kasahara, Jwaraghna, Kuhtaghna
Sushrut Samhita	Parushakadi, Amalakyadi, Triphala
Ashtang Hridaya	Parushakadi
Dhanvantari Nighantu	Guduchyadi varga
Madanpal Nighantu	Abhyaadi varga
Kaiyadev Nighantu	Oushadi varga
Raj Nighantu	Amraadi varga
Bhavaprakash Nighantu	Haritakyada varga

• **Rasapanchaka :**

RASA	PANCHRASAYUKTA (Amlapradhan) except Lavan
GUNA	GURU, RUKSHA, SHEETA
VIRYA	SHEETA
VIPAKA	MADHURA
DOSHAKARMA	TRIDOSHASHAMAKA especially Pittashaman

• **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 –

- i. **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 vyasthapanana. 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 ghritha 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 ghrita 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.

- **PART USED :** Fruit.
- **DOSE:** Juice 10 to 20 ml
Powder 3 to 6 gm
- **FORMULATIONS :** Chyawanprash, Amalkyadi churna, Dhatri loha, Triphla churna and Brahma rasayana.

[5.] 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 Punarvasu 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 Sakya Muni 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, Vanjula
- **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

- RASAPANCHAKA :**

RASA	KASHAYA, TIKTA
GUNA	LAGHU, RUKSHA
VIRYA	SHEETA
VIPAKA	KATU
DOSHAKARMA	KAPHA-PITTASHAMAKA

- CHEMICAL CONSTITUENTS:**

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:**

1. 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.

2. 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.

3. **Ashrigdhara (menorrhagia):** Decoction of Ashok bark is taken with milk daily to control excessive bleeding during menstruation.
4. **Mutragna (urinary obstruction):** Ashok seed powder with water is used in mutragna and ashmari .
5. **Vatavyadhi (neuromuscular diseases):** Daily intake of Ashokghrita is prescribed in vatavyadhi .
6. **Kasa (cough):** One should use ghrita processed with Ashok seeds, Vidang, Rasanjana, and Padmaka in kasa.
7. **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.

8. **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.

9. **Asthibhagna (fracture):** Bark decoction (40-80 mL) of Ashok is an effective remedy in treating bone fractures, rickets, delayed bone consolidation, and calcium deficiency.

8. **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, Pradarani rasa, Kasisadi taila etc.

❖ DISCUSSION :

Mentioned plants in Panchavati is perpetually used since centuries in Ayurvedic medicine for the treatment of numerous diseases. Discussed plants in Panchavati have many mythological description and various properties like Anti-inflammatory, Anti-oxidant, Aphrodisiac, Wound healing, Antibacterial, Antiarthritic etc. It contains various chemical constituents which promotes medicinal importance of these plants. Its indication in various disease is well defined like which parts of the plant will cure the most.

❖ Conclusion:-

This summarized article has shown that Panchavati exhibiting five plants have numerous properties and actions which is used in Ayurveda since ancient times. In India, it is well connected as a mythology with different religions. Every drug has its own individual properties and is used in the treatment and management of various diseases like Amalki in Amlapita (Acidity), Ashok in Gynecological disorder, Vata in wounds, Bilva in Diarrhea etc. Panchavati referring to five plants is truly majestic which have long history and uses since the time of vedic era and in Ayurveda texts this five drug is precised very well.

❖ REFERENCES :

- 1) Bhavaprakasha of Bhavamishra Volume-1 by Prof.K.R Srikantha Murthy, Varanasi, Chaukhambha Krishnadas Academy, Edition-2004

- 2) Database on Medicinal Plants Used in Ayurveda, Volume One by PC Sharma, MB Yelne, TJ Dennis, Central Council of Research in Ayurveda and Siddha, Janakpuri, New Delhi, Edition- 2002
- 3) Medicinal Plants of India, Volume-2 by Dr. G.V Satyavati, Dr. Ashok K Gupta, Smt. Neeraj Tandon, New Delhi, Indian Council of Medical Research, 1987
- 4) Dravyaguna Vigyana by P.V Sharma, Varanasi, Chaukhambha Bharati Academy, Reprint -2003; (2).
- 5) The Ayurvedic Pharmacopoeia of India, 1st Edition, New Delhi, Government of India, Ministry of Health and Family Welfare, Department of Health, 1989; 1(1)
- 6) Dictionary of Indian Folk Medicine and Ethnobotony by Dr. S.K Jain, New Delhi, Deep Publication, Edition-1991
- 7) Some useful and Medicinal Plants of the District Dehradun and Shiwalik by P.K Sharma, S.K Dhyani and V. Shanker, 1979, J. Sci. Res. Pl. Med
- 8) Nighantu Adarsh, First Volume by Shree Bapalal Vaidhya, Varanasi, Chaukhambha Publications, Third Edition, 2002
- 9) Classical Uses of Medicinal Plants by Priya Vrat Sharma, Varanasi, Chaukhambha Bharati Academy, First Edition, 1996
- 10) Plants Myths and Tradition in India by Shakti M. Gupta, Munshilal Manoharlal Publishers Pvt. Ltd. New Delhi.
- 11) Dravyaguna Vignyana Volume- 2 by Dr. J.L.N Sastry, Reprint Edition, Varanasi, Chaukhambha Orientalia, Varanasi
- 12) Indian Medicinal Plants by Kirtikar KP, Basu BD, New Delhi, Jayyed Press, 2nd Edition- 4, 1975
- 13) Gallery of Medicinal Plants by Monika Sharma and Subash Sahu, Thieme Medical and Scientific Publisher Private Limited, Noida, 2020
- 14) Skanda Purana , Geeta Press, Gorakhpur -2004
- 15) Medicinal Plants of Uttaranchal State by Dr. Anil K. Dhiman, Varanasi, Chowkhambha Sanskrit Series Office, Banaras Ayurveda Series 2.