

EXPLANATION OF BOTANY IN VEDAS

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ABSTRACT

The glory and quality of trees mentioned in Indian culture is presumably not seen in the culture of any other country. For centuries, pundits and pundits realized the divinity and divinity in trees. There's a soft feeling of the hugeness of the vast world and nature in the trees. A unique power and riddle of nature is hidden in every tree, shops and trees, whose narrative is visible in numerous forms in Vedas, Upanishads, Puranas, Shastras, folk beliefs and traditions. Numerous studies have also been done regarding the auspicious and portentous results of these trees, which trees are salutary for our health. Useful than which trees are important only from the point of view of beauty? Which trees are sacred from the point of view of Havan? The information of all these trueness and data is easily seen in our Vedic textbooks. Man was born in the cradle of nature. Ever since his actuality on the earth, man has lived in close association with nature. Modern physics has reached the same conclusions, which Indian Vedanta has reached ages ago.

Keywords: Dhanvantari, Vedanta, Botany, Indian Culture and Medicinal Plants.

Introduction

Our identity is our Indian culture. Vedic culture is synonymous with Indian culture. Modern age is the reflection of science, which our forefathers, sages and doctors have handed over to us in the form of Ayurveda in ancient times, that is, in the Vedic period itself. Medicinal plants are directly related to Vedanta, it is already proven. Modern science can be divided into three parts

- Special knowledge it science
- Work related knowledge
- Pun re-parikshityanam iti vigyanam

All these three facts are science.

Indian culture is also called the culture of trees because Indian culture and civilization started from timbers only. Indian pundits, proponents, saints and spiritualists meditated for the weal of the people. Our vast literature, Vedas, Vedangas, Upanishadsetc. Were created in the timbers only. Because of being written in Aranya, the books are called special Aran akas. Vrikshayurveda was composed by understanding the different nature of nature. Next to the house hold faces, the visible world is his most direct experience and also the last he loses sight of in his fleshly visit. All in his life, he's girdled with it and noway goes beyond its reach. The noble sphere of the day slipping effulgent sluice of light from the east, the lustrous dawn breaking forth every day, the night speckled with myriads of beautiful shining stars, the wind blowing gently or fiercely, the black dark shadows encompassing the sky in the stormy season and the lightning flashing through the shadows, have ever been attracting his senses. These marvels of nature presented different types of appearance to him. Some were in stir- the gutters flowed, the shadows wandered in the sky, the trees gestured under the wind, and the sun and the moon travelled across the firmament from day to day. Some objects- a huge tree, a broad swash, a high mountain-

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impressed him by- their size. Some others similar as lightning and the storm puzzled him by their strange and unforeseen circumstances. He couldn't remain unmoved. It was insolvable to live amidst the marvels of nature and remain in different to them. His perception of nature was direct and not told by conventional stock of ideas. Man sought to know the origin of effects and was led to suggest explanations of them. Sometimes, he externalized the forces and marvels of nature and attributed to them the rates of living beings. He endowed them which will like his own and attributed to them solicitations and passions, including the propensities to take offence and to be pleased, the characteristics of his species. Creation, food and destruction were assigned to them. They were looked upon as regulating the circumstances in nature. They were elevated to the rank of Gods. This was the first 2 response of man which he made to the marvels of nature. He felt a strong bond of continuity between himself and the marvels of nature.

Our sages and sages were followers of scientific ideology, that is, they took Ayurveda to every house by making spirituality the basis for keeping all the plants with medicinal properties connected to the human society. In this context: It is written in Atharvaveda about Tulsi that essential elements are present in this medicinal plant for the diagnosis of various physical ailments.

It is said in religious stories that Tulsi also originated from the effect of the nectar that was found on the earth during the churning of the ocean by the gods and demons. Another story is that Lord Vishnu wanted to kill a Jalandhar asura, but could not kill him. Gods gave information to Vishnuji That his wife Vrinda is a strict ascetic and worships you. Lord Vishnu broke his penance, after which Jalandhar was killed. That Tapaswini cursed Vishnu and turned him into a stone (Shaligram). On the request of Lakshmi, Vrinda took back the curse and sacrificed her life along with her husband. A plant came out of his ashes which was called Tulsi. It is described in Charaksamhita that Tulsi destroys hiccups, cough, poison, respiratory diseases and lateral colic (pain in the ribs). It removes bile factor, cough-carminative and body odor. It has been said in Sushruta Samhita that Tulsi is anti-cough, vata, poison disorder, breath-cough and bad breath. In another mythological book Bhavprakash, it has been said that Tulsi is choleric, helminthic and deodorizer. Rib pain, anorexia, cough, breathing, hiccups etc. disorders are going to win. Jasmine, also identified as Lord Shiva, is effective in controlling the mind, according to Vedic texts, by acting on receptors in the mind through its aroma. Jasmine, as a sacred plant, also has substantial medicinal properties, such as treating breast cancer by acting on the lymphatic system. The most widely used part of jasmine is its flowers. Neem, also known as Indian Lilac, is the fifth sacred plant mentioned in the Vedas. The Neem tree stands to look like Goddess Durga. Hence, sometimes also referred to as Devi. Neem, even in the 21st century, is an ingredient in many products ranging from hair oils to skincare cosmetics to medicated ointments. For centuries and civilizations, neem has been given as much importance as before.

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Conclusion

Indian Vedanta, Nature and Medicine are worshiped like our mother. From the birth of man till his death, the contribution of Vedas, Nature and Vegeta is there, that is, through Vedas, Namkaran Sanskar and after death Sanskar, Vanaspati is used by man for life for the treatment of various diseases. Therefore, it becomes our supreme duty to protect the heritage of Ayurveda provided by our forefathers.

Acceptance

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