

# SACRED TREES OF RAIPUR CITY

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**Abstract:** Among the tribal dwellers of Chhattisgarh the veneration of trees and forests still occupies an important and cardinal part of their daily life. Once recognized as the abode of a local deity, trees are not allowed to be harmed or felled except for religious purposes such as for the repairing of a temple or shrine: sanctification is based on religious sentiments and cultural values, and also linked to ecology. The genesis of sanctification of trees can be traced to the dependence of the tribal forest dwellers on the trees and forests for sustenance, moreover upon the fact that the tribal people depend upon the trees even for their basic requirements and survival. Sacred trees are protected because people fear the anger of the gods that have their abode in them. People also worship trees because they hope that the power and fertility contained in them may be transferred into human life and sacred groves are often protected by local communities. Mostly sacred groves protect important water bodies that deliver the important water resource to the local communities. Chhattisgarh is twenty seventh state of India with its Capital in Raipur. It has dense forest cover and many tribes reside in this region. The tribal communities living in the area believe that nature is sacred and needs to be worshipped. Nature and natural phenomena occupy the central place in their rituals and festivals. Rituals are often synchronised with blossoming of flowers of forest trees. These rituals reveal intimate sense of harmony that exists between nature and tribal community. Raipur is the capital, and people of all believes faith culture and tribes reside here. During the survey (Jan 2015 to Jan 2016) 28 species of sacred trees, were found in the Raipur city. different cultures. *Ficus bengalensis* *krishanchur* present in front of *DoodhaDhari Math*, forest nursery of Godi and recently planted in Pt.R.S.S.U campus sacred to the *Hindus*. *Santaum album* is found in the study are, is a sacred tree. *Araucaria sp.*, a sacred plant of Christians, is found in many places. *Ginkgo biloba* living fossil (gymnosper) a sacred plant of the Buddhist. *Sima rouba glauca sp.*, worshipped by the Art Of Living community. *Diospyros melanoxylon* is the sacred tree of Gond Tribe. *Cassia fistula* and *Butea monosperma* are considered sacred. *Butea monosperma* are of significance in the festival of *Holi* and *Mahashivratri*. *Twigs of Azadirachata indica* are placed outside the houses and vehicles, on day of Hareli festival is celebrated by the locals and offered to The Goddess. considered as an incarnation of Goddess. *Emblica officinalis* is worshiped by the *Hindus* on *Amla Navami* celebrated in *Kartik* month of Hindu Calendar. These practices lead to religious and sentimental attachment towards trees, which results *in-situ* conservation of trees and biodiversity. Most of the plant recorded during the survey are in cultivated conditions (Home gardens, Roadside plantation premises of temples, Public gardens Rajiv Gandhi Smiriti van, Jungle safari Government offices, Institutions and Forest nurseries). However, traditional values among others are decreasing due to a growth in urbanisation that is leading to the degradation and disappearance of sacred sites.

**Keywords:** Tribal Dwellers, Sacred trees, sacred groves, village deities, Raipur, Chhattisgarh, Veneration.

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## 1. INTRODUCTION

Among the tribal dwellers of Chhattisgarh the veneration of trees and forests still occupies an important and cardinal part of their daily life. Once recognized as the abode of a local deity, trees are not allowed to be harmed or felled except for religious purposes such as for the repairing of a temple or shrine: sanctification is based on religious sentiments and cultural values, and also linked to ecology. The genesis of sanctification of trees can be traced to the dependence of the tribal forest dwellers on the trees and forests for sustenance, moreover upon the fact that the tribal people depend upon the trees even for their basic requirements and survival. Sacred trees are protected because people fear the anger of the gods

that have their abode in them. People also worship trees because they hope that the power and fertility contained in them may be transferred into human life and sacred groves are often protected by local communities. Mostly sacred groves protect important water bodies that deliver the important water resource to the local communities. Chhattisgarh is twenty seventh state of India with its Capital in Raipur. It has dense forest cover and many tribes reside in this region. The tribal communities living in the area believe that nature is sacred and needs to be worshipped. Nature and natural phenomena occupy the central place in their rituals and festivals. Rituals are often synchronised with blossoming of flowers of forest trees. These rituals reveal intimate sense of harmony that exists between nature and tribal community. Raipur is the capital ,and people of all believes faith culture and tribes reside here.

Raipur is located near the centre large plain is referred as the rice bowl of India .The Mahanadi river flows to the east of city Raipur and southern side has dense forests .The Maikal hills rise on the north west of Raipur , on north the land rises and merges with the Chotanagpur plateau, which extends north west across Jharkhand State .On the south Raipur lies the Deccan plateau. Raipur is located at 21°25'14" N Latitude and 81° 62'96" E Longitude. For the identification of plants, the publications of Nair and Khanna (2005), Oommachan (1976), Tiwari (1995), Verma *et al* (1994), Jadhav (2012), Verma Pant and Hanfi (1984) were consulted.

## 2. CLIMATE

Raipur has a tropical west and dry climate ,temperatures remains moderate throughout the year except from march to June, which can be extremely hot .The temperature in April - May sometime reaches above 48°C.These summer months also have dry hot winds. In summer s, the temperature can also go up to 50°C. The city receives about 1,300 millimetres of rain , mostly in monsoon season from late June to early October .Winter last from November to January and are mild ,although temperature can fall to 5°C making it reasonably cold.

## 3. MATERIAL AND METHOD

Field surveys were made every in interval of every 15 days. Raw data was collected and photographs were taken. Trees flowering time was noted and picture were collected. Extensive interviews of the locals to gather the anthropological importance of the Trees in Raipur List is arranged according to Bentham Hooker classification.Plants are identified by the flora of Hooker(1872-97),Verma,Balakrishnan and Dixit (1994) Nair and Khanna (2005), Oommachan (1976), Tiwari (1995), Jadhav (2012),Verma Pant and Hanfi (1984)Mudgal,Khanna and Hajara (1997) .For study of scared plant visit made to religious places,Community festivals,Pooja and socio religious ceremonies.Literatures and journals also consulted Anthwal, Sharma and Sharma Bhagwat, and Rutte 2006 Dove, Percy,Sajise, and Doolittle 2011(eds) Dwivedi, 1990 . Gadgil, 1987,Haberman, 2013 Lee, 2000. Malhotra, Gokhale, Chatterjee and Srivastava, 2001. Nugteren, 2005.Ormsby,& Bhagwat, 2010 Pollock, 2006. Sankhala, and Jackson, 1985 Tomalin, 2004.

## 4. OBSERVATION AND RESULT

Most of the plant recorded during the survey are in cultivated conditions( Home gardens,Roadside plantation premises of temples,Public gardens Rajiv Gandhi Smiriti van,Jungle safari Government offices ,Institutions and Forest nurseries). *Ficus bengalensis krishanchur* present in front of *DoodhaDhari Math* ,forest nursery of Godi and recently planted in Pt.R.S.S.U campus sacred to the *Hindus*. *Santaum album* is found in the study are, is a scared tree *Araucaria sp.*, a scared plant of Christians, is found in many places .*Ginkgo biloba* living fossil (gymnosper) a scared plant of the Buddhist.*Sima rouba glauca sp.*, worshipped by the *Art Of Living* community. *Diospyros melanoxylon* is the scared tree of *Gond Tribe*. *Cassia fistula* and *Butea monosperma* are considered sacred . *Butea monosperma* are of significance in the festival of *Holi and Mahashivratri* .*Twigs of Azadirachata indica* are placed outside the houses and vechicles, on day of Hareli festival is celebrated by the locals and offered to The Goddess .considered as an incarnation of Goddess. *Emblica officinalis* is worshiped by the *Hindus* on *Amla Navami* celebrated in *Kartik* month of Hindu Calendar The data thus collected has been analyzed and tabulated below:

### LIST OF SCARED TREES OF RAIPUR CITY

<u>S. No.</u>	<u>Botanical Name</u>	<u>Common Name</u>	<u>Family</u>
1.	<i>Adina cordifolia Roxb.</i>	Haldu	Rubiaceae
2.	<i>Aegle marmelos L.</i>	Bel	Rutaceae
3.	<i>Annona squamosa L.</i>	Sheetaphal	Annonaceae

4.	<i>Anthocephalus cadamba</i> Miq	Kadam	Rubiaceae
5.	<i>Azadirchta indica</i> A. Juss	Neem	Meliaceae
6.	<i>Butea mono sperma</i> Lamk.Taub	Palash	Leguminaceae Papilanoideae
7.	<i>Bauhinia verigata</i> L.	Kachnar	Leguminaceae Caesalpinoideae
8.	<i>Bauhinia purpurea</i> L.	Kachnar	Leguminaceae Caesalpinoideae
9.	<i>Cocos nucifera</i> L.	Coconut tree	Arecaceae
10.	<i>Cassia fistula</i> L.	Amaltas	Leguminaceae caesalpinoideae
11.	<i>Diospyros melanoxylon</i> Roxb.	Tendu	Ebenaceae
12.	<i>Emblica officinalis</i> Gaertn.	Amla	Euphorbiaceae
13.	<i>Ficus benghalensis</i> L.	Bargad	Moraceae
14.	<i>Ficus benghalensis krishnachur</i> L.	Bargad	Moraceae
15.	<i>Ficus religiosa</i> L.	Peepal	Moraceae
16.	<i>Ficus glomerata</i> Roxb.	Goolar	Moraceae
17.	<i>Ficus virens</i> Roxb.	Pakkad	Moraceae
18.	<i>Madhuca indica</i> Gmel.	Mahua	Sapotaceae
19.	<i>Mangifera indica</i> L.	Aam	Anacardiaceae
20.	<i>Mimusuops elangi</i> L.	Maulsiri	Sapotaceae
21.	<i>Moringa oleifera</i> Lam	Munga	Moringaceae
22.	<i>Santalum album</i> L.	Chandan	Santalaceae
23.	<i>Saraca indica (Roxb)De Wilde</i>	Sitaashok	Leguminaceae Caesalpinoideae
24.	<i>Shorea robusta</i> Gaerth.f.	Sal	Dipterocarpaceae
25.	<i>Sima rouba glauca</i>	Paradise Tree	Simaroubaceae
26.	<i>Musa paradisiaca</i>	Banana	Musaceae
27.	<i>Thuja occidentalis</i>	Vidya	Cupressaceae
28.	<i>Araucaria sp</i>	Christmas Tree	Araucariaceae
29.	<i>Ginko biloba</i>	Maiden Hair Tree	Ginkgoaceae

TABLE DEPICTING RELIGIOUS IMPORTANCE OF SCARED TREES

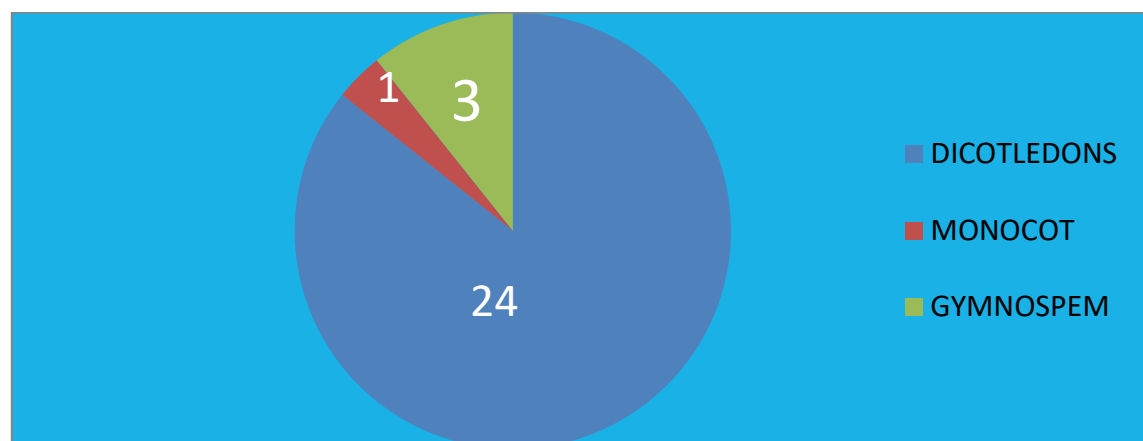
Serial No.	Botanical Name	Common Name	Religious Importance
1.	<i>Adina cordifolia</i> Roxb.	Haldu	The tree has significant role in hindu marriage rituals.
2.	<i>Aegle marmelos</i> L.	Bel	Both bel fruit or bel leaves have been spoken about in great length in ancient Hindu scriptures. If you see the leaf, you would see that this leaf is trifoliate which in Hindu belief signifies the holy Trinity: Brahma, Vishnu and Shiva. The scriptures also state, that the leaf, represents the three eyes of Lord Shiva. As such Lord Shiva the pagan Lord, was very fond of Bilva leaves
3.	<i>Annona squamosa</i> L.	Sheetaphal	Custard apple, known as Sharifa or sitaphal in Hindi, is high in nutrients and delicious in taste. We find reference of this fruit in period of 'RAM' i.e. Treta YUG. While Lord Ram was in woods with SITA, she uses to pick these fruits for use, that's why in some part of country call this as SITA'PHAL.
4.	<i>Anthocephalus cadamba</i> Miq	Kadam	Kadamba has its roots in the Bhagwad Gita. In North India, it is associated with Krishna, whilst in the South it is known as 'Parvati'sTree.' Radha and Krishna are supposed to have

			conducted their love play in the hospitable and sweet-scented shade of the Kadamba tree Kadamba is a popular harvest festival, celebrated on the eleventh lunar day of the month Bhadra. In Theravada Buddhism, the Kadamba tree was where Sumedha Buddha achieved enlightenment..
5.	<i>Azadirchta indica A. Juss</i>	Neem	Neem is worshiped on new moon day of rainy seasons. Twigs of neem are kept on the door of homes and vehicles on the occasion of Hareli Amavasya. It is used in Devi Adhivas. The neem tree in connection with the godlings of disease who are supposed to reside in it. In particular, it is occupied by Sitala (Siitalaa), the small-pox deity, and her six sisters. Hence during the rainy weather when epidemics prevail women bathe, dress themselves in clean clothes, and offer rice, sandalwood, flowers, and sometimes a burnt offering with incense at the foot of this tree. The neem is also connected with snake worship, as its leaves repel snakes. Chaitra navartras; goddess Sitala who is said to reside in the neem tree is propitiated ritually. The beautiful and famous Jagannatha deities in eastern Odisha are formed from neem wood.
6.	<i>Butea mono sperma Lamk. Taub</i>	Palash	It is said that the tree is a form of Agni, God of Fire. The flowers of Palash are in full blossom during the festival of Holi and these flowers are used for making colours for playing Holi; furthermore flowers are offered to Lord Shiva on the auspicious occasion of <i>Mahashivaratri and Holi</i> .
7.	<i>Bauhinia verigata L. Bauhinia purpurea L.</i>	Kachnar	In Maharashtrian families it is customary to exchange leaves of the Aapta tree on the <u>Hindu</u> festive day of <u>Dussehra</u> . An act known as exchanging <i>Gold</i> —pointing to the special significance of the plant on that particular day. This is also why the tree is often referred to as <i>Sonpatta</i> (literal translation: <i>leaves of gold</i> ).
8.	<i>Cocos nucifera</i>	Coconut	coconut trees are used for all kinds of religious purposes, mainly utilizing the coconut fruits in <i>puja as Shrifal for Kalash isthpana</i> (religious ceremonies) for Prasad and used in all Vishnu Puja. The fruit represents Lord Shiva, with the three black marks on coconuts depicting his eyes. Around the world, the coconut fruit is well regarded for its distinctive flavor, nutritional benefits and even medicinal value, possessing anti-bacterial properties.
9.	<i>Cassia fistula L.</i>	Amaltas	Are of ritual importance during the Vishu festival celebrated in Kerala. The Vishukkani, which literally means ‘the first sight on the day of Vishu after waking up’, consists of a ritual arrangement of auspicious articles like raw rice, fresh lemon, golden cucumber, betel leaves, arecanut, metal mirror, yellow konna flowers and a holy text and coins, in a bell metal vessel called uruli. Aragvadha or “disease killer” and am widely used in Ayurveda. It is also known as "TREE OF WEALTH."
10.	<i>Diospyros melanoxydon Roxb.</i>	Tendu	Tree is worshiped by Gond tribe indigenous of Central India. They believe their God Thakkur Dev lives in this tree.
11.	<i>Emblica officinalis Gaertn.</i>	Amla.	Amla has been regarded as the sacred tree in India. It is worshiped as the Mother Earth and is believed to nurture humankind because the fruits are very nourishing. It stimulates spiritual purity. Kartik Mahatma and Vrat Kaumudi order the worship of this tree. Its fruits and flowers are used in worship. Tree is worshiped on Amla navmi.

12.	<i>Moringa oleifera</i>	Munga	Leaves of the tree is used in <i>Kamarchhat Puja</i> in Chhattisgarh. The leaves is cooked and eaten on occasion of Kamarchhat Puja.
13.	<i>Mimusuops elangi</i>	Mualsiri	It is said that Lord Krishna liked Bakul flowers very much. He used to play his flute underneath a Bakul tree in Vrindavan and the milkmaids used to get attracted towards the sound of the flute. Even today, Bakul flowers are offered during the worship of Lord Krishna. The ancient poet Kalidasa mentioned the Bakul tree in his creation Meghdoot. The plant is also listed in Charaka Samhita and Shushruta Samhita as having medicinal properties.
14.	<i>Ficus benghalensis krishnachur L.</i>	Bargad	The banyan tree often represents the Trimūrti, the three lords of cosmic creation, preservation and destruction—namely, Lord Brahma, Lord Vishnu and Lord Shiva. It is very often used for metaphorical reference in the Vedic scriptures written in ancient Sanskrit. With its ever-spreading roots and branches, it is also symbolic of life and fertility in many Indian cultures and is consequently worshipped by those who wish to have children. The revered banyan tree is never cut, and thus often grows over many acres. On the occasion of Vatsavriti pooja tree is worshiped .
15.	<i>Ficus religiosa L.</i>	Peepal	This tree, also known as “Ashvatta,” is purportedly the most worshipped tree in India. Lord Krishna, the original incarnation of Lord Vishnu and the supreme lord of the universe according to the Vaishnava faith, identifies with the peepul in the sacred text Bhagavad Gita. He states, “Of all trees, I am the holy fig tree.” In addition, the Hindus associate the roots of the tree with Lord Brahma (the creator of the universe), the trunk of the tree with Lord Vishnu (the protector and preserver), and the leaves of the tree with Lord Shiva (the destroyer). Thus it is also called the Bodhi Tree or Tree of Enlightenment in Buddhism.
16.	<i>Ficus glomerata Roxb</i>	Goolar	It is used in mool dosh puja and in nav grah puja for Ravathi nakshatra .
17.	<i>Ficus virens Roxb.</i>	Pakkad	The tree is worshiped along peepal and bargad trees ,it is belived that <i>Bhrama Visnu Mahesh</i> lives in this.
18.	<i>Madhuca indica Gmel.</i>	Mahua	It's leaves, branches and fruit are used in <i>kamarchhat puja</i> of Chhattisgarh. Puja is performed for the long life of children.
19.	<i>Mangifera indica L.</i>	Aam	In India, the mango is commonly seen as a symbol of love and fertility and is used in religious and social ceremonies accordingly. The mango leaves are often strung in a garland and hung over the entrance of a dwelling to mark an auspicious occasion. The Buddhists revere the mango for it is believed that Lord Buddha created a huge mango tree in Shravasti, an Indian district, from a seed. The mellow, sweet flesh of mangos is very popular everywhere for its delicious flavor. Leaves are used for toran ,kalash isthapana in all pooja. Dry wood is used for Hawan.
20.	<i>Santalum album L.</i>	Chandan	The harvested wood is yellowish, fine-grained, very aromatic, and, unlike other woods, has the distinction of



			retaining its prized fragrance for decades. A special paste called “chandanam” created from sandalwood is often used on the body, applied to the head, chest or neck either cosmetically or as part of a religious ceremony. The fragrant and sweet-smelling pastes of sandalwood are also very often used to worship the gods and goddesses. There is an account connected with this tree wherein the Goddess Parvati (Shiva’s wife) created Lord Ganesh out of a sandalwood paste and breathed life into the figure. Sandalwood is also prized by Buddhists who use the scent in their own ceremonies and meditations. It is very often used to purify temples and holy places in both the Hindi and Buddhist faith.
21.	<i>Saraca indica</i>	Sitaashok	The name of this tree means “without grief” or “one who gives no grief.” Water in which the ashoka flowers have been washed is used as a protective and healing draught against sorrow. It is representative of Kama Deva or the God of Love in the Hindu faith, and thus it is also associated with fertility. In fact, the bark of the tree is used as a remedy for reproductive disorders and to restore fertility. It is also thought that Lord Buddha was himself born under an ashoka tree and so it is often planted in Buddhist monasteries.
22.	<i>Shorea robusta Gaerth.f.</i>	Sal	All the rituals of the Sarhul festival are performed under the Sal tree in the sacred grove known as the "SarnaSthal" or "Jaher". The Sal tree or Sakhua Tree in Sarhul festival holds a prominent place as it is considered to be the abode of the village deity, Goddess Sarna. Therefore this sacred tree and other such sacred trees are grown around the sacred grove. The Sal tree is worshipped by the people of the tribe because they believe that Goddess Sarna protects them from all natural calamities and disasters. The Oraon tribe also is a great devotee of Lord Ram and Sita. They worship Sita as Dharti Mata (Mother Nature). The place for worship or the “SarnaSthal” is chosen by the Pahan or priest. It is important that there should be at least one Sal tree close to the place of worship else it is not considered to be sacred. Sal is worshiped by Oraon tribe in their Karmdalli festival.
23.	<i>Thuja occidentalis</i>	Vidya	It is scared tree of the <i>Buddist</i> . Small twigs are kept in books.
24.	<i>Araucaria sp</i>	Christmas Tree	It is decorated during Christmas festival which is celebrated by Christians on 25 December every year.
25.	<i>Sima rouba glauca</i>	Paradise Tree	It is recognised as wealth tree by followers of "art of living".
26.	<i>Ginko biloba</i>	Maiden Hair Tree	It is living fossil .Worshiped by the <i>Buddist</i> .
27.	<i>Musa paradisiaca</i>	Banana	The leaves, fruits and flowers of this tree are all utilized in Indian religious ceremonies. For example, the fruit is offered to various gods and goddesses, especially Lord Vishnu and Sri Lakshmi, the Goddess of Fortune. Banana leaves are used as plates to distribute blessed and offered food, called <i>prasadam</i> . Those of the Hindu faith also worship the banana trees, bearing fruits and flowers, for the welfare of the family. This tree is certainly more than just a household fruit in India.



### PIE DIAGRAM DEPICTING NO. OF SACRED TREES IN RAIPUR CITY.

The present study reveals the occurrence of twenty-eight species of sacred trees in Raipur city. Trees of twenty different families are present. Out of which five species belong to Moraceae Family, five belongs to Leguminaceae Family. The twenty five species of angiosperm were found in the study, three species of gymnosperm trees were found. Out of twenty five, twenty four were the members of dicot and one is the member of monocot.

The study reveals that most of the trees are worshipped by the Hindus. *Araucaria sp.*, a sacred plant of Christians. *Ginkgo biloba* living fossil (gymnosper) a sacred plant of the Buddhist. *Sima rouba glauca sp.* worshipped by the Art Of Living community. *Diospyros melano xylon* is the scared tree of Gond. *Sal* is worshipped by Oraong tribe.

For the Hindus all life is sacred. The divine soul is believed to permeate all that exists in nature: stones, plants, animals and humans. In the Vedic texts of the Rig-Veda, the Law of Manu or Mānava Dharma Śāstra (1200–500 BC), trees and plants are imbued with consciousness<sup>1</sup> and they even experience pleasure and pain<sup>2</sup>.

To the local people trees in general are associated with good fortune, serving people in many ways: as a source of fuel, food and building materials and to control erosion. Trees also serve as shade which is important in a climate where the temperatures climb to more than 40 °C during summer. Th Most temples and shrines for local deities in Chhattisgarh and the Brāhmanic Gods nationwide are established close to these holy fig trees. Trees are associated with Vishnu in particular, but it is commonly assumed that all the gods reside in the tree<sup>3</sup>. Trees are also an important source for medicines.

India has a long tradition of venerating and protecting trees and forests. For Hindus, nature as a whole, including the atmosphere, humans, plants and animals, is a part of God's body and thus divine. In other words, God and nature comprise an inseparable unity. The cosmic law of dharma demands that each Hindu works and cares for the good of nature and humanity<sup>4</sup>.

Many of the species found in sacred groves are rare, endemic and endangered, often possessing medicinal properties<sup>5</sup>. It is believed that, in the past, sacred groves were protected and managed because of religious sentiments<sup>6</sup>.

It is also argued that the reason and motives why people respect the taboo connected to sacred groves rather than exploiting them are of religious nature: people are afraid of vengeful gods and deities and fear their reprisals when violating the rule of leaving those patches of nature untouched<sup>7</sup>.

<sup>1</sup> Manu I.49

<sup>2</sup> Bühler 1886

<sup>3</sup> Haberman 2013

<sup>4</sup> Dwivedi 2000

<sup>5</sup> Anthwal et al. 2006; Bhakat & Sen 2008

<sup>6</sup> Waghchaure et al. 2006

<sup>7</sup> Kent 2009



**Sima rouba glauca**



**Cassia fistula L.**



**Buteamono sperma Lamk.**



**Emblica officinalis Gaertn.**



**Musa paradisiaca**



**Mangifera indica L.**



**Ginkgo biloba**





Map of Raipur

## 5. DISSCUSSION & CONCLUSION

Despite the technological boom and modern scientific developments around the world the worship of sacred trees is still a phenomenon in contemporary Central Chhattisgarh where sacred trees and the deities connected to them (vrikshadevatā) are sources of social cohesion, still bringing family members together to celebrate an important annual feast devoted to the local village deities. In Tribal Chhattisgarh, the past and present are still interconnected and the material world is linked to symbolic values. There is no strict distinction between religious and ecological roots that provide the basis for the worship of trees and the protection of sacred groves. The sacred character of groves and trees is both a product of history but also part of an ongoing process of social change in society. What has caught the attention of decision makers and scientists is the high conservation value connected to the use of religious and spiritual doctrines in the protection of continues degrading natural resources. Tribal people are obviously afraid of the punishment of gods if they harm a sacred tree while they also strongly believe in the power that nature has accumulated in those trees. By worshipping trees they hope that auspiciousness and fertility will be transferred into their lives.

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