

Review Article

A Leaf of Faith: Exploring the Cultural Diversity of Plants in Rituals Across India

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Abstract: India's vast cultural landscape is deeply enriched by its ancient traditions of plant veneration and ritual use where the natural world is not merely a backdrop for human activity but an active, sacred participant in the spiritual and ritualistic life. Thus, the paper is an attempt to explore the profound and diverse relationships between India's human communities and its flora, as expressed through a myriad of rituals, ceremonies and daily practices. The *Ocimum sanctum*, for instance, is examined not just as a medicinal herb but as a worshipped goddess and a pivotal axis of the Hindu household, her daily veneration a ritual that sanctifies the home. Similarly, the Banyan (*Ficus benghalensis*) and Peepal (*Ficus religiosa*) are archetypes of eternal life and wisdom, serving as focal points for community worship, meditation and rites of passage. However, regional and community-specific diversity of these practices are evident in the use of the Khejri tree (*Prosopis cineraria*) in the Bishnoi community's ecologically grounded protection rituals with the role of specific flowers in tribal harvest festivals or the intricate floral carpets (Kolam/Rangoli) created in South Indian households. In short, it is a "leaf of faith" that sustains not only spiritual beliefs but also reinforces ecological wisdom, social cohesion and a tangible, everyday connection to the biodiversity that surrounds and sustains human life. This intricate web of relationships underscores an ancient, yet urgently relevant, paradigm where cultural and biological diversity are inextricably and beautifully linked.

Keywords: Cultural Landscape, Rituals, Ceremonial Life, Sacred Groves, Biocultural Heritage

INTRODUCTION

The natural environment is never merely a spectator in the complex mosaic of Indian society, where the holy and the secular coexist harmoniously. It is a living scripture that helps people comprehend and honour cosmic principles. The ritualistic usage of plants, a practice so ingrained in the cultural fabric that it creates a continuous, unbroken thread connecting the people of the subcontinent to the very earth they live, is a more vivid expression of this fundamental bond. It is a voyage through a world in which a leaf is more than simply a leaf; it is a conduit for the divine, a representation of life itself and a physical connection between the material and the immortal. Across India, plants are accorded a status that blurs the line between the flora and the divine (Mehra *et al.*, 2014). They are worshipped as direct manifestations of the gods, cherished as dwelling places for spirits and revered as wise, ancient ancestors. This veneration is not a matter of abstract philosophy but is enacted daily in millions of homes and countless temples. The Tulsi plant, for instance, is the centerpiece of the Hindu household courtyard, a goddess embodied in chlorophyll, whose daily worship marks the rhythm of time and sanctifies domestic space (Cohen, 2014). Similarly, the great Banyan and Peepal trees are not simply sources of

shade but are considered sacred pillars of the universe, their immense canopies offering a physical and spiritual sanctuary for meditation, community gathering, and the performance of rites that mark every stage of human life, from birth to death and beyond (Nugteren, 2005).

This deep-seated connection is further articulated in the meticulous selection of specific plants for specific rituals, a tradition born from ancient observation and spiritual insight. The betel leaf, with its heart-shaped form, becomes a sacred offering and a symbol of mutual commitment in marital ceremonies. Mango leaves, strung over doorways during festivals and auspicious occasions, are believed to invite positive energies and symbolize fertility and prosperity. The fragrant sandalwood paste, applied on the forehead in religious rites or used in funeral pyres, signifies purity, detachment and the cooling of earthly passions. Each of these practices is underpinned by a sophisticated indigenous knowledge system that recognizes the ecological, medicinal, and symbolic properties of the plant kingdom. This "leaf of faith" is therefore evidence to a unique biocultural heritage, one where cultural diversity and biological diversity are not parallel narratives but are inextricably woven together, each sustaining and giving meaning to the other in a

continuous, vibrant cycle of reverence and life. Thus, the paper is an attempt to explore the profound and diverse relationships between India's human communities and its flora, as expressed through a myriad of rituals, ceremonies and daily practices.

Sacred plants and symbolism in Indian rituals

In the history of Indian rituals, sacred plants are not mere decorations but profound symbols of life, divinity and cosmic connection. They form a living bridge between the material and spiritual realms, infusing ceremonies with deep ecological and philosophical meaning. The most revered is the Tulsi, or Holy Basil, considered an earthly manifestation of the goddess Lakshmi. A Tulsi plant in the courtyard is a focal point for daily worship, believed to purify the environment and bring spiritual purity and protection to the household. Its leaves are essential in offerings to Lord Vishnu, symbolizing devotion and the nurturing aspect of nature. Similarly, the Banyan tree represents immortality and the trimurti of Brahma, Vishnu and Shiva due to its ever-expanding nature. Its extensive aerial roots symbolize the eternal cycle of life and the interconnectedness of all beings. Worshipped for strength and longevity, it is central to rituals like Vat Savitri. The Peepal tree, under which the Buddha attained enlightenment, is also venerated as the abode of gods and a symbol of knowledge and wisdom (Lal *et al.*, 2014).

In Hinduism, the offering of *Aegle marmelos* leaves to Lord Shiva signifies the surrender of the ego with its three leaflets representing aspects of consciousness. Blades of Darbha grass are used to create sacred boundaries, warding off negative energies. The act of offering these plants is a gesture of giving back to the divine the very essence of nature,

acknowledging that the cosmos is permeated with consciousness and that every leaf and petal is a vessel of the sacred. Thus, in Indian tradition, the natural world is not separate from the divine; it is its most immediate and accessible expression. In Buddhism, trees or the fruit are associated with wisdom, knowledge or hidden secrets, where tree is a symbol of wisdom in stories about the life of Buddha, who was said to have gained spiritual enlightenment while sitting under a Bodhi tree, a type of fig. Beyond specific species, the general use of leaves and flowers in puja is highly symbolic. Paradise gardens described in Mahāyāna texts abound in lotus ponds, jewel trees and kalpavṛkṣas (wish-granting trees), symbolizing transcendence (Akira, 1915).

In Islamic scripture, valued as “Jannati jhaad” (heavenly bush) reiterated the use of medicinal plants like Camphor, Date palm, Fig, Ginger, Grape, Garlic, Lentil, Olive, Onion, Pomegranate, Summer squash, Sweet basil, Athel tamarisk, Tooth-Brush Tree, Arak, Mustard, Acacia, Cucumber, leek and Cedrus for use as aromatics and practices for purity and commemoration (Koshak *et al.*, 2012). While not as prominent, Indian Christian communities integrate plants such as palm fronds during Palm Sunday, lilies in Easter and floral arrangements for feasts and church processions. Sacred trees and flowers often decorate church grounds, adapting local botanical symbolism to Christian liturgy. Tribal rituals maintain sacred bonds with nature through protected forest patches or sacred groves, that serve spiritual, ecological, and social functions. Groves in Meghalaya, Karnataka and Kerala preserve rare plants, taboos and ceremonial spaces, managed by community elders and spiritual leaders. Festivals like Bathukamma in Telangana utilize local floral species, while the Santhal and Gond celebrate annual forest goddess rites.

Plant	Associated God and Goddess
<i>Aegle marmelos</i>	Generally cultivated near to temples and it is sacrilege to cut it down. The tree is sacred to the <i>trimurti</i> and <i>Parvati</i> . The leaves are used in enchantments and twigs are used for sacred fire during the <i>yagyas</i> (yajna). Leaves and fruits are used in the worship of Lord <i>Shiva</i> .
<i>Albizia lebbek</i>	The tree is sacred specially to Buddhist
<i>Areca catechu</i>	The nut is used in many religious ceremonies and offered to Lord Vishnu.
<i>Artocarpus heterophyllus</i>	It is one of the plants mentioned in the Ramayana especially while describing Ashoka Vana
<i>Asparagus racemosus</i>	Twigs used in the naming ceremony and magico-religious beliefs.
<i>Azadirachta indica</i>	The tree is held sacred by the Hindus and used in many religious ceremonies. On New Year days of <i>Shak Samvat</i> , Hindus eat its leaves in the hope that they will acquire freedom from disease. In the month of Chaitra, the plant is worshipped and tender leaves of the plant are eaten.
<i>Butea monosperma</i>	Flowers are offered to Gods mentioned in the Vedas that at the time of Samidha, the dry twigs are used in the ceremonies which goes under the name of Nava Graha (i.e. celebrated to secure the pacification of the nine planets), also on the occasion of Vastu shanti (i.e. entrance into a newly built house). The flowers are used for making a dye used during Holi and Rang panchmi.
<i>Calotropis procera</i>	The flowers are used in the worship of Mahadev and Hanuman. Leaves are

	as patri in the worship of Ganpati. On every Saturday leaves are made into garland and offered to Maruti (Hanuman).
<i>Cannabis sativa</i>	Leaves with milk are used at time of Mahashivratri festival offered for Lord Shiva.
<i>Curcuma longa</i>	The rubbing of turmeric is essential part of the Hindu marriage festival as well as some religious ceremonies.
<i>Cynodon dactylon</i>	Its offers for Lord Ganesh who is said to remove all obstacles in life. Three gods- Brahmas, Vishnu and Mahesh reside in the three parts of its body- root, plant body and tips of leaves.
<i>Desmostachya bipinnata</i>	Ring made of this grass is worn in all the auspicious occasions of hindu customs. Sangraha of its root is done in Kushotpatni Amavasya.
<i>Elettaria cardamomum</i>	Seeds are mixed in the preparation of Havan material and used in religious ceremonies
<i>Erythrina variegata</i>	The flowers are recommended for worshipping Lord Mahadeva and Lord Vishnu according to Yamana Purana and Brahma vaivarata Purana
<i>Ficus bengalensis</i>	Hindu mythology says that Brahma was transformed into a Vat tree and it is viewed as the male to the peepal. The dry twigs of the tree are used as Samidhas for producing sacred fire.
<i>Ficus religiosa</i>	The tree is sacred for Hindus, viewed as the female to the Banyan tree. According to the Valakhilya the marriage of peepal with the Tula is ordered. He further says that it is the transformation of the Gods Guru- Ashwatha. The tree is worshipped on every month on which a new moon falls.
<i>Mangifera indica</i>	The tree is said to be a transformation of <i>Prajapati</i> (Lord of Creatures). The flowers are used in Shiva worship, on the Shivratri day. The flower is involved in Shakuntalam as one of the five arrows of Kamadeva. The leaves and twigs are employed in adorning mandaps and houses on occasions of various religious ceremonies. The twigs are used as samidhas and offered to sacred fire.
<i>Michelia champaca</i>	Vamana Purana suggests use of these flowers for worshipping Vishnu. The leaves are offered to Lord Shiva and Gowri on Nityasomavara Vrata and Vishnu on Vaikunta Chaturdhashi Vrata
<i>Oroxylum indicum</i>	The winged seeds are strung as ornaments for the idols in Temples
<i>Oryza sativa</i>	Newly grown seedlings are used for blessing the children for their well-being and happiness.
<i>Ocimum sanctum</i>	Most sacred plant in the Hindu religion, Brahmins held it sacred to Vishnu found in near every Hindu house and it's said that it protects from misfortunes, sanctifies and guides to heaven all who cultivate it. The leaves make one of the constituents of Charnamrita offered to Lord Vishnu.
<i>Prosopis cineraria</i>	Shami tree represents God Shani. It is believed that Shami tree worshiping is helpful to check bad impacts of Shani. Religious Hindu women worship the tree regularly.
<i>Semecarpus anacardium</i>	Seeds are kept for success in every work
<i>Terminalia arjuna</i>	The leaves or flowers are offered to Lord Ganpati on Sidhi Vinayaka Vrata, Sankastha Chaturthi Vartha and Vishnu on Shree Anantpadmanabha Vrata
<i>Tinospora cordifolia</i>	Stem used for preparing Havan material and offered to Lord Shiva during Shivratri

Table 1 List of sacred plants used across India

Mohanty *et al.* (2011) recorded the use of 15 plants for various rituals in Dhenkanal district, Odisha, India. Lal *et al.* (2014) illustrated the socio-religious use of trees across India for various rituals. It is interesting to note that plants mark key transitions - birth, marriage, harvest and death - serving magical, religious, social, health and ecological roles. Offerings bless new life, ward off evil, express gratitude, symbolise purity or aid

spiritual transformation as per various belief systems. Even within non-Hindu faiths, local traditions evolve in commemoration with sacred flora.

CONCLUSION

The intricate assemblage of Indian culture reveals that plants are far more than mere botanical specimens or decorative elements; they are vital, living

threads woven into the very fabric of spiritual life and social identity. This exploration of rituals across the subcontinent demonstrates that from the towering coconut palm to the humble tulsi, and from the sacred banyan to the fragrant sandalwood, each plant embodies a profound dialogue between humanity and the divine, the individual and the cosmos. The plants function as a symbolic language, a means through which complex philosophical concepts of purity and prosperity, of healing and devotion, of life and rebirth are given tangible form. The banana leaf that becomes a plate for a festive meal is not just utilitarian; it is a vessel of purity and a connection to the earth's generosity. This diversity of plant usage is a direct reflection of India's staggering cultural and ecological plurality. The rituals of the misty Himalayas, where rhododendrons may be offered, differ from those of the coastal states, where the coconut is indispensable, yet they are united by a shared worldview that sees the natural world as sacred and sentient. This phytocentric tradition fosters a unique form of environmental ethics, where conservation is not an external mandate but an inherent duty born of reverence. The protection of sacred groves and the daily worship of the tulsi plant are evidences to a culture that has, for millennia, intuitively understood the principles of sustainability and coexistence. Ultimately, the botanicals offered in faith across India is a powerful demonstration to a holistic worldview that refuses to separate the spiritual from the material. It is a living symbol of an ancient, yet enduring, wisdom that recognizes the divine not only in grand temples and complex scriptures but also in the quiet resilience of a peepal tree or the delicate fragrance of a champaka flower. In a modern world increasingly characterized by ecological disconnect, this deep-rooted cultural relationship with plants offers a poignant lesson which

reminds us that faith, tradition and a respect for nature can be powerfully intertwined, suggesting that the path to a more sustainable and harmonious future may well be guided by the age-old wisdom found in a simple leaf, held aloft for centuries in an enduring gesture of devotion, gratitude and profound connection.

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