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Significance of Plants in Vedic Astrology, their Socio-Religious Beliefs, Conservational and Therapeutic Aspects

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ABSTRACT

According to Vedic Astrology, the status of the planets, their motion, and constellations associated with them have a great impact on the lives of individuals. There exists a co-relationship between celestial bodies and plants. Each of these grahas/rashis/nakshatras is associated with a specific plant that resonates with his/her birth chart. These sacred plants are used in curing any ill outcomes associated with astrology. Moreover, these plants are considered as sacred because of their medicinal, aesthetic, and natural traits. Since ancient times, our culture, food, folklore, and therapeutic practices are deeply connected and affected by the use of plants. That is why since our ancestry we revered plants like Gods and Goddesses and honored them as divine elements. These are powerful sources of many pharmacological activities like antioxidant, antimicrobial, anticancerous, etc. In Indian culture worshipping of plants, thus, form the basis for conserving many plant species. These days, there are numerous variables answerable for the depletion of biodiversity like deforestation, misuse, industrialization, unsustainable development, and so forth so, in this circumstance, the objective of this paper is to an all-encompassing perspective on the significance of plants in our day to day existence from the viewpoint of Vedic astrology, i.e., plants related with navgrah, rashi, and nakshatra alongside their cultural, socio-religious beliefs, mythological facts, and pharmacological properties. Planting and revering plants as indicated by one's astrological chart is a significant strategy to ensure and conserve biodiversity, eventually benefiting individuals. The human relationship with flora might be useful in conserving plant species for their treasured characteristics.

Key words: *Conservation, Cultural, Nakshatra, Navgrah, Rashi, Sacred*

Introduction

Plants play an indispensable role in human existence since immemorial time. Vedic knowledge discloses the cultural and spiritual importance of plants in ancient India (Jain and Kapoor, 2007). Since the existence of life on Earth, man has been dependent on plants for his endurance and fundamental necessities like food, feed, fuel, fiber, flavors, oil, wood, and medication (Usman *et al.*, 2014). Since the creation of life, plants are protecting our environment

and influenced human life in innumerable ways. Plants and astrology are related to each other. Plants are also responsible to protect humans from the bad impact of the planetary movement. According to Vedic Astrology, the status of the planets, their motion, and the constellations associated with them have a great impact on the lives of individuals. In astrology, there are nine grahas, twelve rashis, and twenty-seven nakshatras. Each of these grahas/rashis/ nakshatras is allotted with a god, creature, and bird. In India, it is a custom to draw birth

diagrams or horoscopes of newborns to dissect and anticipate their tendency and future with great and awful doshas (time of impact) (SR Maneesha *et al.*, 2021). Rashi, nakshatra, and placement of the navgraha at the time of birth of an individual bear an incredible impact on his/her existence. Thus, to fully understand one's problems or to know one's maximum potential, qualities, and strengths, people are continuously referring to their astrological charts. It offers practical measures to ease our misfortune by enabling us to see actual predetermination that helps to make achievement, joy, and concordance on all levels of life.

The practice of assigning people with a particular tree species according to lunar asterism like nakshatra Vana, navagraha vrukshas is one of the prominent activities in India. As per Vedic Jyotish, an individual can be freed from sicknesses, and social and financial issues by planting a tree according to their astrological chart. Watering a particular tree and taking rounds around it while chanting a couple of mantras wiped out issues of life. The whole idea was that if something explicit is respected then it can't be harmed. Such customary social perspectives, however dependent on strict believe (beliefs), have made a critical commitment to conserve and grow different types of trees in India (Sahu *et al.*, 2013). The establishment of Nakshatravana, Rashivana, and Navagraha Vrukshas are some of the successful ways to secure trees and the environment.

Nowadays, there are many factors responsible for the depletion of biodiversity such as deforestation, exploitation, industrialization, unsustainable development, etc. so in this context, the objective of this paper is to provide a holistic view of the importance of plants in our life from the perspective of Vedic astrology, i.e., plants associated with navagraha, rashi, and Nakshatra along with their cultural, socio-religious beliefs, mythological facts, and pharmacological properties. Planting and worshipping plants according to one's astrological chart act as an important method to protect and conserve biodiversity, which ultimately benefits human beings.

Plants Associated with Navagraha

The collection of nine planets is called Navagraha. In Hinduism, these planets are adored for the best of luck, success, and conquering hardship. Out of the nine deities, seven are termed after the visible plan-

ets in our solar system Surya (Ravi), the Sun; Chandra (Soma), the Moon; Mangala (Mangal), Mars; Budha (Budh), Mercury; Guru (Brihaspati), Jupiter; Shukra, Venus; Shani, Saturn and the remaining two are shadowy planets (Rahu- Lunar ascending node and Ketu- Lunar descending node). In Vedic astrology, the "outer" Planets-Uranus, Neptune, and Pluto are not considered (Gupta, 2005).

In astrology, it is believed that these nine planets rule the astrological chart of an individual and have controlling effects (positive or ominous) on the destiny of an individual. There are many ways through which the malefic impacts of these nine planets can be lessened. One of the least difficult approaches to diminish the terrible impacts of these planets is by planting and venerating a plant related to a specific planet. It has been suggested that planting a Navagraha Vatika can act as a significant source of energy (Sikarwar, 2016). Navagraha Vatika or Nine Planets Garden is represented by the plants related to the powers of the nine planets. These plants are grown in a particular way to get the maximum benefit of nine Planets (Fig. 1, Table 1) (Sharma *et al.*, 2016). When these plants are planted wholeheartedly during a favorable time and in a particular direction may draw the influence of heavenly energies and eradicate Vastu Dosha (Tripathi, 2000). It is felt that the presence of these trees produces a sound, which physiologically, spiritually, and mentally influences the people who are meditating close to or under the specific tree, relating to their star. This is regarded as a fix against the wrecking effect of planets and it gives healthy and rich life. These trees also have very significant therapeutic, social, religious, aesthetic, and economic value (Sikarwar, 2016; SR *et al.*, 2021). In diverse religious events, these sacred plants are worshiped and also utilized in traditional therapeutic practices (Table 1).

Plants associated with Rashi / Zodiac Sign

In Indian culture plants are always regarded as sacred entities and worshipped. In astrology, it is a general belief that each zodiac sign is associated with a particular plant. Each individual is born under a specific sign and has a specific plant that resonates with his/her zodiac sign (Table 2). The twelve zodiac signs can benefit from specific plant qualities that aid in healing, balancing, inspiring, and personal growth. Planting and worshipping a particular plant of a particular zodiac sign can bring positive energies, prosperity, and good luck to a

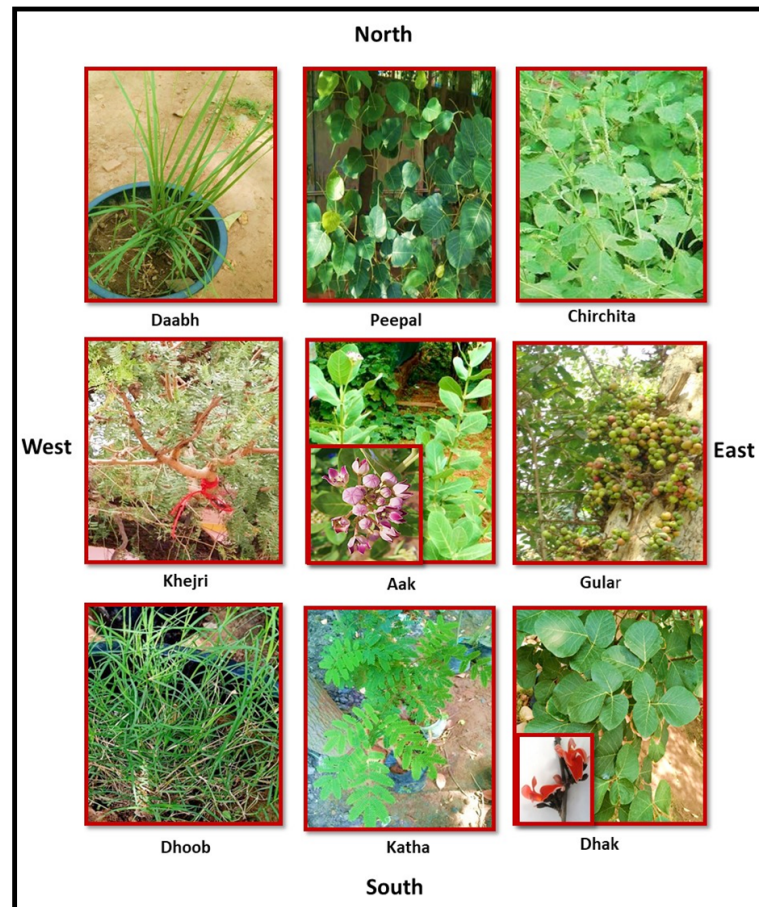


Fig. 1. Navgrah Vatika

person's life. Planting the twelve trees which correspond to each zodiac sign together (an astrological garden) can act as a powerful tool that connects the stars and universe (Pandey *et al.*, 2019).

Plants associated with Nakshatras

In Indian Vedas, Nakshatras, and their associated plants which are ruled by the God of particular Nakshatra have been already mentioned (Shah and Patel, 2014). There are 27 constellations that constitute the key to understanding celestial influences on our planet. These 27 constellations are also known as Nakshatra. 'Naksh' also represents approaching, worship, to defend or protect and 'Tra' shows suffix which denotes a tool or instrument (Radhakrishnan, 2017). Each Nakshatra is associated with one particular plant species known as Aaradhya Vriksha (worshipped plant) (Table 3). 27 trees are correspondingly correlated to these 27 Nakshatras (Shah and Patel, 2014; Sikarwar, 2016). There is a direct

dependency of human life on plants primarily with plants that are associated with these Nakshatras, as they tend to relieve humans from adversaries related to celestial motions (Dwevedi *et al.*, 2015). That is why since our ancestry we revered plants/trees like Gods and Goddesses and honored them as divine elements.

Cultural, Religious, Conservational and Therapeutic Aspects

In the traditional system, disorders and diseases are treated with the assistance of planets, horoscopes, and nature. In ancient India, the combination of astrology and medicine is used to cure many ailments. The majority of plants related to navagrahas/rashis/nakshatras are medicinally significant. These are powerful sources of many pharmacological activities like antioxidant, antimicrobial, anticancerous, etc. (Table 1, 2 and 3). They release more oxygen in contrast with other species and because of

Table 1. Details of plants that are associated with Navgraha Vatika

S. No.	Graha (Planet)	Associated plant(s), (Botanical name Common name and Family)	Direction of Planting and Day(s) of Worship	Socio-Religious Beliefs	Therapeutic properties and part used
1.	Surya (Sun)	<i>Calotropis procera</i> Aak (Apocynaceae)	Middle/ Sunday	<ul style="list-style-type: none"> It has an important place in Indian culture and religion. The plant is used to propitiate the Sun God. Planting it in front of the house, brings name, fame and prosperity. The flowers are used in the worship of Hanumana and Shiva. On every Saturday leaves are offered to Hanuman in the form of a garland. (Sharma <i>et al.</i>, 2016) 	<ul style="list-style-type: none"> Part used: latex, leaves, roots, flowers It has antifungal, antioxidant, anticancerous, anticoagulant and antiinflammatory property. It can be used for fever, ulcers, leprosy, skin diseases malaria, menorrhagia, snake-bite, diseases of abdomen, spleen, and liver. (Meena <i>et al.</i>, 2011; Alzahrani <i>et al.</i>, 2017)
2.	Chandra (Moon)	<i>Butea monosperma</i> Dhak, Palash (Fabaceae)	South East/ Monday	<ul style="list-style-type: none"> Sacred tree for both Hindus and Buddhists. Its tri-foliolate leaves represent the Holy trinity. The middle leaflet represents Vishnu the preserver, the left leaflet represents Brahma the creator and the right leaflet represents Shiva the destroyer. Its flowers are offered to the gods, especially to Goddess Kali, where they replace blood in sacrifice rituals. Its wood is used in making sacred utensils and is used in religious ceremonies, havans, and also on the occasion of Vastu shanti. It is the state flower of Jharkhand and Uttar Pradesh Dye obtained from flowers is used during Holi. (Prasad <i>et al.</i>, 2006; Fageria and Rao, 2015; Roshan <i>et al.</i>, 2017) 	<ul style="list-style-type: none"> Part used: leaves, flowers, seeds It has antimicrobial, antifertility, anti-diarrheal, antihypertensive, antitumor, antihelminthic, wound healing, hepatoprotective, anti-diabetic, anti-inflammatory, anti-malarial and free radical scavenging activity. It is used to cure eye-related diseases, piles, toothache, skin diseases mainly albino, kidney stones, anemia in kids, pain in bladder and urinary blockages. Gum Bengal Kino or kamarkas due to its astringent characteristics is significant in drug making. (Fageria and Rao, 2015; Roshan <i>et al.</i>, 2017)
3.	Mangala (Mars)	<i>Senegalia catechu</i> Katha (Fabaceae)	South/ Tuesday	<ul style="list-style-type: none"> It is considered sacred by both Hindus and Buddhists and is used in religious ceremonies. Wood of tree is used for havana ceremony to calm down the malefic effects of Mars. Its inflorescence is necessary for marriage ceremonies. Wood is considered sacred and used at the funeral ceremony along with Bhojpatra (<i>Betula utilis</i>) and believed to provide moksha or mukti. Its flowers are used to worship Lord Vishnu and Lord Karthikeya. 	<ul style="list-style-type: none"> Part used: heartwood, stem bark, flowers It has therapeutic properties like antioxidant, antifungal, antibacterial, antipyretic, anti-diarrhoea, hepatoprotective, anti-inflammatory, anticancer, antimicrobial, antiulcer, wound healing, digestive, refrigerant, expectorant and cooling properties. It is useful in treating skin diseases, leucorrhoea, passive diarrhoea

Table 1. Continued ...

S. No.	Graha (Planet)	Associated plant(s), (Botanical name Common name and Family)	Direction of Planting and Day(s) of Worship	Socio-Religious Beliefs	Therapeutic properties and part used
4.	Budh (Mercury)	<i>Achyranthes aspera</i> Chirchita (Amaranthaceae)	North East/ Wednesday	<ul style="list-style-type: none"> Heartwood is commercially used in the production of katha (a tanning extract) (Singh and Lal, 2006; Parihar <i>et al.</i>, 2021) Apamarga is considered as the ruler of all plants as it possesses many properties and wipes away all the diseases. Used in religious ceremonies. (Chauhan and Kotecha, 2019; Pandey, 2019) 	<p>dysentery, high blood pressure, gastric problems, cough, bronchial asthma, leprosy, sore throat, and dental infections. (Verma <i>et al.</i>, 2014; Shaligram <i>et al.</i>, 2019)</p> <ul style="list-style-type: none"> Part used: leaves, roots, seeds It has pungent, diuretic, astringent, antiperiodic, laxative, antiinflammatory, purgative, antiseptic, and expectorant and tranquilizing properties. It is used as an appetizer, to cure stomachic, itching, tooth problems, urinary disorders, skin diseases, ulcers, stones, and diabetes. (Dey, 2011; Hasan, 2014) Part used: bark, tender leaves, latex and fruits. It has antihelmintic, antibacterial, antioxidant, immunomodulatory, wound-healing, antiulcer, antidiabetic, hypolipidemic, anticonvulsant and hypoglycemic activity. It is used to cure digestive disorders, paralysis, bleeding from wounds, asthma, vomiting, hiccups, joint swelling and pain. (Dolon and Mukherjee, 2015; Routuja <i>et al.</i>, 2015; Kumar <i>et al.</i>, 2018)
5.	Brisapati/ Guru (Jupiter)	<i>Ficus religiosa</i> Peepal (Moraceae)	North / Thursday	<ul style="list-style-type: none"> It is a miraculous tree associated with religious, mythological, and medicinal importance from ancient times in Indian culture. It is sacred to three religions Hinduism, Buddhism, and Jainism. Also known as the Bodhi tree or 'tree of enlightenment'. It has symbolic meaning of peace and enlightenment. According to Chandogya Upanishad and Atharva Veda, the Peepal tree is considered as the paradise of Gods as it symbolizes the trinity in its roots (Brahma), in its stem (Vishnu) and its leaves (Mahesh). It is also called the Chaitanya tree, the world tree, Ashvatta or Vasudeva. Worshipping Peepal on Saturday is highly auspicious. It is also believed that wrapping 'Kachha suta' (raw thread) around the trunk help in solving the particular problem and consequently grants the blessing to the worshiper. In astrological view, if an individual has manglik dosh, wedding a Peepal tree, eliminates the dosh and an individual can wed a non-manglik individual. Wood of a tree is utilized for havana service to quiet down the malefic impacts of Jupiter and bring thriving It is recognized as the 'king of trees'. 	

Table 1. Continued ...

S. No.	Graha (Planet)	Associated plant(s), (Botanical name Common name and Family)	Direction of Planting and Day(s) of Worship	Socio-Religious Beliefs	Therapeutic properties and part used
6.	Sukra (Venus)	<i>Ficus racemosa</i> Gular (Moraceae)	East/Friday	<p>(Prasad, 2006; Rituja <i>et al.</i>, 2015; Dolon and Mukherjee, 2015; Pandey and Pandey, 2016; Sharma <i>et al.</i>, 2016)</p> <ul style="list-style-type: none"> It is considered sacred by Hindus and Buddhists. Traditionally this plant is used in ceremonial rituals. According to Vedas, Udumbara symbolizes good luck as it is one of the Lord Vishnu's names. According to Atharvaveda, amulets and the sacrificial ladle made out of Udumbara tree. According to Padma Purana, planting of this tree increases the effect of sacrifices. The tree is associated with wealth, prosperity, and progeny and also destroys enemies. It is believed that Vivasvan- seat of God is formed from this tree. The roots are reflected as Brahma, leaves as Shiva and bark as Vishnu A tree is holy to God Dattaguru and its leaves. are used to worship Lord Vishnu at time of Shri Narasinha Jayanti vrat. It is also believed that all Gods gather together on the top of this tree to pluck all blossoms on the night of Diwali. 	<ul style="list-style-type: none"> Parts used: bark, leaves, fruits, roots, latex The plant has antiinflammatory, antidiuretic, anthelmintic, antipyretic, antibacterial, antifilarial, anti diarrhoeal, antioxidant, analgesic, hepatoprotective, radio protective, anticarcinogenic and hypolipidemic activity. It is used to cure diabetes, urological disorders, dysentery, leprosy, piles, ulcers, diarrhoea, chronic wounds, cervical adenitis, stomachic, dry cough, disease of kidney and spleen, toothache, treatment of leucorrhoea, styptic, blood disorder, burning sensation, fatigue, and intestinal worms. (Joseph & Raj, 2010)
7.	Shani (Saturn)	<i>Prosopis cineraria</i> Khejri, Shami (Mimosaceae)	West/ Saturday	<ul style="list-style-type: none"> It is also an indicator of underground water. (Gupta, 1971; Subhaktha <i>et al.</i>, 2007) Shami is a Sanskrit word that means, one who suppresses or removes or cleans all the sin. It is a traditional, historical, and ethnic tree of India which is associated with the Chipko movement of the Bishnoi community. It is a multipurpose tree and declared as the State tree of Rajasthan and Telangana. It is believed that Pandavas hide their weapons in Khejri tree when they entered their 14 years exile. It is believed that those who worship the shami tree, it gives power and victory. It is regarded as a home of Shiva as Shamiroha The leaves are used to prayer Vishnu. In Maharashtra and Karnataka states it is a popular custom that shami leaves are given to relatives and friends as gifts on Vijaydashami day. 	<ul style="list-style-type: none"> Parts used: bark, leaves, pods In ancient literature it is cited as representative of all five F viz. Forest, Fuel, Fiber, Food and Fodder. It shows antibacterial, analgesic, antihyperglycemic, antipyretic, antioxidant, anti-inflammatory and antitumor activities. It is used for treatment of various ailments like dysentery, leprosy, asthma, leucoderma, anthelmintic disorder, anaemia, piles, diabetes, dyspepsia, mouth ulcer, eye trouble, kidney, and Liver disorders. (Islam <i>et al.</i>, 2019)

Table 1. Continued ...

S. No.	Graha (Planet)	Associated plant(s), (Botanical name Common name and Family)	Direction of Planting and Day(s) of Worship	Socio-Religious Beliefs	Therapeutic properties and part used
8.	Rahu (North Lunar Node)	<i>Cynodon dactylon</i> Dhub grass (Poaceae)	South West/ Saturday	<ul style="list-style-type: none"> It is also called "Kalpatru" which signifies "the lord of the desert" because of its food, feed and restorative worth and worshipping this tree is known as "Shami Pujan". It is believed that worshipping Shami tree with a deepak and sesame seeds is helps to check ill impacts of Shani. (Kala and Sharma, 2010; Sharma <i>et al.</i>, 2016; Pandey and Pandey, 2016) Since from the ancient time it has been used in Indian religious ceremonies and is considered as second most sacred plant after tulsi. It is offered to gods like Lord Ganesha, who is said to remove all problems in life. It regenerates very fast which is the symbol of renewal, rebirth, fertility and prosperity. Three leaflets signify the three values of Shiva, Shakti, and Ganesha. Flowers bearing dhoob is not used in puja because ripening causes a decrease in vitality. It is used for havan. (Nagori and Solanki, 2011; Das <i>et al.</i>, 2013; Dolon and Mukherjee, 2015; Reshu <i>et al.</i>, 2018; Pandey, 2019) In Indian culture, it is considered to be sacred and has been used in religious and traditional rituals to purify the offerings. It is a natural disinfectant and has enormous purifying properties with the power to absorb all harmful radiations in the atmosphere. During the eclipse, it is put in all the eatable to keep away the harmful radiations of an eclipse. It is also reported in Bhagwat Gita Lord Krishna advice for Kusa asan for meditation. Its stem is used for havan and is considered the most important Vedic grass. This grass has been used traditionally for making mats or seats for meditation and also achieving ritualistic offerings throughout worship. (Subramaniam and Sivasubramanian, 2015; Sharma <i>et al.</i>, 2016; Pandey, 2019) 	<ul style="list-style-type: none"> Parts Used: stem, leaf It has antimicrobial, antioxidant, antidiabetic, anti-inflammatory and wound healing activity. It is used to cure cough, headache, dysentery, measles, diarrhoea, toothache, epilepsy, stones, hypertension and controls nasal bleeding. (Nagori and Solanki, 2011; Animesh <i>et al.</i>, 2012)
9.	Ketu (South Lunar Node)	<i>Desmosiacthya bipinnata</i> Kusha, Daab (Poaceae)	North West / Tuesday and Sunday	<ul style="list-style-type: none"> It is a natural disinfectant and has enormous purifying properties with the power to absorb all harmful radiations in the atmosphere. During the eclipse, it is put in all the eatable to keep away the harmful radiations of an eclipse. It is also reported in Bhagwat Gita Lord Krishna advice for Kusa asan for meditation. Its stem is used for havan and is considered the most important Vedic grass. This grass has been used traditionally for making mats or seats for meditation and also achieving ritualistic offerings throughout worship. (Subramaniam and Sivasubramanian, 2015; Sharma <i>et al.</i>, 2016; Pandey, 2019) 	<ul style="list-style-type: none"> Parts used: roots, stem (culm) It has analgesic, wound healing, antipyretic, antiinflammatory antimicrobial and diuretic property. It is used to treat disorders such as kidney stone, asthma, itching, diarrhoea, menorrhagia, dysentery, fevers, vaginal discharges, vomiting, jaundice, and diseases of the blood. It is known to increase the concentration (Kushagra budhhi) and promote the intellect. It is a detoxifying herb. (Subramaniam & Sivasubramanian, 2015; Murthy and Mahajan, 2016).

this property they able to revive and give an optimistic feeling to an individual who remains close to it. Plants collected during specific Nakshatra have maximum therapeutic potential due to high accumulation of secondary metabolites as compared to when collected during normal days (Frawley, 2007; Waygaonkar and Das, 2002). Recent pharmacological investigation on the leaf and stem of *Lavandula bipinnata* belonging to the Labiatae family also supports this traditional belief that Nakshatra has a positive influence on the medicinal properties of the plants (Pande *et al.*, 2018).

India is known for its variety of customs, religions, languages, fantasies, cultural values, etc. The variety in culture and religion is reflected in various practices and convictions. These religions and convictions are related to human relationships with a preeminent force which strongly prompted the assurance and protection of various plant species and consequently supports biodiversity conservation (Iyengar *et al.*, 2015). Besides this, individuals are using one or a few plants or plant parts in their celebrations with logical foundations. It is well known that man has used various plant parts as a source of medicine from ancient times to the present (Pandey and Pandey, 2016) (Table 1, 2, and 3).

In India, a mutual relationship can be easily seen between cultural and living diversity. This association is a significant factor in assuring reasonable sustainable development. Religion supports the protection of biological diversity in diverse ways (Anthwal *et al.*, 2010). Religious rituals and beliefs are interrelated and closely related to managing the environment. Since ancient times, our culture, food, folklore, and therapeutic practices are deeply connected and affected by the use of plants (Badoni and Badoni, 2001). As the roots of some trees are used as talismans, leaves or fruit extract are used in bathing water, some plants are used in sacrificial fires, etc. (Rajandekar, 1873). There are several mythological thoughts that act as a source of inspiration for planting trees. For example, it is thought that growing tulsi at home or mango and neem trees along the roadside will liberate those who planted them and opens the door of heaven. It is also thought that the Almighty lives with those who plant trees that produce edible fruits. However, there are many beliefs that are highly controversial and jeopardize the survival of many tree species as according to an ethnobotanical survey it was noted that approximately 1,500-2,000 trees or branches of *Bombax ceiba* were

cut and burnt in Holika-dahan, an important festival of North-India (Jain *et al.*, 2009). Thus, in order to preserve tree species of great therapeutic potential, it is urgent to implement sustainable development strategies and spread awareness among urban and rural communities.

Out of so many branches of science whether plant science or astrological science or Ayurveda, it's always been remaining a big question that do plants have life and senses. Ramachandran, (1984) in his work has provided a very significant conclusion on this that the only difference between man and a tree is that the head of the tree is rooted deep in the soil and branches spread in the air, while the man keeps his head high up and walks using his branches, i.e., his legs. '*Tarumahima*' is one of the chapters in the book Vrikshayurveda greatly emphasizes the importance of trees and represents the depth of love, reverence, and care with which they must be treated. It provides a noteworthy explanation that never could be given anywhere else. It affirms that ten wells are equivalent to one pond, ten ponds to one lake, ten lakes to one son, and ten sons to one tree (Ramachandran, 1984; Srikanth *et al.*, 2015).

In Indian culture worshipping of plants, thus, form the basis for conserving many plant species (Gadgil, 1998). Most of the plants are believed to possess divine potentials like peepal, tulsi, neem, etc. Therefore, plant or plant parts are used in many auspicious activities such as marriages, religious functions, and other ceremonies (Robinson and Cush, 1997). Our ancestors used to set up navagraha/ rashi/ nakshatra vatika in religious places. By doing so they were protecting and conserving many plants with great medicinal and therapeutic potentials (Iyengar *et al.*, 2019). The vast majority of these plants are uncommon restorative tree species, which underscore our predecessors' forevision to save these hereditary assets ex-situ to impart their therapeutic uses to the first era. The rituals and religious ceremonies turn to be a caring aspect for saving biodiversity. It promotes and preserves the conservation of nature and biodiversity by encouraging tree plantation (Khan *et al.*, 2008; Chandni and Navneet, 2017).

Conclusion

To understand the concept of "Nature conservation" from all the perspectives, it is essential to acknowledge the greatest value of ecological balance for the

Table 2. Details of plants that are associated with Rashi (zodiac sign)

S. No.	Rashi/Zodiac Sign and their ruling planet	Associated plant(s) (Botanical name, common name and family)	Socio-Religious Beliefs	Therapeutic properties and part used
1.	Mesh/Aries Governed by the Mars	<i>Pterocarpus marsupium</i> Indian Kino, Vijaysar (Fabaceae)	<ul style="list-style-type: none"> It is a deciduous plant known for its use in religious rituals and health benefits. For worshipping God its leaves and blossoms are used. In West Bengal, Bhumis of Purulia district worshipped the tree. (Jain and De, 1966) 	<ul style="list-style-type: none"> Parts used: heartwood, leaves, flowers, bark, stem, gum kino Well known for its healing and therapeutic properties. It has an antioxidant, astringent, anti-inflammatory, anthelmintic, hepatoprotective, hypolipidemic, cardiotonic and antiulcer activities Its heartwood decoction is useful in diabetes, anaemia and skin diseases. It is also used to treat leprosy, fractures, diarrhoea, bronchitis, toothache, dysentery, indigestion, cough, asthma, and greyness of hairs. (Rajagopal, 2015; Rahman <i>et al.</i>, 2018) Part used: bark, leaves, fruits It has anti diarrhoeal, antimicrobial, wound healing, antiplasmodial, hepatoprotective, anti-inflammatory, anticancer, antiulcer, antiasthmatic, antifertility, analgesic and antioxidant properties. It is used to cure bacterial infection, toothache, malarial fever, rheumatism, dysentery, snakebite, bowel disorder, congested liver and abdominal pains. The bark contains the alkaloids which are used as an alternative to quinine. (Kaushik <i>et al.</i>, 2011; Oktavia <i>et al.</i>, 2020) Part used: bark, leaves, root, flowers It exhibits properties such as antipyretic, antimicrobial, anti-inflammatory, antipyretic, antidiuretic, carminative, antioxidant, insecticidal, antidiabetic, analgesic and cytotoxic. It is used to treat fever, leprosy, ulcer, cough, bronchitis, hypertension, constipation, rheumatism, and dysmenorrhoea. (Panneerselvam <i>et al.</i>, 2016; Saqib <i>et al.</i>, 2018)
2.	Varishabha/Taurus Governed by the Venus	<i>Alstonia scholaris</i> Chatian/Blackboard Tree (Apocynaceae)	<ul style="list-style-type: none"> It is also known as Devil Tree, as it is believed that the plant is an abode of devils, and this is maybe due to the intoxicating scent emitted particularly at night by flowering trees. There is a religious ritual of drinking herbal decoction made from the bark of this tree on the day of the new moon in July in some parts of the coastal districts of India. It is assumed that this helps in boosting up the immune system and results in the prevention of diseases. (Achappa <i>et al.</i>, 2012; Oktavia <i>et al.</i>, 2020) 	
3.	Mithun/Gemini Governed by the Mercury	<i>Magnolia champaca</i> (= <i>Michelia champaca</i>) Champaca (Magnoliaceae)	<ul style="list-style-type: none"> In Indian culture, it is considered a sacred tree and used in religious offerings. Leaves and flowers offer to Lord Shiva, Gauri, Lord Krishna and also at Hindu shrines. Its buds are used for decorating women's hairs due to their powerful scent. Flowers are also used for worshipping Pradyumna, who is an incarnation of Kama. It is famous for scented flowers and wood. (Gupta, 1971; Sikarwar, 2016) 	

Table 2. Continued ...

S. No.	Rashi /Zodiac Sign and their ruling planet	Associated plant(s) (Botanical name, common name and family)	Socio-Religious Beliefs	Therapeutic properties and part used
4.	Karka /Cancer Governed by the Moon	<i>Saraca asoca</i> Sita Ashok(Fabaceae)	<ul style="list-style-type: none"> It is a legendary evergreen, a native tree of India and considered sacred by Buddhists, Hindus, and Jains with great healing power. In Sanskrit, Ashok means without grief. It also means "sorrow less tree" as it takes away grieves of persons. It is famous for decades and mentioned in the Indian epic Ramayana as "Ashoka Vatika" in Lanka where Mata Sita had met Hanuman. Its flowers are associated with the Hindu god of Love- Kamdev who had used these flowers as one of the five flowers ornaments his quiver to enraptured hearts. In Buddhism, Ashoka tree has symbolic importance as it is believed that beneath this tree, Gautama Siddhartha has born. Utilized in 'Ashok Sasthi' a renowned vrata, where the flower bud is eaten by Hindu ladies. The tree is holy to Lord Shiva and in temples planted on the southeast corner. 	<ul style="list-style-type: none"> Part used: leaves, bark, flowers, seeds Ashoka tree and its medicinal benefits have been cited in the oldest Indian text "Charaka Samhita" compiled in 1000 BC. It possesses properties such as antibacterial, analgesic, oxytotic, uterotonic, anthelmintic, anti-menorrhagic, antiestrogenic, anticancer, dermatoprotective, antimutagenic, antiprogesterational, and analgesic. It is also used to treat ulcers, pimples, blood purification, arthritis, rheumatoid, dysentery, diarrhoea, kidney stones and joint pain. (Bhalerao <i>et al.</i>, 2014; Kauser <i>et al.</i>, 2016)
5.	Sinh /Leo Governed by the Sun	<i>Stereospermum suarcolens</i> Patal, Patala (Bignoniaceae)	<ul style="list-style-type: none"> It is an ancient tree of India which has been associated with the worship of Lord Shiva. It is believed that if childless women tied cradles made of yellow cloth in branches, it will fulfill the vow of getting a child (Sivalingam <i>et al.</i>, 2016). 	<ul style="list-style-type: none"> Part used: bark, flowers, roots, leaves It has diuretic, antimicrobial, anti-inflammatory, antiprotozoal, cardiac tonic and analgesic properties. It is one of the constituents in the preparation of ayurvedic formulation 'Dashmula' (group of ten roots). It is used in scorpion bite, snake bite, vomiting, piles, eructation, acidity, gonorrhoea, loss of taste, diarrhoea, malaria, and other fevers. (Balasubramanian <i>et al.</i>, 2010; Nag <i>et al.</i>, 2015) Part used: bark, root, leaves, fruit, bark, seeds It has antibacterial, antioxidant,
6.	Kanya /Virgo Governed by the Mercury, which	<i>Mangifera indica</i> Aam (Anacardiaceae)	<ul style="list-style-type: none"> Sacred tree to both Buddhists and Hindus whose leaves, fruits and wood are used in various rituals. 	

Table 2. Continued ...

S. No.	Rashi / Zodiac Sign and their ruling planet	Associated plant(s) (Botanical name, common name and family)	Socio-Religious Beliefs	Therapeutic properties and part used
	also rules Gemini		<ul style="list-style-type: none"> • It is a national fruit of India and known as the 'king of fruit'. • It has an important role in Indian religion and culture and is considered a symbol of love. • The tree is said to be a transformation of Prajapati (Lord of Creatures). • 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. • Hanging fresh mango leaves outside the front door is considered a blessing to the house, inspiring good karma and also keeps negative spiritual energy away. The wood is used in havan and is also included in the funeral pyres. (Gupta, 1971; Yadav and Singh, 2017; Chauhan and Chauhan, 2019) 	<ul style="list-style-type: none"> • antifungal, antidiuretic, anti-diarrheal, anti-allergic, antidiabetic and cardiotoxic activities. • It is used to cure diarrhoea, nasal bleeding, ulcer, syphilis, kidney stone, liver disorders, intestinal disorder, tuberculosis, toothache, blood purification, sunstroke, piles, and heart diseases. • It is also used to treat jackal bite, datura poisoning, stings and snakebite (Shah <i>et al.</i>, 2010; Khandare, 2016).
7.	Tula / Libra Governed by the Venus	<i>Mimusops elengi</i> Maulsari (Sapotaceae)	<ul style="list-style-type: none"> • It is a sacred tree to Hindus. The offering of the flower to Gods and Goddesses has a symbolic meaning of unwavering devotion. • Flowers are considered a symbol of beauty and love • Its leaves, branches, and flowers are offered to Goddess Kali in Assam (Kadam, 2012; Chauhan & Chauhan, 2019) 	<ul style="list-style-type: none"> • Part used: leaves, fruit, bark, flower, seed • It possesses antibacterial, antifungal, antidiuretic, antioxidant, free radical scavenging, anti-ulcer, cytotoxic, cooling, astringent and diuretic properties. • It is used to cure dental ailments like bleeding gums, improve fertility chronic dysentery, dental caries, strengthening the gum and loose teeth. It is one of the ingredients in herbal preparation of Vajradanti. (Gami <i>et al.</i>, 2012; Gupta, 2013; Rani and Rahman, 2017).
8.	Vrushchik / Scorpio Governed by Mars and Pluto	<i>Butea monosperma</i> Dhak, Tesu (Fabaceae)	Refer to Table 1	
9.	Dhanu / Sagittarius Governed by the Jupiter	<i>Bombax ceiba</i> (<i>Ceiba pentandra</i>) Simal (Malvaceae)	<ul style="list-style-type: none"> • According to Rigveda the tree is considered sacred. • It was believed that Brahma- the creator of world, after creation rested under this tree. When the tree in full bloom is compared to Devi Lakshmi. 	<ul style="list-style-type: none"> • Part used: root, stem, bark, leaf, flower, fruits, heart wood, seeds, spines • It has astringent, stimulant, haemostatic, diuretic, aphrodisiac, anti-diarrhoeal, cardiotoxic, antidiabetic, antioxidant, anti-obesity, antidiysenteric, demulcent,

Table 2. Continued ...

S. No.	Rashi /Zodiac Sign and their ruling planet	Associated plant(s) (Botanical name, common name and family)	Socio-Religious Beliefs	Therapeutic properties and part used
10.	Makar /Capricorn Governed by the Saturn	<i>Dalbergia sissoo</i> Sheesham (Fabaceae)	<ul style="list-style-type: none"> The cup-like flowers are offered to Lord Shiva. It is also considered a hellish tree and because of its thorny appearance it was called as 'Yamadruma' (Lord of hell). Semal is known as "King of the Forest" due to its huge size and big, showy flowers. Out of five sacred trees of "Panchvati" semal is one tree. (Jain <i>et al.</i>, 2009; Raut <i>et al.</i>, 2017; Verma and Singh, 2017) Multipurpose tree species and is considered sacred and planted by Hindus. It is the state tree of Punjab. It is the best-recognized commercial timber species. Being a nitrogen-fixing plant, it is widely recognized for its environmental benefits like increasing soil fertility and has positive aesthetic benefits. (Qurashi, 2004; Lal <i>et al.</i>, 2014) 	<ul style="list-style-type: none"> anti-inflammatory and antipyretic properties. It is used to cure headache, leucorrhoea, infertility, internal bleeding, gonorrhoea, menstrual disorders, skin problems, kidney stone and asthma. (Jain <i>et al.</i>, 2009; Rameshwar <i>et al.</i>, 2014; Karole <i>et al.</i>, 2017) Part used: bark, leaf, seed It possesses antioxidant, antidiabetic, antipyretic, abortifacient, anthelmintic, expectorant, refrigerant, analgesic and aphrodisiac antidiarrhoeal properties. It is used to cure dysentery, gonorrhoea, scabies, leucoderma, skin excoriation, bleeding disorders, boils, heart problems, pimples, sore throats, and syphilis. (Sehra and Sharma, 2018) Part used: bark, leaves The plant shows antihypertensive, analgesic, hypoglycemic antimalarial, anti-inflammatory, antipyretic, diuretic and laxative activity. Medicinally used for treatment of skin diseases, fever, blood diseases, uterine complaints, eye inflammation, leprosy, diarrhoea, dysentery, anaemia, diabetes and stomatitis. 'Attar' is formed from its flowers. (Dwevedi <i>et al.</i>, 2015; Mondal <i>et al.</i>, 2020)
11.	Kumbha/Aquarius Governed by the Uranus and Saturn	<i>Neolamarckia cadamba</i> (<i>Anthocephalus cadamba</i>) Kadamb (Rubiaceae)	<ul style="list-style-type: none"> In India this tree is highly associated with culture and religion, being holy to Lord Krishna. This tree is referenced in the Bhagavata Purana. In North India, it is related to Krishna, and in South India, it is well-known as the Parvati tree. It is accepted that Radha and Krishna led their adoration play in the shade of the tree. In Hindu folklore, the Kadam tree is the most loved tree of Lord Krishna, who is generally portrayed playing his flute under it and used to play and dance with his companions and gopis. Its globular flowers are also favorite among the Gods. Subsequently, the tree is otherwise called Haripriya, God's top pick. Kadambotsava ("The celebration of Kadamba") is likewise the celebration that is praised each year by the Government of Karnataka out of appreciation for the Kadamba kingdom 	

Table 2. Continued ...

S. No.	Rashi / Zodiac Sign and their ruling planet	Associated plant(s) (Botanical name, common name and family)	Socio-Religious Beliefs	Therapeutic properties and part used
12.	Meen / Pisces Governed by Jupiter and Neptune	<i>Aegle marmelos</i> Bael (Rutaceae)	<p>(Sikarwar, 2016; Mondal <i>et al.</i>, 2020; Wani <i>et al.</i>, 2020)</p> <ul style="list-style-type: none"> The holy tree of Hindus, used to worship Lord Shiva and mostly planted near garden and temples. Its trifoliolate leaves or Belpatra meanstrinity (Brahma, Vishnu and Mahesh), the trident weapon and three eyes of Lord Shiva. As indicated by the Skanda Purana this tree is accepted to be originated from the drops of the sweat of Goddess Parvati. Therefore, it is believed that in this tree Goddess Parvati lives in all her forms, roots as Girija, as Maheshwari in its trunk, Dakshayani in branches, as Parvati in its leaves, Katyayani in fruits and as Gauri in flowers. Goddess Lakshmi likewise lives in this heavenly tree Bel fruit is also known as Shriphala – the fruit of Shri, another name for Lakshmi, the goddess of wealth and prosperity. Consequently, bel tree is additionally called Sribiksha, the tree of favorable luck and prosperity. The devotees compose the name of Rama by sandal paste on its three leaflets and worship Lord Shiva. It is accepted that it gives unending goodness. It is disrespectful to cut it down. (Patkar <i>et al.</i>, 2012; Ariharan, <i>et al.</i>, 2013; Virendra <i>et al.</i>, 2018) 	<ul style="list-style-type: none"> Part used: bark, leaf, root, fruit, seed It possesses anti diarrhoeal, antidiabetic, antifungal, antimicrobial cardioprotective, radioprotective, antispermatogenic, antipyretic, anticancer, ulcer healing, anti-inflammatory, analgesic properties and cooling agent. Every part of this tree has medicinal properties and is used to cure various diseases like dysentery, bleeding gums, asthma, anaemia, high blood pressure, chronic diarrhea, jaundice, heart disorders swollen joints etc. (Baliga <i>et al.</i>, 2011; Neeraj and Johar, 2017; Virendra <i>et al.</i>, 2018)

Table 3. Details of plants that are associated with Nakshatra

S. No.	Nakshatra	Associated plant(s) (Botanical name, common name and Family)	Socio-Religious Beliefs	Therapeutic properties and part used
1.	Ashwini	<i>Strychnos nux vomica</i> Kuchla (Loganiaceae)	<ul style="list-style-type: none"> People born in this constellation are thought to be related to God Ashwani Kumar and worships this plant. (Visave <i>et al.</i>, 2016) 	<ul style="list-style-type: none"> Part used: leaves, root bark, fruits, seeds It possesses antibacterial, antifungal, antioxidant, anti-inflammatory, analgesic antidiabetic, anticancerous, and neuropharmacological properties It is used to cure asthma, constipation, skin disease bronchitis, malarial fever, ulcers, cholera, muscle weakness, paralysis, sexual impotency and rejuvenation. It is important to note that excess doses of <i>Nux vomica</i> results in fits and ultimately leads to death. Also used as rodenticide, insecticide, avicide, piscicide and nematocide (Guo <i>et al.</i>, 2018; Ghosh, 2019) Part used: every part especially fruits Amla is the main ingredient in chyawanprash and also used in triphala. It possesses antioxidant, antimicrobial, anti-inflammatory, analgesic, adaptogenic, antipyretic, hepatoprotective, antidiabetic antiulcerogenic, anticarcinogenic, antidepressant, and antitumor properties. It is used to cure cough, asthma, hyperacidity, bronchial ophthalmopathy, dyspepsia, colic, flatulence, peptic ulcer, skin diseases, hematogenesis, inflammations, anaemia, leprosy, jaundice, hemorrhages, intermittent fevers, menorrhagia, cardiac problems, and as hair tonic. (Gaire and Subedi, 2014; Jain <i>et al.</i>, 2016)
2.	Bharani	<i>Phyllanthus emblica</i> Amla (Phyllanthaceae)	<ul style="list-style-type: none"> It is regarded as a sacred tree in India and is associated with Lord Shiva and Lord Vishnu. Worshipping amla tree on Amla Navmi, in the month Kartik (Oct-Nov) consider pure and auspicious. It is believed that deifying tree brings prosperity. On Akshaya Navami, tree is worshiped and it is believed that feeding brahman beneath this tree will remove all their sins and brings fortune. According to Hindu legends, it is accepted that amla was procured from drops of nectar, incidentally spilled on the ground in the clash of gods and devils after sea stirring. In Hindu spiritual folklore the tree is loved as the Earth Mother as its fruit is viewed to be so nourishing as to be the care of humanity As this tree fixes essentially, all diseases and makes one's life longer, therefore it is called as "King of Rasayana" i.e. rejuvenator. Leaves are used to worship Shri Satyanarayana vrata, Shiva and Gowri on Nitya Somvara Vrata and Samba on Shri Shani Pradosha (Onion, 1994; Singh <i>et al.</i>, 2012; Holthoon, 2016; Pandey and Pandey, 2016) 	

Table 3. Continued ...

S. No.	Nakshatra	Associated plant(s) (Botanical name, common name and Family)	Socio-Religious Beliefs	Therapeutic properties and part used
3.	Krutika	<i>Ficus racemosa</i> Gular (Moraceae)	Refer to Table 1	<ul style="list-style-type: none"> • Part used: leaves, bark, fruits, seeds • It shows antifungal, antiviral, antibacterial, anti-inflammatory, antiulcerogenic, cardioprotective, antiallergic, anticancer, radioprotective, antioxidant, antidiarrheal, antidiabetic, hypoglycemic activities. • It is used to cure asthma, sore throat, bronchitis, diabetes mellitus, blisters in mouth, digestive problems, cancer, pimples, piles, stomach-ache, strengthen teeth and gums and a source of blood purifier. (Ayyanar and Babu, 2012; Stephen, 2012)
4.	Rohini	<i>Syzygium cumini</i> Jamun (Myrtaceae)	<ul style="list-style-type: none"> • As a bulk of Jamun trees grows in India so it is considered as 'Jambudweep'. • It is considered a sacred tree and its fruits are regarded as 'fruits of Gods' which symbolizes prosperity. • It is considered holy to both Lords Ganesha and Krishna • It is believed that Lord Rama after his exile from Ayodhya lived on this tree for some time • It is also believed that the God of clouds-Megha had descended in form of this tree onto the earth. • In Indian culture, fruits are used to beautify the entry of temples and homes. • Leaves are used in various ceremonial offerings. • Dried flower buds are used as an offering to fire and the scent delights Goddess Durga. • It is mentioned in Sri Rupa Chintamani, Shrimad-Bhagavatam and Ananda Chandrika, God Krishna on his right foot has four images of jamun fruit. (Gupta, 1971; Shukla, 2013; Chauhan and Chauhan, 2019) 	<ul style="list-style-type: none"> • Part used: stem bark, heartwood • It possesses antihyperglycaemic, anti-inflammatory antipyretic, anthelmintic, diaphoretic activities. • It used in the treatment of mental aberrations, eye and skin diseases, leprosy, bone fracture, ulcers, bleeding piles, diabetes, hemorrhage, hiccough, scorpion-sting and spider poisoning. • Act as a cooling agent • Red chandan is endemic to India and considered worldwide endangered. (Bulle <i>et al.</i>, 2016)
5.	Mrugshirsha	<i>Senegalia catechu</i> (= <i>Acacia catechu</i>) Khatha (Fabaceae)	Refer to Table 1	
6.	Aadra	<i>Pterocarpus santalinus</i> Lal chandan (Fabaceae).	<ul style="list-style-type: none"> • It is one of the sacred trees in Vedic and Hindu society. • Its wood is the symbol of Brahma and favored by Lakshmi and has sacred uses in diverse rituals. • For worshipping mala prepared from beads of its wood are used and individuals put them around their neck. • It is believed that it illuminates the super awareness and improves focus. • Its pastes are a basic part of diverse rituals. • Incense material made from agar wood and red chandan is utilized in veneration. (Sharma and Devi, 2015) 	

Table 3. Continued ...

S. No.	Nakshatra	Associated plant(s) (Botanical name, common name and Family)	Socio-Religious Beliefs	Therapeutic properties and part used
7.	Punarvasu	<i>Dendrocalamus strictus</i> Bamboo, Baans (Poaceae)	<ul style="list-style-type: none"> Individuals born in this Nakshatras are guided to worship this tree and are fascinated by dance and music. It is used in the manufacture of many musical instruments. It has been a significant part of Indian's social, cultural and financial custom and is regarded as 'Green Gold'. Various cultures like marriages, childbirth, religious functions are related to Mandaps which are prepared from parts of Bamboo. (Kumar <i>et al.</i>, 2005) <p>Refer to Table 1</p>	<ul style="list-style-type: none"> Part used: leaves It possesses activities like antibacterial, antioxidative anti-inflammatory, antihyperglycemic, antidiabetic anticancer, anti-inflammatory. (Wangwar <i>et al.</i>, 2017)
8.	Pushya	<i>Ficus religiosa</i> Peepal (Moraceae)	<ul style="list-style-type: none"> It is holy tree and is a part of Hindu ceremonies and is believed to be the favorite of Lord Krishna. 	<ul style="list-style-type: none"> Parts used: leaves, bark, root, flowers, fruits, seeds
9.	Ashlesha	<i>Mesua ferrea</i> Nag kesar (Calophyllaceae)	<ul style="list-style-type: none"> According to Hindu mythology, this tree is related to Kamadev and its flower used to ornament Kamadev's quiver. It is worshiped and planted in homes and it is believed that it keeps poverty away. For lighting in the temple, its seed oil is used. (Sood <i>et al.</i>, 2005; Chaitra & Thomas, 2017). 	<ul style="list-style-type: none"> It possesses antibacterial, antioxidant, diuretic, anticancer, antipyretic, carminative, cardiotoxic, expectorant, antimicrobial immunomodulatory and antidiabetic properties. It is used to cure itchiness, asthma, cough, rheumatism, inflammation, fever, nausea, dysentery, dyspepsia, bleeding piles, and renal diseases. (Nadpara <i>et al.</i>, 2012; Asif <i>et al.</i>, 2017; Kshirsagar and Patil, 2020)
10.	Magha	<i>Ficus benghalensis</i> Bargad, Banyan (Moraceae)	<ul style="list-style-type: none"> It is considered a sacred tree of both Hindus and Buddhists and planted around temples and religious places. It signifies Lord Shiva and the tree is addressed as Trimutri -Bark (Lord Vishnu), roots (Brahma), and branches (Lord Shiva). In Hindu culture, it symbolizes fertility and life. On 'Vat Savitri' women worship this tree for a long life of their partners by tying a raw thread around it which results in good fortune. The dry twigs are used as Samidhas for creating sacred fire. 	<ul style="list-style-type: none"> Part used: bark, aerial roots, leaves, seeds, latex It possesses antibacterial, antifungal, antioxidant, anticonvulsant, anthelmintic, hypoglycemic, immunomodulatory, hypolipidemic, and wound healing properties. It is used to cure diarrhea, gonorrhoea, ulcers, skin diseases, dysentery, diabetes leucorrhoea, menorrhagia, nervous disorders, rheumatic inflammations and pimples.

Table 3. Continued ...

S. No.	Nakshatra	Associated plant(s) (Botanical name, common name and Family)	Socio-Religious Beliefs	Therapeutic properties and part used
11.	PurvaFalguni	<i>Butea monosperma</i> Dhak, Tesu (Fabaceae)	<ul style="list-style-type: none"> It is also considered as India's National Tree and denotes spiritual knowledge. (Sahu <i>et al.</i>, 2013; Gopukumar and Praseetha, 2015; Pandey and Pandey, 2016) Refer to Table 1 	(Copukumar and Praseetha, 2015; Khaliq, 2017)
12.	Uttara Falguni	<i>Elaeocarpus ganitrus</i> Rudraksha (<i>Elaeocarpaceae</i>)	<ul style="list-style-type: none"> The beads of Rudraksha fruits are used for prayers and consider as a symbol of the link between heaven and earth. It is believed that Rudraksha originated from the tears of Lord Shiva. Beads with different numbers of Mukhs are available and are considered auspicious and exhibit great religions, materialistic and spiritual significance. It is believed that beads kept in the home avoid misfortune. (Rashmi and Amrinder, 2014; Hardainiyan <i>et al.</i>, 2015) 	<ul style="list-style-type: none"> Part used: beads, bark seeds, leaves Possess analgesic anti-inflammatory, tranquilizing, CNS activities, antiasthmatic, hypnosis potentiation, sedative, antidepressant antihypertensive, antidiabetic, anticonvulsant activities. It is used to cure skin diseases, ringworm, pimples, cough, mental illness, epilepsy, hysteria, hepatic, headache, fever, hypertension, anxiety, arthritis and liver disease Wearing of Rudraksha beads positively affect nerves and heart. They are supposed to cure cardiac problems, blood pressure, etc. (Rashmi and Amrinder, 2014; Hardainiyan <i>et al.</i>, 2015) Part used: fruits, seeds It possesses antimicrobial, insecticidal, hepatoprotective, piscidal spermicidal, hepatoprotective, contraceptive, emetic, anti-inflammatory and antiprotozoal activity. Medicinally used for treating excessive salivation, epilepsy, pimples, chlorosis, migranes, psoriasis, eczema, dental caries, common colds, nausea, arthritis and constipation. The seeds are also used to remove freckles and tan from the skin Presence of saponins, soapnut have well known for its insecticidal and detergent properties and it is component of shampoos and cleansers. (Suhagia <i>et al.</i>, 2011; Upadhyay and Singh, 2012).
13.	Hast	<i>Sapindus mukorossi</i> Reetha (<i>Sapindaceae</i>)	<ul style="list-style-type: none"> Astrologically sacred tree. 	

Table 3. Continued ...

S. No.	Nakshatra	Associated plant(s) (Botanical name, common name and Family)	Socio-Religious Beliefs	Therapeutic properties and part used
14.	Chitra	<i>Aegle marmelos</i> Bel (Rutaceae)	Refer to Table 2	
15.	Swati	<i>Terminalia arjuna</i> Arjun (Combretaceae)	<ul style="list-style-type: none"> • It is one of the sacred trees of India. • The leaves and flowers of this tree are offered to Lord Ganapati and Lord Vishnu. (Sikarwar, 2016) 	<ul style="list-style-type: none"> • Part used: bark, root bark, fruits, leaves, seeds. • It possesses hypocholesterolemic, antibacterial, antioxidant, antimicrobial, antitumor, antiallergic, antifeedant, antifertility, anticoagulant, hypolipidemic, anti-HIV and antithrombotic activities. • It is used in the treatment of fractures, ulcers, diabetes, hepatic anaemia, cirrhosis and cardiopathy, and leucorrhoea. (Harborne, 1994; Amalraj and Gopi, 2017) • Part used: leaves, bark, fruit, stem, seeds. • It possesses antioxidant, antidiabetic, wound healing, anticancer, biosorbent, diuretic, hepatoprotective, antifungal, antibacterial, antispermatogenic, antihistaminic and antilarvicidal activities. • Medicinally it is used to cure throat infection, vomiting, diarrhoea, indigestions, tumours, dysentery, gastropathy, diabetes and a good source of vitamin C. (Vijayvargia <i>et al.</i>, 2014; Singh <i>et al.</i>, 2015)
16.	Vishakha	<i>Limonia acidissima</i> (= <i>Feronia elephantium</i>) Kaith (Rutaceae)	It is a sacred tree planted in gardens and temples.	
17.	Anuradha	<i>Mimusops elengi</i> Maulsari (Sapotaceae)	Refer to Table 2	
18.	Jyestha	<i>Bombax ceiba</i> Semal (Malvaceae)	Refer to Table 2	
19.	Mula	<i>Cassia fistula</i> Amaltas (Fabaceae)	<ul style="list-style-type: none"> • Leaves are used to worship Gods and Goddesses. • Flowers are of ceremonial significance in the celebration of Vishu in Kerala which is viewed as the 1 day of the Zodiac calendar as a symbol of good fortune and happiness. • The tree was mentioned in the Ramayana as Aranya Kanda and Krishkinda Kanda. 	<ul style="list-style-type: none"> • Part used: Leaves, stem bark, fruits, seeds • It possesses antifungal, antioxidants, antimicrobial, anti-inflammatory, antitumour, hepatoprotective, hypoglycemic, antifertility, laxative, and analgesic activities.

Table 3. Continued ...

S. No.	Nakshatra	Associated plant(s) (Botanical name, common name and Family)	Socio-Religious Beliefs	Therapeutic properties and part used
20.	Purvashadha	<i>Calamus rotang</i> Rattan palm, Bait (Arecaceae)	<ul style="list-style-type: none"> • Its flower is the State flower of Kerala. (Lal <i>et al.</i>, 2014; Kumar <i>et al.</i>, 2017; Chauhan and Chauhan, 2019) • It is worshipped by the individuals of this constellation. 	<ul style="list-style-type: none"> • It is used for curing burning sensations, leprosy, skin diseases, syphilis, constipation, epilepsy, tubercular glands abdominal pain, constipation, fever and heart disease. (Kumar <i>et al.</i>, 2017; Sharma, 2017) • Part used: fruits, shoots • It has various therapeutic potential such as antiviral, antidiabetic, antiseptic, antibacterial, anti-inflammatory, cell growth and cell cycle inhibitory activity against tumor cells and inhibits cell proliferation. (Tag <i>et al.</i>, 2012; Thakur and Sheth, 2015) • Parts used: leaves, roots, bark, fruits • It possesses antibacterial, antimicrobial, antioxidant, anti-inflammatory, antineoplastic, antifungal, hypoglycemic anticarcinogenic and wound healing properties. • It is used to cure osteoporosis, diabetes, hypertension, diarrhoea anaemia, cancers, asthma, and skin diseases. (Moke <i>et al.</i>, 2017; Ranasinghe <i>et al.</i>, 2019) • Part used: leaves, stem, flowers, roots, latex • Effective therapeutic properties include analgesic, antioxidant, antimicrobial, insecticidal, cytotoxic activity, antipyretic, procoagulant, hepatoprotective, wound healing activity, anti-inflammatory, free radical scavenging, anti-diarrheal, antifungal antitumor, and antifeedant activity. • It is useful in ringworm of the scalp, leprosy, scabies, piles, eruptions on the body, asthma, enlargement of spleen and liver. (Kumar <i>et al.</i>, 2013; Charge <i>et al.</i>, 2017).
21.	Uttarashadha	<i>Artocarpus heterophyllus</i> Katahal(Moraceae)	<ul style="list-style-type: none"> • It is worshipped by the individuals of this constellation. • This tree is one of the plants cited in the Ramayana particularly while relating it to Ashoka Vana (Anonymous, 1988) 	
22.	Shravan	<i>Calotropis gigantea</i> Shweta aak (Apocynaceae)	<ul style="list-style-type: none"> • The plant is used for the sacred purpose mostly by Hindus. • In India, it is expressed that akra is a white bloom with somewhat a blue tone like Shiva's tone. • As indicated by Shivpuran, the blossoms are adored by Lord Shiva and therefore wreaths of crown flowers are offered to Lord Shiva for harmony, success and stability. • Wreaths of leaves are offered to Lord Hanuman • Another name for Akra is Lord Surya as portrayed in the Hindu epic Suryashotra. (Amutha <i>et al.</i>, 2018; Chauhan and Chauhan, 2019; Bairagi <i>et al.</i>, 2021) 	
23.	Dhanishtha	<i>Prosopis cineraria</i> Shami, Khejri (Fabaceae)	Refer to Table 1	

Table 3. Continued ...

S. No.	Nakshatra	Associated plant(s) (Botanical name, common name and Family)	Socio-Religious Beliefs	Therapeutic properties and part used
24.	Shatbhisha	<i>Neolamarckia cadamba</i> Kadamb (Rubiaceae) <i>Mangifera indica</i> Aam (Anacardiaceae) <i>Azadirachta indica</i> Neem(Meliaceae)	Refer to Table 2 Refer to Table 2 <ul style="list-style-type: none"> The sacred tree of Hindus and used in various religious rituals. Associated with Goddess Sheetala Mata-goddess of smallpox. Leaves are offered to her and also rubbed on their body to cure pox. The tree is titled "The village pharmacy" or "Divine tree" because of its numerous medicinal properties. On Shak Samvat - New Year days, people eat its leaves in the faith that they will free from disease. The neem tree is an incredible plant that has been declared the "Tree of the 21st century" (Sahu <i>et al.</i>, 2013; Sharma <i>et al.</i>, 2016; Islas <i>et al.</i>, 2020) 	<ul style="list-style-type: none"> Part used: leaves, bark, fruit, flowers, seeds and gum. Therapeutic properties include antioxidant, antibacterial, antifungal, antimalarial, spermicidal, detoxification, antiangiogenic, antiulcer, antiinflammatory, immunomodulatory, antihyperglycaemic, anticarcinogenic, and antifertility. It is used to cure skin diseases, chickenpox, leprosy, fever, headache, constipation, jaundice, rheumatism, respiratory problems, and gastrointestinal, and dental disorders. It is best blood purifying plant It is used as an insecticide. (Subapriya and Nagini, 2005; Islas <i>et al.</i>, 2020) Part used: flowers, leaves, bark, seeds. Its pharmacological activities include, antihyperglycemic, anti-inflammatory, antimicrobial, larvicidal, spermicidal, insecticidal and pesticidal, antidiabetic, antipyretic, wound healing, anticancer, immunomodulatory, nephroprotective, anticonvulsant and antiepileptic activity It is used in treating skindiseases, rheumatism, chronic constipation, headache, piles, hemorrhoids, swelling, snake-bite poisoning, fractures, diabetes mellitus, gastropathy, and bronchitis. (Sunita and Sarojini, 2013; Jha <i>et al.</i>, 2018; Khare <i>et al.</i>, 2018)
27.	Rewati	<i>Madhuca longifolia</i> Mahua (Sapotaceae)	<ul style="list-style-type: none"> In the tribal culture, tree has aesthetic and religious value. It has been worshipped by tribal people as all parts are consumed for the well-being of humans The tree is considered a boon by the tribal's who are forest dwellers and keenly conserve this tree. A tree is considered as a seat of Goddess Chhasti (sixth), its dried blossoms with milk absorbed is distributed among kids by moms on Lalhi chhasti for their best luck and long life. Its leaves are used to make vessels to offer milk to a snake on Nagpanchmi. The dried twig of the tree is utilized to scattered bad spirits by raising it in front of the house and tie a red cloth. This pole is called 'Hanumankhamb' (Sunita and Sarojini, 2013; Ahirwar, 2015; Pandey, 2019; Khare <i>et al.</i>, 2018) 	<ul style="list-style-type: none"> Its pharmacological activities include, antihyperglycemic, anti-inflammatory, antimicrobial, larvicidal, spermicidal, insecticidal and pesticidal, antidiabetic, antipyretic, wound healing, anticancer, immunomodulatory, nephroprotective, anticonvulsant and antiepileptic activity It is used in treating skindiseases, rheumatism, chronic constipation, headache, piles, hemorrhoids, swelling, snake-bite poisoning, fractures, diabetes mellitus, gastropathy, and bronchitis. (Sunita and Sarojini, 2013; Jha <i>et al.</i>, 2018; Khare <i>et al.</i>, 2018)

survival of all the living forms of life. Protection of these species in navagraha/ rashi/ nakshatra vaticas in metropolitan spaces can invigorate the personalities of city inhabitants by guaranteeing greenery and enhancing biodiversity. Thus, from the perspective of the present-day scenario, conservation of nature is the utmost requirement, when population explosion, urbanization, industrialization, continuously leading to indiscriminate utilization of nature and natural resources. The association of plants with our various cultural, religious beliefs and Vedic astrology, along with their therapeutic properties further strengthens the constructive concept of conservation of plant diversity.

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