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, 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.

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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, tree, creature, and bird. In India, it is a custom to draw birth
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 planets and one is considered malefic. They are: 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.

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 lessen. 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 an individual. Each 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 Nashatra Vana, 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 planets 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).
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
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<th>S. No.</th>
<th>Graha (Planet)</th>
<th>Associated plant(s), (Botanical name and Family)</th>
<th>Direction of Planting and Day(s) of Worship</th>
<th>Socio-Religious Beliefs</th>
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| 1. | Surya (Sun) | *Calotropis procera* Aak (Apocynaceae) | Middle/ Sunday | • 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 et al., 2016) | • 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, menorrhaga, snake-bite, diseases of abdomen, spleen, and liver. (Meena et al., 2011; Alzahrani et al., 2017) |
| 2. | Chandra (Moon) | *Butea monosperma* Dhak, Palash (Fabaceae) | South East/ Monday | • Sacred tree for both Hindus and Buddhists.  
• Its tri-foliate 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 et al., 2006; Fageria and Rao, 2015; Roshan et al., 2017) | • Part used: leaves, flowers, seeds  
• It has antimicrobial, antifertility, anti diarrheal, antihypertensive, antitumor, anthelmintic, wound healing, hepatoprotective, antidiabetic, anti-inflammatory, antimalarial 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 et al., 2017) |
| 3. | Mangala (Mars) | *Senegalia catechu* Katha (Fabaceae) | South/ Tuesday | • 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 (*Betula utilis*) and believed to provide moksha or mukti.  
• Its flowers are used to worship Lord Vishnu and Lord Karthikeya. | • Part used: heartwood, stem bark, flowers  
• It has therapeutic properties like antioxidant, antifungal, antibacterial, antipyretic, anti diarrheoa, hepatoprotective, anti-inflammatory, anticancer, antimicrobial, ant溃疡, wound healing, digestive, refrigerant, expectorant and cooling properties.  
• It is useful in treating skin diseases, leukorrhoea, passive diarrhoea |
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<td>Symptom management, high blood ~</td>
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<td>pain, gastric problems, cough, bronchial asthma, leprosy, sore throat, and dental infections. (Verma et al., 2014; Shaligram et al., 2019)</td>
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<td>4.</td>
<td>Budh (Mercury)</td>
<td><em>Achyranthes aspera</em> (<em>Chirchita</em> (<em>Amaranthaceae</em>))</td>
<td>North East / Wednesday</td>
<td>- Heartwood is commercially used in the production of <em>katha</em> (a tanning extract) (Singh and Lal, 2006; Parihar et al., 2021)</td>
<td>- <strong>Part used</strong>: leaves, roots, seeds</td>
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<td>- Apamarga is considered as the ruler of all plants as it possesses many properties and wipes away all the diseases.</td>
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<td>- Used in religious ceremonies. (Chauhan and Kotecha, 2019; Pandey, 2019)</td>
<td>- It has pungent, diuretic, astringent, antiperiodic, laxative, anti-inflammatory, purgative, antiseptic, and expectorant and tranquillizing properties.</td>
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<td>- It is used as an appetizer, to cure stomachic, itching, tooth problems, urinary disorders, skin diseases, ulcers, stones, and diabetes. (Dey, 2011; Hasan, 2014)</td>
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<td>5.</td>
<td>Brishpati/ Guru (Jupiter)</td>
<td><em>Ficus religiosa</em> (<em>Peepal</em> (<em>Moraceae</em>))</td>
<td>North / Thursday</td>
<td>- It is a miraculous tree associated with religious, mythological, and medicinal importance from ancient times in Indian culture.</td>
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<td>- It is sacred to three religions Hinduism, Buddhism, and Jainism. Also known as the Bodhi tree or <em>tree of enlightenment</em>. 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).</td>
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<td>- It is also called the Chaitanya tree, the world tree, Ashvatta or Vasudeva.</td>
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<td>- Worshipping Peepal on Saturday is highly auspicious.</td>
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<td>- It is also believed that wrapping <em>Kachha suta</em> (raw thread) around the trunk help in solving the particular problem and consequently grants the blessing to the worshiper.</td>
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<td>- In astrological view, if an individual has manglik <em>dosh</em>, wedding a Peepal tree, eliminates the <em>dosh</em> and an individual can wed a non-manglik individual.</td>
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<td>- Wood of a tree is utilized for havana service to quiet down the malefic impacts of Jupiter and bring thriving</td>
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<td>- It is recognized as the ‘king of trees’.</td>
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| 6. | Sukra (Venus) | *Ficus racemosa* Gular (Moraceae) | East/ Friday | • It is considered sacred by Hindus and Buddhists. Traditionally this plant is used in ceremonial rituals.  
• According to Vedas, Udambara 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.  
• It is also an indicator of underground water. (Gupta, 1971; Subhaktha et al., 2007) | • **Parts used:** bark, leaves, fruits, roots, latex  
• The plant has anti-inflammatory, antidiuretic, anthelmintic, antipyretic, antibacterial, antifilarial, antidiarrhoeal, 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, stomatitis, 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) | *Prosopis cineraria* Khejri, Shami (Mimosaceae) | West/ Saturday | • 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 pray Vishnu.  
• In Maharashtra and Karnataka states it is a popular custom that shami leaves are given to relatives and friends as gifts on Vijayadashami day. (Islam et al., 1999) | • **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 et al., 2019) |
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<td>8.</td>
<td>Rahu (North Lunar Node)</td>
<td><em>Cynodon dactylon</em> Dhub grass (Poaceae)</td>
<td>South West / Saturday</td>
<td>• 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”.&lt;br&gt;• 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 et al., 2016; Pandey and Pandey, 2016)&lt;br&gt;• Since from the ancient time it has been used in Indian religious ceremonies and is considered as second most sacred plant after tulsi.&lt;br&gt;• It is offered to gods like Lord Ganesha, who is said to remove all problems in life.&lt;br&gt;• It regenerates very fast which is the symbol of renewal, rebirth, fertility and prosperity.&lt;br&gt;• 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.&lt;br&gt;• It is used for havan. (Nagori and Solanki, 2011; Das et al., 2013; Dolon and Mukherjee, 2015; Reshu et al., 2018; Pandey, 2019)</td>
<td>• <strong>Parts Used:</strong> stem, leaf&lt;br&gt;• It has antimicrobial, antioxidant, antidiabetic, anti-inflammatory and wound healing activity.&lt;br&gt;• It is used to cure cough, headache, dysentery, measles, diarrhoea, toothache, epilepsy, stones, hypertension and controls nasal bleeding. (Nagori and Solanki, 2011; Animesh et al., 2012)</td>
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<td>9.</td>
<td>Ketu (South Lunar Node)</td>
<td><em>Desmostachya bipinnata</em> Kusha, Daab (Poaceae)</td>
<td>North West / Tuesday and Sunday</td>
<td>• In Indian culture, it is considered to be sacred and has been used in religious and traditional rituals to purify the offerings.&lt;br&gt;• 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.&lt;br&gt;• It is also reported in Bhagwat Gita Lord Krishna advice for Kusha asan for meditation.&lt;br&gt;• Its stem is used for havan and is considered the most important Vedic grass.&lt;br&gt;• 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 et al., 2016; Pandey, 2019)</td>
<td>• <strong>Parts used:</strong> roots, stem (culm)&lt;br&gt;• It has analgesic, wound healing, antipyretic, anti-inflammatory antimicrobial and diuretic property.&lt;br&gt;• 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.&lt;br&gt;• It is known to increase the concentration (Kushagra budhhi) and promote the intellect.&lt;br&gt;• It is a detoxifying herb. (Subramaniam &amp; Sivasubramanian, 2015; Murthy and Mahajon, 2016).</td>
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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 insacrificial 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. ‘Tarunahima’ 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
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<th>S. No.</th>
<th>Rashi/Zodiac Sign and their ruling planet</th>
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| 1.    | Mesh/Aries Governed by the Mars          | Pterocarpus marsupium (Indian Kina, Vijaysar (Fabaceae))    | • 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, Bhums of Purulia district worshipped the tree. (Jain and De, 1966) | • 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 et al., 2018) |
| 2.    | Varishabha/Taurus Governed by the Venus  | Alstonia scholaris (Chatian/Blackboard Tree (Apocynaceae)) | • 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 et al., 2012; Oktavia et al., 2020) | • Part used: bark, leaves, fruits  
• It has antidiarrhoeal, antimicrobial, wound healing, antiplasmodial, hepatoprotective, anti-inflammatory, anticancer, antitussive, 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 et al., 2011; Oktavia et al., 2020) |
| 3.    | Mithun/Gemini Governed by the Mercury    | Magnolia champaca (=Michelia champaca) (Champaca (Magnoliaceae)) | • 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) | • Part used: bark, leaves, root, flowers  
• It exhibits properties such as antipyretic, antimicrobial, anti-inflammatory, antipyretic, antidiuretic, carminative, antioxidiant, insecticidal, antidiabetic, analgesic and cytotoxic.  
• It is used to treat fever, leprosy, ulcer, cough, bronchitis, hypertension, constipation, rheumatism, and dysmenorrhoea. (Panneerselvam et al., 2016; Saqib et al., 2018) |
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| 4.    | Karka /Cancer Governed by the Moon          | *Saraca asoca* Sita Ashok (Fabaceae)                        | - 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 griefs 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 Sasti' 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. (Gupta, 1971; Pradhan et al., 2009; Bhalerao et al., 2014; Dolon and Mukherjee, 2015; Baranwal and Devi, 2017)  
- It possesses properties such as antibacterial, analgesic, oxytocic, uterotonic, anthelmintic, anti-menorrhagic, antiestrogenic, anticancer, dermatoprotective, antimutagenic, antiprogestational, and analgesic.  
- It is also used to treat ulcers, pimples, blood purification, arthritis, rheumatoid, dysentery, diarrhoea, kidney stones and joint pain. (Bhalero et al., 2014; Kauser et al., 2016) | - 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 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 Sasti' 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. (Gupta, 1971; Pradhan et al., 2009; Bhalero et al., 2014; Dolon and Mukherjee, 2015; Baranwal and Devi, 2017)  
- It possesses properties such as antibacterial, analgesic, oxytocic, uterotonic, anthelmintic, anti-menorrhagic, antiestrogenic, anticancer, dermatoprotective, antimutagenic, antiprogestational, and analgesic.  
- It is also used to treat ulcers, pimples, blood purification, arthritis, rheumatoid, dysentery, diarrhoea, kidney stones and joint pain. (Bhalero et al., 2014; Kauser et al., 2016) |
| 5.    | Sinh /Leo Governed by the Sun               | *Stereospermum suaveolens* Padal, Patala (Bignoniaceae)     | - 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 et al., 2016). | - 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 et al., 2010; Nag et al., 2013)  
- Part used: bark, root, leaves, fruit, bark, seeds  
- It has antibacterial, antioxidant, |
| 6.    | Kanya /Virgo Governed by the Mercury, which | *Mangifera indica* Aam (Anacardiaceae)                      | - Sacred tree to both Buddhists and Hindus whose leaves, fruits and wood are used in various rituals. | - 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 et al., 2010; Nag et al., 2013)  
- Part used: bark, root, leaves, fruit, bark, seeds  
- It has antibacterial, antioxidant, |
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<td></td>
<td>also rules Gemini</td>
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<td>7.</td>
<td>Tula /Libra Governed by the Venus</td>
<td><em>Mimusops elengi</em> Maulsari (Sapotaceae)</td>
<td>It is a sacred tree to Hindus. The offering of the flower to Gods and Goddesses has a symbolic meaning of unwavering devotion. It possesses antibacterial, antifungal, antidiuretic, antioxidant, free radical scavenging antiulcer, 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 et al., 2012; Gupta, 2013; Rani and Rahman, 2017).</td>
<td>Part used: leaves, fruit, bark, flower, seed</td>
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<td>8.</td>
<td>Vrushchik /Scorpio Governed by Mars and Pluto</td>
<td><em>Butea monosperma</em> Dhak, Tesu (Fabaceae)</td>
<td>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.</td>
<td>Part used: root, stem, bark, leaf, flower, fruits, heart wood, seeds, spines</td>
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<td>9.</td>
<td>Dhanu /Sagittarius Governed by the Jupiter</td>
<td><em>Bombax ceiba</em> (<em>Ceiba pentandra</em>) Simal (Malvaceae)</td>
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<td>It has astringent, stimulant, haemostatic, diuretic, aphrodisiac, antidiarrhoeal, cardiotonic, antidiabetic, antioxidant, antiobesity, antidyseric, demulcent,</td>
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| 10.    | Makar /Capricorn Governed by the Saturn   | *Dalbergia sissoo* Sheesham (Fabaceae)                    | • 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 et al., 2009; Raut et al., 2017; Verma and Singh, 2017) | 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 et al., 2009; Rameshwar et al., 2014; Karole et al., 2017) |
| 11.    | Kumbha/Aquarius Governed by the Uranus and Saturn | *Neolamarckia cadamba* (Anthocephalus cadamba) Kadam (Rubiaceae) | • 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 Kadambo”) is likewise the celebration that is praised each year by the Government of Karnataka out of appreciation for the Kadambo kingdom | • Part used: bark, leaves  
• The plant shows antihepatotoxic, 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 et al., 2015; Mondal et al., 2020) |
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<td>12.</td>
<td>Meen / Pisces Governed by Jupiter and Neptune</td>
<td><em>Aegle marmelos</em> Bael (Rutaceae)</td>
<td>(Sikarwar, 2016; Mondal <em>et al.</em>, 2020; Wani <em>et al.</em>, 2020)</td>
<td>Part used: bark, leaf, root, fruit, seed</td>
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<td></td>
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<td>• The holy tree of Hindus, used to worship Lord Shiva and mostly planted near garden and temples.</td>
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<td></td>
<td>• Its trifoliate leaves or Belpatra meanstrinity (Brahma, Vishnu and Mahesh), the trident weapon and three eyes of Lord Shiva.</td>
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<td>• As indicated by the Skanda Purana this tree is accepted to be originated from the drops of the sweat of Goddess Parvati.</td>
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<td></td>
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<td>• 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.</td>
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<td>• 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.</td>
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<td>• 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 <em>et al.</em>, 2012; Ariharan, <em>et al.</em>, 2013; Virendra <em>et al.</em>, 2018)</td>
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<td></td>
<td></td>
<td>• It possesses antidiarrhoeal, antidiabetic, antifungal, antimicrobial cardioprotective, radioprotective, antispermaticogenic, antipyretic, anticancer, ulcer healing, anti-inflammatory, analgesic properties and cooling agent.</td>
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<td></td>
<td></td>
<td>• 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 <em>et al.</em>, 2011; Neeraj and Johar, 2017; Virendra <em>et al.</em>, 2018)</td>
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Table 3. Details of plants that are associated with Nakshatra

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<tr>
<td>1.</td>
<td>Ashwini</td>
<td><em>Strychnos nux vomica</em>&lt;br&gt;<strong>Kuchla</strong> (Loganiaceae)</td>
<td>- People born in this constellation are thought to be related to God Ashwani Kumar and worships this plant. (Visave et al., 2016)&lt;br&gt;- It possesses antibacterial, antifungal, antioxidant, anti-inflammatory, analgesic antidiabetic, anticancerous, and neuropharmacological properties&lt;br&gt;- It is used to cure asthma, constipation, skin disease bronchitis, malarial fever, ulcers, cholela, muscle weakness, paralysis, sexual impotency and rejuvenation.&lt;br&gt;- It is important to note that excess doses of <em>Nux vomica</em> results in fits and ultimately leads to death.&lt;br&gt;- Also used as rodenticide, insecticide, avicide, piscicide and nematicide (Guo et al., 2018; Ghosh, 2019)</td>
<td>- <strong>Part used:</strong> leaves, root bark, fruits, seeds&lt;br&gt;- Part used: every part especially fruits&lt;br&gt;- Amla is the main ingredient in chyawanprash and also used in triphala.&lt;br&gt;- It possesses antioxidant, antimicrobial, anti-inflammatory, analgesic, adaptogenic, antipyretic, hepatoprotective, antidiabetic antiulcerogenic, anticarcinogenic, antidepressan, and antitumor properties.&lt;br&gt;- 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 et al., 2016)</td>
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<td>2.</td>
<td>Bharani</td>
<td><em>Phyllanthus emblica</em>&lt;br&gt;<strong>Amla</strong> (Phyllanthaceae)</td>
<td>- It is regarded as a sacred tree in India and is associated with Lord Shiva and Lord Vishnu.&lt;br&gt;- Worshipping amla tree on Amla Navmi, in the month Kartik (Oct-Nov) consider pure and auspicious.&lt;br&gt;- It is believed that defying tree brings prosperity.&lt;br&gt;- On Akshaya Navami, tree is worshiped and it is believed that feeding brahman beneath this tree will remove all their sins and brings fortune.&lt;br&gt;- 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.&lt;br&gt;- 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&lt;br&gt;- As this tree fixes essentially, all diseases and makes one’s life longer, therefore it is called as “King of Rasayana” i.e. rejuvenator.&lt;br&gt;- Leaves are used to worship Shri Satyanarayana vrata, Shiva and Gowri on Nitya Somvara Vrata and Samba on Shri Shani Pradosha (Orion, 1994; Singh et al., 2012; Holthoon, 2016; Pandey and Pandey, 2016)</td>
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<td>3.</td>
<td>Krutika</td>
<td><em>Ficus racemosa</em> (Gular (Moraceae))</td>
<td>Refer to Table 1</td>
<td>Part used: leaves, bark, fruits, seeds. It shows antifungal, antiviral, antibacterial, anti-inflammatory, antitumor, cardioprotective, antiallergic, anticancer, radioprotective, antioxidant, antidiabetic, hypoglycemic activities. It is used to cure asthma, sore throat, bronchitis, diabetes mellitus, blisters in mouth, digestive problems, cancer, pimpls, piles, stomach-ache, strengten teeth and gums and a source of blood purifier. (Ayyanar and Babu, 2012; Stephen, 2012)</td>
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| 4.     | Rohini    | *Syzygium cumini* (Jamun (Myrtaceae)) | - As a bulk of Jamun teas 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) | |
| 5.     | Mrugshirsha | *Senegalia catechu* (=*Acacia catechu*) (Khattha (Fabaceae)) | Refer to Table 1 | Part used: stem bark, heartwood  
- It possesses antihyperglycaemic, anti-inflammatory antipyretic, anthelmintic, diaphoretic activities.  
- It is used in the treatment of mental aberrations, eye and skin diseases, leprosy, bone fracture, ulcers, bleeding piles, diabetes, hemmorhage, hiccough, scorpion-sting and spider poisoning.  
- Act as a cooling agent  
- Red chandan is endemic to India and considered worldwide endangered. (Bulle et al., 2016) |
| 6.     | Aadra     | *Pterocarpus santalinus* (Lal chandan (Fabaceae)) | - 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) | |
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<td>7.</td>
<td>Punarvasu</td>
<td>Dendrocalamus strictus Bamboo, Baans (Poaceae)</td>
<td>Individuals born in this Nakshatras are guided to worship this tree and are fascinated by dance and music.</td>
<td>Part used: leaves &lt;br&gt; It possesses activities like antibacterial, antioxidative anti-inflammatory, antihyperglycemic, antidiabetic anticancer, anti-inflammatory. (Wangawar et al., 2017)</td>
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<td>8.</td>
<td>Pushya</td>
<td>Ficus religiosa Peepal (Moraceae)</td>
<td>It is holy tree and is a part of Hindu ceremonies and is believed to be the favorite of Lord Krishna.</td>
<td>Parts used: leaves, bark, root, flowers, fruits, seeds &lt;br&gt; It possesses antibacterial, antioxidant, diuretic, anticancer, antipyretic, carminative, cardiotonic, expectorant, antimicrobial immunomodulatory and antidiabetic properties. &lt;br&gt; It is used to cure itchiness, asthma, cough, rheumatism, inflammation, fever, nausea, dysentery, dyspepsia, bleeding piles, and renal diseases. (Nadpara et al., 2012; Asif et al., 2017; Kshirsagar and Patil, 2020)</td>
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<td>9.</td>
<td>Ashlesha</td>
<td>Mesua ferrea Nag kesar (Calophyllaceae)</td>
<td>It is worshiped and planted in homes and it is believed that it keeps poverty away.</td>
<td>Parts used: leaves, bark, root, flowers, seeds, latex &lt;br&gt; It possesses antibacterial, antifungal, antioxidant, anticonvulsant, anthelmintic, hypoglycemic, immunomodulatory, hypolipidemic, and wound healing properties. &lt;br&gt; It is used to cure diarrhea, gonorrhea, ulcers, skin diseases, dysentery, diabetes leucorrhoea, menorrhagia, nervous disorders, rheumatic inflammations and pimples.</td>
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<td>10.</td>
<td>Magha</td>
<td>Ficus benghalensis Bargad, Banyan (Moraceae)</td>
<td>It signifies Lord Shiva and the tree is addressed as Trimurti -Bark (Lord Vishnu), roots (Brahma), and branches (Lord Shiva).</td>
<td>Part used: bark, aerial roots, leaves, seeds, latex &lt;br&gt; It possesses antibacterial, antifungal, antioxidant, anticonvulsant, anthelmintic, hypoglycemic, immunomodulatory, hypolipidemic, and wound healing properties. &lt;br&gt; It is used to cure diarrhea, gonorrhea, ulcers, skin diseases, dysentery, diabetes leucorrhoea, menorrhagia, nervous disorders, rheumatic inflammations and pimples.</td>
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<td>11.</td>
<td>Purva Falguni</td>
<td>Butea monosperma Dhak, Tesu (Fabaceae)</td>
<td>• It is also considered as India’s National Tree and denotes spiritual knowledge. (Sahu et al., 2013; Gopukumar and Praseetha, 2015; Pandey and Pandey, 2016)</td>
<td>(Gopukumar and Praseetha, 2015; Khaliq, 2017)</td>
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<td>12.</td>
<td>Uttara Falguni</td>
<td>Elaeocarpus ganitrus Rudraksha (Elaeocarpaceae)</td>
<td>• 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 et al., 2015)</td>
<td>• <strong>Part used:</strong> beads, bark, seeds, leaves • Possess analgesic anti-inflammatory, tranquillizing, CNS activities, antiasthmatic, hypnosis potentiation, sedative, antidepressant antihypertensive, anti-diabetic, 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 et al., 2015)</td>
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<td>13.</td>
<td>Hast</td>
<td>Sapindus mukorossi Reetha (Sapindaceae)</td>
<td>• Astrologically sacred tree.</td>
<td>• <strong>Part used:</strong> 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 et al., 2011; Upadhyay and Singh, 2012).</td>
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</tbody>
</table>
| 14.    | Chitra    | Aegle marmelos Bel (Rutaceae) | Refer to Table 2 | 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 leucorrhea. (Sikarwar, 2016) |
| 15.    | Swati     | Terminalia arjuna Arjun (Combretaceae) |  
- 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)  
- 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 leucorrhea. (Sikarwar, 2016) |
| 16.    | Vishakha  | Limonia acidissima (=Feronia elephantum) Kaith (Rutaceae) | It is a sacred tree planted in gardens and temples. | 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 et al., 2014; Singh et al., 2015) |
| 17.    | Anuradha  | Mimusops elengi Maulsari (Sapotaceae) | Refer to Table 2 |  
Part used: leaves, bark, stem bark, fruits, seeds.  
It possesses antifungal, antioxidants, antimicrobial, anti-inflammatory, antitumour, hepatoprotective, hypoglycemic, antifertility, laxative, and analgesic activities. |
| 18.    | Jyestha   | Bombax ceiba Semal (Malvaceae) | Refer to Table 2 |  
Part used: Leaves, stem bark, fruits, seeds.  
It possesses antifungal, antioxidants, antimicrobial, anti-inflammatory, antitumour, hepatoprotective, hypoglycemic, antifertility, laxative, and analgesic activities. |
| 19.    | Mula      | Cassia fistula Amaltas (Fabaceae) |  
- 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. |  
Part used: Leaves, stem bark, fruits, seeds  
It possesses antifungal, antioxidants, antimicrobial, anti-inflammatory, antitumour, hepatoprotective, hypoglycemic, antifertility, laxative, and analgesic activities. |
<table>
<thead>
<tr>
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</thead>
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<tr>
<td>20.</td>
<td>Purvashadha</td>
<td>Calamus rotang (Rattan palm, Bait)</td>
<td>- Its flower is the State flower of Kerala. (Lal et al., 2014; Kumar et al., 2017; Chauhan and Chauhan, 2019)</td>
<td>- It is used for curing burning sensations, leprosy, skin diseases, syphilis, constipation, epilepsy, tubercular glands, abdominal pain, constipation, fever, and heart disease. (Kumar et al., 2017; Sharma, 2017)</td>
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<td></td>
<td></td>
<td></td>
<td>- It is worshipped by the individuals of this constellation.</td>
<td>- <strong>Part used:</strong> fruits, shoots</td>
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<tr>
<td></td>
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<td></td>
<td>- 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 et al., 2012; Thakur and Sheth, 2015)</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>Uttarashadha</td>
<td>Artocarpus heterophyllus Katahal (Moraceae)</td>
<td>- It is worshipped by the individuals of this constellation.</td>
<td>- <strong>Parts used:</strong> leaves, roots, bark, fruits</td>
</tr>
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<td></td>
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<td></td>
<td>- This tree is one of the plants cited in the Ramayana particularly while relating it to Ashoka Vana (Anonymous, 1988)</td>
<td>- It possesses antibacterial, antimicrobial, antioxidant, anti-inflammatory, antineoplastic, antifungal, hypoglycemic, anticarcinogenic, and wound healing properties.</td>
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<td></td>
<td></td>
<td></td>
<td>- It is used to cure osteoporosis, diabetes, hypertension, diarrhoea, anaemia, cancers, asthma, and skin diseases. (Moke et al., 2017; Ranasinghe et al., 2019)</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>Shravan</td>
<td>Calotropis gigantea (Shweta aak) (Apocynaceae)</td>
<td>- The plant is used for the sacred purpose mostly by Hindus.</td>
<td>- <strong>Part used:</strong> leaves, stem, flowers, roots, latex</td>
</tr>
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<td></td>
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<td></td>
<td>- In India, it is expressed that akra is a white bloom with somewhat a blue tone like Shiva’s tone.</td>
<td>- 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.</td>
</tr>
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<td></td>
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<td></td>
<td>- 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.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Wreaths of leaves are offered to Lord Hanuman</td>
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<td></td>
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<td></td>
<td>- Another name for Akra is Lord Surya as portrayed in the Hindu epic Suryashotra. (Amutha et al., 2018; Chauhan and Chauhan, 2019; Bairagi et al., 2021)</td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>Dhanishtha</td>
<td>Prosopis cineraria (Shami, Khejri) (Fabaceae)</td>
<td>Refer to Table 1</td>
<td>- It is useful in ringworm of the scalp, leprosy, scabies, piles, eruptions on the body, asthma, enlargement of spleen and liver. (Kumar et al., 2013; Gharge et al., 2017).</td>
</tr>
</tbody>
</table>
Table 3. Continued ...

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Nakshatra</th>
<th>Associated plant(s) (Botanical name, common name and Family)</th>
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</tr>
</thead>
<tbody>
<tr>
<td>24.</td>
<td>Shatbhisha</td>
<td>Neolamarckia cadamba Kadam (Rubiaceae)</td>
<td>Refer to Table 2</td>
<td>• Part used: leaves, bark, fruit, flowers, seeds and gum.</td>
</tr>
<tr>
<td>25.</td>
<td>Purva Bhadrapad</td>
<td>Mangifera indica Aam (Anacardiaceae)</td>
<td>Refer to Table 2</td>
<td>• Therapeutic properties include antioxidant, antibacterial, antifungal, antimalarial, spermicidal, detoxification, antiangiogenic, antiulcer, antiinflammatory, immunomodulatory, antihyperglycaemic, anticarcinogenic, and antifertility.</td>
</tr>
<tr>
<td>26.</td>
<td>Uttara Bhadrapad</td>
<td>Azadirachta indica Neem (Meliaceae)</td>
<td></td>
<td>• Part used: leaves, bark, fruit, flowers, seeds and gum.</td>
</tr>
<tr>
<td>27.</td>
<td>Rewati</td>
<td>Madhuca longifolia Mahua (Sapotaceae)</td>
<td></td>
<td>• Part used: flowers, leaves, bark, seeds.</td>
</tr>
</tbody>
</table>

- 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 et al., 2013; Sharma et al., 2016; Islas et al., 2020)
- 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 dhasti 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; Aahirwar, 2015; Pandey, 2019; Khare et al., 2018)
survival of all the living forms of life. Protection of these species in navagraha/ rashi/ nakshatra vatikas 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.

Acknowledgement

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References


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