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ASTROLOGICAL MEDICINAL PLANTS AND PHYTOTHERAPY: INSIGHTS FROM NAVAGRAHA, RASI AND NAKSHATRA TRADITIONS

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ABSTRACT

Astrological medicinal plants are an uncommon overlapping of traditional knowledge systems, beliefs, and medical utilization of plants. It critically examines the contributions of Indian astrological traditions of medicinal plants of the Navagraha (nine planets), Rasi (twelve zodiac signs), and Nakshatra (twenty-seven lunar mansions) and determines how they can be used in phytotherapy today. The literature sources used in the research comprise those that are contained in the Scopus-indexed journals and the ancient Ayurvedic and Siddha literature, which examines the role and use of cosmic associations in the past in the selection of medicinal plants, their use and preservation. The review highlights that many astrological plants, including *Ocimum tenuiflorum*, *Azadirachta indica*, *Withania somnifera*, and *Embllica officinalis*, possess well-documented pharmacological properties such as antioxidant, anti-inflammatory, antimicrobial, and adaptogenic activities. These results indicate that conventional astrological systems can be used as culturally substantiated systems of arranging empirical knowledge of medicine. Besides, the significance of customary practices in conserving and sustainable use of biodiversity is indicated. Despite the fact that the scientific basis of planetary influence is not decisive, the existing study gives high ratings about the effectiveness of these plants in treatment. The review notes the importance of interdisciplinary methodologies in order to validate and prove the applicability of astrological ethnobotany in evidence-based phytotherapies and holistic healthcare systems.

Keywords: Astrological medicinal plants, Navagraha, Nakshatra, Phytotherapy, Ethnobotany

INTRODUCTION

Astrological medicinal plants, known as plants linked to celestial bodies, zodiac signs (nakshatras), and lunar mansions, are an interesting example of an intersection point between ethnobotany, traditional medicine, cultural astronomy and phytotherapy. The ancient belief that planetary control of biological rhythms and vitality of plants, which has been the basis of healing in the ancient societies of India, China, Egypt and Greco-Arabic, has been the cornerstone of millennia of healing practices. The Ayurveda, Siddha, and Vedic astrology (Jyotisha) systems have traditionally had in India a long history of stressing the relationship between microcosm (the human body) and macrocosm (the universe) because it is believed that plants possess certain planetary energies which can be used to restore physiological and psychological balance [1, 2]. The new academic focus on astrological medicinal plants as symbolic and functional phytotherapy agents is based on this integrative worldview. The cosmic bioenergetics of astrological medicinal plants have been theorised, in which the phases of the moon, the rays of the sun, and the positions of the planets are postulated to influence the growth of plants, their phytochemical levels, and therapeutic activity. Recent scientific

studies partly confirm these classical claims by demonstrating that light intensity, photoperiodism and seasonal change are crucial in the secondary metabolite biosynthesis, such as alkaloids, flavonoids and terpenoids [3, 4]. As an example, lunar periodicity has been identified to affect seed germination and water uptake of plants, indicating a plausible biophysical basis of the timing of harvesting medicinal plants based on astrological calendars [5]. Although the direct effect of the position of the planets is scientifically controversial, the overall idea of chrono-biology and ecological responsiveness makes the idea of herbal medicine focusing on timeliness in the cosmos credible. A special niche in phytotherapy is the astrological medicinal plants. Such plants as *Ocimum tenuiflorum* (Tulsi) are associated with the planet Venus or Mercury in different cultures, and *Azadirachta indica* (Neem) is associated with Saturn, and both have been widely reported to have anti-microbial, anti-inflammatory, and immunomodulatory effects [6, 7]. Similarly, *Embllica officinalis* (Amla), associated with Jupiter, is widely used in Rasayana therapy for its antioxidant and rejuvenative effects [8]. These examples demonstrate how astrological associations could be used as a form of mnemonic and

cultural systems to facilitate the choice and use of medicinal plants, and to increase their access and sustainability in the traditional healthcare systems.

The traditional assumptions of astrological plants usually go beyond the medical application to include spiritual defense, karmic stability and environmental concord. Planting of the so-called “nakshatra plants” (animated by the birth star of a person) in many Indian homes and temple ecosystems is assumed to promote health, prosperity and emotional well-being. Such species have been reported to be planted and worshipped in South India in ethnobotanical surveys and are significant in both biodiversity and cultural identity conservation [9]. In addition, the ritualistic applications of plants such as *Ficus religiosa* (Peepal), which was linked to Jupiter, as well as to the lunar constellation Pushya, are justified by new findings on their ecological and medical value, such as air cleaning and neuroprotective properties [10]. These results indicate that the mythological beliefs, which are usually termed to be superstitious, may entrench empirically useful knowledge that must be studied systematically. Another significant question of epistemology, validation, and interdisciplinary research is the fact that the principles of astrology are present in modern

phytotherapy. Despite the emphasis of the conventional biomedical systems of randomized controlled trials and the molecular mechanisms, the traditional systems are based on the experiential knowledge, symbolic correspondences, and holistic models. The remedy to these paradigms is that only a pluralistic solution can be adopted to observe the cultural settings and use rigorous scientific procedures. This kind of ethnopharmacological confirmation of traditionally used plants, even based on an astrological selection, has been found in recent reviews as required in identifying bioactive compounds and therapeutic targets [11]. Recent developments in metabolomics, systems biology and chronotherapy have presented promising methods to study the interaction of plant chemistry and the environment and the application of this knowledge to human physiology.

Moreover, conservation of the astrological medicinal plants is also becoming a cause of concern because there is habitat degradation, over-harvesting and global warming. Nakshatras or planets plants have also become endemic or threatened, and have added to the importance of sustainable management of harvest and community-based conservation in general. The integration of the existing system of knowledge of the

traditional and the current conservation biology will enhance the resiliency of the ecosystems and the healthcare systems [12]. In this regard, it is not just that astrological ethnobotany makes a good supplement to medical science but also contributes to the maintenance of biodiversity and cultural sustainability. The astrological medicinal plants could be called a canvas of rich knowledge that cuts across ecology, science and spirituality. Through interdisciplinary studies, their usefulness and significance in medicine and phytotherapy is getting more acknowledgment as the traditional practices have been proven by using current evidence. This review aims to critically and exhaustively synthesize the concept of astrological medicinal plants by integrating the systems of traditional knowledge with the already existing scientific evidence. It attempts to analyze the effect of celestial associations of plants on their perceived vitality, therapeutic uses, and cultural values, and assess their presence in the contemporary phytotherapy. By comparing and correlating the ethnobotanical activities, traditional beliefs, and the novel phytochemical and pharmacological information, the review will be used to verify and place the use of these plants in holistic healthcare.

METHODOLOGY

The review uses a systematic and integrative approach to summarize the data on astrological medicinal plants and their usefulness in traditional and modern phytotherapy. The literature search has been conducted in the most popular databases, such as Scopus, Web of Science, PubMed, ScienceDirect, and Google Scholar, and in the articles published within the years 2000-2026. Keywords including “*astrological medicinal plants*,” “*nakshatra plants*,” “*planetary herbs*,” “*ethnobotany*,” and “*phytotherapy*” were used to retrieve relevant studies. The Ayurveda, Siddha and Vedic astrology, as well, were included in classical texts in order to be able to learn about traditional relations between plants and planets. Relevance and scientific rigor and availability of evidence on medicinal use, phytochemical or pharmacological properties were used to select the studies with unrelated or low quality reports excluded. Qualitative synthesis was performed in order to combine new and old scientific findings. Through this method, critical analysis, confirmation of ethnobotanical statements, and gaps in research can be determined to have a comprehensive and evidence-based perspective on astrological medicinal plants.

ASTROLOGICAL MEDICINAL PLANTS

Navagraha Medicinal Plants in Traditional Healing and Phytotherapy

Indian astrology has been connected with the application of traditional medicine wherein some plants are allied with each (planet) and are supposed to remedy planetary pathologies or even provide physical and mental well-being. The medicinal use of these medicinal plants is not just a symbol, but it is deep-rooted in Ayurveda, Siddha and folk medicine, and is being supplemented with modern phytochemical and pharmacologic studies. An example of this is *Calotropis gigantea*, which is related to the Sun (Surya), and is used in rituals to increase vitality and eliminate negative effects (**Table 1**). Its latex and leaves are also applied as external medicine in ethnomedicine (as a treatment of inflammation and skin disease). It has been scientifically proven to have anti-inflammatory, analgesic, and wound-healing effects due to bioactive compounds like cardenolides and flavonoids [13]. Likewise, *Nelumbo nucifera* (lotus), which is connected

to the Moon (Chandra), is praised as an agent to bring mental and emotional peace. Its modern-day studies support its classical roles as a (mental health) management instrument by revealing its neuroprotective, anxiogenic and antioxidative properties [14]. Plants related to Mars (Mangala), like *Acacia catechu*, are employed to purify blood and make it stronger (**Table 1**). Its bark extract is rich in catechins and exhibits potent antimicrobial and astringent properties [15]. *Ocimum tenuiflorum* (Tulsi), linked to Mercury (Budha), is one of the most extensively studied medicinal plants, known for its immunomodulatory, anti-microbial, and adaptogenic effects, validating its traditional role in enhancing intellect and resilience [16]. Similarly, *Ficus religiosa* (Peepal), related to Jupiter (Guru), is a sacred tree that promotes spiritual development and is employed in curing respiratory and inflammatory diseases; its pharmacological functions are antioxidant and anti-asthmatic [10].

Table 1: Navagraha (9 Planets) Associated Medicinal Plants and Their Uses

Planet (Graha)	Associated Plant (Botanical Name)	Common Name	Astrological Significance	Mode of Use	Medicinal Value
Sun (Surya)	<i>Calotropis gigantea</i> (L.) W. T. Aiton	Erukku	Enhances vitality, leadership	Leaf offering, latex (external)	Anti-inflammatory, wound healing
Moon (Chandra)	<i>Nelumbo nucifera</i> Gaertn.	Lotus	Mental peace, emotional stability	Flower use, decoction	Antioxidant, calming agent
Mars (Mangala)	<i>Acacia catechu</i> (L.f.) Willd.	Khadira	Strength, courage, blood purification	Bark decoction	Antimicrobial, astringent
Mercury (Budha)	<i>Ocimum tenuiflorum</i> L.	Tulsi	Intellect, communication	Leaf infusion	Immunomodulatory, antimicrobial

Jupiter (Guru)	<i>Ficus religiosa</i> L.	Peepal	Wisdom, spiritual growth	Leaf worship, bark extract	Anti-asthmatic, antioxidant
Venus (Shukra)	<i>Saraca asoca</i> (Roxb.) Willd.	Ashoka	Fertility, reproductive health	Bark decoction	Uterine tonic
Saturn (Shani)	<i>Azadirachta indica</i> A. Juss.	Neem	Karma relief, protection	Leaf paste, oil	Antibacterial, antifungal
Rahu	<i>Duranta erecta</i> L.	Golden Dewdrop	Removes negativity	Leaf use (ritual)	Anti-inflammatory
Ketu	<i>Desmodium gangeticum</i> (L.) DC.	Salaparni	Spiritual detachment	Root decoction	Nervine tonic

The *Saraca asoca* (Ashoka) of Venus (Shukra), plays an important role in the health of females, especially in dealing with menstrual disorders, and its use has been supported by studies with regard to its uterotonic and anti-inflammatory effect [17]. Saturn (Shani) *Azadirachta indica* (Neem) is commonly known to be used in detoxification and prevention of disease. Its anti-microbial, antifungal and immunomodulatory effects have been widely studied, mainly attributed to such compounds as azadirachtin and nimbidin [7]. The shadow planets Rahu and Ketu are associated with plants like *Duranta erecta* and *Desmodium gangeticum*, respectively, which are used in traditional healing rituals to counteract negative energies (Table 1). Notably, *Desmodium gangeticum* has demonstrated anti-inflammatory, neuroprotective, and immunomodulatory effects, supporting its use as a nervine tonic in Ayurveda [18]. The Navagraha-related medicinal plants are a good example of such a holistic system in which astrological beliefs inform the choice and use of plants, and in

which modern science is increasingly confirming the pharmacology of these systems. The intersection suggests the possibility of integrating traditional astrological ethnobotany with evidence-based phytotherapy to develop new therapeutic approaches.

Rasi-Based Medicinal Plants in Traditional Medicine and Phytotherapy

According to Indian astrology, twelve Rasi (zodiac signs) are said to affect the physiology, temperament, and disease vulnerability of the human being. Traditional systems include Ayurveda and Siddha systems, which have linked some medicinal plants to each of the zodiac signs to balance the effects of the planets and treat illnesses. These associations are often associated with plants, whose pharmacological effects are well documented, and thereby the traditional beliefs are associated with the present phytotherapy. *Pterocarpus santalinus* (red sandalwood) is associated with the reduction in heat, aggression, and inflammatory diseases in the example of Mesha (Aries)

(Table 2). It is rich in bioactive compounds, including santalins and flavonoids that have high anti-inflammatory and antioxidant properties [19]. Rishabha (Taurus) is linked to the *Ficus benghalensis* (banyan), a plant that is believed to be stabilizing and promoting long life. Its aerial roots and bark are also utilized in the treatment of diabetes traditionally and it has been found that it has hypoglycemic and antioxidant effects [20]. Mithuna (Gemini) is related to *Ocimum tenuiflorum* (Tulsi), which is commonly used as a stimulant to the nervous system and immunity. Tulsi has been found to have adaptogenic, antimicrobial, and neuroprotective effects, which support its

traditional use in clarity and respiratory health [16]. Kataka (cancer) is linked with *Nelumbo nucifera* (lotus), believed to have a relaxing and stabilizing impacts on emotions. Recent discoveries reiterate its sedative, antioxidant and cardioprotective properties [14]. Known as *Aegle marmelos* (bael), a gastrointestinal plant, a very popular plant in curing diseases, is related to Simha (Leo). The tannin rich fruit pulp has antidiarrheal and digestive properties [21]. Kanya (Virgo) is associated with *Aloe vera*, known for its healing and detoxifying effects (Table 2). Scientific evidence supports its wound-healing, anti-inflammatory, and immunomodulatory activities [22].

Table 2: Rasi (12 Zodiac Signs) and Corresponding Medicinal Plants

Rasi (Zodiac)	Associated Plant	Botanical Name	Astrological Benefit	Mode of Use	Medicinal Properties
Mesha (Aries)	Red Sandalwood	<i>Pterocarpus santalinus</i> Linn. f.	Reduces aggression	Paste	Anti-inflammatory
Rishabha (Taurus)	Banyan	<i>Ficus benghalensis</i> L.	Stability, prosperity	Bark decoction	Antidiabetic
Mithuna (Gemini)	Tulsi	<i>Ocimum tenuiflorum</i> L.	Enhances intellect	Herbal tea	Antimicrobial
Kataka (Cancer)	Lotus	<i>Nelumbo nucifera</i> Gaertn.	Emotional balance	Flower extract	Sedative
Simha (Leo)	Bael	<i>Aegle marmelos</i> (L.) Correa	Strength, digestion	Fruit pulp	Digestive tonic
Kanya (Virgo)	Aloe	<i>Aloe vera</i> (L.) Burm. f.	Healing, clarity	Gel application	Wound healing
Tula (Libra)	Rose	<i>Rosa indica</i> L.	Harmony, love	Petal infusion	Antidepressant
Vrischika (Scorpio)	Neem	<i>Azadirachta indica</i> A. Juss.	Detoxification	Leaf paste	Antimicrobial
Dhanus (Sagittarius)	Peepal	<i>Ficus religiosa</i> L.	Spiritual growth	Bark extract	Anti-inflammatory
Makara (Capricorn)	Shami	<i>Prosopis cineraria</i> (L.) Druce	Removes obstacles	Leaf use	Anti-diabetic
Kumbha (Aquarius)	Sandalwood	<i>Santalum album</i> L.	Calmness	Paste	Cooling, antiseptic
Meena (Pisces)	Ashwagandha	<i>Withania somnifera</i> (L.) Dunal.	Mental peace	Root powder	Adaptogen

Tula (Libra) corresponds to *Rosa indica* (rose), symbolizing harmony and emotional well-being. Rose extracts have

been shown to possess anxiolytic, antidepressant, and antioxidant properties [23]. The Vrischika (Scorpio) is associated

with *Azadirachta indica* (neem) that is a powerful detoxifier. Neem possesses a wide array of pharmacological effects, which include anti-bacterial, anti-fungal, and anti-inflammatory effects [7]. Dhanus (Sagittarius) is also connected to *Ficus religiosa* (peepal), a sacred tree that is related to spiritual growth and breathing. Its leaves and bark have been anti-oxidant and anti-asthmatic [10]. Makara (capricorn) is connected with *Prosopis cineraria* (shami); it is traditionally utilized to break the barriers and improve the metabolic health. It has been found to possess antidiabetic and hepatoprotective effects [24]. Kumbha (Aquarius) is associated with *Santalum album* (sandalwood), known for its cooling and calming effects (Table 2). Sandalwood oil has been shown to possess anti-inflammatory, antimicrobial, and anxiolytic properties [25]. Meena (Pisces) is linked with *Withania somnifera* (ashwagandha), a renowned adaptogen used to enhance health and stress resilience. Extensive research supports its anti-stress, neuroprotective, and immunomodulatory effects [26]. Together, Rasi-based medicinal plants describe a comprehensive system in which astrological identity directs the use of herbal remedies depending on individual constitution and cosmic affect. Although the astrological explanation cannot be directly

determined, there is a strong phytochemical and pharmacological data in favor of the medicinal plants related to each zodiac sign. The convergence is used to emphasize the significance of harmonizing the traditional astrological knowledge with the existing phytotherapy which is customizable and culturally inclined to deliver a medical care.

Nakshatra-Based Medicinal Plants in Traditional Medicine and Phytotherapy

The concept of Nakshatras (27 mansions) is one of the primary aspects of Vedic astrology, which states that each constellation is associated with specific plants, which are alleged to contain certain energies of the universe. The nakshatra plants are not only believed to have spiritual values and therefore are considered sacred in the Ayurveda and Siddha medicine of India, but are also normally utilized in the treatment of illnesses. One believes that the alignment of the birth star of an individual with the particular plant species may influence the health, well-being and disposition to certain illnesses and therefore be the determinant of the selection and consumption of herbs. Interestingly, most of these plants possess pharmacological properties which are well known to them, giving them a scientific basis of their subsequent relevance in the contemporary phyto-therapy (Table 3). For

example, *Emblica officinalis* (Amla), associated with Bharani nakshatra, is a cornerstone of Ayurvedic medicine known for its potent antioxidant and rejuvenative properties. Rich in vitamin C and polyphenols, it has demonstrated immunomodulatory, hepatoprotective, and anti-ageing effects [8]. In the same way, the *Syzygium cumini* (Jamun) that is associated with Rohini nakshatra is traditionally used in the management of diabetes and metabolic balance. Research has proven its hypoglycemic and antioxidant properties, due to compounds like jamboline and ellagic acid [27]. Plants like *Azadirachta indica* (Neem),

associated with Ardra and Jyeshtha nakshatras, are widely used for detoxification and disease prevention (Table 3). Neem exhibits broad-spectrum anti-microbial, antifungal, and anti-inflammatory properties, supporting its traditional use (skin) and (blood) purification [7]. Likewise, *Ficus religiosa* (Peepal), which is linked with Pushya nakshatra, is used as a spiritual elevator and is used in the treatment of respiratory and inflammatory disorders (Table 3). Its pharmacological properties include antioxidant, anti-asthmatic, and neuroprotective effects [10].

Table 3: Nakshatra (27 Lunar Mansions) and Corresponding Medicinal Plants

Nakshatra	Associated Plant	Botanical Name	Astrological Use	Mode of Use	Medicinal Value
Ashwini	Kuchla	<i>Strychnos nux-vomica</i> L.	Healing initiation	Processed seeds	Nervine stimulant
Bharani	Amla	<i>Emblica officinalis</i> Gaertn.	Longevity	Fruit consumption	Antioxidant
Krittika	Fig	<i>Ficus racemosa</i> L.	Purification	Bark decoction	Anti-ulcer
Rohini	Jamun	<i>Syzygium cumini</i> (L.) Skeels	Growth, fertility	Seed powder	Antidiabetic
Mrigashira	Khadira	<i>Acacia catechu</i> (L.f.) Willd	Mental clarity	Bark extract	Astringent
Ardra	Neem	<i>Azadirachta indica</i> A. Juss.	Removes negativity	Leaf use	Antimicrobial
Punarvasu	Bamboo	<i>Bambusa vulgaris</i> Schrad. ex Wendl.	Renewal	Leaf decoction	Anti-inflammatory
Pushya	Peepal	<i>Ficus religiosa</i> L.	Spiritual upliftment	Leaf worship	Antioxidant
Ashlesha	Nagakesar	<i>Mesua ferrea</i> L.	Protection	Flower use	Anti-inflammatory
Magha	Banyan	<i>Ficus benghalensis</i> L.	Ancestral blessings	Bark decoction	Antidiabetic
Purva Phalguni	Palash	<i>Butea monosperma</i> (Lam.) Taub.	Creativity	Flower decoction	Anthelmintic
Uttara Phalguni	Arjuna	<i>Terminalia arjuna</i> (Roxb. ex DC.) Wight & Arn.	Heart strength	Bark powder	Cardioprotective
Hasta	Jasmine	<i>Jasminum officinale</i> L.	Peace	Oil	Relaxant
Chitra	Bael	<i>Aegle marmelos</i> (L.) Correa	Health balance	Fruit pulp	Digestive
Swati	Arka	<i>Calotropis gigantea</i> (L.) W.T.Aiton	Independence	Latex (external)	Anti-inflammatory
Vishakha	Mango	<i>Mangifera indica</i> L.	Prosperity	Leaf decoction	Antioxidant
Anuradha	Lotus	<i>Nelumbo nucifera</i> Gaertn.	Devotion	Flower use	Calming
Jyeshtha	Neem	<i>Azadirachta indica</i> A. Juss.	Protection	Leaf paste	Antimicrobial

Moola	Ashwagandha	<i>Withania somnifera</i> (L.) Dunal.	Root strength	Powder	Adaptogen
Purva Ashadha	Coconut	<i>Cocos nucifera</i> L.	Purification	Water intake	Hydrating
Uttara Ashadha	Jackfruit	<i>Artocarpus heterophyllus</i> Lam.	Strength	Fruit	Nutritive
Shravana	Tulsi	<i>Ocimum tenuiflorum</i> L.	Devotion	Tea	Immunity booster
Dhanishta	Shami	<i>Prosopis cineraria</i> (L.) Druce	Wealth	Leaf use	Anti-diabetic
Shatabhisha	Kadamba	<i>Neolamarckia cadamba</i> (Roxb.) Bosser	Healing	Bark decoction	Antipyretic
Purva Bhadrapada	Neem	<i>Azadirachta indica</i> A. Juss.	Detoxification	Leaf use	Antibacterial
Uttara Bhadrapada	Mango	<i>Mangifera indica</i> L.	Stability	Leaf use	Antioxidant
Revati	Mahua	<i>Madhuca longifolia</i> (J. Koenig) J.F. Macbr.	Nourishment	Flower extract	Tonic

Ashwagandha (*Withania somnifera*) is an adaptogenic herb that is commonly utilized and related to Moola nakshatra and is applied in enhancing resistance to stress and stress disorders. It has been proven to have anti-stress, neuroprotective, and immunomodulatory effects based on clinical and experimental studies [26]. There is also *Ocimum tenuiflorum* (Tulsi), with Shravana nakshatra, which is well known due to its immunomodulatory, antimicrobial, and adaptogenic effects, which makes it an important part of preventive healthcare [16]. Several nakshatra plants are also valued for their role in gastrointestinal and cardiovascular health (Table 3). *Aegle marmelos* (Bael), associated with Chitra nakshatra, is applicable in the treatment of digestive disorders, as studies have shown it to have an antidiarrheal effect and gastroprotective effect [21]. *Terminalia arjuna* (Arjuna), which is associated with

Uttara Phalguni, is widely known because of its cardioprotective, antioxidant, and lipid-lowering properties [28]. Purva Ashadha is commonly known as *Cocos nucifera* (Coconut), which is commonly used as a hydrational aid and electrolyte balance with some nutritional and antioxidant effects noted [29]. The plants like *Calotropis gigantea* (Arka), which is also referred to as Swati nakshatra, and *Butea monosperma* (Palash), which is also referred to as Purva Phalguni, are applied in traditional medicine in treating inflammatory and parasitic conditions. Their anti-inflammatory, anti-microbial and anthelmintic effects have been shown in scientific studies [30]. Besides, *Prosopis cineraria* (Shami), which is linked to Dhanishta nakshatra, has been proven to have antidiabetic and hepatoprotective activity, which has been used to support the use of the product in cases of metabolic disorders [24].

There is also the cultural and ritualistic importance of Nakshatra plants that have helped in maintaining the biodiversity and sustainable healthcare practices. These species are often maintained in sacred groves and temple gardens to ensure that they can be on hand when required as medicine and a source of ecology. According to ethnobotanical studies, not only do these practices enhance cultural identity, but they also promote the conservation of useful medicinal flora [9]. The medical significance of the use of nakshatra-based plants within the present-day science is that the plants are rich in phytochemicals and that they possess well-known therapeutic effects. The choice of the astronomical system that was used to determine their choice could not be empirically determined but was a culturally powerful system of organizing and transmitting the knowledge of medicine. The developments in phytochemistry, pharmacology and systems biology offer the means to further investigate interactions between environmental rhythms, plant metabolism and human health. Plants of nakshatras are a special synthesis of the ancient wisdom and scientific applicability. The fact that they are still used in Ayurveda and folk medicine, with accumulating pharmacological evidence, advocates their

significance in holistic medicine. The combination of these classical models and contemporary phytotherapy not only contributes to the expansion of knowledge about the field of plant-based medicine but also creates new possibilities to develop individual and sustainable therapeutic approaches.

CONCLUSION

As a symbol of the combination of traditional knowledge, cultural beliefs, and therapeutic practices, the astrological medicinal plants, in the form of Navagraha, Rasi and Nakshatra classifications, are characterized by a specific integration. The review has noted that although such plant associations are based on specific astrological models, most of the species have well-documented phytochemical and pharmacological activities, supporting their further use in traditional medicine and modern phytotherapy. Ethnobotanical wisdom and scientific discoveries overlap, which makes them useful in personalized and comprehensive approaches to health care. In addition, this vegetation is characterized by traditional activities that result in conservation of biodiversity and sustainable exploitation. Even though the direct effect of the forces of the planets has not yet been scientifically proved, the ecological and medical

significance of these plants is unquestionable. Subsequent research that incorporates interdisciplinary validation like phytochemistry, pharmacology and chronobiology can perhaps elucidate their application in treatment of health and illness thus improving the bridge between ancient applications and evidence-based medicine.

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- 9