

## A REVIEW OF CORRELATION BETWEEN GRAHA-NAKSHATRA AND NAKSHATRA VRIKSHAS WITH ASTROLOGICAL AND AYURVEDIC APPROACH

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### ABSTRACT

There is a huge relation between humans and plants. In Hinduism, *vriksha* have been considered like God. With the hope of achieving good health and accomplishment of works, the legislation for their worship and protection is very ancient. Ayurveda and astrology are proven to be an Indian heritage. They both are established with a scientific base. Nowadays they have got worldwide acceptance. The aim of both the sciences is to maintain the physical and mental health of human beings. *Nakshatras* have a very close relationship with nature, due to changes in *nakshatras* transformation occur in plants and all living beings. It has been seen that the *graha* and *nakshatras* related to our birth time have a wide impact on humans it is described in many old scriptures and Ayurveda. Indian astrology has stated 27 *nakshatras* with their *vriksha*. The *nakshatra* at which a person is born is considered to be his or her birth *nakshatra*. Each *nakshatra* has a relation with a *vriksha*, it is called *nakshatra vriksha* this is described in *rajnighantu* they are also known as *aradhya vrikshas* (worshipped plant). It is also described in many old scriptures and Ayurveda.<sup>1</sup>

**Keywords:** *graha, nakshatra, nakshatra vriksha, aradhya vriksha.*

## INTRODUCTION

Ever since the birth of human beings on earth, man has been completely dependent on natural resources around him for his survival and basic needs. Since the very beginning, men have used plants for their basic requirements of food, fodder, fuel, spices, condiments, oil, timber and medicine. The stars who are considered to be *nakshatras* seen in the sky must have generated curiosity in humans since the very beginning. Due to the changing movement of the *nakshatras* in the sky with the events occurring on the surface of the earth must have surprised human beings. these *nakshatras* are act merely as pointers to the auspicious and inauspicious periods for a particular happening in the life of human beings. For success, therefore, human effort and auspicious moments are both essential. Man's efforts yield maximum benefits only when they are made at an auspicious period.<sup>2</sup> The *grahas* also affect plants and animals, flowering and fruiting occur during a particular season. Some animals have the fertile capacity in a particular season and time, it shows that these *nakshatras* affect medicinal plants and animals. *Rajanihantu* has described the 27 *nakshatra vrikshas* in *Dharnayadi varga*, whose medicinal use is prohibited. According to *nakshatra*, Human being is always dominated by the presence of Sun, Moon and other *grahas*. The purchasing power of Gems/Pearls is too costly for poor persons. Since ancient times, plants were considered invaluable to Gems/Pearls. Tribals inhabiting forests are "Nature lovers" and use plants in various forms and ways. They believe that the dominance of weak and obstacle causing factors can be minimized by wearing or wrapping plants or their parts around their body. So, certain plant species are associated with the

*nakshatras* and are believed to have medicinal properties for treating various diseases. collection of *Madanaphal* is told by acharya *charak* in *Pushya*, *Ashwini* or *Mrigashira Nakshatra*.<sup>3</sup> *Shushruta* and *Charak* have given various good *Muhurthas* for treatment and administration of medicines in ayurvedic treatises such a *Charaka Samhita*. *Shushruta Samhita*, *Nighantu*, *Rajnihantu* etc. It has been mentioned in these treatises mat the medicinal efficacy of plants is best exhibited when they are collected during the period of a particular season.

### Review of literature

*Rajnihantu* mentioned *nakshatra vriksha* (**worshipped plant**) in *dharanyadi varga*, by following and caring for the worshipped plant they are age enhancers. It's the opposite of destroying these plants or using them as medicine, they destroy *ayu*, *Lakshmi* and son. In *viman sthan* of *charak Samhita* Instructions for collection of medicines on the distorted form of *grahas* and *nakshatras*.<sup>4</sup> The influence of *nakshatras* is also seen in *Samhita*. according to *charak*, the collection of *Madanaphal* is mentioned in *Pushya*, *Ashwini* and *mrigashira Nakshatra*.<sup>5</sup> The learned preceptors and their treatises like *brahat-susruta*, *naraniya* and *naradiya samhitas* and in other scriptures have elaborated between *vriksha* and *naksatra*. knowing the fact that famous physicians did not use much of the *naksatra vrikshas*, they could not go into details of the topic for fear of increasing the volume of work. *Rajnihantu* described twenty sevens worshipped plants, which are respectively related to twenty sevens *nakshatras* and are supposed to be *Daiva vrikshas*.<sup>6</sup>

**Table 1:** *Nakshatras* and *vrikshas*(plant) relation.

	<b>Nakshatras</b>	<b>Vriksha (Plant)</b>	<b>The botanical name of the plant</b>
1	<i>Ashwini</i>	<i>Kupilu</i>	<i>Strychnus nux vomica</i>
2	<i>Bharani</i>	<i>Amlaki</i>	<i>Emblica Officinalis</i>
3	<i>Kritika</i>	<i>Virtaru</i>	<i>Dichrostachys cineria</i>
4	<i>Rohini</i>	<i>Udumbar</i>	<i>Ficus glomerulata</i>
5	<i>Mrigsira</i>	<i>Jambu</i>	<i>Syzygium cumini</i>
6	<i>Ardra</i>	<i>Khadir</i>	<i>Acacia catechu</i>

7	<i>Punarvasu</i>	<i>Krishnavansha</i>	<i>Bambusa arundinacea</i>
8	<i>Pushya</i>	<i>Ashvattha</i>	<i>Ficus religiosa</i>
9	<i>Ashlesha</i>	<i>Nagkeshar</i>	<i>Mesua ferrea</i>
10	<i>Magha</i>	<i>Vat</i>	<i>Ficus bangalensis</i>
11	<i>Poorva phalguni</i>	<i>Palash</i>	<i>Butia monosperma</i>
12	<i>Uttara phalguni</i>	<i>Pluksha</i>	<i>Ficus lacor</i>
13	<i>Hashta</i>	<i>Ambashthataru</i>	<i>Cissampelos pareira</i>
14	<i>Chitra</i>	<i>Bilva</i>	<i>Aegle marmelos</i>
15	<i>Swati</i>	<i>Arjuna</i>	<i>Terminalia arjuna</i>
16	<i>Vishakha</i>	<i>Vikankat</i>	<i>Flacortia ramontchi</i>
17	<i>Anuradha</i>	<i>Nagkeshar</i>	<i>Mesua ferrea</i>
18	<i>Jyeshtha</i>	<i>Arjuna</i>	<i>Terminalia arjuna</i>
19	<i>Moola</i>	<i>Sarja(raal)</i>	<i>Vateria indica</i>
20	<i>Poorva Phalguni</i>	<i>Vatas</i>	<i>Salix caprea</i>
21	<i>Uttar Shada</i>	<i>Panas</i>	<i>Artocarpus heterophyllus</i>
22	<i>Sravana</i>	<i>Arka</i>	<i>Calotropis procera</i>
23	<i>Dhanishta</i>	<i>Shami</i>	<i>Prosopis cineraria</i>
24	<i>Satabhisha</i>	<i>Kadamba</i>	<i>Anthocephalus cadaba</i>
25	<i>Purvabhadra</i>	<i>Amra</i>	<i>Mangifera indica</i>
26	<i>Uttarbhadra</i>	<i>Nimb</i>	<i>Azadirachta indica</i>
27	<i>Revati</i>	<i>Mahua</i>	<i>Madhuca indica</i>

**Table 2:** the relation between *Rashi* and their *panchbhoutik* composition.

	Graha (Planet) <sup>7</sup>	Nakshatras (constellation) <sup>7</sup>	panchmahabhut <sup>8</sup>
1	Sun	<i>Krittika, uttaraphalguni, uttarshada</i>	<i>Agni</i>
2	Moon	<i>Rohini, Hashta, Sravana</i>	<i>Jal</i>
3	Mars	<i>Mrigsira, Chitra, Dhanishta</i>	<i>Agni</i>
4	Mercury	<i>Ashlesha, Jyeshtha, Revati</i>	<i>Prithvi</i>
5	Jupiter	<i>Punarvasu, Vishakha, Purvabhadra</i>	<i>Akash</i>
6	Venus	<i>Bharani, Poorva phalguni, Purvashada</i>	<i>Jal</i>
7	Saturn	<i>Pushya, Anuradha, Uttarbhadra</i>	<i>Vayu</i>
8	Rahu	<i>Ardra, Swati, Satabhisha</i>	<i>Vayu</i>
9	Ketu	<i>Ashwini, Magha, Moola</i>	<i>Agni</i>

## DISCUSSION

From the time of the creation of the world, the *graha* and *nakshatras* affect all the living beings of the world. *Ayurveda* and astrology both are ancient Indian heritage. To reduce the side effects of these *graha* and *nakshatras* for the accomplishment of works, the law of wearing gems is very popular among the people. But this *nakshatra vrikshas* is not prevalent among the common people due to the limited description of them in some limited scriptures. Along with this, these gems are also expensive, and it is not possible for every

human to buying and wearing them. Therefore, the use of the *nakshatra vrikshas* as a substitute for these gems may be the best solution. By the way, the medicinal use of these *nakshatras vrikshas* is related to these person's birth *nakshatra*. The effect of astrology is everywhere in *Ayurveda*. From the collection of drugs to their medicinal use and all related activities affected by *grahas* and *nakshatras*. in *Charaka Samhita*, the collection of *Madanphal* for *vaman* is told in *Pushya*, *Ashwini* or *Mrigashira Nakshatra* during between *basant* and *grishma ritu*.

**Table 3:** The relation of these constellations and planets, their *panchbhoutika* composition and day of the week is in order as follows.

<i>Nakshatra</i>	<i>Graha</i>	<i>Panchmahabhut Pradhanya</i>
<i>Pushya</i>	Saturn	<i>Vayu</i>
<i>Ashwini</i>	Ketu	<i>Agni</i>
<i>Mrigshira</i>	Mars	<i>Agni</i>

The *grahas* related to *pushya*, *Ashwini* and *mrigashira* *Nakshatra* are *agni* and *vayu mahabhuta* dominant and *Vamak Dravya* is also *agni-vayu mahabhuta* dominant. That is, the *Madanaphal* collected in these *nakshatras*.

**Table 4:** Correlation between *grahas*, *nakshatras* (constellations), *panchamahabhuta*, *nakshatra vrikshas*.

	<i>Nakshatra</i>	<i>Graha (Planet)</i>	<i>Mahabhut</i>	<i>Nakshatra vriksha</i>	Botanical name
1	<i>Ashwini</i>	Ketu	<i>Agni</i>	<i>Kupilu</i>	<i>Strychnus nux vomica</i>
2	<i>Bharani</i>	Venus	<i>Jal</i>	<i>Amlaki</i>	<i>Emblca officinalis</i>
3	<i>Kritika</i>	Sun	<i>Agni</i>	<i>Virtaru</i>	<i>Dichrostachys cineria</i>
4	<i>Rohini</i>	Moon	<i>Jal</i>	<i>Udumbar</i>	<i>Ficus glomerulata</i>
5	<i>Mrigsira</i>	Mars	<i>Agni</i>	<i>Jambu</i>	<i>Syzygium cumini</i>
6	<i>Ardra</i>	Rahu	<i>Vayu</i>	<i>Khadir</i>	<i>Acacia catechu</i>
7	<i>Punarvasu</i>	Jupiter	<i>Akash</i>	<i>Krishnavansha</i>	<i>Bambusa arundinacea</i>
8	<i>Pushya</i>	Saturn	<i>Vayu</i>	<i>Ashvattha</i>	<i>Ficus religiosa</i>
9	<i>Ashlesha</i>	Mercury	<i>prithvi</i>	<i>Nagkeshar</i>	<i>Mesua ferrea</i>
10	<i>Magha</i>	Ketu	<i>Agni</i>	<i>Vat</i>	<i>Ficus bangalensis</i>
11	<i>Poorva phalguni</i>	Venus	<i>Jal</i>	<i>Palash</i>	<i>Butia monosperma</i>
12	<i>Uttara phalguni</i>	Sun	<i>Agni</i>	<i>Pluksha</i>	<i>Ficus lacor</i>
13	<i>Hashta</i>	Moon	<i>Jal</i>	<i>Ambashthataru</i>	<i>Cissampelos pareira</i>
14	<i>Chitra</i>	Mars	<i>Agni</i>	<i>Bilva</i>	<i>Aegle marmelos</i>
15	<i>Swati</i>	Rahu	<i>Vayu</i>	<i>Arjuna</i>	<i>Terminalia arjuna</i>
16	<i>Vishakha</i>	Jupiter	<i>Akash</i>	<i>Vikankat</i>	<i>Flacortia ramontchi</i>
17	<i>Anuradha</i>	Saturn	<i>Vayu</i>	<i>Nagkeshar</i>	<i>Mesua ferrea</i>
18	<i>Jyeshtha</i>	Mercury	<i>Prithvi</i>	<i>Arjuna</i>	<i>Terminalia arjuna</i>
19	<i>Moola</i>	Ketu	<i>Agni</i>	<i>Sarja(raal)</i>	<i>Vateria indica</i>
20	<i>Purvashada</i>	Venus	<i>Jal</i>	<i>Vatas</i>	<i>Salix caprea</i>
21	<i>Uttarshada</i>	Sun	<i>Agni</i>	<i>Panas</i>	<i>Artocarpus heterophyllus</i>
22	<i>Sravana</i>	Moon	<i>Jal</i>	<i>Arka</i>	<i>Calotropis procera</i>
23	<i>Dhanishta</i>	Mars	<i>Agni</i>	<i>Shami</i>	<i>Prosopis cineraria</i>
24	<i>Satabhisha</i>	Rahu	<i>Vayu</i>	<i>Kadamba</i>	<i>Anthocephalus cadaba</i>
25	<i>Purvabhadra</i>	Jupiter	<i>Akash</i>	<i>Amra</i>	<i>Mangifera indica</i>
26	<i>Uttarbhadra</i>	Saturn	<i>Vayu</i>	<i>Nimb</i>	<i>Azadirachta indica</i>
27	<i>Revati</i>	Mercury	<i>Prithvi</i>	<i>Mahua</i>	<i>Madhuca Indica</i>

## CONCLUSION

After considering all these aspects, it becomes known that Astrology and Ayurveda are closely related. But in the present era, all these aspects have been ignored. Some astrologers and knowledgeable doctors also know about it but they could not go into details of the topic for fear of increasing the volume of work. The

basic classification, description of *nakshatra* and planets have been described in *Narada Purana*, *Narada Samhita*, *Sharda Tilak*, *Vidyarnava Tantra*, *Trishkandha Purana* and *Brihat Sushruta*. but all these scriptures are not easily available, their knowledge is endangered.

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