

Astro-ethnobiology-III: Application of Phytodiversity versus Planetary Adversity for Restoration of Humanity

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ABSTRACT Astrology has traced out certain metaphysical property of plants to overcome planetary adverse effects. Plants present in the dwelling environments are realized to cause positive and negative effects on the inhabitants. Activities of Indian agriculture starting from ploughing the soil, sowing of seeds, transplantation of seedlings, harvesting of crops, transfer of harvested crops and preservation of crop seeds have got an auspicious moment to start with which are controlled/regulated by planets. Astrology has recommended different fruits, vegetables, raw leaves, flowers, barks and roots to be consumed in different seasons for maintaining good health. Certain plant products are declared as prohibited food on specific lunar days.

INTRODUCTION

The Indian Astrological Science is the most advanced one amongst all Hindu attainments in positive sciences of ancient days (Raman 1998). It is a well established fact, that not only the human beings; but, even a minutest creature; maybe a plant, animal or microbe is under the influence of the planetary power amenable to the biological world (Mahapatra 1968). Astro-Ethnobiology is an emerging branch under the science Ethno-biology (Padhy et al. 2005 a, b), is committed to explain the interaction between the biological world and planetary system with modern scientific views. This work is undoubtedly a positive step to recognize Astrology at par with modern science, as it has suffered a setback of recognition (Padhy et al. 2005a). The present paper focuses on the application of plant world against planetary impact that adversely effects on human systems. Interestingly, the various planetary systems are named after the animals and every human body is an independent minute unit where the zodiac points are reflected.

Study of ancient literatures is a unique and a new dimension in ethno-biological research (Padhy et al. 2016). The methods used by Dash (1998), Mohapatra (2003) and Padhy et al. (2016)

are followed to explore the obscured ethnobiological insight depicted in Sanskrit verses of Astrological science. However, before entering deep in to this paper the reader is advised to go through the Astrological principles described in brief by Padhy et al. (2005 b).

The methods of study of the Astrological literature are followed according to Padhy et al. (2016). The botanical names reflected in the text are associated with Sanskrit / Odia / Hindi name of the plants in parenthesis.

PLANTS VERSUS PLANETS

Metaphysical Property of Plants

The ancient Indians are pioneer to record that plants have feeling of pleasure and pain (Dash and Padhy 1997). Further work in this line was more elaborated by Sir J. C. Bose (1924). A full record of the secret life of plants, their apparent mental capabilities, ability to perceive and respond to human thought, expression of emotion and sentiment to distinct traumatic events like injury or death of other organisms and response to prediction of earthquakes and storms are scientifically established (Tompkins and Bird 1973). It is obvious that the biodiversity is under the control of planets, as our residence mother earth is the substratum perceived with all ecological factors along with cosmic energy from the source of the Sun. The moon light generates the medicinal properties in vegetation, an established treatise in Ayurveda. Astrology

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claims that plants are capable of monitoring the effect of the planets. In earlier days, with the rising and setting of Sun and the gradual appearance of full moon and new moon nights, men have realized that plants interfere with the human life; good or bad. Probably, the search for the remedy to overcome the bad effects and alleviate the good effects might have started from that time, which is to be conceived as the initial step for the science of Astrology.

There are two means to overcome Astrological constraints: physical and metaphysical. Using of ornaments, talisman, administration of medicaments, keeping pace with *Vaastu*, timing, potion aids etc. are physical means. The metaphysical path deals with worshipping, recitation of *Mantras*, chanting of *Sslokas* and prayer to get relief from the planetary constraints.

A. Worship of Plants: Plant worshipping is a very age old tradition in India. *Ocimum sanctum* (Tulsi) tops the list which is worshipped every day almost in every house in Hindu families. To overcome all sorts of the planetary adverse effects two plants *Ficus benghalensis* (Bata) and *F. religiosa* (Asswattha) grown and established together at one place in courtyard dwellings, are worshipped. Moreover, to overcome the ill effects of the nine planets, the following plants are worshipped as depicted chronologically:

Planets	Plants
1. Rabi (Sun)	: <i>Citrullus colocynthis</i> (Mahaa kaala) and <i>Aegle marmelos</i> (Bela)
2. Chandra (Moon)	: <i>Carissa spinarum</i> (Kshirakoli)
3. Mangala (Mars)	: <i>Hemedesmus indicus</i> (Ananta moola, Sugandhi)
4. Buddha (Mercury)	: <i>Argyreia nervosa</i> (Bruddha daaraka)
5. Bruhaspati (Jupiter)	: <i>Tricholepis glaberrima</i> (Braah mana jhaatiaa/ Brahmadandi)
6. Ssukra (Venus)	: <i>Adhatoda vasica</i> (Basanga) and <i>Desmodium heterocarpon</i> (Krushna parni)
7. Ssani (Saturn)	: <i>Phyllanthus fraternus</i> (Baadi Anla)
8. Raahu*	: <i>Santalum album</i> (Sweta Chandan)
9. Ketu*	: <i>Withania somnifera</i> (Asswagandhaa)

* Imaginary planets correlated with the ascending and descending points where the orbits of Moon and Earth cut each other.

B. Plants used in Talisman (Tabiz): Bearing of talisman for various ailments is a common

feature in almost all religions prevailed in all civilizations of the world. Astrology has advised to bear the root of the specific plant worshipped for a planet, to overcome its adverse effects. In this case the root part should be in contact with the body instead of putting it in a metallic case. This contact touch of the plant part generates some sort of resistance in the human body and protects to neutralize the negative impact of the cosmic rays generated by the planet concerned.

C. Plantation: The mother earth is surrounded by 27 *Nakshatras*. Apparently, the earth maintains its dynamics through them. A person's birth *Nakshatra* is determined from the position of the earth during his birth time. As per the epics 'Buddhi Prakash' and 'Naaradeeya Samhita', a specific plant is allotted for a person, which is auspicious for him. In the horoscope, when he suffers from planetary impact concerned to his birth *Nakshatra*, he is expected to go for a sustainable maintenance of the prescribed specific plant to overcome the problem. On the other hand, if he suffers from an adverse planetary impact due to an incompatible *Nakshatra* with his birth *Nakshatra*, he is expected to bear the root of another specific plant in the form of a talisman. The list of plants for the above two types of remedies are depicted in Table1.

D. Offering of Plant Parts to Planet Gods: Astrology has recommended specific *Pooja*, *Homa* and *Mantra* to worship the planets. During the course of *Graha saanti* (that is, neutralizing the adverse effect of a planet), various plant products such as the flowers, fruits, fragrant materials are offered to planetary god, is depicted in Table 2. Even, the wood used for the fire worship (*Homa*) also differs from planet to planet.

PLANTS OF THE DWELLING ENVIRONMENT

Vaastu Ssastra is considered as an applied aspect of Astrology, which deals with the location, direction, geometrical situation and internal arrangement including the direction of human dwellings which has an effect on health, happiness, success and harmonious relationship of the inmates. The *Vaastu* influences on human beings are based on the cosmic impact of sunlight and heat, the direction of wind, earth's magnetic field and the influence of cosmos on our planet earth (Reddy 1992). Astrology claims that the plants around the dwelling environment envisage a *Vaastu* effect as follows:

Table 1: List of plants for sustainable maintenance of specific birth *nakshatra* and that used in Talisman for neutralization the bad effect of specific adverse *nakshatra*

Name of the Nakshatra: Birth (A)/Adverse (B)	Specific plant for sustainable maintenance for the concerned birth Nakshatra (A)	Specific plant root used in talisman for neutralizing the concerned adverse Nakshatra (B)
Asswini	<i>Strychnos nux-vomica</i> (Bishadra)	<i>Achyranthes aspera</i> (Apamaranga)
Dwijaa	<i>Phyllanthus emblica</i> (Aamalaki)	<i>Sesbania grandiflora</i> (Agasti)
Krutikaa	<i>Ficus racemosa</i> / (Dimiri) <i>Datura sp/ (Dudura)</i>	<i>Gossypium herbacium</i> (Kapaa)
Rohini	<i>Sisymbrium cumini</i> (Jamukoli)	<i>Achyranthes aspera</i> (Apamaranga)
Mrugasheeraa	<i>Acacia catechu</i> (Khaira)	<i>Sesbania cannabina</i> (Jayantee)
Aardraa	<i>Aquilaria agallocha</i> (Aguru)	<i>Ficus religiosa</i> (Pippala)
Punarbasu	<i>Bambusa sp</i> (Baunsa)	<i>Calotropis gigantea</i> (Sweta Arakha)
Pushyaa	<i>Ficus religiosa</i> (Pippala)	<i>Desmostachya bipinnata</i> (Kussa)
Assleshaa	<i>Mesua ferrea</i> (Nageswara)	<i>Lagerstroemia reginae</i> (Patuli)
Maghaa	<i>Ficus benghalensis</i> (Bara)	<i>Eclipta prostrata</i> (Bhrungaraja)
Poorbaa Phaalguni	<i>Butea monosperma</i> (Palaasa)	<i>Solanum virginianum</i> (Kantakari)
Uttaraa Phaalguni	<i>Ficus religiosa</i> (Pippala)	<i>Calotropis gigantea</i> (Sweta Arakha)
Hastaa	<i>Myristica fragrans</i> (Jaaiphala)	<i>Myristica fragrans</i> (Jaaiphala)
Chitraa	<i>Aegle marmelos</i> (Bela)	<i>Withania somnifera</i> (Asswagandhaa)
Swaati	<i>Terminalia arjuna</i> (Arjuna)	<i>Myristica fragrans</i> (Jaaiphala)
Bissaakhaa	<i>Ixora coccinea</i> (Rangani)	<i>Abrus precatorius</i> (Gunja)
Anuraadhaa	<i>Millingtonia hortensis</i> (Nagamalli)	<i>Michelia champaca</i> (Champaa)
Jyeshthaa	<i>Bombax ceiba</i> (Simuli)	<i>Achyranthes aspera</i> (Apaamaaranga)
Moolaa	<i>Shorea robusta</i> (Saala)	<i>Hibiscus rosa-sinensis</i> (Mandaara)
Poorbaashaadhaa	<i>Calamus viminalis</i> (Jalabeta)	<i>Gossypium herbacium</i> (Kapaa)
Uttaraashaadhaa	<i>Artocarpus heterophyllus</i> (Panasa)	<i>Gossypium herbacium</i> (Kapaa)
Srabanaa	<i>Calotropis procera</i> (Arakha)	<i>Achyranthes aspera</i> (Apamaranga)
Dhanishthaa	<i>Prosopis cineraria</i> (Samee)	<i>Eclipta prostrata</i> (Bhrungaraja)
Ssatabhishaa	<i>Neolamarckia cadamba</i> (Kadamba)	<i>Nelumbo nucifera</i> (Padma)
Poorbabhaadraa	<i>Mangifera indica</i> (Aamba)	<i>Eclipta prostrata</i> (Bhrungaraja)
Uttaraabhaadra	<i>Azadirachta indica</i> (Nimba)	<i>Ficus religiosa</i> (Pippala)
Rebatee	<i>Madhuca indica</i> (Mahula)	<i>Ficus religiosa</i> (Pippala)

Table 2: List of plant products used for *Graha Saanti* for the specific planet

Planet to be worshipped	Flower to be offered	Fruit to be offered	Fragrance to be offered	Wood for Homa
Rabi	<i>Nerium indicum</i> (Karabira) /any red	<i>Vitis vinifera</i> (Draaksha)	<i>Pterocarpus santalinus</i> (Rakta Chandana)	<i>Calotropis procera</i> (Arakha)
Chandra	<i>Nymphaea pubescens</i> (Kumuda)/ any white flower	<i>Saccharum officinarum</i> (Aakhu)	<i>Santalum album</i> (Sweta Chandana)	<i>Butea monosperma</i> (Palaasa)
Mangala	<i>Hibiscus rosa-sinensis</i> (Mandaara)/ any blood red coloured flower	<i>Artocarpus heterophyllus</i> (Panasa)	<i>Pterocarpus santalinus</i> (Rakta chandana)	<i>Phoenix sylvestris</i> (Khadira)
Buddha	<i>Michelia champaca</i> (Champaa) / <i>Nilumbo nucifera</i> (Padma) / <i>Mimusops elengi</i> (Baula)	<i>Citrus aurantium</i> (Naaranga)	<i>Crocus sativus</i> (Kessara)	<i>Achyranthes aspera</i> (Apaamaaranga)
Bruhaspati	<i>Nilumbo nucifera</i> (Padma)	<i>Citrus aurantium</i> (Naaranga)	<i>Crocus sativus</i> (Kessara)	<i>Ficus religiosa</i> (Pippala)
Ssukra	<i>Aganosoma caryo- phyllata</i> (Maalati) / any white flower	<i>Citrus medica</i> (Tabhaa)	<i>Santalum album</i> (Sweta chandana)	<i>Ficus racemosa</i> (Dimiri)
Ssani	<i>Jasminum angustifolium</i> (Malli)	<i>Myristica fragrans</i> (Jaiphala)	Musk (Kasturi) (Animal source)	<i>Prosopis cineraria</i> (Samee)
Raahu	<i>Jasminum multiflorum</i> (Kunda)	<i>Coccus nucifera</i> (Naarikela)	Musk (Kasturi)	<i>Cynodon dactylon</i> (Duba)
Ketu	<i>Jasminum angustifolium</i> (Malli)	<i>Punica granatum</i> (Dalimba)	Musk (Kasturi)	<i>Desmostachya bipinnata</i> (Kussa)

A. If the following plants are available in housing area, it is deemed to be auspicious. Some of the fruit trees such as: *Musa sapientum* / *M. paradisiaca* (Kadali), *Cocos nucifera* (Naarikela / Nadiia), *Artocarpus heterophyllus* (Panasa), *Mangifera indica* (Aamba), *Carica papaya* (Amruta bhandaa), *Emblica officinalis* (Anlaa), *Areca catechu* (Guaa), *Psidium gujava* (Pijuli), *Phoenix sylvestris* (Khajuri), *Citrus reticulata* (Kamala), *Aegle marmelos* (Bela) and *Punica granatum* (Daalimba) are important. Similarly, flowering species: *Jasminum auriculatum* (Jui), *J. grandiflorum* (Jaai), *J. multiflorum* (Kunda), *J. sambac* (Malli), *Michelia champaca* (Champaa), *Gardenia jasminoides* (Sugandharaj), *Ervatamia divericata* (Tagar/Taraata) and *Mimusops elengi* (Baula) are considered auspicious. Moreover, the natural existence of these plants in an area considered to be ecological indicators to accept the plot, fit for dwelling purpose.

B. After construction of the house the occupant should be conscious of the existing plants and simultaneously go for new plantations programme as well, in the premises; because, specific plants in specific direction exhibit negative effect for the dwellers (Table 3).

C. Anywhere in the premises, if the following plants exist, results weapon hazard to the dwellers. They are: *Bauhinia tomentosa/ variegata* (Kaanchana), *Clitoria ternatea* (Ssukla Aparajita), *Jasminum angustiflorum* (Banamalli), *Aganosma caryophyllata* (Maalati), *Jasmi-*

num angustifolium (Banamalli), *Tamarindus indica* (Tentuli), *Butea monosperma* (Palaasa), *Feronia limonia* (Kaitha), *Neolamarckia cadamba* (Kadamba), *Musa ornate* (Banakadali), *Citrus grandis* (Tabhaa), *Breynia vitis-idaea* (Jajhaangi), *Indigofera* sp (Neela vruksha).

D. Many a time small siblings occur naturally in the gardens due to natural seed dispersal. Such plants are: *Azadirachta indica* (Nimba), *Acacia catechu* (Khaira), *Ricinus communis* (Jadaa, Kaala), *Datura* sp. (Duduraa) etc which causes unwanted expenditure and wastage of finance leading to economic set back; hence directed the house owners to uproot such plants time to time.

E. Existence or introduction of various species of *Asparagus* (Sataabari), *Punica granatum* (Daalimba) in the gardens envisage better growth of other plants. This interaction requires further study from ecological point of view.

F. *Aloe vera* (Ghruta kumaari) is well established as a neutralizer of negative planetary effects. Plantation of *Aloe vera* in the court yards is a rich culture of the South Indian families.

G. *Adhatoda vasica* (Baasanga), *Paederia scandens* (Prasaaruni), *Azadirachta indica* (Nimba) normally used as hedge species induces therapeutic impact on skin and respiratory problems. More to add here, one must be careful of having different plants in his house premises, avoiding unwanted plants (weeds) and keep it cleaned.

Table 3: Negative impact of plants situated in house hold premises*

Direction	Existing plant species	Negative like causes
East (Poorba)	<i>Ficus religiosa</i> (Asswattha)	Wants, poverty and health hazards.
South East (Aagneya)	Any plant with latex secreted in its laticiferous tissue within , for example, <i>Calotropis</i> sp. (Arakha), <i>Euphorbia</i> sp. (Siju), <i>Thevetia</i> sp. (Kaniara), etc	Unwanted administrative and judiciary pressure. Also, prohibited in Manusmriti for their pro-inflammable status due to laticiferous nature (Dash 1998).
South (Dakshina)	<i>Erythrina suberosa/ variegata</i> (Paaladhuaa), <i>Tamarindus indica</i> (Kaynaa / Tentuli)	Continuous danger all around.
South-West (Nairruta)	Thorny/spinous plants like: <i>Cactus</i> sp. (Naagaheni), <i>Acacia arabica</i> (Babula) etc.	Continuous fear psychosis from rivals.
West (Passchima)	<i>Ficus benghalensis</i> (Bata / Bara)	Internal conflict along with female adultery in house.
North-West (Vaayabya)	<i>Bombax ceiba</i> (Simuli / Saalmali)	Breakage of friendship
North(Uttar)	<i>Ficus hispida / racimosa</i> (Udumbar / Dimiri)	Enmity with others, may lead to death of house owner.
North East (Aissaanya)	Any plant with red flower	Fire hazard In the house.

(*All the above facts are retrieved from Maharshi Paraassara's Siddhaanta)

ASTROLOGY AND AGRICULTURE

No one can deny the direct impact of planetary movements on agricultural practices. Moreover, the weather forecasting has coordination with the position of the stars and planets. In Indian Astrology, many such moments (*Muhurtas*: *Tithi*, *Dina/Bara* and *Lagna*) are prescribed either to perform or to prohibit certain agricultural schedules grouped as follows:

A. Time for Ploughing:

- i. Dwiteeyaa, Truteeyaa, Panchamee, Saptamee, Dassamee and Trayodassee *Tithies* are considered best for ploughing.
- ii. Brusha, Mithuna, Meena, Kanya, Dhanu and Bruschika are best *Lagna* likewise.
- iii. Ploughing should be avoided on *Nakshatras* like Poorba-Phaalguni, Purbaashaadhaa, Poorba bhaadraba, Dwijaa, Krutikaa, Aardraa, Ashleshaa, and Chitraa.
- iv. Similarly, in *Tithies* like Pratipadaa, Chaturthee, Shashthee, Ashtamee, Navamee, Aekaadassee, Dwaadassee, Chaturdassee and Amaabaasyaa / Poornamee; and days (*Dina/Baara*) like Saturday and Tuesday are prescribed to be avoided for the purpose.
- v. The following bad effects are apprehended to occur if ploughing would be initiated on the *Tithies* as depicted below.

<i>Tithi</i>	<i>Bad effects</i>
Pratipadaa	Loss of crops
Chaturthee	Occurrence of insect attack to crops
Shashthee	Various unwanted setbacks (<i>Bighna</i>) occurs.
Ashtamee	Pain to bullocks.
Navamee	Complete wastage of all crops.
Aekaadassee	Occurrence of metaphysical crime.
Dwaadassee	Involvement in judiciary probe.
Chaturdassee/ Amaabaasyaa/ Poornamee	Crop failure and loss of agriculture.

B. Time for Sowing of Seeds: Following *Nakshatra* and *Tithi* are to be avoided for the purpose. The *Nakshatras* and *Tithies* prescribed earlier for ploughing other than Chitraa *Nakshatra* is also prohibited for sowing of seeds.

C. Time for Transplantation of Seedlings: *Nakshatra* conducive for transplantation are: Poorba bhaadraba, Moolaa, Rohini, Uttaraa Phaalguni, Bissaakhaa, Ssatabhissaa and Anuraadhaa.

D. Time for Harvesting of Crops: Moments to be avoided for harvesting of crops are:

Nakshatras : Poorba bhaadraba, Ashleshaa, Dhanishthaa, Krutikaa, Poorbaashaadhaa, Jyeshthaa, Chitraa, Uttaraa Phaalguni and Uttaraabhaadraba

Days : Saturday and Tuesday.

However, the early part of *Raasi* like Vrusha, Singha, Vrusschika, Kumbha, Mithuna, Kanyaa, Tulaa and Dhanu and throughout Makara the birth *lagna* of the person concerned is more auspicious for cutting of crops.

E. Time for Transfer and Accumulation of Crops in Harvesting Places: The harvested crops are transferred from the fields and accumulated in specific places (*Khalaa*) in complementary moments for further processing as under:

Complementary *Nakshatras*: Vissaakhaa, Dhanishthaa, Ssrabanaa, Ssataavissaa, Uttaraa Phaalguni, Uttaraashaadhaa, Uttaraa bhaadraba, Punarvasu, Pusyaa, Asswinee, Revatee, and Jyeshthaa.

F. Preserving of Crop Seeds: Generally the harvested crop seeds are placed in the personal grain gala of the farmer. It is advised to initiate the process on complementary moments other than the following as depicted below:

Nakshatra: Dwijaa, Krutikaa, Aardraa, Ashleshaa, Vissaakhaa, Poorba Phaalguni, Poorbaashaadhaa, Jyeshthaa and Maghaa. However, the Makara *Lagna* is most suitable for preservation of crop seeds.

G. Plantation Programme: Astrology has prescribed specified time to carry out Plantation programme instead of doing it as and when required with a political motivation. The *Nakshatras* Ssataavishaa, Moola, Vissaakhaa, Mrugasiraa, Hastaa, Pusyaa and Revati are favourable to carry out plantation programme.

Similarly, specific time for establishment (*Pratishthaa*) of well grown plants, offering its first agricultural yield output in the name of god along with the expression of gratitude is considered as a part of agricultural activity for which specific time is prescribed. All the above presentations are based on the human experience since thousands of years, which is recorded, verified and established in Astrology.

ASTROLOGY AND FOOD HABITS

A. Prohibition of Vegetables as Per Daily (Tithi) Planetary Disposition: In India, restriction of vegetable food for human consumption is recorded since the Vedic period (Padhy et al. 1997). As a regular course, to make conscious to the society regarding the prohibited food for particular days, the almanacs as customary, publish prescribed vegetables round the year for 365 days. Concisely, they are represented as follows (Table 4).

Further, the saint Chyavana has suggested that one should not take the leaves of *Azadirachta indica* on Thursday; *Saccharum officinarum* on Wednesday and its processed extract 'Gur'

on Sunday and *Raphanus sativus* on Tuesday. Even, he has prohibited taking milk on Saturday.

B. Prohibition of Fruits in Different Months: As per scriptures (conversation between Brahmaa and Naarad), some negative principles develop in different fruits in specific months which causes health hazard when taken in. The health hazards mentioned (Table 5) are a collection of ethnic field experience through interrogation and interaction.

C. Plant Parts Prescribed for Daily Consumption in Specific Months: The zodiac belt around the earth is 360° which is divided into 12 parts/ houses termed as 'Raassi'. The sun apparently migrates from one house to another on 'Sankranti' day. Sun's zodiac movement

Table 4: Probable health hazards apprehended on consumption of prohibited plant parts in different lunar days (Tithi)

Lunar days (Tithi)	Prohibited plant (parts) /others	Suspected health hazard/s
Pratipadaa	<i>Benincasa hispida</i> (fruit)	Abscess
Dwiteeyaa	<i>Cucurbita pepo</i> (fruit)	Tumour
Truteeyaa	<i>Trichosanthes dioica</i> (fruit)	Rheumatism and mental set back (obscurity)
	<i>Sesamum indicum</i> (seed)	
Chaturthee	<i>Raphanus sativus</i> (root)	Gout
Panchamee	<i>Aegle marmelos</i> (fruit) <i>Artocarpus heterophyllus</i> (fruit)	Bile excess, cardiac complaints
Shashthi	<i>Azadirachta indica</i> (leaf) <i>Sesamum indicum</i> (seed)	Hydrocele, Goiter
Saptamee	<i>Borassus flabellifer</i> (kernel)	Haematemesis, Mental instability
Ashtamee	<i>Coccus nucifera</i> (fruit); fish and meat	Indigestion, Liver serosis
Navamee	<i>Lagenaria siceraria</i> (fruit)	Rheumatism, congestion
Dassamee	<i>Ipomoea aquatica</i> (leaf)	Acidosis
Aekaadassee	<i>Lablab purpureus</i> (leaf), Fish and meat.	Typhoid
Dwaadassee	<i>Basella alba</i> , <i>Lens culinaris</i>	Tuberculosis, Leprosy
Trayodassee	<i>Solanum melongana</i> (Fruit)	Skin affections
Chaturdassee	<i>Vigna radiata</i> , <i>Sesamum indicum</i> (Seeds)	Diarrhoea, liver disorder
Amaavaasyaa/ Poornimaa	One should be a pure vegetarian.	Non-veg food causes rheumatism, sexual disorder and Fileriasis.

Table 5: Probable health hazards apprehended on consumption of different fruits in different Lunar months

Months (Hindu Calendar)	Prohibited fruit/vegetable (Local Name)	Probable reason
Maagha	<i>Zizyphus mauritiana</i> (Barakoli)	End season – insect and fungal infection
Phaalguna	<i>Moringa oleifera</i> (Munigaa)	The plant is susceptible to infection by insects
Chaitra	<i>Ipomoea batatas</i> (Kandhamoola)	Fungal association
Baissaakha	<i>Tamarindus indica</i> (Tentuli)	Increases cough
Jyeshtha	<i>Borassus flabellifer</i> (Taala)	Indigestion, stomach ache
Aashaadha	<i>Sizygium cumini</i> (Jamukoli)	Conjunctivitis and eye affection
Sraavana	<i>Ficus benghalensis</i> (Bara/Bata)	Usually not edible by rich society; fruits get infected by insects.
Bhaadrava	<i>Vigna mungo</i> (Muga)	Induce Gastritis/ flatulence
Aasswina	<i>Psidium guajava</i> (Pijuli)	Causes cough
Kaartika	<i>Anona squamosa</i> (Sitaaphala)	Causes cold and conjunctivitis
Maargasseera	<i>Brassica campestris</i> (Sorisha)	Enhances fat metabolism
Pousha	<i>Macrotyloma uniflorum</i> (Kolatha)	Causes debility

changes the photoperiod, intensity of light which in turn influence the growth, flowering and appearance/ disappearance of biodiversity. This is the reason why we get a specific type of fruit and flower in a particular month. Indian Astrology claims that the growth of the phyto-diversity is controlled by solar influx and their medicinal property is generated due to lunar reflection. Thus, the spectrum of medicinal properties changes among the plant world. Astrology has deeply studied this aspect and has prescribed specific leaves, fruits, roots, flower and bark to eat daily in specific months as therapeutic complement. This habit is not only easy; but, also cheap which suits a common man who cannot afford to visit a doctor on and often for the recurring seasonal health hazards.

D. Consumption of Raw Leaf: One has to eat every day a handful of prescribed leaves throughout the month. By this he will not be affected by any disease including minute fever and skin problems. His eye sight would remain perfect; avoid untimely fall of tooth and abnormal graying of hair etc.

Months (Hindu Calendar)	Prescribed leaves of plant species (local name)
Maagha	<i>Mmordica charantia</i> (Kalaraa)
Phaalguna	<i>Ipomoea aquatica</i> (Kalamba)
Chaitra	<i>Azadirachta indica</i> (Nimba)
Baissaakha	<i>Marsilea indica</i> (Sunisunaa)
Jyeshtha	<i>Aegle marmelos</i> (Bela)
Aashaadha	<i>Bauhinia purpurea</i> (Baradaa)
Ssraavana	<i>Scleichera oleosa</i> (Kusuma)
Bhaadrava	<i>Nymphaea nouchali</i> (Nila Kain)
Aasswina	<i>Curculigo orchoides</i> (Taalamuli)
Kaartika	<i>Sesbania grandiflora</i> (Agasti)
Maargasseera	<i>Coriandrum sativum</i> (Dhania)
Pousha	<i>Abrus precatorius</i> (Kaincha)

E. Consumption of Flower: One has to take 10 gm of flower fried in cow ghee during the specific month as given below.

Months (Hindu calendar)	Prescribed flower of plant species (local name)
Maagha	<i>Erythrina indica</i> (Paaladhuaa)
Phaalguna	<i>Cassia fistula</i> (Sunaari)
Chaitra	<i>Azadirachta indica</i> (Nimba)
Baissaakha	<i>Scleichera oleosa</i> (Kusuma)
Jyeshtha	<i>Moringa oleifera</i> (Sajana)
Aashaadha	<i>Trichosanthes cucumerina</i> (Chachindra Potala)
Ssraavana	<i>Hibiscus rosasinensis</i> (Man-daara)
Bhaadrava	<i>Ocimum sanctum</i> (Tulasi)
Aasswina	<i>Vigna radiata</i> (Biri)
Kaartika	<i>Feronia limonia</i> (Kaitha)
Maargasseera	<i>Brassica campestris</i> (Sorisha)
Pousha	<i>Musa sp</i> (Kadali)

F. Consumption of Fruit:

Months (Hindu Calendar)	Fruit to be eaten	Daily intake form
Maagha	<i>Solanum melongena</i> (Baigana)	Cow ghee fried or 2-3 seed less raw fruit eaten by chewing directly.
Phaalguna	<i>Celastrus paniculatus</i> (Pengu)	Intake of 20 gm fried in cow ghee.
Chaitra	<i>Sesbania grandiflora</i> (Agasti)	-do-
Baissaakha	<i>Aegle marmelos</i> (Bela)	Ripened fruit pulp as soft drink.
Jyeshtha	<i>Azadirachta indica</i> (Nimba)	2-3 raw fruits taken by chewing daily
Aashaadha	<i>Cucumis sativus</i> (Kaakudi)	One raw fruit daily.
Ssraavana	<i>Musa sapientum</i> (Kadali)	One complete fruit daily after food
Bhaadrava	<i>Citrullus colocynthis</i> (Mahaakaala)	20gm tender fruit fried in cow ghee
Aasswina	<i>Mmordica charantia</i> (Kalaraa)	Ripened fruit fried in cow ghee daily intake
Kaartika	<i>Benincasa hispida</i> (Paani kakhaar)	<i>Ficus benghalensis</i> (Bata) 20 gm each fried in cow ghee taken daily
Maargasseera	<i>Moringa oleifera</i> (Sajanaa)	Cow ghee fried fruits taken daily
Pousha	<i>Citrus reticulata</i> (Kamala)	At least one daily

G. Consumption of Bark: 2-3 gm powdered bark along with unequal amount of cow ghee and honey daily for internal use throughout the month.

Months (Hindu Calendar)	Bark of the Plant (Local name)
Maagha	<i>Aegle marmelos</i> (Bela)
Phaalguna	<i>Ficus hispida</i> (Bada Dimbiri)
Chaitra	<i>Eracmosa</i> (Chota Dimbiri)
Baissaakha	<i>Pongamia pinnata</i> (Karanja)
Jyeshtha	<i>Punica granatum</i> (Daalimba)
Aashaadha	<i>Caryota urens</i> (Salapa)
Ssraavana	<i>Tamarindus indica</i> (Tentuli)
Bhaadrava	<i>Aegle marmelos</i> (Bela)
Aasswina	<i>Mangifera indica</i> (Aamba)
Kaartika	<i>Bombax ceiba</i> (Simuli /Bura)
Maargasseera	<i>Argyreia nervosa</i> (Bruddha daara)
Pousha	<i>Ficus benghalensis</i> (Bata/ Bara)
	<i>Azadirachta indica</i> (Nimba)

H. Consumption of Root: One is expected to take 2-3 gm of the powdered form along with milk daily, other than not prescribed.

Months (Hindu Calendar)	Root (Moola/Chera) /Rhizome (Kandaa) of the Plant(Local name)
Maagha	<i>Mangifera indica</i> (Aamba)
Phaalguna	<i>Hemidesmus indicus</i> (Chemari/ Sugandhi Lataa)
Chaitra	<i>Canscora decussata</i> (Dandi Po-halaa)
Baissaakha	<i>Artocarpus heterophyllus</i> (Pana)
Jyeshtha	<i>Desmostachya bipinnata</i> (Kussa)
Aashaadha	<i>Curculigo orchoides</i> (Taalauli - tender roots)
Ssraavana	<i>Curculigo orchoides</i> (Rhizome)
Bhaadrava	<i>Canna indica</i> var. <i>orientalis</i> (Haati kaana)
Aasswina	<i>Antidesma</i> sp. (Jaamura)
Kaartika	<i>Elephantopus scaber</i> (Mayura chulaa)
Maargasseera	<i>Raphanus sativus</i> (Moolaa)-dailly one raw root
Pousha	<i>Cissus quadrangula</i> (Ganthiaana/ Haadabhangaa)

CONCLUSION

Depictions as above, clearly prove that the Astrological science and Phytodiversity are intimately associated; rather complementing each other. The way, the ancient sage scientists introspected this phenomenon, seems to be unique and unbelievable. Modern science is yet to ascertain these facts through laboratory experiments for their proper scientific validation. But, the society is in fruitful practice with such underlined facts since time immemorial. It is unfortunate that many elites have doubts with the scientific aspects of Astrology—We must open

our eyes and look to Astrological science through the views of Ethnobiology, to overcome the doubts, if any. Further work in this series to explore the medicinal/ therapeutic value of Phytodiversity based on Astrological insights, is in progress.

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