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Article DOI:

10.5281/zenodo.19607125

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How to Cite:

Dr. Bhagwati Prasad
Purohit (2026),
Indigenous Knowledge
Systems: Planetary
and Stellar-Induced
Diseases and Their
Remedies Through
Botanical Healing,
International
Educational Applied
Scientific & Research
Journal (IEASRJ),
Vol: 11, Issue: 3,
50-61

Review Article

www.ieasrj.com

INDIGENOUS KNOWLEDGE SYSTEMS: PLANETARY AND STELLAR-INDUCED DISEASES AND THEIR REMEDIES THROUGH BOTANICAL HEALING

Dr. Bhagwati Prasad Purohit

SUMMARY

In nature, there always exists a process of self-balance. However, when ignorant human interference disrupts this natural process of self-regulation, the harmony of nature is disturbed. As a result, various insects, pests, bacteria, viruses, and diseases emerge—causing not only obstacles but also distortions in the natural functioning of the ecosystem. Every form of vegetation, whether it be herbs, medicinal plants, or trees, holds an essential and distinct role in the natural order.

Generally, humans interact with plants in various ways—either by consuming them as food (fruits, roots, and other edible parts) or by using them for physical needs such as fuel wood, building timber, and furniture. Additionally, humans extract from them aromatic substances, incense, oils, and essences for daily use.

Typically, diseases do not arise due to the influence of a single planet alone, but rather from the combined effects of several planetary forces. A particular planet, when extremely afflicted, merely represents the manifestation of a disease. This is why many individuals fail to recover even after performing remedies for a specific planet. The true requirement is to pacify all the planets that contribute to the onset of that ailment. When all the sources and planetary causes behind a disease are properly addressed, a person can attain complete freedom from illness.

KEYWORDS: Diseases and Their Remedies Through Botanical Healing

INTRODUCTION

There is significant wisdom in the assertion that no medicine surpasses food itself (Yajurveda 36.170). The genesis of food is intrinsically linked to rainfall, which, in turn, is generated through yajna (sacrifice) (Bhagavad Gita 3.14). Yajna involves the use of cow's ghee, accompanied by energizing Vedic mantras and medicinal herbs. This holistic cycle epitomizes continuous development; any disruption within this process can lead to imbalance, manifesting as malnutrition and other adversities—often exacerbated by the proliferation of insects.

The term “keet” (insect) should be understood as encompassing not only

visible pests but also microscopic organisms, such as bacteria and viruses, which elude the naked eye. These organisms can be classified into two categories: mitra keet (beneficial organisms) and shatru keet (harmful organisms).

A self-regulating mechanism exists within nature; however, when human intervention occurs without understanding, it disrupts this natural equilibrium, resulting in the emergence of various insects, pests, bacteria, viruses, and diseases. This disruption creates not only challenges but also significant distortions within the natural order of life.

For instance, in my village, there once

thrived a dense forest comprising Baanj (oak) and Buransh (rhododendron) trees, interspersed with large Angyar trees. The Angyar acts as a protective counterpart to the Baanj and Buransh, attaining a height and spread that are nearly comparable to that of the Buransh. A notable feature of the Angyar is the appearance of a white powdery substance on its trunk and leaves at the onset of spring when its new buds emerge. This powder is recognized as toxic.

As the Baanj and Buransh begin to sprout new buds following the fall season, the wind disperses the powder from the Angyar, which adheres to their fragile shoots. This powder, being both sticky and toxic, poses a risk of poisoning to grazing livestock such as cows and buffalo. Although goats may occasionally consume its leaves, the toxicity diminishes outside the spring and summer seasons as the volatile poison dissipates, allowing animals to ingest the leaves safely once the toxic effects subside. Due to the potentially harmful characteristics of the Angyar tree, livestock herders exhibit a sense of apprehension towards its presence. To mitigate the adverse effects of this tree on their cattle, herders conduct Govardhan Puja on the 20th day of the lunar months of Chaitra and Jyeshtha. This narrative, however, presents only one facet of a more complex ecological interrelationship. The airborne toxins emitted by the Angyar tree, while initially perceived as detrimental, serve a critical role as a natural antibody, contributing positively to the health and longevity of Baanj and Buransh species. In ecosystems where Angyar trees flourish, these species have thrived for millennia. Conversely, in regions where Angyar trees have been eradicated due to a lack of understanding, Baanj trees have succumbed to infections, resulting in hollow, diseased specimens, while Buransh trees have entirely disappeared from the landscape.

This phenomenon exemplifies the intricate natural balance inherent in ecosystems, a nuance that remains largely unappreciated in contemporary society.

In a broader ecological context, every type of vegetation—be it herbaceous plants, medicinal species, or extensive arboreal forms—plays a vital and unique role in preserving environmental equilibrium. Humans typically exploit plants for a multitude of purposes, including consumption in the form of fruits, roots, and various edible components, as well as for practical applications such as fuel wood, construction timber, and furniture. Additionally, plants produce aromatic compounds used in incense, perfumes, oils, and herbal extracts.

An examination of the food chain reveals that all nutritional sustenance ultimately originates from plant life, encompassing grains, fruits, and flowers. The edibility and health benefits derived from these plant forms are contingent upon their specific morphology, intrinsic properties, chromatic qualities, and olfactory characteristics.

Within our solar system, apart from Earth, nine planets are deemed significant by many scholars, although some accounts extend this number to twelve. Ancient Indian scholars recognized only nine celestial bodies, asserting that the influence of the remaining planets on Earth is minimal. These nine celestial entities exert the most substantial impact on human existence. Thus, the interrelations among their colors, forms, and characteristics are intrinsically linked to various ailments and their potential remedies. This nexus gives rise to a corresponding representation of the food chain, elaborated as follows:-

Planetary Influence and Food Chain (आहार शृंखला)

S.No.	Planet	Color	Represents / Controls	Major Diseases	Recommended Food Chain / Diet
1	Sun	Saffron Red	Soul	Bone-related diseases	Honey, red fruits & vegetables, saffron, Arjuna, Ganga water
2	Moon	Cream	Mind	Mental disorders	Curd, Panchagavya, guava, rice, cream-colored fruits
3	Mars	Blood Red	Blood & Courage	Blood disorders	Beetroot, Khair, red fruits & vegetables, grains
4	Mercury	Green	Intelligence	Nervous system disorders	Amla, green fruits & vegetables, aromatic plants

5	Jupiter	Yellow	Flesh & Intelligence	Diseases of flesh/fat	Mango, banana, yellow fruits, vegetables & grains
6	Venus	White	Beauty & Reproduction	Diabetes, reproductive disorders	Milk, sesame, white fruits & vegetables
7	Saturn	Blue	Bones	Asthma, nerve disorders	Millet, jowar, mandua, dry grains, oils
8	Rahu	Black	Skin/Excretory System	Cancer & related diseases	Black fruits, vegetables, grains, pulses
9	Ketu	Speckled	Veins & Nerves	Incurable diseases	Speckled fruits, vegetables & grains

It is widely acknowledged within the fields of holistic health and astrology that the color associated with a specific planet, which is linked to particular diseases, also signifies the natural remedies found in foods, grains, and vegetables of a corresponding hue. For example, the color black is attributed to the planet Rahu, which is often implicated in the onset of cancer. Consequently, foods characterized by the color black—including black potatoes, black wheat, black gram (urad dal), black beans (bhatt), black pepper, black figs, mandua (finger millet), black salt, black sesame, whole lentils, sunflower seeds, and black cumin—are believed to exhibit properties that combat cancer. Regular incorporation of these foods into the diet may offer protective benefits against cancer. Similarly, if the influence of Mars (Mangal) is perceived as weakened, the consumption of red-colored foods, encompassing red grains, pulses, and vegetables, may serve as a preventive measure against ailments linked to Mars. Thus, it may be inferred that ailments arising from the influence of any planetary body can potentially be mitigated through the dietary intake of foods aligned with the colors governed by those celestial entities.

Within the context of a birth chart (Janma Kundali), the twelve zodiac signs are shaped by the positions of nine planets and twenty-seven constellations (Nakshatras). The outcomes associated with these astrological configurations, whether beneficial or detrimental, largely depend on the placement of the planets and constellations within specific zodiac signs and houses of the natal chart. In general, planets situated in or ruling the sixth, eighth, and twelfth houses of an individual's horoscope are prone to generate adverse effects. Additionally, planets that are debilitated, afflicted, or weakened tend to yield negative consequences, leading individuals to potentially experience prolonged periods of distress under their influence.

To alleviate human life from such planetary challenges and to instill it with positive energy, prosperity, and harmony, ancient sages and scholars have outlined specific herbs, plants, and trees associated with each planet and constellation. According to the principles of Tantra Shastra, it is posited that if an individual plants and nurtures a tree linked to the planet or constellation that exerts a negative influence, the detrimental energy from that planet is absorbed by the tree. Consequently, the inherent pain and suffering anticipated for the individual are symbolically transferred to the plant, thus providing relief to the person.

This exceptional and infrequent Tantric practice, affirmed by ancient sages and seers, retains its mystical and miraculous relevance in contemporary times. It is crucial to recognize that illnesses rarely stem from the influence of a singular planetary entity; instead, they are the result of the simultaneous impact of multiple planetary forces working in concert. A specific planet, when significantly afflicted, merely symbolizes the manifestation of a disease; it serves as an indicator rather than being the sole causative factor. Consequently, many individuals may not achieve full recovery even after administering remedies targeting that particular planet. To address this complexity, it is imperative to pacify all the planetary forces contributing to the manifestation of a specific illness. Complete recovery and liberation from disease can only be attained when the influences of all relevant planetary bodies are harmonized. Thus, in astrology, particular emphasis is placed on the analysis of the positions and conditions of these causative planets as depicted in the birth chart (Janma Kundali).

FIELD OF STUDY

The current research study centers around the flora of Uttarakhand, with a specific focus on the plant species prevalent in the Himalayan regions. In this framework, special consideration has been afforded

to the concept of “Navagraha Vatika”—a hallowed garden established for the purpose of achieving planetary tranquility and healing through botanical means.

Navagraha Vatika – A Methodology for Disease Alleviation and Planetary Equilibrium

Planetary imbalances (Grah Dosh) can be mitigated through the cultivation of particular trees and plants that are associated with the afflicted planets. By planting and nurturing a tree that corresponds to the planet causing distress—while abstaining from utilizing its leaves, flowers, fruits, or roots for personal gain—the detrimental influence of that planet is diminished. This practice is a well-established and historical Tantric methodology. Conversely, the cultivation of trees related to benefic planets serves to amplify their positive impact. In such instances, individuals may freely utilize the leaves, flowers, fruits, and roots of those trees.

In situations where multiple or all nine planets (Navagrahas) are afflicted, the establishment of a Navagraha Vatika (Nine-Planet Garden) is recommended. The design and cultivation of this garden should be executed in accordance with cardinal directions, as each direction is presided over by a deity linked to one of the three fundamental bodily elements—Vata (air), Pitta (bile), and Kapha (phlegm)—which are also recognized as the root causes of illnesses according to Ayurvedic principles.

Auspicious Timing (Muhurat) for the Extraction or Planting of Vegetation

The extraction or uprooting of plants is traditionally deemed favorable when performed on a Sunday, particularly under the Tishya (Pushya) Nakshatra, and during the ascendant signs of Aries, Cancer, Virgo, Libra, Scorpio, Capricorn, or Aquarius (Lagna). It is imperative that the tree be venerated prior to the removal of its roots or any associated parts, with ritual worship ideally extending into the subsequent day. The process is considered most propitious if the tree remains intact throughout the procedure.

Numerous scholars and practitioners of traditional spirituality regard this specific Muhurat as particularly suitable for the establishment of a Navagraha Vatika.

This timing is believed to resonate with the energies of nature and promote a harmonious balance of directional and planetary influences.

Common Defect-Removing Plants

1. Sacred and positive energy-giving trees: Mango, Peepal, Banyan, Lotus, Pilikh, Indian Gooseberry, Cluster Fig / Goolar (in some parts of Uttarakhand, Timla is used instead), Ashoka, Bauhinia / Kachnar, Guava, Pomegranate, Jackfruit, Khair, Deodar, Surai, Saffron / Kumkum, Rudraksha, Bel, Birch, Harad, Nirgundi, Baheda, Neem, Sandalwood, Timru, Soapnut, etc.

These trees are believed to emit positive energy, and since ancient times, planting them has been considered an act of virtue.

Their plantation is said to:

- Destroy sins, ailments, and sorrows.
- Remove bad omens and misfortunes of the planter.
- Absorb and eliminate the diseases, grief, and suffering of the one who plants them.

According to another belief, those who plant such trees need no posthumous rituals; as long as the trees or their descendants survive, they grant eternal satisfaction to the soul.

Hence, tree plantation has always been considered a sacred and meritorious act in Hindu culture.

2. Common Defect-Removing Herbs

Tulsi, Tagar, Sameva / Sugandhwala, Saffron, Jatamansi, Brahmakamal, Bhutkesh, Turmeric, Kunjā, Vajradanti, Giloy, Banana, Dab, Swagvanti, Jai and Chameli, fragrant fruits, Marigold, Shatavari, Betel leaf, Banda creeper, etc.

Planting these herbs near the home is believed to:

- Eliminate negative energies,
 - Remove evil influences, ghosts, or demonic obstructions,
 - Generate miraculous positive energy,
 - Correct Vastu defects, and
 - Help alleviate diseases, distress, and calamities.
- For maintaining good health and peace, it is recommended to have these herbs either inside

the home or planted nearby.

Plants and Remedies for Relief from Planetary and Stellar Afflictions

Relief from planetary distress can be achieved through the plantation of trees or plants related to the afflicted planet. For planetary peace one or more remedies may be performed—generally, a single proper remedy is sufficient.

Herbal Bath for Planetary Afflictions

By bathing with water infused with certain herbs, all planetary defects and disturbances are said to be removed.

Ingredients for the herbal bath:

1. Dhān kā Lāvā (unhusked rice)
2. Koot
3. Bariyar
4. Kakuni
5. Poppy
6. Yellow Mustard
7. Turmeric
8. Deodar
9. Sharapunkha
10. Lodh

Mix these in water and bathe with it. Bathing with these or with defect-removing herbs purifies the body and spirit and removes planetary doshas (defects) caused by the Navagrahas (nine planets).

Verse:

यथा सिद्धौपधै रोगा नश्येयुर्मन्यतो भयम् ।
तथा स्नान विधानेन ग्रह दोषः प्रणश्यति ॥

Meaning:

Just as diseases are cured by the use of medicines, similarly, by bathing with medicinal or herbal water, planetary afflictions are destroyed.

Thus, ancient scriptures prescribe both the plantation of specific trees and the use of medicinal baths as remedies for relief from planetary ailments.

Sun (Surya) and Related Ailments (सूर्य जनित रोग)

Diseases caused by the Sun include:

- Body aches

- Fever
- Heart pain
- Laziness and fatigue
- Pitta disorders
- Anemia and jaundice
- Eye diseases
- And several other heat-related or energy-related ailments.

Medicinal Plants for Remedy

Recommended Plants:

Bael , Amla ,Nirgundi Cane , Frankincense , Rudraksha , Acacia, Bhojpatra (भोजपत्र), Hul-Hul, Ratanjot Saffron and Red Oleander

These plants are considered beneficial for pacifying ailments and disturbances caused by the Sun (Surya).

Remedies for Appeasing the Sun

During the Uttaraphalguni Nakshatra, dig up the root of the Cane plant wash it, and wear it around the right arm or neck. This helps neutralize the Sun's malefic effects and alleviates heart diseases.

Similarly, wearing a five-faced Rudraksha pacifies the Sun's negative influence.

In the Uttarashadha Nakshatra, extracting and wearing the root of Frankincense is believed to cure tuberculosis caused by an afflicted Sun.

On a Saturday, tying the root of Acacia with a white thread on the right arm helps relieve cold fever and Sun-related disorders.

In the Ashwini Nakshatra, wearing the roots of the Nirgundi plant and the Sahadevi plant is said to ward off all types of fevers.

On a Sunday, if one digs up and wears the root of Ratanjot , it is believed to cure all kinds of skin diseases.

Sun Bath (Surya Snan)

In traditional practices aimed at alleviating ailments and imbalances associated with solar influences (Surya), a fine herbal powder can be synthesized using the following ingredients: cardamom, deodar (cedarwood), saffron, licorice, lotus flower, red flowers, mansheel, nagarmotha (nut grass), dupahariya (midday flower), padmaksha, mahua,

and someya (sugandhbala).

To utilize this preparation, one should combine the powdered herbs with honey and Ganga water (or an equivalent form of sanctified water) and incorporate it into the bathing ritual. This practice is posited to mitigate afflictions stemming from solar planetary influences while enhancing one's physical strength and vitality.

As an alternative, should the aforementioned herbs be unobtainable, individuals may perform a simpler ritual on Sundays by taking five flowers in solar colors—specifically light red, yellow, or orange. These flowers should be placed in a copper vessel filled with water. The individual should then bathe while oriented towards and reverently saluting the Sun, maintaining this ritual consistently over a span of seven Sundays.

Moon (Chandra)

The Moon is associated with a variety of health issues, including, but not limited to, deficiencies in wisdom or mental clarity, speech impediments such as stammering, respiratory conditions such as tuberculosis, compromised memory functionality, digestive disorders, liver complications, epilepsy, and a range of diseases affecting the mouth, nose, lungs, and respiratory system. Additionally, symptoms such as cough, the formation of kidney stones, common colds, and disturbances within the nervous system are linked to lunar influences. It is noteworthy that the Moon also plays a significant role in regulating female reproductive health; thus, imbalances may manifest as conditions affecting breast and uterine health.

Medicinal Plants for Addressing Lunar Ailments (Nidan Hetu Vanaspatiyan)

The following plants are recognized for their efficacy in alleviating ailments associated with lunar influences: Jasmine (Chameli), Frankincense (Loban), Holy Basil (Tulsi), Sameva (a fragrant herb), White Oleander (Safed Kaner), Pomegranate (Anar), Khinda (Khinda), Banana (Kela), and Indian Gooseberry (Amla).

Therapeutic Approaches for Lunar Afflictions

(Chandrama Ke Liye Upchar)

The practice of wearing the root of the Jasmine plant, secured with a white thread on a Monday during the Rohini Nakshatra, is suggested to mitigate lunar doshas. Additionally, wearing the root of the Khinda plant, similarly tied, on a Monday under the Shravan Nakshatra is believed to alleviate lunar afflictions and is also associated with the treatment of menstrual disorders in women.

Lunar Purification Ritual (Chandra Snan)

A traditional bathing ritual using water infused with Panchagavya—a traditional concoction comprising five elements—along with lotus essence, silver, pearls, elephant musk, conch shells, cowries, and crystal (sphatik) is recommended. If these components are not accessible, individuals are advised to use five white or milky-colored flowers contained within a silver or white vessel for bathing, while facing the Moon and offering salutations. This practice should be continued for five consecutive Mondays with the intention of achieving mental tranquility, emotional stability, and physical relief from complications linked to lunar imbalances.

Martial-Associated Ailments (Mangal)

Pathologies attributed to Martian influences can manifest as a variety of disorders, including but not limited to abdominal issues, upper respiratory tract illnesses, blood dyscrasias, jaundice, paralysis, hemorrhoids, diarrhea, diabetes, gastrointestinal disturbances, renal ailments, hypertension, anemia, cephalalgia, epilepsy, and in extreme cases, mental instability or derangement.

Medicinal Plants for Addressing Martian Disorders (Nidan Hetu Vanaspatiyan)

A selection of medicinal plants considered effective in the treatment of disorders arising from Martian influences includes Rudraksha, Roheda, Baheda, raw red onions, the cactus species (Nagphani), camphor, the palm tree (Tad), Madar, and red-flowered varieties such as red oleander and red rose, as well as sugarcane.

Remedies for Mars-Related Ailments (Mangal Janit Rogon Ke Nidan)

Observations indicate that on Tuesdays, particularly under the Mrigashira Nakshatra, the utilization of an eight-faced Rudraksha (Ashtamukhi Rudraksha) yields substantial advantages in mitigating ailments associated with Mars. This practice has been noted to be particularly efficacious in addressing chronic illnesses and disorders of the liver.

The incorporation of the root of the palm tree (Tad) during the Moola Nakshatra is believed to effectively soothe excess pitta (bile) and rectify associated imbalances.

Additionally, the ingestion of raw red onions is recommended as a natural remedy for both Mars-induced jaundice and blood-related disorders.

It is advised that on Tuesdays, wearing the root of the Anantamul plant can significantly alleviate symptoms of cough, as well as issues related to bile and other ailments attributable to Mars.

Furthermore, the donning of the root of a red rose plant on Tuesdays is purported to provide relief from gastrointestinal disturbances.

The use of the root of the Jaswand (Hibiscus) plant, when worn on Tuesdays, is said to assist in the reduction of acidity and the irritation of gastric membranes.

Mars Bath (Mangal Snan)

A therapeutic bath can be prepared by amalgamating Bilva leaves, Champak flowers, Chaalchhad, Asafoetida (Hing), Jatamansi, Bakul, Red Sandalwood, Fennel (Saunf), Dry Ginger (Saunth), Sulphur (Singarph), Malkangni, and Moulasiri flowers into the bathwater. Engagement in this bathing practice may aid in the elimination of doshas related to the Mars planetary influence, thereby purifying both the body and the associated aura.

In instances where these specific ingredients are inaccessible, an alternative method involves utilizing five deep red flowers, emblematic of Mars, placed in a copper or red vessel filled with water on Tuesdays. Participants are encouraged to bathe while orienting toward and expressing reverence to Mars (Mangal). Continuation of this ritual for a duration of eight

consecutive Tuesdays is recommended to achieve comprehensive equilibrium and tranquility against disturbances imparted by Mars.

Mercury (Budh)

Afflictions Associated with Mercury:

Pathologies linked to Mercury manifest as high blood pressure, asthma, cough, headaches, exacerbated Vata disorders, cardiovascular diseases, speech impairments, tuberculosis, cognitive challenges, insomnia, restlessness, recurrent asthma, headaches, back pain, joint pain, sciatica, and edema.

Botanicals for Treatment:

The following herbs have been identified for their potential therapeutic properties: Birch bark (Bhojpatra), sandalwood (Chandan), Apamarg (Achyranthes aspera), coconut, sacred fig (Peepal), sweet flag (Bach), yellow oleander (Peeli Kaner), green rose, Hulhul, basil (Tulsi), and lemon.

Remedies for Mercury-Associated Ailments

The integration of traditional practices for managing ailments associated with Mercury may involve various herbal and ritualistic approaches.

1. Donning the root of Vidhara, securely tied with a green thread, on a Wednesday during the Jyeshtha Nakshatra has been shown to assist in the regulation of blood pressure.
2. The utilization of a mala constructed from 108 Rudraksha beads, worn during Mercury's Hora on Wednesday, is believed to aid in the control of diverse forms of hypertension.
3. Wearing the root of Safed Kateli (white thistle) on a Wednesday during the Jyeshtha Nakshatra is purported to alleviate various asthmatic conditions.
4. The root of lemon (Nimbu), when worn on a Wednesday during the Shlesha Nakshatra, is said to provide relief from ailments related to Vata dosha.
5. Additionally, adorning oneself with a fourteen-faced Rudraksha (Chaudah Mukhi Rudraksha) may contribute to the mitigation of diseases stemming from Mercury-related deficiencies.

Mercury Ritual Bath (Budh Snan)

To prepare a beneficial bath infusion, it is

recommended to include elements such as Harad (Myrobalan), Baheda (*Terminalia bellirica*), cow dung, Akshat (rice grains), Gorochan (a yellow pigment), gold particles, Amla (Indian gooseberry), lotus flowers, assorted fruits, honey, seashells, Navmool (comprising nine roots), and Sphatik (crystal).

In the absence of these items, one may alternatively place five light yellow or whitish-yellow flowers—the color traditionally linked to Mercury—into a golden or yellow vessel on a Wednesday. Following this, it is advised to proffer respects to Mercury (Budh) and use this water for bathing. This ritual is encouraged to be performed for five consecutive Wednesdays.

Jupiter (Brihaspati)

Diseases Attributed to Jupiter

A variety of health issues have been associated with Jupiter influences, including but not limited to throat disorders, typhoid fever, insomnia, hepatic ailments, dysentery, hemorrhoids, goiter, mental stress or anxiety, obesity, and diarrhea.

Medicinal Herbs for Treatment

The following medicinal plants have been recognized for their therapeutic properties in addressing these ailments: Kikar (*Acacia*), Dhatura, turmeric (Haldi), Sahadevi, Peepal (sacred fig), and Apamarg (*Achyranthes aspera*).

Remedies for Jupiter-Related Ailments

1. Tying the root of black Dhatura around the waist is believed to provide relief from piles.
2. Wearing the root of Sahadevi on a Thursday during the Pushya Nakshatra is considered to counteract ailments attributed to Jupiter's adverse influences.
3. A turmeric knot (Haldi ki Ganth), when worn on a Thursday during the Vishakha Nakshatra, may be effective in treating throat and glandular conditions.
4. A garland made from the stems of red Apamarg is traditionally used for the treatment of throat-related diseases.
5. Placing a white Ghughni root beneath the pillow on a Thursday is said to facilitate better sleep and stave off nightmares.
6. The consumption of a few tender Peepal leaves is

thought to provide relief specifically from Jupiter-related ailments, including diarrhea.

Jupiter Ritual Bath (Guru Snan)

To create an appropriate bath infusion, the following ingredients can be employed: Touch-me-not (Lajwanti), Koot, Khilla, Kangni, yellow mustard, Devdaru (deodar), turmeric, cumin, Langh, Malti flowers, Nampapallav, and honey.

Should these components be unavailable, one may place five dark yellow flowers—symbolic of Jupiter—into a vessel made of gold, brass, or yellow material on a Thursday. Respects are to be offered to Jupiter (Brihaspati), followed by using this water for bathing over three consecutive Thursdays.

Venus (Shukra)

Pathologies Associated with Venus:

Venus is linked to a range of health disorders, including urinary complications, menstrual and reproductive issues, psychological disturbances, insomnia, dental ailments, epistaxis (nosebleeds), hysteria, involuntary nocturnal emissions, premature ejaculation, dermatological conditions, sexually transmitted infections, tetanus, diabetes, leucorrhoea, rectal and vaginal disorders, cancer, and impotence.

Therapeutic Botanicals for Treatment:

Several medicinal plants are recommended for the treatment of Venus-related ailments. These include Black Dhanya, sacred fig (Peepal), cardamom (Elaichi), white oleander (Safed Kaner), Kanjir, Mahua, Banda, Kalihari, Jimikand (elephant foot yam), Tulsi (holy basil), betel leaf (Paan), and Saandh.

Remedies for Venus-Induced Disorders:

- The application of the root of black Dhatura, when worn on a Friday during the Kritika Nakshatra, has therapeutic effects for nocturnal emissions and additional complications related to Venus.
- On Fridays falling under the Swati Nakshatra, the collection of ten drops of Banyan tree latex on a leaf, followed by its retention at home, is believed to bestow positive influences and aid in healing.
- Wearing or placing the root of white Kaner at home during Fridays of the Ardra Nakshatra serves as a remedy to alleviate nosebleeds and similar disorders.

- Tying the root of Aak (*Calotropis gigantea*) around the waist with white thread on Fridays of the Swati Nakshatra is suggested as a means to harmonize imbalances attributed to Venus.
- The root of Vyaghranakhi (Tiger Nail plant), when worn on Fridays during Uttar Phalguni Nakshatra, is reputed to provide a lasting resolution to leucorrhoea and various female reproductive issues.
- The utilization of the root of Sharapankhi (*Tephrosia purpurea*) on Fridays is noted to assist in the management of diabetes.

Venus Bath (Shukra Snan):

To prepare a Venus bath, utilize water from a silver vessel (Chaandi ka Patra) infused with Baheda (*Terminalia bellirica*), Harad (without root), Amla (Indian gooseberry), Mansil, Kesar (saffron), Goolar fruit or leaf, rice, Elaichi (cardamom), aromatic oils, perfume (Itra), Mishri (rock sugar), milk, curd, and an assortment of white fragrant flowers, complemented by white sandalwood, diamond, and pearl.

In instances where these materials are not readily accessible, a viable alternative involves placing five white flowers—reflective of Venus's associated color—into a silver or white container on a Friday. Following a respectful salutation to Venus, one may engage in bathing with this water for six successive Fridays.

Saturn (Shani)

Pathologies Associated with Saturn:

Saturn is implicated in numerous health issues including skeletal disorders, arthralgia (joint pain), leprosy, paralysis, gastrointestinal ailments, limb diseases, epilepsy, and various dermatological disorders.

Therapeutic Botanicals for Treatment:

For ailments connected to Saturn, the following medicinal plants are recommended: Bichhoo ghaas (Stinging Nettle or Kandali), Camphor (K Kapoor), Nutmeg (Jaiphal), and Walnut (Akhrot).

Remedial Practices for Saturn-Related Ailments

To address ailments linked to Saturn, certain traditional remedies are recommended. On a Saturday coinciding with Pushya Nakshatra, practitioners

should excavate the root of Kandali (Stinging Nettle), thoroughly cleanse it, and encase it within a copper amulet. This amulet should be worn around the neck or arm secured with a black thread. This practice is believed to alleviate skin-related disorders, including leprosy.

In a similar fashion, on a Saturday corresponding to Anuradha Nakshatra, it is advisable to apply the juice of Gorakhmundi (*Sphaeranthus indicus*) directly to the afflicted area of the lower back. Concurrently, wearing the root of this plant as a talisman is said to mitigate Saturnian afflictions while also providing enduring relief from back pain.

Additionally, the use of an Ashtamukhi Rudraksha (Eight-Faced Rudraksha) is recommended to pacify ailments associated with Saturn. An alternative method entails submerging the Rudraksha in water for 24 hours, followed by the consumption of the infused water over several days, which may assist in alleviating Saturn-related disorders, particularly chronic back pain.

Moreover, for individuals seeking to enhance the benefic influence of Saturn in their natal chart, wearing the root of Kandali is posited to provide advantages akin to the wearing of a Blue Sapphire (Neelam).

Saturn Bath Ritual

The creation of bath water utilizing black sesame seeds, saffron, fennel, antimony (surma), nagarmotha, touch-me-not (lajwanti), collyrium (anjan), black rose, and loghra flowers is advised. If these ingredients are unavailable, on Saturdays, one may substitute with five Saturn-colored flowers—ranging from shades of blue to black—placed in an iron receptacle for bathing. Prior to the bathing ritual, practitioners are encouraged to offer salutations to Saturn. Continuous practice of this ritual over eight consecutive Saturdays is believed to contribute positively to the alleviation of digestive disorders, epilepsy, and other ailments related to Saturn.

Rahu and Its Associated Diseases

Rahu is traditionally associated with both ailments and emotional distress, manifesting in various conditions such as mental disorders, hemorrhoids,

testicular enlargement, and even blindness.

Medicinal Flora for Corresponding Treatments

The following plants are recognized for their therapeutic value: Shankhahuli, Sandalwood (Chandan), and Lajwanti (Touch-me-not plant).

Remedial Measures for Rahu-Related Conditions

On Saturdays, it is advised to excavate the root of Lajwanti and wear it as a remedy to alleviate ailments attributed to Rahu. In addition, the wearing or retention of Sandalwood (Chandan) root on the same day is said to help mitigate diseases and disturbances correlated with Rahu.

Rahu Bath Ritual

For a purifying bath, practitioners should prepare water using sesame seeds or leaves, Giloy (Guduchi), Frankincense (Loban), Betel leaves (Nagarbel), Elephant creeper (Hathimad), Musk (Kasturi), and Pearl essence. In instances where these components cannot be procured, cow urine serves as an acceptable alternative for purification.

Ketu: An Overview of Its Astrological Significance and Associated Remedies

Diseases Associated with Ketu:

When Ketu is adversely positioned, it may lead to the ineffectiveness of medicinal therapies, resulting in delayed or unsuccessful treatment outcomes.

Medicinal Flora for Therapeutic Benefits:

Notable plants associated with healing include Ankol, Kusha grass, and Karanj creeper.

Remedial Measures for Ketu-Induced Ailments:

To alleviate ailments linked to Ketu, it is recommended to wear the root of the Ankol plant on Saturdays. Alternatively, one may grind the root in lemon juice and consume it for therapeutic relief. Additionally, the root of the Karanj creeper is beneficial in addressing reproductive and fertility-related disorders.

Ketu Purification Ritual:

Engaging in a bathing ritual with water infused with Priyangu, Hingot, Sahadevi, Lajalu (Touch-me-not), Bala, and Nagarmotha is advised. As an alternative, one might utilize the same medicinal herbs

prescribed for Rahu, combined with goat urine, or, if unavailable, water mixed with Kusha grass and cow urine. This practice is aimed at both purification and the appeasement of planetary influences.

Moola Nakshatra (Birth Under Moola Constellation):

As delineated in ancient astrological texts, the implications of being born under the Moola Nakshatra vary according to the pada (quarter) of birth:

- First Pada: May yield inauspicious or fatal outcomes for the father.
- Second Pada: Could bring suffering or hardship to the mother.
- Third Pada: Is likely to result in financial setbacks for the family.
- Fourth Pada: Might present challenges to the native and their lineage.

According to Jyotisha scriptures, the Moola Nakshatra is regarded as malefic only when birth occurs during the months of Pausha, Shravana, Chaitra, or Kartika—periods during which the Moola influence is believed to be most pronounced on Earth.

Gandmool (Planetary Junctions of Inauspicious Birth):

In the realm of astrology, Gandmool signifies specific planetary junction periods that are considered inauspicious for birth. These include:

- The initial two ghatis of Ashwini Nakshatra,
- The final two ghatis of Revati Nakshatra,
- The last two ghatis of Ashlesha Nakshatra, and
- The first two ghatis of Moola Nakshatra.

Collectively referred to as Gandant Kaal, these four periods encompass transitions between two Nakshatras and are recognized as times of heightened sensitivity and karmic intensity.

Sacred and Remedial Plants (Kusha and Others)

Below is a comprehensive list of auspicious and healing plants that hold ritual, medicinal, and astrological importance for planetary pacification, especially in Gandmool-related remedies:

Kusha (Darbha Grass)
Shikha Harikranta

Sahadevi
Sulakshana
Tunvika
Karkandhu
Kapoori
Punarnava
Sharapunkha
Varahi
Kakvallika
Karkotika
Kakjangha
Vyaghn Patrika
Rudravanti
Apamarga (Chirchita)
Shankhpushpi
Ghritkumari (Aloe Vera)
Shallaki (Boswellia serrata)
Chakrangi
Ashwagandha
Musli (Chlorophytum borivilianum)
Girikarnika
Indravaruni
Ashwagandhari
Nirgundi
Devdali

Sacred Trees and Plants Associated with Planetary Healing

Vat (Banyan)
Vetark
Shami (Prosopis cineraria)
Plaksha
Palash (Flame of the Forest)
Peepal (Ficus religiosa)
Mango (Aam)
Jamun (Indian Blackberry)
Goolar (Cluster Fig)
Nadi Tree (Majnu Tree)
Vetas
Punnag
Arjun (Terminalia arjuna)
Ashoka
Bakula
Shirish (Albizia lebbek)
Ashmantaka
Sal Tree
Palm (Taal)
Tamal
Patala

Rose (Gulab)
Mahua (Madhuca longifolia)
Bilva (Bael)
Vet with Flowers
Ketaki (Screwpine)
Blue-flowered Varieties

Herbs of Great Medicinal and Astrological Value

Vrihati
Bala
Atibala
Patha
Nagbala
Jati (Jasmine)
Bakula
Ketaki
Kadali (Banana Plant)
Jambhiri (Lemon Type)
Jayanti
Ajwain (Carom Plant)
Punduka
Guma
Kumbhi
Gambhari (Gmelina arborea)
Madan
Champak
Paiyan
Kachnar (Bauhinia variegata)
Siddheshwari
Badari (Ber/Zizyphus)
Amaltas (Cassia fistula)
Dhava
Kund (Jasmine variety)
Muchkunda
Ganjavan
Ksharakundak
Anar (Pomegranate)
Bijora (Citron)
Lemon (Nimbu)
Amla (Indian Gooseberry)
Bhringraj (Eclipta alba)
Andhahuli
Gadhbrahmi (Bacopa monnieri)
Adusa (Malabar Nut)
Tarangini
Giloy (Guduchi / Tinospora cordifolia)
Turmeric (Haldi)
Shatavari (Asparagus racemosus)
Bakuchi (Psoralea corylifolia)

Van Tulsi (Wild Basil)
 Tulsi (Holy Basil)
 Dabh (A species of Kusha grass)

Mool (Root)
 Kansamool (Saccharum spontaneum root)
 Ganna mool (Sugarcane root)
 Sarson mool (Mustard root)

These one hundred roots are integral to the ceremonial bath ritual designated for Mool Shanti, which aims to appease the Mool Nakshatra, a specific configuration of birth stars. In this ritualistic practice, the selected one hundred medicinal roots are carefully arranged within a vessel that features perforations, allowing water infused with various herbs to permeate through. Additionally, pure water sourced from other containers is incorporated into the mixture. The child, accompanied by the parents, is then bathed using this sanctified water, thereby fulfilling the Mool Shanti ceremony.

(Source: *Daivagya Manohar Dimri*, 1932)

Saptadhanya (Seven Sacred Grains) encompasses barley, rice, sesame, foxtail millet, green gram, chickpea, and finger millet. However, in Uttarakhand, the traditional listing includes urad (black gram), gahath (horse gram), mandua (ragi), jhangora (barnyard millet), kauni (foxtail millet), mungri, and chua, collectively referred to as Satanja.

The curative mixture known as Satanja is customarily placed in a small earthen vessel, sealed with clay, and subjected to baking in fire. The resultant ash is esteemed as a potent medicinal substance, reputed to alleviate various stomach ailments. Historically, this therapeutic approach was widespread. Moreover, it is also believed in Uttarakhand that the process of circulating Saptadhanya around an individual, followed by the act of discarding it, serves to mitigate planetary adversities and eradicate negative spiritual influences.

In conclusion, the myriad plants, roots, and herbs associated with celestial bodies (grahas), constellations (nakshatras), and Mool play a vital role in mitigating the adverse effects of cosmic influences while simultaneously fostering positive energy within one's life. Furthermore, these practices contribute to

the enhancement of biodiversity. Should individuals cultivate an awareness of the trees and plants that beneficially affect their lives, there exists a substantial potential for rejuvenating the ecosystem—a system presently perceived as irretrievable by governmental bodies and environmental scientists—through the integration of religious and astrological traditions.

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