

# c Path to Dharma c

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## Editorial

'Path to Dharma' the monthly magazine, published by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 64<sup>th</sup> issue this month. The foremost intention of this magazine is to converse the perceptions linked to Hinduism and its ceremonial rituals, customs and dharma, to the anxious readers. The elucidation and investigation from the readers are appreciated.

B.Sivaramakrishna Sarma,  
Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.  
April, 2013

## OPINION

Dear Sarma,

I am very thankful to receive your 'Path to Dharma (Dharma Neri). Water is considered as one of the elements (one of the five BUTAS) in Hindu rituals. I am glad that you have dwelt on the religious, purificatory and therapeutic values of water. It is also good to know the various aspects of water brought out in the issue.

With regards,  
vseshadri.Chennai India

Dear Mr.Sarma

The monthly magazine 'Path to Dharma' March, 2013 issue was very exiting. The issue blossoms with an assortment of facts on Temple Tanks (theerthas) seen in Hindu temples. The information given in the topic is quoted from *Silpa Sastras*, *Rigveda* etc. are very impressing. List of some names of famous temples and the theerthams (sacred water source) of the temples, List of names of Theerthams of Divya desams ( Viashnava temples adored by Alwaars) are very useful to all devotees. The details given for the Significance of Water in Hindu rituals giving examples from *Rigveda*, *Atharva Veda*, *Mahabharata*, *Skanda Purana*, *Padma Purana*, *Brahma Purana*. *Artha sashtra* are all incredibly valuable to the readers. The account given for the importance of the musical instrument, the flute is marvelous.

May God bless you  
With kind regards,  
S.Karthik, U.K

14<sup>th</sup> March 2013

Dear Sarma,

I went through the March issue of 'Path to Dharma' monthly magazine. The issue includes a large volume of information regarding Temple Tanks (the sacred water resources, theertha kerneys) seen in Hindu temples. List of some names of famous temples and the theerthams of the temples, List of names of Theerthams of Divya desams ( Viashnava temples adored by Alwaars) are very useful to each and every one. The explanation presented on the importance of the musical instrument, the flute is wonderful. But I think that this magazine slowly going towards an accademic line for those who are well versed in the Hindu philosophy. Make the matter very simple without using too many Sanskrit words and Hindu technical terms.

With best wishes.

M.N.Ganesh, Newzeland

18.03.2013

## A brief account of Sthala Vriksha in temples

The term 'Sthalavriksha' is referred to a plant (herb, shrub, grass or climber), which is venerated from time immemorial by devotees as holy as the presiding deity of a temple. The term Sthalavriksha in Sanskrit means tree of the locality (Sthal - place; Vriksha - tree).

Sthalavriksha is a extraordinary tree found in the temple site before construction of the temple. Most of the temple myths (sthala-puranas) and temple histories (sthalavaralaru) refer to a prime deity that was first unearthed or found under the tree. After the construction of temples, these plants are treated as Sthalavriksha or temple trees (sacred plants).

Sthala Vriksha is a sacred tree which is indigenous pertaining to each and every historical Hindu temple. Growing a Sthala vriksha is a major feature of, Hindu temples. Some of the temples and historical places derive their names from such trees.

The sacred plants associated with the Hindu temples are worshiped as *sthalaviriksha* which have close association with specific God viz. *Aegle marmelos*, *Aerva lanata*, *Artocarpus integrifolia*, *Borassus flabellifer*, *Bauhinia racemosa*, *Cadaba fruticosa*, *Calophyllum inophyllum*, *Ficus religiosa*, *Crateva adansonii* *Phyllanthus emblica*, *Prosopis cineraria*, *Santalum album*, *Stereospermum chelonoides*, and *Terminalia arjuna*.

The Katambu (*Eugenia racemosa*) tree and flowers, Kaantal (*Gloriosa superba*) Venkai (*Pterocarpus*) and Vetchi (Red *Ixora*), Konrai (*Cassia fistula*) and Ashoka (*Saraca indica*) are the flowers associated with the worship of Muruga.

The dominant feature of the construction of a temple consists of the Gopuram, Vimanam (stupa over the grabagruha) the sanctum, the treetha and the Sthala Vriksha (sacred tree unique to that temple) are considered holy.

More than these religious, mythological and medicinal aspects, the Sthala vrikshas disclose the socio-economic features. The understanding of the trees and the veneration of the sthala vrikshas inculcate a sense of responsibility to protect the habitat of the temple.

According to the Agamas, a place of holy pilgrimage must possess the following requirements namely, Sthala (refers to the temple), Teertham (to the temple tank or any other source of resource) Murthy (the deity worshipped) and Sthala Vriksham (a sacred plant pertaining to that temple). For instance, the **Kadamba** tree at the Madurai Meenakshi Sundareswarar temple, A **banyan tree** at Tiruvalankadu, **Indian cadaba** (*Cadabaindica*, *Veezhi chedi*) at Thiruveezhimizhalai, **Goose berry** (*Phyllanthus emblica*, *Nelli*) at Thirunellikaval, **Jasmine** (*Jasminum auriculatum*, *Mullai*) at Thirumullaivasal, the **Palmyrah** (*Borassus flabellifer*, *Panai*) at Thiruppanaiyur **Arjuna** (*Terminalia arjuna*, *Maruthamaram*) at Maruthamalai.

Worship of plants (trees, shrubs, herbs, twiners, climbers etc.) is well established from pre-historic periods in Hinduism. This traditional practice follows with religious faiths and culture of Hinduism. One such religious veneration is known as the worship of **Sthalavriksha** (sthal: locality, vriksha: tree) in temples.

Script of Hindu religion shows that wide range of *sasthra* on hindu rituals are believed to be auspicious or inauspicious near dwellings or a particular locations. *Dracaena sanderiana* a *Vasthu* plant is believed to bring good luck and fortune. *Pipal* is auspicious in west of the house but inauspicious in east and *Nee* is believed to keep ill luck away, so it is planted near dwellings. *Pipal* plant believed to have originated from body of Vishnu. The faith and belief based on spiritual aspects such as *Datura*, *Cannabis* and *Papaver* are believed to establish communication with spirits, *Alstonia scholaris* believed to be abodes of spirits and souls of the dead.

*Calotropis gigantea* as associated with Surya (Sun) planet and Shravana constellation *Prosopis spicigera* with Saturn and *Strychnos nuxvomica* with Ashwini star.

Sun, stars and planets emits energy which influence not only human but also plants. Ceremonial (plants of religious and cultural importance) plants are associated with blessings.



Even prior to the worship of the Trinity and other deities, Hindus had the concept of the importance of nature. The five natural elements the *pancha buthas* (space, air, fire, water and earth) are treated with regard. In earlier periods some trees were considered as Sthala Vrikshas (sacred holy trees of the temple), and those were worshipped by ancient Hindus as 'Nature' worship.

Hindu civilization and its traditions are unique as the people traditionally, worshiped rivers, seas, ocean, lakes, mountains, trees and other natural resources.

Sthalavriksha of a temple is a holy plant mostly in the form of a tree or in some places seen as a herb, shrub, grass, rhizome, or climber. These are considered different from the same species or group of plants found in other locations. Because of the traditional beliefs, the Sthalavriksha in temples are well protected and if a tree (Sthalavriksha) dies due to its old age, it is usually replaced by a sapling from the same species. For this reason, the species of the tree continues in a temple for several centuries. Nevertheless, in many places the original Sthalavriksha are still living within the temple premises. In Hindu traditions the Sthalavrikshas are an integral part of temple worship.

The famous poet Kalidasa in his *Megadutha* describes about 'kind spirits' like vana-devatas, who had been companions of Sakuntala in the forest, almost shedding tears when she left her sylvan home for her residence in the palace of her husband.

There are a quite a few trees, universally called the Bodhi trees, associated with the name of sages who received enlightenment under them, thus making the trees sacred. For instance **Aswattha** (*Ficus religiosa*) is the Bodhi tree of Sakya Muni or Buddha; **Nyagrodha** (*Ficus bengalensis*) of Kasyapa; **Udumbara** (*Ficus glomerata*) of Kanaka muni; **Sirisa** (*Albizia labbek*) of Krakuchhanda; **Asoka** (*Saraca indica*) of Vipaswi; **Pundarika** (*Nelumbium speciosum*) of Sikhi.

The famous epic Ramayana shows that when Sitha was deserted by Lakshmana in the forest at the commanding order of Rama, the grief of Sitha stimulated the trees and plants; alongside with animals and birds, illustrated their unhappiness by shedding flowers like large drops of tears.

According to a Puranic narration, Parvathi makes no dissimilarity between her son Kumara and a Devadaru (a plant) sapling almost chosen as her pet off-spring, and she affectionately nurtured it by watering it with pitchers or water as with her own breast milk.

Lord Krishna says in the **Bhagavad Gita** (9.26):

*"Patram Pushpam phalam toyam, yo mey bhaktya prayachhati  
Tadaham bhakti yupahrutam asnaami prayataatmanaha"*

I accept a leaf, flower, fruit from a tree, water or whatever is offered with devotion.

Lord Krishna in **Bhagavad Gita** (Ch. 10. 26) says that the Ashwatta tree is supreme

*"Ashwattah sarva vrikshanaam, devarsheenaancha naaradah,  
Gandharvaanaam chitra ratah, siddhaanaam kapilo munihi"*

Ashwatta is the tree of trees, Naarada the supreme deva rishi Chitrarata the supreme Gandharva, and Kapila the supreme siddha.

In the **Vishnu Sahasranama**, Vishnu is mentioned as the very embodiment of imposing trees like Udumbara, Asvattha, Asoka and Nyagrodha.

In the **Vedic** hymns the vishndhis have been conceived as conscious and in the **Purana** the Vana devatas are portrayed as lovable, sylvan deities. The faith of the Cheta in **Mrihchhakatika** (written by Śūdraka) presumes that the alert eye of the vana-devata is as efficient as that of the sun and moon that are witnesses of the good and bad actions of people on earth.



The nine goddesses presiding over the individual plants are;

- |              |                   |                  |
|--------------|-------------------|------------------|
| i. Brahmani, | iv. Karttiki,     | vii. Sokarahita, |
| ii. Kalika,  | v. Siva,          | viii. Camunda,   |
| iii. Durga,  | vi. Raktadantika, | ix. Lakshmi      |

**Matsya Purana** shows that Parvathi planted an Asoka sapling and the gods asked her for the reason of planting trees. Parvathi replied that “a Vapi is equal in fruit to 10 wells, a pond to 10 Vapis ; a son to 10 ponds and a tree is equal in merit to 10 sons ”.

**Agni Purana** mention regarding the merit for the performance of rite of consecration of trees and fruit gardens.

**Garuda Parana** mention about the flowers offered in various months of the year to the various deities as given below;

1. The vow (swear) of Ananga-Trayodashi falls on the 13<sup>th</sup> day of the moon's increase in the month of Margasheersha (January). Yogeswara (Siva) is usually worshipped on this day with offerings of *Datura* (*Datura stominium*), twigs of *Mallika* (*Jasminium arborescens*), *Vilva* leaves (*Aegle marmelos*), twigs of *Kadamba* (*Anthocephallus cadamba*), *sandal* paste (*Santalum. album*); god Nadarajah is usually worshipped with *Kunda* flowers (*Jasminium pubescens*) and *Plaksha* twigs (*Butea monosperma*).
2. In the month of Phalguna (February-March) god Viveswara is usually worshipped with *Muruvaka* flowers (*Vedala cadai*), and flowers of Ma (*Mangifera indica*), twigs of Alam/Vata (*Ficus bengalensis*);
3. In the month of Vaisakha (April) god Sambhu is usually worshipped by offering flowers of *Asoka* (*Saraca indica*), twigs of *Udumbara* (*Ficus glomerata*) and *nutmeg* (*Myristica fragrans* HOUTT)
4. In the month of Jaistha (May) god Pradyumna who is an incarnation of Kama (the god of love) is worshipped by offering *Champaka* flowers (*Michelia champaca*) *Vilva* (*Aegle marmelos*) leaves.
5. In the month of Ashada (June) gods are worshipped with flowers of *Aparmarga* (*Achryanthes aspera*) and *Agaru* twigs (*Aquilaria agallocha*).
6. In the month of Sravana (July) gods are worshipped with flowers of *Karavira/Alari* (*Nerium oleander*).
7. In the month of Asvins (Sept.-Oct.) god Suradhipa, lord of celestials is usually worshipped with flowers of *Vakusa* (*Mimusops elangii*), twigs of *Madhavi* (*Hiptage madhoblata*);and with *Champaka* flowers (*Michelia champaca*) and twigs of *Khadira* (*Acacia catechu*).
8. In the month of Kartika (October-November), god Rudra is usually worshipped with twigs of *Vadari* (*Zizyphus jujuba*), *Lotus* flowers (*Nelumbium speciosum*) are offered to deities.

The **Mahabharata** says that ‘even if there is only one tree full of flowers and fruits in the village, that place becomes worthy of worship and respect.’ Mahabharata gives a comprehensive description about the types of flowers that ought to be offered to the deities and how. “Those flowers that have an agreeable scent should be offered to the deities; flowers destitute of thorns and white in colour are most acceptable. Garlands of aquatic flowers like the lotus should be offered to Gandharvas, Nagas and Yakshas. Red flowers possess energy painful to touch, growing on thorny plants. Flowers with dark red or black in colour should be offered to evil spirits and un-earthly beings. Flowers which gladden the mind and heart, of a beautiful form and agreeable when pressed are worthy of being offered to human beings. Flowers growing on mountains and valleys, beautiful to look at and with an agreeable scent should be offered to the deities. The deities become gratified with the scent



of the flowers; the Yakshas and the Rakshasas with their sight; the Nagas with their touch; the human beings with all three, namely scent, sight and touch”

According, to the **Vamana Purana** the origin of following plants are listed below;

1. Lotus (*Neiumbium speciosum*) from navel of Vishnu.
2. Kadamba (*Anthocephallus cadamba*) from the forepart of the hand of Kandaripa.
3. Banyan (*Ficus bcngalensis*) from Manibhadra, the chief of the Yakshas.
4. Datura (*Datura fastuosa*) from the chest of Siva.
5. Khadira (*Acacia catechu*) from the middle body of Brahma.
6. Bead fruit (*Adansonia digitata*) from the body of Visvavarman.
7. Kurchi flowers (*Jasminium pubescens*) from the palm of Parvati.
8. Sindhuvaraka (*Vitex negundo*) from the temple of Ganesha.
9. Plasa (*Butea frondosa*) from the right side of Yama.
10. Udumbara (*Ficus glomerata*) from the north-south side of Yama.
11. Vrsadrig (*Banduvija pentapates*) from Rudra.
12. Bamboo (*Banduvija pentapates*) from Skanda.
13. Aswattha (*Ficus religiosa*) from Ravi.
14. Sami (*Acacia suma*) from Katyani.
15. Bilva (*Aegle marmelos*) from Lakshmi.
16. Reeds (*Arundo donax*) from the lord of serpents.
17. Durbha (*Poa cynosuroides*) from Vasuki.

### Sacred Trees & Plants

A Hindu devotee considers each and everything in the universe is sacred and blessed. In Hinduism the beliefs regarding the flora encompass the highest philosophical and religious speculation and are very frequently expressed mystically and esoterically. The tree deity has been found in the stamp seals of the Indus valley civilization.

The spirits that inhabit trees are the yakshas feminine deities. A yaksha is propitiated with the offerings such as cooked food, other food items as fruits, seeds bits of cloth tied to the branches and red-smeared stones put at the base of the tree. Some trees like the tulsi are worshipped daily, some every month, while some others are worshipped only during specific festivals.

- i. Trees sacred to Ganesha are: Durva Grass (*Agrostis linearis*), Tulsi (*Ocimum sanctum*)
- ii. Trees sacred to Vishnu are: Tulsi (*Ocimum sanctum*), Banyan or Indian Fig tree (*Ficus indica*), Chandra-mallika (*chrysanthemum indicum*), Naga Keshara (*Mesuaferrea*)
- iii. Trees sacred to Siva are: Bael / Vilva (*Aegle marmelos*) Ashoka (*Saraca indica*) with pointed leaves, Kesara (*Mimusops elengi*), Champaka (*Michela champaca*), and Vata  
Trees sacred to Lakshini are: Kamala (*Nelumbiuu speciosum*), Senbagam (*Michelia champaca*)
- iv. Trees sacred to Parvati are Sri-phala/ Vilva (*Aegle Marmelos*)  
Trees sacred to Kali are: Kaila or plantain.
- v. Trees sacred to Goddess Durga are Neem tree/Margosa

In addition to the above, the Kusha Grass (*Poa cynosuroides*) and Durva Grass (*Agrostis linearis*) are also considered very sacred for all religious rituals.



**A description of some of the important Sthala Vriksha seen in the temples is given below;**

**Tulsi** (*Ocimum sanctum*)

Tulsi is always associated with purity and a highly revered and used for all religious purposes among the Hindus. Puranas (ancient scriptures of Hinduism) narrate the importance of tulsi in religious rituals. Tulsi is mentioned in the stories of Meera and of Radha celebrated in Gita Govinda by Jayadev. The story of Lord Krishna says that, when Krishna was weighed in gold, not even the whole ornaments of Satyabhama could outweigh him. But a single tulsi leaf placed by Rukmani on the pan tilted the scale.

**Rudraksha tree** (*Elaeocarpus ganitrus*)

According to the Skanda Purana (Chap. XI), Rudraksha tree originated from the tears of Lord Siva. Garuda Purana mentions that “for the sandhya adoration, sitting on Kusa ghas, man should have a garland made of Rudraksha, crystal, lotus, or Putranjiva beads”. Agni Purana describes in detail about the importances of Rudraksha beads to be worn.

**Ashoka Tree** (*Saraca indica*)

Ashoka tree belongs to Caesalpaeniaceae family. Ashoka is a Sanskrit word meaning without grief or that which gives no grief. The Hindus regard it as sacred, being dedicated to Kama Deva, God of Love. The tree is a symbol of love. There are rituals in festivals associated with this flower. Lord Buddha was born under the Ashoka tree, so it is planted in Buddhist monasteries.

**Peepal/ Ashvattha/ Bodhi Tree** (*Ficus religiosa*)

A seal discovered at Mohenjodaro, in the city of the Indus valley Civilisation depicts the peepal being worshiped. The Brahma Purana and the Padma Purana, mention about this tree. Skanda Purana says that to cut down a peepal tree is considered a sin. There is a faith to say that the tree represents the Trimurti; the roots being Brahma, the trunk Vishnu and the leaves Shiva. This plant is considered sacred by the devotees of Hinduism, Jainism and Buddhism, for this reason the name 'Sacred Fig' refers to Bo-Tree. Siddhartha Gautama is said to be seated underneath a Bo-Tree when he was enlightened (Bodhi), or "awakened" (Buddha). Thus, the Bo-Tree is well-known symbol for happiness, prosperity, longevity and good luck. Even today Hindu sadhus still meditate beneath this tree, and the Theravada Buddhist in Southeast Asia. The Hindus do pradakshina (circumambulation) around the sacred fig tree as a mark of worship. Usually seven pradakshinas are done around the tree during the morning.

**Banyan / Bahupada/ Vata Tree** (*Ficus bengalensis*) Banyan Tree symbolizes the Trimurthi (Lord Vishnu, Lord Shiva and Lord Brahma) and symbolizes life and fertility. Banyan tree is worshiped by those who are childless and this tree should never be cut. Lord Dakshinamurthy, who is worshiped as the "ultimate guru", is usually depicted beneath a banyan tree. He symbolizes Lord Shiva and is seen as the destroyer of ignorance and embodiment of knowledge. In Hinduism the banyan tree stands for immortality. In a song called the 'Bhagavad Gita' or 'Song of the Lord', Krishna uses the banyan tree as a symbol to describe the true meaning of life to the warrior hero Arjuna. It is regarded as a sin to destroy these trees. Banyan is mentioned in the Buddhist Jataka tales. In the tale of Satyavan and Savitri, Satyavan lost his life beneath the branches of a banyan. Savitri courageously entered into a debate with Yama, the God of Death, and won his life back. In memory of this couple, in the month of Jyestha during May and June, the tree is celebrated. Married women visit a banyan and pray for the long life of their husbands.

**Bael / Bilwa Tree** (*Aegle marmelos*) Bael tree is considered to be very sacred to Lord Siva. The trifoliate leaf or tripatra of the bael tree is believed to symbolize the three functions of the Lord-the



creation, preservation and destruction as well as his three eyes. The offering of the leaves is a compulsory ritual while worshipping Lord Shiva. The Beal tree is also sacred to the Jains. It is said the 23rd Tirthankara, Bhagwan Parasnathji attained "Nirvana" enlightenment under a Bael tree. Bilwa tree is considered as one of the important sacred trees in Hindu Mythology. Brihaddharma Purana narrates about the significance of Bilwa tree. With reference to Banihipurana and Tantrik folklore, Lakshmi was born as a sacred cow and from her dung arose the Bilva tree.

**Plaksha /Kimshuka tree** (*Butea monosperma*) This tree belongs to the family Papillionaceae, is believed sacred by both the Hindus and the Buddhists. The Hindus consider it sacred because of the tri-foliolate pattern of its leaves which represents the Holy trinity (Vishnu, the Preserver in the middle, Brahma, the Creator on the left and Siva, the Destroyer on the right). Dry twigs of the plant are used in the holy fire Homa. The staff placed in the hands of a Brahmin boy (brahmacarya) at the instance of the thread wearing ceremony is made from the Plaksha wood. When a Brahmin boy renounces the worldly life and becomes a sadhu and his hair are being shorn, he is given the Plaksha leaf to eat.

**Kadamba tree** (*Anthocephallus cadamba*) This tree is associated with Krshna. Krshna dancing with Radha and his favourite gopies under this tree is a favourite theme of the Krshna-Radha legend In the Vishnu Purana there is a mention of the four sacred mountains namely;

- i. Mandara,
- ii. Gandhamandara,
- iii. Vipula
- iv. Supars.a

and on each one of them stands severally as,

- i. a Kadamba tree,
- ii. a jambu tree (*Syzgium cumini*, syn.*Eugenia jambolena*),
- iii. a Peepul (*Ficus religiosa*)
- iv. a Vata (*Ficusbengalensis*) tree.

In the Bhagavata Purana, Mango tree is present on mount Mandara; Jambu tree on Merumandara; Vata on the Kamuda and Kadamba on mount Suparsva.

**Durva grasss/Darbha** (*Poa cynasuroides*) Durva grass which belongs to the genus Borage is commonly found everywhere except in damp marshy ground and grows to a height of two feet. It is extremely rough to touch and cuts the skin badly. A pavitram or an amulet made of 3, 5, 7 stalks of Durva ghas, plaited together in the form of a ring is worn by Brahmins to scare away evil spirits and devils. The pavitram sanctified by dipping first in holy water and then placed on the ring finger of the right hand is most efficacious.

Rig-veda and Atharvaveda mention about Durva grass. Durva grasss is used in religious rituals to charrn against baldness and anger. There are many legends about the origin of this plant.

According to the first story, of the churning of the milky ocean to extract amrtha when the sea of milk was being churned by the devatas and the daityas, with the help of the mountain Mandara as the churning stick and the serpent Vasuki as the churning rope, in order to extract from the ocean amrtha which could ponder the drinker immortal, Durva ghas made its appearance on this planet. The second account mentions that the gods got hold of the vessel containing the nectar of immortality and greedily drank it lest the Asuras snatched away the vessel from them. In the hurriedness of the incident, a few drops of the valuable amrtha, fell on the grass growing on the earth which thus became immortal. This grass is termed Durva grass.

According to the third tale, Vishnu, who in his incarnation as Turtle was sustaining the mountain Mandara which was being used as the churning rod to extract the amrtha, rubbed off a great .many



of the god's hair. These hairs were cast ashore by the waves. They took root and became Durva ghas.

The fourth narrative mentions the appearance of a courtesan of exceptional beauty called Mohini, who in fact was Vishnu himself in disguise. Mohini carrying the vessel containing amrtha was the last one to emerge out of the ocean of milk. Seeing the vessel, a fight developed between the Devatas and the Asuras for the possession of the nectar. Mohini, nevertheless, favoured the gods and supporting the precious vessel on her hips, distributed the contents to the gods. But a few drops of it fell on earth from where, arose the Durva grass.

The Durva grass is regarded as to be a remover of all sins, It is said that Brahma resides in its roots; Vishnu in its middle and Siva at the apex. The Vaishnutes consider the Durva grass as Lord Vishnu himself and therefore, its use in all religious rituals is considered essential as it possesses the virtue of purifying everything.

An annual feast is celebrated in honour of Durva grass on the eighth day of the moon in Bhadra (September) and is known as Durva-ashtmi. Immortality and sacredness for ten ancestors is secured by offering Durva grass as a sacrifice on Durva-ashtmi day, with its tips facing east.

**Kusa grass/ Kusa ghas** (*Eragrotis cynosuroides*) A detailed description of Kusa grass is mentioned in the Ramayana and Bhagavata Purana. Kusa ghas is believed to be Vishnu in the Vishnu Purana. The holiness and immortality of the Kusa grass is due to the reason of its having been sprinkled with amrta. The significance of the sacredness of the Kusa grass is that was it is capable of turning blood into vegetable juice. Kusa grass is considered essential for each and every religious ritual. The Pavitra meant for sprinkling clarified butter upon the sacrificial fire is made of blades of Kusa grass. When a person dies, his body is cremated and bones which are left unburnt are collected and brought home before they are immersed in the river. Along with the bones, a handful of Kusa grass called Kurcha is also brought and sprinkled on the ground where the dead body was kept in the house, chanting relevant religious hymn. Some Kusa grass are kept in the vessels containing cooked food, when an eclipse is expected.

#### **Bamboo Tree** (*Bambusa arundinacea*)

Bamboo Tree is considered to be extremely sacred to Lord Krishna Who is referred by names such as Venugopal, Bansilal, Murali and Muralidhar reflect His association with Bansuri or Venu, His constant companion. Bansuri is actually a flute made of bamboo.

#### **Banana/ Plantain Tree** (*Musa sapientum*)

Banana tree is considered to be an auspicious plant in Hinduism. The entire banana plants is used to erect welcoming gates for wedding and all the religious functions. The leaves are used to make the ceremonial pavilion also to decorate the pandels erected for marriage ceremonies to symbolise fertility and plenty.. In temples the leaves are used to serve "prashad" after the puja rituals. It is a very sacred tree and all parts of the tree are used for some purpose or the other. The eleventh day of the bright half of Pausa (December-January) is considered to be very auspicious to offer banana fruits to Lord Vishnu and Goddess Laxmi and sixth day of the bright fortnight of Kartika (October-November) is considered auspicious to offer banana to the Sun god. According to tradition, during Vaisakha, Magha or Kartika sukla caturdasi, a banana tree is planted and nurtured till it bears fruit. It is said that worshiping the tree with flowers, fruit, etc. will help in the welfare of one's family. Banana plant is a perennial plant and 'produces flowers and fruits season after season. Vishnu Parana, shows a salutation to Vishnu is as follows: "As the bark and leaves of the Kadali banana tree are to be seen in its stem, so thou art the stem of the universe and all things are visible in thee". Kadali banana plants are considered auspicious by the Hindus as the plant is believed to be the



incarnation both of Parvati, the wife of Siva and Lakshmi, the wife of Vishnu. Kadali fruit is offered to the deities at the temples. The banana plant is a symbol of productiveness and a bride is given the banana fruit to assure her having male progeny.

### **Mango Tree (*Mangifera indica*)**

The mango tree is considered a sacred tree of the Hindus. The significance of this tree is mentioned in the Ramayana, Mahabharata and the Puranas. The mango as a fruit is a symbol of love and fertility. The leaf of the tree is used during most religious and social ceremonies of the Hindus. A "Purnakumbha" is a pot filled with water and topped with fresh mango leaves and a coconut and considered to be the "staphna" of the puja. On various auspicious occasions, mango leaves are used to adorn entrances at home to signify good fortune. The mango tree is sacred to the Buddhists as it is supposed that Lord Buddha performed during his lifetime the instantaneous creation of a large mango tree from the seed at a place called Shravasti.

**Nelli /Indian gooseberry tree** (*Embelica myrobalan*) Brihaddharma Purana describes about the sacredness of the tree. The Kanakadhara Sthothra chanted by Adisankara brought all riches to a poor woman who gave a gooseberry to Sankara. Amalaki fruit is also mentioned in Jaiminiya Upanishad, Chandogya Upanishad Kurma purana, Sangraha purana etc. Nelli is also depicted in the bas-relief of the Stupa at Sanchi.

Nelli fruit is associated with the fertility cult. There is a mention of Gooseberry tree in Hindu Upanishads, puranas and many other ancient medicinal works. It is associated with the fertility cult. Women tie red and yellow threads around the gooseberry tree branches to get their wishes fulfilled. Legend has it that once the great king Athiyaman gave an eternal *Nellikani* (gooseberry) fruit to Avvaiyar, this is a special and powerful fruit, whoever eats it will have a healthy and long life. King Athiyaman wanted Avvaiyar to eat the eternal fruit as she was the suitable person who could serve the Tamil community. If she could live forever, so would the Tamil heritage and language.

### **Night Jasmine/ Pavala mallihai** (*Nyctanthes arbor-tkistis*)

The origin of the tree goes back to the churning of the milky ocean. From the ocean thus churned by the gods and the demons, first arose Surabhi the celestial cow and next arose the celestial Pavala mallihai (Parijata) tree perfuming the universe with its blossoms.

Matsya Purana lists of articles secured from the churning of the milky ocean. According to this script the Pavala mallihai/ Parijata tree is considered as a Kalpa-vrksha (the heavenly tree) which symbolises mind. According to the Bhagavata Parana, Krshna took away the Pavala mallihai/ Parijata tree from garden belonging to Indra.

<b>Botanical/Scientific/Names of famous Stala-vrukshas</b>	<b>Common Names</b>	<b>Habit</b>
1. <i>Acacia chundra</i> Willd. (Fabaceae)	Karungali maram	Tree
2. <i>Acacia farnesiana</i> (L.) Willd. (Fabaceae)	Odaimaram maram	Tree
3. <i>Acacia leucophloea</i> Willd. (Fabaceae)	Velavel maram	Tree
4. <i>Aegle marmelos</i> (L.) Corrêa (Rutaceae)	Vilva maram	Tree
5. <i>Alangium salviifolium</i> (L.f.) Wangerin (Cornaceae)	Alangiam maram	Tree
6. <i>Albizia amara</i> (Roxb.) Boivin (Fabaceae)	Osilai maram	Tree
7. <i>Albizia lebbek</i> (L.) Benth. (Fabaceae)	Vahai maram	Tree
8. <i>Andropogon pumilus</i> Roxb. (Poaceae)	Vizhal	Grass
9. <i>Artabotrys hexapetalus</i> (L.f.) Bhandari (Annonaceae)	Manoranjitham kodi	Climber
10. <i>Artocarpus heterophyllus</i> Lam. (Moraceae)	Pala maram	Tree
11. <i>Artocarpus hirsutus</i> Lam. (Moraceae)	Ayini maram	Tree
12. <i>Atalantia monophylla</i> DC. (Rutaceae)	Kurunthai maram	Tree
13. <i>Azadirachta indica</i> A. Juss. (Meliaceae)	Veppa maram	Tree
14. <i>Bambusa arundinacea</i> (Retz.) Willd. (Poaceae)	Moongil	Grass
15. <i>Bauhinia acuminata</i> L. (Fabaceae)	Mantharai maram	Tree



16. <i>Bauhinia purpurea</i> L. (Fabaceae)	Mantharai maram	Tree
17. <i>Bauhinia racemosa</i> Lam. (Fabaceae)	Mantharai maram	Tree
18. <i>Borassus flabellifer</i> L. (Arecaceae)	Panai maram	Tree
19. <i>Butea monosperma</i> (Lam.) Taub. (Fabaceae)	Purasu maram	Tree
20. <i>Cadaba fruticosa</i> (L.) Druce (Capparaceae)	Vizhi chedi	Shrub
21. <i>Calamus rotang</i> L. (Arecaceae)	Pirambu	Climber
22. <i>Calophyllum inophyllum</i> L. (Calophyllaceae)	Punnai maram	Tree
23. <i>Calotropis procera</i> (Aiton) W.T. Aiton (Apocynaceae)	Velerukku chedi	Shrub
24. <i>Canthium parviflorum</i> Lam. (Rubiaceae)	Karai maram	Tree
25. <i>Capparis divaricata</i> Lam. (Capparaceae)	Thoratti maram	Tree
26. <i>Capparis zeylanica</i> L. (Capparaceae)	Peyarilla maram	Tree
27. <i>Carissa carandas</i> L. (Apocynaceae)	Kala maram	Tree
28. <i>Carissa spinarum</i> L. (Apocynaceae)	Kala maram	Shrub
29. <i>Cassia fistula</i> L. (Fabaceae)	Sarakondrai maram	Tree
30. <i>Citrus aurantiifolia</i> (Christm.) Swingle (Rutaceae)	Yelumichai chedi	Shrub
31. <i>Citrus pennivesiculata</i> (Tan.) (Rutaceae)	Narathaimaram	Tree
32. <i>Cocos nucifera</i> L. (Arecaceae)	Thennai maram	Tree
33. <i>Commiphora caudata</i> Engl. (Burseraceae)	Kiluvai maram	Tree
34. <i>Cordia domestica</i> Roth (Boraginaceae)	Uthalam maram	Tree
35. <i>Corypha umbraculifera</i> L. (Arecaceae)	Thalapana maram	Tree
36. <i>Crateva magna</i> (Lour.) DC. (Capparaceae)	Mavilangam maram	Tree
37. <i>Crescentia cujete</i> L. (Bignoniaceae)	Thiruvottukai maram	Tree
38. <i>Dichrostachys cinerea</i> (L.) Wight & Arn. (Fabaceae)	Vedathalanchedi	Shrub
39. <i>Diospyros montana</i> Roxb. (Ebenaceae)	Vakkanal maram	Tree
40. <i>Dodonaea viscosa</i> Jacq. (Sapindaceae)	Virali chedi	Shrub
41. <i>Ehretia ovalifolia</i> Wight (Boraginaceae)	Karukattan maram	Tree
42. <i>Ensete edule</i> Bruce ex Horan. (Musaceae)	Monthanmaram	Tree
43. <i>Euphorbia nivulia</i> Buch.-Ham. (Euphorbiaceae)	Ilaikalli maram	Tree
44. <i>Excoecaria agallocha</i> L. (Euphorbiaceae)	Thillai maram	Tree
45. <i>Ficus racemosa</i> L. (Moraceae)	Athi maram	Tree
46. <i>Ficus benghalensis</i> L. (Moraceae)	Aal maram	Tree
47. <i>Ficus microcarpa</i> L.f. (Moraceae)	Kallal maram	Tree
48. <i>Ficus mollis</i> Vahl (Moraceae)	Kalathi maram	Tree
49. <i>Ficus nervosa</i> B. Heyne ex Roth (Moraceae)	Selamaram maram	Tree
50. <i>Ficus religiosa</i> L. (Moraceae)	Arasu maram	Tree
51. <i>Ficus virens</i> Dryand. (Moraceae)	Ithi maram	Tree
52. <i>Guettarda speciosa</i> L. (Rubiaceae)	Panneer maram	Tree
53. <i>Holoptelea integrifolia</i> Planch. (Ulmaceae)	Aacha maram	Tree
54. <i>Imperata cylindrica</i> var. <i>major</i> (Nees) C.E. Hubb. (Poaceae)	Tharupai pul	Grass
55. <i>Jasminum auriculatum</i> Vahl (Oleaceae)	Mullai kodi	Climber
56. <i>Jasminum cuspidatum</i> Rottl. & Willd. (Oleaceae)	Mullai kodi	Climber
57. <i>Jasminum grandiflorum</i> L. (Oleaceae)	Jathimalli kodi	Climber
58. <i>Jasminum sambac</i> (L.) Aiton (Oleaceae)	Malligai kodi	Climber
59. <i>Lepisanthes tetraphylla</i> (Vahl) Radlk. (Sapindaceae)	Neikotta maram	Tree
60. <i>Limonia acidissima</i> L. (Rutaceae)	Vila maram	Tree
61. <i>Madhuca longifolia</i> (J. König ex L.) J.F. Macbr. (Sapotaceae)	Ilupai maram	Tree
62. <i>Magnolia grandiflora</i> L. (Magnoliaceae)	Malaimagudam maram	Tree
63. <i>Mangifera indica</i> L. (Anacardiaceae)	Ma maram	Tree
64. <i>Manilkara hexandra</i> (Roxb.) Dubard (Sapotaceae)	Paala maram	Tree
65. <i>Michelia champaca</i> L. (Magnoliaceae)	Senpaga maram	Tree
66. <i>Millingtonia hortensis</i> L. f. (Bignoniaceae)	Maramalli maram	Tree
67. <i>Terminalia arjuna</i> (Roxb.exDC.) Wight&Arn.(Combretaceae)	Marutham maram	Tree
68. <i>Terminalia bellirica</i> (Gaertn.) Roxb. (Combretaceae)	Thani maram	Tree
69. <i>Terminalia catappa</i> L. (Combretaceae)	Badam maram	Tree
70. <i>Terminalia chebula</i> Retz. (Combretaceae)	Kadukkai maram	Tree
71. <i>Vitex negundo</i> L. (Lamiaceae)	Nochi chedi	Shrub
72. <i>Wrightia tinctoria</i> R. Br. (Apocynaceae)	Palai maram	Tree
73. <i>Ziziphus mauritiana</i> Lam. (Rhamnaceae)	Ilandai maram	Tree
74. <i>Nyctanthes arbor-tristis</i> (Oleaceae)	Pavalamalli maram	Tree
75. <i>Santalum album</i> (Santalaceae)	Sandhana maram	tree



## Divya desams ( Viashnava temples adored by Alwaars)

### Name of temples

1. Aranganathar temple, Srirangam, Tiruchchirappalli
2. Purushothaman Uthamar Koil, Tiruchchirappalli
3. Pundarikakshan temple, Tiruvellarai, Tiruchchirappalli
4. Sundararaja Perumal temple, Anbil, Tiruchchirappalli
5. Appakudathan, Koviladi, Thanjavur
6. Vaiyam Katha Perumal temple, Tirukudalur, Thanjavur
7. Gajendra Varadhar temple, Adhimoola Perumal, Kannan, Kabisthalam, Thanjavur
8. Valvil Raman temple, Chakravarthi Tirumagan, Tiruppullampudangudi Thanjavur
9. Andalakkum Aiyar temple, Adanur, Thanjavur
10. Tirunarayur Nambi temple, Nachiarkoil Thanjavur
11. Bhaktavatsala Perumal temple, Tirukanna Mangai Thanjavur
12. Neelamegar, Veera Narasimhar temple, Manikundrar, Thanjavur Thanjavur
13. Jagannathan, Vinnagara Perumal temple, Nadhanathan, Nathankoil Thanjavur
14. Kolavilli Ramar, sheerapthi Nathan temple, Tiruvelliangudi, Thanjavur
15. Aruma Kadal Amudhan, Chala Sayana Perumal temple, Tiruchirupuliyur, Thanjavur
16. Purushothamar temple, Thiruvan Purushothaman Nagapattinam
17. Neelamegar temple, Veera Narasimhar, Manikundrar Thanjavur, Thanjavur
18. Jagannathan temple, Vinnagara Perumal, Nadhanathan Nathankoil Thanjavur
19. Kolavilli Ramar temple, sheerapthi Nathan, Tiruvelliangudi, Thanjavur
20. Aruma Kadal Amudhan temple, Chala Sayana Perumal, Tiruchirupuliyur, Tiruvarur
21. Tirvikrama Narayanan temple, Sirkali, Nagapattinam,
22. Kudamadu Koothan temple, Tirunangoor Nagapattinam,
23. Purushothamar temple, Thiruvan Purushothaman, Nagapattinam
24. Annan Perumal temple, Kannan Narayanan, Tiruvellakulam, Nagapattinam
25. Devanathar temple, Thiruvaheendrapuram, Cuddalore
26. Trivikramar temple, Thirukovilur, Viluppuram
27. Vijaya Raghava Perumal temple, Tiruputkuzhi, Kancipuram
28. Bhasktavatsala Perumal temple, Tirunindravur, Thiruvallur
29. Parthasarathy temple, Triplicane, Chennai
30. Neer Vannar temple, Ranganathar, Ulagalanda, Thiruneermalai, Kancipuram
31. Nitya Kalyana Perumal temple, Lakshmi Varaha Perumal, Tiruvidandhai, Kancipuram
32. Sthalasayana Perumal temple, Mahabalipuram Kancipuram
33. Deivanathan temple, Vanamamalai (Thothadrinathar), Nanguneri, Tirunelveli
34. Aathinaathan, Aathippiraan, Alwartirunagari, Toothukudi,
35. Koodalazhagar temple, Madurai
36. Kalamegaperumal temple, Thirumohur Madurai
37. Aadhi Jagannathar (Deiva Chilayaar) temple, Tiruppullani, Ramanathapuram.
38. Satyamurthy Perumal temple, Tirumayam, Pudukkottai

### Name of temples

1. Chidambaram thillai natarajar temple, Thirumoolanathar, Cuddalore,
2. Pasupatheswarar temple, Tiruvetkalam, Chidambaram Town, Cuddalore
3. Uchinathar – Madhyaneswarar temple, Sivapuri, Cuddalore
4. Palvanna Nathar temple, Tirukazhipalai, Cuddalore
5. Shivaloka Thyagar temple, Achalpuram, Nagapattinam
6. Tirumeni Azhagar temple, Mahendirapalli, Koiladipalayam, Nagapattinam
7. Mullaiavana Nathar temple, Masila Maneesar, Thirumullaivasal, Nagapattinam
8. Sundareswarar temple, Annappanpettai, Nagapattinam
9. Chaya Vaneswarar temple, Sayavanam, Nagapattinam
10. Pallavanewarar temple, Poompuhar, Nagapattinam
11. Aranyeswarar – Aranya Sundarar temple, Tirukattupalli, Nagapattinam

### Sthala-Vruksha

- Punnai  
Plantain tree (Kathali)  
Vilwa  
Thazhamboo  
Purasa tree  
Jack tree  
Magizhamboo  
Punnai (Mast Wood)  
Punnai, Patali  
Vagulam – Magizham  
Magizha Maram  
Magizham  
Shebaga Tree  
Red plantain  
Vilwa  
Jack & plantain trees  
Magizham  
Shenbaga Tree  
Red plantain  
Vilwa  
Jack tree  
Palasamaram  
Jack & plantain trees  
Vilwa, Parasu  
Vilwa  
Punnai tree  
Padhiri  
Parijatham  
makilai maram  
Veppala tree  
Punnai  
Punnai  
Mango  
Puliya maram (Tamrind)  
Kathazhi  
Vilwa  
Pipal Tree (Aswatha)  
Banyan tree

### Sthala-Vruksha

- Thillai  
-Bamboo  
- Ghooseberry  
- Vilwa  
- Mango  
-Kandamaram, Thazhai  
- Mullai  
- Vilwa  
-Korai  
- Jasmine  
- Panneer tree



12. Velladainathar temple, Tirukaruhavur, Nagapattinam
13. Sattainathar temple, Brahmapureswarar, Thoniyappar,Sirkazhi,Nagapattinam
14. Sathapureeswarar temple, Thirukolakka, Nagapattinam
15. Vaidyanathar temple, Vaitheeswaran koil, Nagapattinam
16. Kannayiram Udayar temple, Kurumanakudi, Nagapattinam
17. Kadaimudi Nathar temple, Keelayur, Nagapattinam
18. Mahalakshmeeswarar temple, Tirinindriyur, Nagapattinam
19. Shivaloka Nathar temple, Thirupunkur, Nagapattinam.
20. Somanathaswami temple, Needur, Nagapattinam.
21. Pasupatheeswarar temple, Pandanallur, Thanjavur
22. Koteeswarar temple, Kailasanathar, Kottayur, Thanjavur
23. Pranathaneswarar temple, Thirumangalakudi, Thanjavur
24. Aruna Jadewswarar temple, Tirupanandal,, Thanjavur
25. Palunkanda Nathar temple, Tiruvaipadi, Thanjavur
26. Satyagireeswar temple, Senganur, Thanjavur
27. Karkadeswarar temple, Tirundudevankudi, Thanjavur
28. Vaidyanathaswami temple, Thirumazhapadi, Ariyalur
29. Satyavakeeswarar temple, Anbil, Tiruchirapalli
30. Jambukeswarar temple, Thiruvanaikaval, Tiruchirapalli
31. Gneelivaneswarar temple, Tirupaigneeli Tiruchirapalli
32. Matrurai Varadar temple, Brhamapreswarar, Samevaneswarar, Tiruvasi, Tiruchi
33. Kadamba Vaneswarar temple, Kulithalai, Karur
34. Paraithurainathar temple, Tharukavaneswarar, Tiruparaithurai
35. Mahalingam temple, Thiruvitaimaruthur, Thanjavur
36. Vaigalnathar (Shenbaga Aranyeswarar) temple, Tiruvaigal, Nagapattinam
37. Uma Maheswarar temple, Konerirajapuram, Nagapattinam
38. Uthavedeeswarar temple, Kuthalam, Nagapattinam
39. Vedapureeswarar temple, Therazhundur, Nagapattinam
40. Veerateswarar temple, Dakshapureeswarar, Keelaparasalur, Nagapattinam
41. Sundareshwara temple, Tiruvettakudi, Pondicherry
42. Parvatheeswarar temple, Tiruthelicherry, Pondicherry
43. Yazh Moori Nathar temple, Darmapuram, Pondicherry
44. Iraavatheeswarar temple, Tirukkottaaram, Tiruvarur
45. Meganathaswami temple, Muyarchinathar, Thirumeyachur, Tiruvarur
46. Seshapureeswarar temple, Pambureswarar, Tirupamburam, Tiruvarur
47. Agnipureeswarar temple, Vanniyur, Tiruvarur
48. Siddha Natheswarar temple, Tirunarayur, Thanjavur
49. Sundaeswarar temple, Chokkanathar, Madurai
50. Sathyakireeswarar(Parankundranathar) temple, Thiruparankundram, Madurai
51. Kodunkundranathar temple, Viswanathar, Mangai Pagar, Piranmalai
52. Tiruthali Nathar temple, Tiruputhur, Sivaganga
53. Vrudhapuriswarar temple, Tirupunavasal, Pudukotai
54. Adhi Ratneswarar temple, Thiruvadana, Ramanathapuram
55. Pushpavaneswarar temple, Poovananathar, Tirupuvanam, Sivaganga
56. Thirumeninathar temple, Chuzhikesar, Pralayavidangar, Thiruchuli, Virudhunagar
57. Kuttrala Nathar temple, Kuttralam, Tirunelveli
58. Avinashi Eswarar(Avinashinathar temple, perunkediliyapar), Avinashi, Tiruppur
59. Kalyana Vignirtheeswarar temple, Venjamankoodalur, Karur
60. Magudeswarar temple, Kodumudi, Erode
61. Pasupatheeswarar temple, Pasupathi, Aanilai Appar, Karur

- Vilwa
- Parijatham, Pavalamalli
- Kondrai
- Vembu (Neem tree)
- Kondrai
- Kiluvai
- Vilwa
- Punga tree
- Magizham
- Sara Kondrai
- Vilwa
- Kongu, Ilavu, Veleru
- Palm tree
- Aathi
- Aathi
- Nangai tree
- Palm tree
- Banyan tree
- Ven Naval tree
- Kalvazhai
- Vilwa
- Kadamba tree
- Parai tree
- Marutha tree
- Shenbagam
- Arasu, Vilwa
- Uddhala tree
- Vilvam, Sandal
- Jack tree
- Punnai
- Vilwa, Vanni
- Plantain tree
- Parijatham (not seen now)
- Mandharai, Vilwa
- Vanni
- Vanni
- Pavalamalli
- Kadamba tree
- Kallathi
- Uranga Puli (Tamarind)
- Kondrai
- Punnai, Chathurkali, Magizham
- Vilwa
- Jack tree
- Arasu, Punnai trees
- Jack tree (Kurumpala)
- Pathiri
- Vilwa
- Vanni
- Vanji



- |   |                      |
|---|----------------------|
| 62. Theerthapureeswarar – Anandeeswarar temple, Tiruvattathurai, Cuddalore              | - Banyan tree        |
| 63. Pralayakaleswarar – Sudar Kozhundu Nathar temple, Pennadam, Cuddalore               | -Shenbagam           |
| 64. Nardana Vallabeswarar temple, Tirukoodalai Attrur, Cuddalore                        | -Kallala Maram       |
| 65. Thirukumaraswami temple, Rajendrapattinam, Cuddalore                                | -Vellerukku          |
| 66. Shivakozhundhu Easwarar temple, Theerthanagiri, Cuddalore                           | -Kondrai             |
| 67. Chopuranathar temple, Mangalapureswarar, Tiruchopuram, Thyagavali, Cuddalore        | -Kondrai             |
| 68. Veerattaneswarar temple, Tiruvadhigai, Cuddalore                                    | -Sarakondrai         |
| 69. Vrudhagiriswararar temple, pazhamalainathar, Virudhachalam, Cuddalore               | -Vanni tree          |
| 70. Swarnakadeswarar temple, Neivanai, Viluppuram                                       | -Punnai              |
| 71. Atulya Nadeswarar temple, Arakandanallur, Viluppuram                                | - Vilwa              |
| 72. Marundeesar – Krupapureeswarar temple, T. Idayaaru, Viluppuram                      | - Marudam            |
| 73. Krupapureeswarar temple, Aatkondanathar, Venupureswarar, Tiruvannamalai, Viluppuram | - Bamboo             |
| 74. Sishta Guru Natheswarar temple, Pasupatheeswarar, Tiruthalur, Cuddalore             | -Kondrai             |
| 75. Vadukeeswarar – Pancha Nadeeswarar temple, Tiruvandarkoil, Pondicherry              | -Vanni               |
| 76. Vamanapureeswarar temple, Manicka Varadar, Tirumanikuzhi, Cuddalore                 | -Kondrai             |
| 77. Panangaateswarar temple, Panaiyapuram, Viluppuram                                   | - Palm Tree          |
| 78. Abirameswarar temple, Tiruvamathur, Viluppuram                                      | - Vanni & Kondrai    |
| 79. Ekambara Nathar temple, Kanchipuram,  | -Mango               |
| 80. Tirumettraleeswarar temple, Odhavurugeeswarar, Kanchipuram,                         | - Vilwa              |
| 81. Tirukaleeswarar temple, Kanchipuram,  | - Karai plant        |
| 82. Thalapureeswarar temple, Krubapureeswarar, Tirupanangadu, Tiruvannamalai            | - Palm tree          |
| 83. Manikandeeswarar temple, Tirumarperu, Vellore                                       | - Vilwa              |
| 84. Deivanayaka Easwarar temple, Ilambayankattoor, Kanchipuram                          | - Mara Mallikai      |
| 85. Oondreeswarar temple, Poondi, Thiruvallur   | - Ilandhai           |
| 86. Kalathiappar temple, Kalatheeswarar, Kalahasthi Kalahasthi,                         | - Vilwa              |
| 87. Tiruvalleswarar temple, Tiruvalitham Udayanayanar, Padi, Tiruvalithayam, Chennai    | - Padiri, Kondrai    |
| 88. Marundeeswarar temple, Tiruvanmiyur, Chennai  | - Vanni              |
| 89. Gnanapureeswarar temple, Idaisura Nathar, Tiruvadishoolam, Kanchipuram              | - Vilwa              |
| 90. Mahadevar temple, Anjaikala Easwarar, Trissur, Kerala                               | -Sarakondrai         |
| 91. Vanmeeka Nathar temple, Puttridam Kondar, Tiruvarur                                 | -Pathiri tree        |
| 92. Deva Pureeswarar temple, Aadhi Deekshiram Udayar, Thevur, Tiruvarur                 | - Kal Vazhai         |
| 93. Tirunethranathar – Mukkona Nathar temple, Tirupalli Mukkudal, Tiruvarur             | - Vilwa              |
| 94. Navaneetheswarar temple, Sikkal, Nagapattinam                                       | - Jasmine            |
| 95. Ratnagiriswarar – Manicka Vannar temple, Marugal, Nagapattinam                      | -Vazhai (Plantain)   |
| 96. Ramanathaswami temple, Tirukannapuram, Tiruvarur                                    | - Mahizham, Shenbaga |
| 97. Madhuvaneswarar temple, Nannilam, Tiruvarur   | - Vilwa              |
| 98. Karavera Nathar (Brahmapureeswarar) temple, Karaiveeram, Tiruvarur                  | - Alari              |
| 99. Padaleswarar temple, Padala Vardar, Aridwaramangalam,, Tiruvarur                    | - Vanni              |
| 100. Vandurai Nathar temple, Pramareswarar, Tiruvandurai, Tiruvarur                     | - Vilwa              |

**Plants particular to Navgraha the Nine planets**

Planets (Grahas)	Botanical Names of Plants	in Sanskrit	in Kannada	in Tamil
1. Sun (Surya)	Calotropis gigantea	Arka	Bili Yekka	Vellai Erukku
2. Moon (Chandra)	Butea monosperma	Palasha	Muthuga	Parasu
3. Mars (Kuja)	Acacia catechu	Khadira Kachu,	Kaggali,	KantiKadiram, Karungali
4. Mercury (Budha)	Achyranthes aspera	Apamarga	Utranigida, Utarane	Chirukadaladi/Nayurivi
5. Jupiter (Guru)	Ficus religiosa	Ashwatha	Arali mara	Arasa maram
6. Venus (Sukra)	Ficus glomerata	Audumbara	Atti mara	Aththi maram
7. Saturn (Sani)	Prosopis cineraria	Shami	Banni mara	Vanni maram
8. Rahu (north node)	Cynodon dactylon	Durva	Garike	Arugampul
9. Ketu (south node)	Eragrostis cynosuroides	Dharbe	Dharbe	Dharbham