

The Book of Nakshatras



A comprehensive treatise
on 27 constellations

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Introduction

In Vedic system of Astrology, known in Sanskrit as Jyotish, 27 constellations and not 12 Rasis form core of understanding celestial influences on our planet. These 27 constellations are known as 27 Nakshatras.

Term “Nakshatra”, when broken down into its constituent parts – “naks” meaning “sky” and “shetra” meaning “region”, translates into “Sky Map”. Another translation is arrived at by a different dissection – “nakhsa” is “map” and “tara” is “star” and so Nakshatra is “Star Map”. Both meanings clearly show that in eyes of ancient Vedic Seers it is 27 Nakshatras (constellations) and not 12 Rashis (zodiacal signs), which map sky.

Jyotish (Vedic Astrology) without Nakshatras is as incomplete as human body is without eyes. If Jyotish is “eye of Vedas”, then Nakshatras are “eyes of Jyotish”.

27 Nakshatras, in a way, represent our journey from moment of birth to moment of death. Ideal path of one’s passage in life can be viewed through 27 Nakshatras in a short, general way:

- ❖ **Aswini** relates to first year or so of our lives, where we are totally dependent on outside support for our survival and operate from a purely instinctual awareness.
- ❖ **Bharani** represents time, when, as infants, we start growing teeth and undergo other transformative processes like change of diet. Here we have to take on more responsibility, such as starting to learn to eat by ourselves. One notices that a sense of primeval will, which usually relates to wanting and not wanting, is seen here.
- ❖ Next comes stage of learning process where we learn to walk, talk etc. All this initial learning process happens under influence of **Krittika**. This stage can extend up to four or five years of age. Process of learning to write is also part of this stage. A sense of discipline is required at this stage and one has to outgrow purely primordial awareness of Aswini and Bharani.
- ❖ After this follows **Rohini**, where one starts understanding and enjoying material world with their newfound knowledge gathered in previous stage.
- ❖ **Mrigashira** is point where we follow wherever our curiosity takes us and in **Ardra** it is time to analyze and understand our experiences.
- ❖ **Purnavasu** is where emotions come into being for first time. One begins to understand one’s role in family and society. Playfulness is combined with a sense of caring.
- ❖ **Pushya** represents stage when more responsibility is taken. This is age around 16, where one falls in love with life and everything seems so full of promise and wonder.
- ❖ **Ashlesha** comes into picture at around 18 - 20 years, where harsh realities of world dawn upon us and we have to wriggle our way through. There is no place for naiveté, as one tries to find one’s own way through jungle of life. This coincides with Rahu’s maturity age.
- ❖ Once we find our way, our identity and individuality are established under auspices of **Magha**. This usually takes place around 21. Here, one also becomes aware of one’s roots and how they are relevant in scheme of things.
- ❖ After one’s individuality is established, one tends to relax and be creative under impulses of **Purvaphalguni**. Search for a partner begins. Some might marry and think of having children at this time.
- ❖ **Uttaraphalguni** follows, making one concentrate on having a fixed role in society and on family issues. It is about finding one’s social individuality, rather than personal individuality, which occurs in **Magha**.
- ❖ In **Hasta**, one immerses themselves in worldly responsibilities and affairs and tries to be clever and crafty in it. This is time for making plans and starting projects.
- ❖ **Chitra** is where we create our works, plans having being formed in Hasta are now manifested in reality.
- ❖ **Swati** is where we sell our creations to world. In other words, we relate to world through business.
- ❖ After business is done and riches are acquired, a longing arises for something more meaningful. This catharsis happens within domain of **Vishakha**.
- ❖ This longing is only fulfilled in **Anuradha**, through wisdom gained in understanding secrets of nature.

- ❖ Once this is achieved, one begins to be seen as a respected and responsible elder figure, under energies of **Jyeshtha** and a feeling of pride and superiority sets in.
- ❖ **Mula** crushes whatever we have built so far, and shows us that there is a lot more left to unravel and understand. In a way this is beginning of impersonal.
- ❖ In **Purvashadha** stage which follows, one feels invincible as results of overcoming trials and transformations experienced in Mula. One begins to share its wisdom and experience with world, but still in a somewhat individualistic way.
- ❖ In **Uttarashadha**, one is forced to look at bigger picture and sublimate one's individuality for collective purposes.
- ❖ After one's individuality is sublimated, one becomes receptive to fainter but deeper universal voices under auspices of **Shravana**.
- ❖ Whatever we have learnt from our receptivity in Shravana, is used for working in tune with rhythm of universal mind, as symbolized by **Dhanishta**. This often bestows wealth, abundance and fulfillment on all levels.
- ❖ After one has enjoyed abundance, there is a longing for something even more fulfilling. This catharsis takes place in **Shatabhisha**, a place where one ponders over question of existence itself.
- ❖ This questioning ultimately leads one to severe penance and austerities under influence of **Purvabhadrapada**. One is ready to sacrifice everything on a material, mental and emotional plane, in order to gain ultimate knowledge.
- ❖ Real path to gaining this knowledge is shown in **Uttarabhadrapada**, which shows that ultimate wisdom and knowledge can be gained through easier, milder and more peaceful means. This is where understanding of middle way or middle path comes into being.
- ❖ Following of middle way finally leads to attainment of complete enlightenment under care of **Revati**, final Nakshatra. All dualities, complexities, philosophies, actions and reactions merge in celestial ocean represented by Revati, and like Vishnu, one rises above this ocean free from all of them.

It goes without saying, that for most people, stages represented by Nakshatras hold more meaning, depending on those Nakshatras which are occupied by Grahas or Lagna in an individual's horoscope. Especially in today's out-of-balance society, ideal path outlined by Nakshatras, as described above, only applies partially to majority of us.

Nakshatras, however, still form core of understanding a nativity. For example, if a learned astrologer sees a chart with Kumbha rising on Lagna and goes about making a character sketch of native on basis of general traits of Kumbha as a Rasi, they would find that their derivations are too general, non-specific and even completely wrong in some aspects. This is because Kumbha carries energies of three Nakshatras - Dhanishta, Shatabhisha and Purvabhadrapada - all of which have totally different nature, characteristics and functioning. Same applies to all planetary placements.

One cannot expect a person to have an amiable and harmonizing nature just because their Chandr is posited in Tula. This would be case if Chandr was placed in Swati part of Tula, but scenario would be entirely different if Chandr was placed in relatively more complicated Nakshatra, Vishakha.

In this work, study of each Nakshatra has been divided into 23 sections, which simplifies process of dealing with multifarious aspects of their functioning.

It is author's hope, that this work will fuel further research on these cosmic transmitters and in time we would be able to attain clear and complete understanding, which our forefathers possessed.

Throughout this work, term "**Ketu**" refers to South, and term "**Rahu**" refers to North node of Chandr.

Ashvini

1. Ashvini

0° 0' - 13° 20' Mesha

In the Sky

Ashvini, beginning of everything, especially Ketu's energies, is represented in celestial firmament by two bright stars in constellation of Mesha. Ancient Vedic Seers saw constellation of Mesha as forming a horse's head, and thus these two stars were seen as making a similar pattern. These stars are known in modern astronomy as Alpha Arietes (Hamal) & Beta Arietes (Sheratan). Alpha Arietes is slightly brighter with a visual magnitude of 2.02, while Beta Arietes has a visual magnitude of 2.66. These relatively bright stars lie very close to planetary ecliptic, right below bright constellation of Andromeda, and are easy to locate in night sky.

Name

"Ashvini" can be translated into either "born of a female horse" or "horse-woman". First meaning is clear, but second one leaves one confused as to whether woman is riding a horse, or is she a mythical creature with a horse's head and woman's body. As we shall discover later, it is probably latter.

Its alternative name is "Asvayuj", which translates into "she who yokes horses". Once again a strong emphasis on horse and a female is seen, root of which we would discover when we get to its ruling deities.

Symbol

Ashvini's main symbol is a "horse's head". This symbol, as we can see, is in keeping with its name. A horse's head conveys idea of "a beginning". One can notice how riders pat their horse's neck before beginning any journey. From time immemorial, a horse has been seen as symbol of power, courage, movement and vitality. A horse's head signifies an eagerness to act and a swiftness of approach. A horse, as we know, is always ready to make journeys, not for its own ends, but for ends of its rider or others in general.

If one has had chance of being close to a horse, one will realize that a horse's head conveys a certain amount of sensitivity and alertness. Since Ashvini lies in beginning of Mesha, which is seen as representing head of Kala Purusha (eternal being), it makes sense that Ashvini be related to a head of some kind. Head of course relates to brain, controlling organ of all body functions. Thus Ashvini automatically relates to mental impulses and leadership. Horses are nervous, fidgety and highly strung animals. Therefore this Nakshatra carries all of these qualities in good measure.

Its alternative symbol is a "horse carriage consisting of two horses carrying two people". This symbolism relates to presiding deities of this Nakshatra. This symbol once again emphasizes a need for movement and relates to transportation of all kinds. This movement can relate to material transportation on earth or travelling between different worlds, realms or planes.

Deity

Ashvini Kumaras, two celestial horsemen, are regarded as main presiding deities of this Nakshatra. Their names are Dashra and Nasatya, which translate into "bringing help" and "truthfulness" respectively. There's no ancient culture where one cannot find stories and legends carrying their symbolism. Tales often show two heroic brothers travelling around, solving problems of whosoever they encounter in their travels.

In Vedic legend they are twin brothers, who were born out of union of Surya and his wife Sanjana, when they were in a form of a stallion and a mare. One can refer to previous author's book "Surya - The Cosmic Powerhouse" (Sagar Publications, India) for full story. These two brothers are seen as celestial physicians in ancient Vedic texts. This is where healing and rejuvenating aspect of this Nakshatra stems from.



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Ashvini Kumaras are supposed to have knowledge of all herbs on physical and astral plane, and are supposed to possess supernatural powers to cure any disease or fix any problem. They are particularly concerned with friction or obstacles which might come up between married couples. Thus Ashvini is a Nakshatra which promotes marital harmony. Ashvini Kumaras are also invoked to aid childbirth. They are also very well known in ancient legends for curing impotence and other types of sexual disorders.

This Nakshatra reflects Divine qualities of these two beings as best as it can be done on material plane. Ashvini Kumaras are considered so powerful that they can make old become young and even bring dead back to life. They themselves have a youthful appearance and never age. This explains ageless quality of this Nakshatra. Generosity and compassion of Ashvini Kumaras extends to animals as well. There are a lot of stories of them saving gentle animals like lambs from preying creatures like wolves.

In our view, Brahma, creator among Trinity, can be regarded as overseer of this Nakshatra. Not many scholars have shed light on this aspect, but fact remains that this Nakshatra represents beginning of all things, including creation. Brahma is architect of Universe and is responsible for all types of beginnings.

Ganesha, elephant-headed son of Parvati and Shiva, is also strongly attached with this asterism. Ganesha also represents beginnings of all things and is regarded as remover of obstacles. It is interesting to note that this Nakshatra can be summed up by phrase "remover of obstacles". Ganesha is also main presiding deity of Ketu, Graha ruling this Nakshatra. His four main qualities - purity, auspiciousness, innocence and supreme devotion to Universal Mother principle - can be seen manifested through functioning of Ashvini.

Nature & functioning

"Spontaneous" is word which sums up this Nakshatra's nature and functioning. It is a Nakshatra which is way ahead of all other Nakshatras as far as initiating anything is concerned. It is also quickest amongst Nakshatras. All associated qualities with quickness, like agility and speediness, form core of Ashvini's functioning. One can see that in order to be quick, one has to be direct and to point. This Nakshatra has a straightforward, no nonsense approach to dealing with things and life in general.

Natives with prominent Ashvini never lose a minute in converting their impulses into thoughts and their thoughts into action. This often results in an impulsive behavior pattern, which in its negative aspect often leads to rashness. All phrases like "Hurry causes delay, and haste makes waste", seem to be aimed directly at Ashvini natives.

Ashvini natives are usually brimming with life, have lively intelligence, a quick comprehension ability and a happy-go-lucky disposition. Their appearance is usually youthful and eager. They seem to age less quickly than other Nakshatra types. When Ashvini is rising on Lagna, it makes person short, athletic, robust and charming in an innocent sort of way. In fact, natives with prominent Ashvini can be singled out by their innocent looks and childish demeanor. Since Ashvini Kumaras are known for their charm, elegance, style and extravagance - these qualities are reflected in mental and physical makeup of Ashvini natives.

Ashvini natives usually have a strong spirit of adventure and revel in encountering unknown. A spirit of adventure always requires courage and this Nakshatra has loads of it. It is a fearless Nakshatra which derives satisfaction from heroic pursuits. For example, a person bungee jumping at age of 90 could only be an Ashvini type. In its negative aspect, this quality often comes out as foolhardiness, and Ashvini natives have a tendency to suffer a lot as a result. Lesser evolved among such natives show a marked tendency not to learn from their mistakes, and can be seen to be repeating same mistake over and over again. There is definitely a lack of reflection associated with this Nakshatra and bad news is that things don't usually improve with age.

There's a distinct sense of humor associated with this Nakshatra. Natives have a light-hearted and jovial humor and possess an ability to laugh at themselves and others. Its peculiar brand of humor is best exemplified by Charlie Chaplin movies.

Constant need for movement makes Ashvini natives completely useless at all activities requiring stillness and patience. This is reason why they are very rarely seen to bring to completion what they have begun. They have enough motivation when it comes to initiating new activities, but they find it hard to stick it out.

Ashvini natives are known for having an eye for needs of others and a helpful nature, but in our experience they are more likely to be helpful in short term things or those requiring quick bursts of energy. If something requires long term attention, Ashvini natives are likely to transfer their responsibilities to some other Nakshatra type and move onto next thing.

Their innate urge to quickly move onto next thing makes them lose out as far as attaining enduring knowledge and wisdom is concerned. This is especially case with younger and less evolved souls. In today's hyper-materialistic day and age, such natives can easily scatter their lives away moving from one triviality or

Ashvini

distraction to next. "Naiveté" is keyword which sums up such Ashvini types. Ashvini natives usually have an independent and confident spirit and don't like to be told what to do. This quality is similar to that of a wild or untamed horse. This is alright in evolved souls who know exactly which path to follow, but for those who have not reached that level, it makes them want to do things their own way, without even knowing what to do. Such Ashvini types can be very stubborn and unyielding, and are likely to ignore all good counsel. Just like wildest horse can be tamed, all Ashvini natives can be made to tow line if handled with a certain degree of sensitivity and caution, mixed with aggression and firmness.

Ashvini natives usually like to dress well and can be seen spending a considerable amount of time on their wardrobe. They are direct, straightforward people and appreciate same quality in others. They are always fascinated by all affairs related to healing, rejuvenation and self-improvement practices of all kinds. They can be easily found in local health club and most of bodily improvement advertisements seem to be directed at them.

Ashvini natives like to be unique in whatever they do and how they are seen. All Ashvini natives have a marked tendency to feel unique in comparison to others. They like to think that they have some special gifts which others do not possess. It is true that they have a pioneering approach to things, which makes them a step ahead of rest. In present day and age they are ones that are likely to catch on to new trends and happenings first.

One peculiarity of Ashvini natives is that they are moderate eaters and are modest in any circumstance. Despite their unique qualities, they are not show-off types and are not likely to gloat over their accomplishments. They have a thing about being self-sufficient and don't like to be dependent on others. Ashvini is a very resourceful Nakshatra. Natives under its influence always seem to come up with required resources under most adverse circumstances, as if by magic. They are competent and sincere about whatever they do, although they may lack discipline and endurance required to achieve perfection. Ashvini natives who have endurance are often very successful at whatever they choose to do. This endurance factor usually comes from other factors in a chart rather than Ashvini itself.

Mode of functioning

In keeping with its basic nature and disposition, ancient Vedic Seers saw this as an **active** asterism. This comes as no surprise, as this Nakshatra relates to very beginning of all activities. It is basic primordial force which introduces activity into passivity of time and space. Original creative spark cannot be anything but active.

Caste

It belongs to Vaishya (merchant) caste of Nakshatras. It might surprise some to know that original creative spark is a businessman, but ancient Vedic Seers did not have above indication in mind when they designated Vaishya caste to this asterism. Doing any kind of business requires a lot of initiative and there is no Nakshatra with more initiative than Ashvini, so it automatically gets connected to all kinds of business activities on material as well as other planes of existence. Business out here cannot just be seen as buying and selling goods, as is mostly case nowadays. It relates to interaction and exchange on many different levels, and primordial, unconscious motivations underlying all activity. In present context however, Ashvini natives can be seen to be good at doing business and making money.

Gender

It is a male Nakshatra, since it is first Nakshatra and number 1 relates to male aspect in nature. This Nakshatra projects archetypical masculine qualities like drive, ambition, logic and initiative. It is also mainly connected to male Grahas like Surya and Mangal. All its presiding deities are also male.

Body parts & humor (Ayurvedic constitution)

Knees and top portion of feet are main body parts ruled by this Nakshatra. Its association with knees is evident from its association with movement. Knees are body parts which provide us our capacity for walking, running and jumping. Horses can run fast because they have strong knees. Feet again are related to our ability to move.

It is a primarily "Vata" (airy) Nakshatra. Vata, as we know, carries a very moveable energy in tune with this Nakshatra's basic nature. All of nature's moveable creatures, like birds, have a Vata disposition.

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Direction

Its main directions are centre, East, South and North-West.

Padas (1 quarter of Nakshatra)

First Pada of this asterism (0° 0' - 3° 20' Mesha) falls in Mesha Navamsa and is ruled by Mangal. This is Pada which relates to most pioneering, courageous and physically active part of this Nakshatra. This Pada is full of initiative and bestows abundant energy and drive.

Second Pada of this asterism (3° 20' - 6° 40' Mesha) falls in Vrisabha Navamsa ruled by Sukr. This Pada relates to more practical and resourceful aspect of this Nakshatra. It is connected to splendid, graceful and indulgent aspect of Ashvini Kumaras. This Pada likes to see material manifestation of its thoughts and ideas.

Third Pada of this asterism (6° 40' - 10° 00' Mesha) falls in Mithuna Navamsa ruled by Budh. This Pada relates to light, humorous, communicative aspect of this Nakshatra. This Pada gives a very quick comprehension and makes one adept at all kinds of mental activity. It can be said to be speedy jack of zodiac.

Fourth Pada of this asterism (10° 00' - 13° 20' Mesha) falls in Karkataka Navamsa ruled by Chandr. This Pada relates to healing part of Ashvini. This Pada has an eye for people's needs, and is usually very in tune with pulse of collective consciousness at any given point in time. It is birth place of emotional faculty, which manifests itself as empathy.

Professions

Equestrian professions, horse trainers & keepers and all those involved in equine jobs or sports; horse racing enthusiasts / gamblers; all types of healing professions (in present day and age physicians, therapists, chemists, counselors, physiotherapists, druggists & surgeons); marriage counselors and childbirth specialists; those involved in promotional & motivational jobs & campaigns; physical arts like dancing; those involved in transportation industry; athletes and all sport related jobs; herbologists; gardeners; teachers & educators for beginners; all those involved in racing professions like motor sports; adventure sports; explorers; stunt men; researchers & pioneers; concretors & all those involved in laying foundations in building industry; people in law enforcement agencies; soldiers; generals; mechanical engineers & those involved in engineering professions in general; jewelers, especially goldsmiths; small business owners and shopkeepers in general.

Places

All places related to equine professions - grazing lands, stables, horse tracks etc.; hospitals and places associated with medical profession; places where herbs grow; botanical gardens; sporting grounds; race tracks of all kinds; roads, railway tracks and all other types of paths meant for transportation; military bases; research centres; technological & industrial centres; health clubs & gymnasiums; all places where initiations and beginnings are done; kindergartens & primary schools.

Guna (essence) and Tatva (element)

This is a Satvic Nakshatra. It's Satvic quality relates to purity and innocence attached with all types of beginnings, including creation of our Universe. What ancient Vedic Seers are saying through this is that - in beginning only Satva exists, and Rajas and Tamas manifest themselves afterwards.

It belongs to **earth** element. All beginnings, including beginning of our Universe, have one and only one objective - material manifestation.

Gana (type)

It is considered a godly or Deva Nakshatra. This comes as no surprise, as all of its presiding deities are predominantly godly in nature.

Orientation & disposition

It is a level Nakshatra. Level Nakshatras are useful for leveling things. This applies almost literally to this asterism, as it is associated with all kinds of leveling activities, such as laying foundations for houses, buildings etc. We can see that leveling aspect is very important in Ashvini when it comes to places like racetracks, roads etc.

It is a moveable (ephemeral) Nakshatra. This means that it relates to travelling and change in all its forms. One doesn't have to think twice before assigning a moveable disposition to this Nakshatra. This is most

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restless among all Nakshatras, and is happy only in movement. This movement normally expresses itself through mental and physical planes.

Lunar month & Tithi (day)

It relates to first half of lunar month of Ashvin. This usually relates to September or October in solar calendar.

Ashvini is also related to Prathma (1st Tithi) of waxing phase of Chandr's monthly cycle.

Auspicious activities

Good for all types of beginnings and initiations, especially those involving learning new things; laying foundation stones; taking medicines; good for all healing, rejuvenation and exercise; good for improving physical appearance, self-improvement on other levels, and age-prevention techniques; good for all activities requiring quickness of thought and action; equine related activities; favorable for buying or selling; travelling; repairing vehicles or machinery of any kind; putting on clothes & jewelry; planting seeds; learning astrology and other spiritual, occult sciences; especially good for installing sacred items such as altars, statues, temples etc.; legal activities; favorable for taking up a new name.

* First Pada of this Nakshatra can be avoided for performing activities in general.

Inauspicious activities

Unfavorable for marriage; all kinds of endings; all kinds of activities requiring patience and perseverance; sexual activity; not good for activities which are heavy on emotional plane; intoxication; not good for completions of any kind.

Lords (planetary rulers)

Lord of this Nakshatra is Ketu. Ketu as we know relates to all types of beginnings and thus is directly related to initiatory impulse inherent in this Nakshatra. Among Grahas, Ketu is only one which represents power of past, which can be utilized to heal person in present. Ketu's power of rejuvenation and regeneration is akin to phoenix rising from ashes, and as mentioned earlier, this Nakshatra's ruling deities can even bring dead back to life.

Creativity of this Nakshatra corresponds to Ketu's primordial creative potential, arising from will aspect of nature. However, this creative force can sometimes be so strong and overwhelming that it becomes difficult to control or channel. This is where things go wrong with this Nakshatra. Its downfall usually comes through attempting close to impossible feats without proper consideration. However, when it succeeds, it gets pioneer label. This Nakshatra has a strong faith in magic and dictum - "anything is possible". For a more detailed understanding of its connection with Ketu, readers can refer to author's previous work, "The Rahu - Ketu Experience / The Astrology of Lunar Nodes" (Sagar Publications, India) or "The Key Of Life" (Lotus Press, USA).

Mangal connects to this Nakshatra, being Lord of Mesha. Mangal, as we know, is Graha of energy, and energy is a must for any kind of initiatory impulse. Without energy there can be no movement. In a way it can be said that Mangal is engine which drives Ashvini's car.

This Nakshatra also has a close relationship with Surya, since Surya reaches maximum exaltation here. In numerology, Surya is related to number 1, and since this is first Nakshatra, it is also directly connected with number 1. This Nakshatra has an independent spirit in much same way as Surya. It is interesting to note that Surya is also a continuously moving entity, which is supposed to ride on a chariot of 7 horses. Readers can also recall that two Ashvini Kumaras are sons of our Surya.

Surya, Ketu and Mangal express themselves strongly when placed in Ashvini. Budh, Sukr, Guru and Rahu are good here, as long as Ketu is well placed. Conjunctions of Surya / Ketu, Surya / Mangal and Mangal / Ketu carry energies similar to Ashvini.

Vowels & alphabets

First Pada of this asterism (0° 0' - 3° 20' Mesha) corresponds to "Chu" as in Chuck or Church.

Second Pada of this asterism (3° 20' - 6° 40' Mesha) corresponds to "Che" as in Cherry.

Third Pada of this asterism (6° 40' - 10° 0' Mesha) corresponds to "Cho" as in Chocolate.

Fourth Pada of this asterism (10° 0' - 13° 20' Mesha) corresponds to "La" as in Larry or Las Vegas.

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In Sanskrit alphabet, Ashvini corresponds to "Am", "Aam" & "Im", consequently its Mantras are "Om Am", "Om Aam" & "Om Im".

Sexual type & compatibility

Its sexual animal is a horse. Horses are sensitive and passionate creatures, and these qualities find expression in Ashvini's sexuality. Natural grace of horses gives Ashvini natives appeal and sexiness. Ashvini is most compatible with other horse Nakshatras like Shatabhishak.

For sexual & marriage compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Ashvini represents primordial, initiatory urge which created both manifest and unmanifest Universes. Being beginning of all things, it has power to set anything right. This is why in later times, physicians of gods, Ashvini Kumaras, were intertwined with energies of this Nakshatra. In almost all ancient cultures, roots of which of course are same, one can find "Divine physician" archetype. Astoundingly, all these Divine physician archetypes are very similar to Ashvini Kumaras in sense that they are always riding horses, they are mostly twins, they are born out of a water goddess or a water source of some sort. Ashvini Kumaras are very learned in Ayurveda, original healing system. They revived Sage Dadhichi. Indra warned Dadhichi not to teach Kumaras Brahma-Vidya (knowledge of creation), since their occupation placed them outside that realm. He promised to cut off Dadhichi's head should he not heed warning. Dadhichi relayed this to Kumaras. With their great medical abilities however they removed Dadhichi's head and replaced it with a horse head. Dadhichi then spoke to them through horse mouth. They were then able to replace original human head of Dadhichi after Indra cut off horse head.

Ashvini Kumaras restoring youth of Cyavana Muni - through this service to a powerful Muni, twins were granted right to drink Soma Rasa, an immortalizing drink, with other demigods. In Mahabharata, Nakul & Sahadeva, youngest amongst 5 Pandava brothers, were sons of Ashvini Kumaras.

An ancient Welsh legend, which still holds relevance today in minds of Welsh people, illustrates this fact. According to this legend, three sons were born from a lady which had emerged from a lake called Lannefann. These semi-Divine beings, known as "physicians of Myddfai", were known to be able to cure every disease and were even able to slow down ageing process. Lake can still be visited today. This story definitely supports assumption, which is gaining ground now, that ancient Celtic religion was same as ancient Vedic religion. It corroborates well with Puranic story of birth of Ashvini Kumaras. Vivasvan's (solar diety) wife Samjna once ran away from her husband and in order to hide from him took body of a mare, while she performed austerities on Earth. Vivasvan, who was searching for her, finally found her by side of a lake and turned himself into a horse and out of their union these twin sons, Ashvini Kumaras, were born.

Whilst discussing asterism Shatabhishak, we came across fact that oceans are known to carry enough herbs to cure every known disease, besides carrying other types of magical herbs. In ancient Vedic legend concerning "churning of ocean" (please refer to author's previous work - "The Rahu - Ketu Experience", Sagar Publications, India, or "The Key of Life", Lotus Press, USA), Ashvini Kumaras were born out of this churning of ocean. We can see that Ashvini Kumaras and Shatabhishak have a strong connection due to correlation between their ruling deities. It is said that diseases, which are caused under influence of Shatabhishak, can only be cured under influence of Ashvini. Since every beginning is a kind of rejuvenation, Ashvini has power to overcome any affliction on physical, mental, emotional and higher planes.

In universal scheme of things, Ashvini relates to "Shidravayapani Shakti" or power to quickly attain one's objective. It is clear from above that Ashvini is representative of universal energy which assists everyone in need without hesitation or delay.

Gotra (celestial lineage)

This Nakshatra is related to Sage Marichi, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "light". This comes as no surprise, as Ashvini is lightest and swiftest amongst 27 Nakshatras.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Lord Ganesha.

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Repetition of root Mantra of this Nakshatra - "Om Am" and "Om Im" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear various shades of red and bright variegated colors. They should use Ashvini's directions, lunar month and days when Chandr transits Ashvini, to undertake all important actions.

Example

Bruce Lee, famous martial artist, was born with Ashvini rising on his Lagna. His life in its entirety illustrates all different aspects of this Nakshatra. Besides his amazing swiftness and quickness, event which immediately illustrates Ashvini's energies relates to almost magical recovery he made from an injury, which doctors thought would paralyze him for life.

Miscellaneous

According to Varahamihira, "Chandr in Ashvini gives good appearance, manners and intelligence. Native is fond of dressing up and ornaments. Native is skilled in their chosen field."

Singer of 60's musical group "The Doors", Jim Morrison, has his Chandr in Ashvini. If we ignore his outbursts in public appearances, description fits him perfectly.

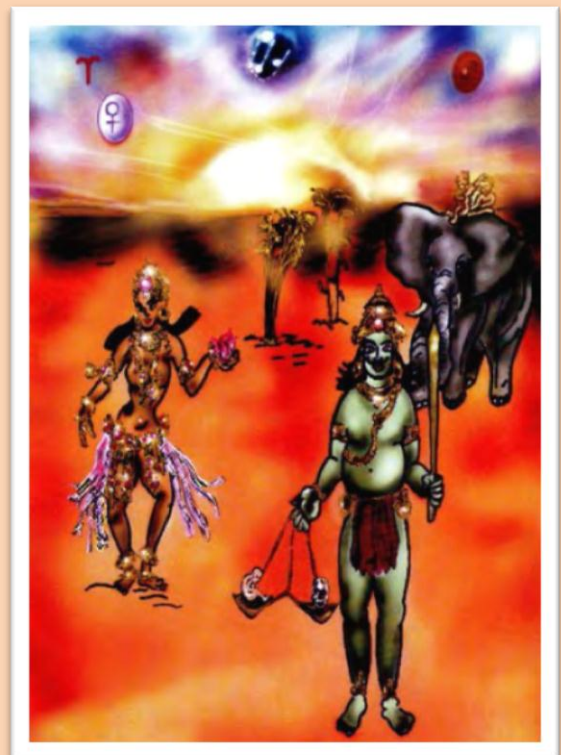
* * *

2. Bharani

13° 20' - 26° 40' Mesha

In the Sky

Bharani, heralder of venusian energy, is represented in celestial firmament by a group of three faint stars forming a triangle in constellation of Mesha. Ancient Vedic Seers saw these stars as forming female sexual organ. These stars are known in modern astronomy as 35 Arietes, 39 Arietes & 41 Arietes. 41 Arietes is brightest among those three, with a visual magnitude of 3.62, which explains faintness of stars of this asterism. It is only through being privy to some direct universal (galactic, in this case) knowledge, that ancient Seers were able to attach such importance to these relatively faint group of stars. In order to locate these stars in night sky, one has to focus in region between bright star Alpha Arietes (belonging to previous asterism, Ashvini) and bright group of stars of Pleiades star cluster (belonging to next asterism, Krittika). It is easier to locate 41 Arietes, while other two can be seen lying in a straight line on its right hand side.



Name

"Bharani" can be roughly translated into either "bearing" or "she who bears". It must be noted, however, that it doesn't necessarily mean bearing a child as in case of pregnancy, even though we would discover later how this asterism is directly related to womb. Name, which conveys a major part of this asterism's energy, relates primarily to feminine side of nature and its capacity to receive, hold, nurture and destroy.

Symbol

Main symbol of this asterism is a "vagina", female sexual organ. In effect, all female reproductive organs can be seen as symbols of this Nakshatra. In all ancient cultures these organs, as symbols, were seen to represent fertile aspect of nature. In Egyptian civilization, vagina is symbolically represented as "buckle of Isis" and is seen as doorway between different worlds. Vedic point of view also ascribes birth, death, transformation and regeneration to feminine reproductive symbols. They are also seen to represent restraint, caution, jealousy,

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secrecy, forbearance, struggle, sacrifice, catharsis, sexuality, nurturing and maternal love. Bharani therefore carries all above mentioned attributes.

Since a soul finds its entry from astral plane to physical world of living through female sex organ, it is not very hard to see "doorway" connotation associated with this symbolism. As we shall discover later, Yama, Lord of death and one of eight door keepers between physical and other worlds, is ruling deity of this Nakshatra. Womb, as we know, carries new life in form of a fetus for several months, before it finally finds itself manifested in world. In same way, Bharani allows things to brew on subtle planes, before they suddenly take outer material forms. In case of childbirths, it is usually very hard to predict which day water is going to break. Same is case with revolutions, which usually brew within hearts and minds of people for a while before suddenly erupting. Same is applicable to death as well. This makes Bharani an unpredictable Nakshatra, which operates in hidden ways and revels in secrecy.

A "boat" is alternative symbol of this Nakshatra. It again symbolizes transportation between different planes and realms of existence. Bharani is thus a Nakshatra directly related to process of birth, death and regeneration, at least on earthly plane of existence.

Deity

Yama, Lord of death, is considered main presiding deity of this asterism. He is supposed to be one of eight celestial gatekeepers, who guard eight directional doorways or exits through which souls travel from earthly plane to other planes of existence. In Vedic texts, he is mostly seen as Lord of Dharma. This apparent mixing of deities of death and Dharma may not be instantly clear to western reader. However when seen in light of fact that it is Yama's duty to assign life paths for souls who have left their earthly bodies, it becomes clear that he has to be well versed in laws of Karma and Dharma.

Yama, despite being Lord of death, is a very jovial deity. His lightheartedness finds expression through Bharani's playfulness and joyousness. It is up to Yama to weigh our actions in present life so that we can be assigned an appropriate new life. He is thus a benevolent deity and should not be feared. Yama is only feared by those who fear death and those whose Karmas are not good. Yama is privy to many of secret functioning of Maya. Bharani also holds within itself complete understanding of process of life, birth and death.

Kali, dark and destructive form of Parvati, is one of three main feminine deities upholding our Universe. Just like Yama, Kali is also considered a deity to be feared. Kali's function however is just to kill demons within and without. Her form has to be terrifying because entities she deals with are themselves cruel and fierce. Her involvement with this Nakshatra implies that Bharani is a sort of battlefield between opposing qualities of nature. It is here where distinction between right and wrong, good and bad, godly and demonic is made. Process of uprooting negative side begins. Bharani deals with extremes and in process becomes most extreme amongst Nakshatras.

Nature & functioning

"Extreme" is one word which sums up Bharani's essential nature and functioning. It swings between polar opposites like puritanism and bohemia, naiveté and wisdom, maturity and immaturity and life and death. Bharani is representative of desire aspect of nature. It is thus in a way a lust for life and a fear of death. Bharani is a 16 years old girl on verge of deflowering, a baby in womb or a person facing Yamadutas (celestial angels whose task is to guide souls through afterlife process) after one's death. Because of its childlike quality, Bharani is one of most eager Nakshatras. Just like a child wants to experience all of its surroundings, Bharani natives have a desire to experience their surroundings to fullest. There is a primeval innocence in how they experience things, people and places. They might go through instinct rather than reason. Most of their feelings and desires are so overwhelming that very little can be done to restrain or placate them. Once again evolutionary status of soul in question comes into picture.

Evolved Bharani types would channel their immense primeval energy into positive and wholesome universal pursuits, while less evolved types will be akin to a moth madly hopping from one light source to another. In present day and age, where confusion and chaos reign supreme, Bharani can be a very difficult energy to handle. This can be easily understood through mental dilemmas and naivetés which young girls and boys go through after puberty. Without proper guidance and understanding, Bharani natives are ready to jump into anything and everything without caution or consideration.

Bharani natives are often strong characters who can withstand many turbulences which life has to offer. They do get down and moan and cry like infants sometimes, but nothing holds them down for too long. They are often seen to undergo huge transformations and radical changes throughout their lives. This comes about due to their longing for extremes. When they get set on a path, they want to experience every aspect of it until they

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have exhausted all possibilities and have no option left but to tip over to something completely new. There's no set boundary in "Bharani Universe".

All Bharani natives have a creative urge inside them. Feminine sex usually expresses this creativity through bearing children, while male sex tries to be creative on other levels. Bharani is a Nakshatra where interplay between male and female takes place. This makes it one of most sexual Nakshatras of zodiac. Bharani is representative of nature's force which creates attraction between opposites. Bharani natives experience, indulge in, fall prey to and try to understand this force. Sigmund Freud, famous psychoanalyst, had prominent Bharani placements and it was no wonder then that he reduced every activity on earthly plane to sexuality. However, more evolved Bharani types realize that this force of attraction has more to do with love, harmony and conscious unity. Sexuality is just one of its many expressions.

Bharani natives usually have large, expressive eyes, a prominent head, medium sized lips and a spooky deathly smile. Their smile is their most distinguishable feature. It encapsulates all their sexuality, mystery and processes of life and death itself. Just like sunset emanates a stillness over nature, Bharani natives have ability to put up a calm countenance, even if their insides are a raging torment. Their childlikeness is quite helpful when it comes to exploration and learning, but it makes for a distinct type of cruelty and morbidity. Everyone knows how children can be more cruel than grownups on many different levels. Bharani's cruelty comes from a lack of responsibility for one's own actions. It is very easy for Bharani natives to move from one action to next, without caring about long-term implications.

Bharani types are usually enthusiastic and energetic in their approach to life. They have a strong sense of adventure in fields they pursue. It is seen that they can only achieve their goals if they are under constant guidance from a more mature and wiser source.

Mode of functioning

Bharani is considered to be a balanced Nakshatra. Bharani is in actuality an extreme Nakshatra, but it is classified as "balanced" because of its tendency to balance opposing extremes, like birth and death. Bharani natives often lead double lives, touching two different extremes. Thus on a whole, their lives can be seen as balanced. Sunrise (conveying a sense of birth) or sunset (conveying a sense of death), which forms a part of this Nakshatra's symbolism (as seen in its image), is time when nature's energies are very delicately balanced. This is reason why these times are seen as best time for occult / spiritual practices. Bharani, as we shall discover, carries a lot of occult potential due to its relationship with Graha Sukr.

Caste

It belongs to Mleccha (outcaste) Nakshatras. It is Bharani's tendency to go towards extremes, which probably made ancient Vedic Seers classify it as an outcaste. Bharani almost always tries to break social norms or taboos, one way or other. It is a highly explosive energy, which cannot usually be controlled within any societal structure.

Gender

It is a female Nakshatra. This comes as absolutely no surprise, as Bharani stands for all that is feminine. It is second Nakshatra and first feminine Nakshatra. Just like number 2 in numerology, it is initiator of feminine principle on all levels of existence. It is beginning of duality and Maya, and within it lies essence of complex functioning of feminine principle.

Body parts & humor (Ayurvedic constitution)

Head and bottom parts of feet are body parts related to this Nakshatra. It is interesting to note that in childbirth (a Bharani activity), it is either head or feet which come out of womb first.

It is a primarily "Pitta" (fiery) Nakshatra. Since Bharani lies within Pitta Rasi of Mesha, this classification comes as no surprise. Bharani represents original creative fire, which produces world of matter. It is its Pitta quality which makes it very active on material plane, despite its earthy bulkiness.

Direction

It is related primarily to arc covering directions East, South-East and South.

Padas

First Pada of this asterism (13° 20' - 16° 40' Mesha) falls in Simha Navamsa ruled by Surya. Focus here is on creativity and self-immersion. Grahas here can be extremely self-centric and can often offend others without

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meaning to. Drive and will-power inherent in this Pada can be used for positive ends, if nativity as a whole allows for it. Surya, Mangal & Guru are especially strong in this Pada.

Second Pada of this asterism (16° 40' - 20° 00' Mesha) falls in Kanya Navamsa ruled by Budh. Emphasis here is on service and hard work. Grahas here function in an altruistic way. A certain degree of organization is seen even in typically extreme and chaotic Bharani mode. Budh, Mangal and Rahu are better suited for giving good results here.

Third Pada of this asterism (20° 00' - 23° 20' Mesha) falls in Tula Navamsa ruled by Sukr. Ability to relate and harmonize opposites characterizes this Pada. There is however no sense of any limits here when it comes to sex and relationships, which can be either a good thing or a bad thing, depending upon evolutionary level of nativity in question. Being a Pushkara Navamsa Pada, it allows for fulfillment of one's desires. Budh, Sukr & Rahu are best suited for utilizing energies of this Pada.

Fourth Pada of this asterism (23° 20' - 26° 40' Mesha) falls in Mesha Navamsa ruled by Mangal. Energy here is extreme in every sense of word. Grahas here work in an uninhibited primeval fashion. It can be a highly inventive and original Pada, if its explosive energy can be channeled properly. Surya, Mangal & Ketu are strong here, but may not always give beneficial results. Only natural benefics, Guru and Sukr, are suited for utilizing energies of this Pada in a wise, non self-destructive way.

Professions

Babysitters, nannies, nursery school teachers; all professions involving children; professions connected with amusement, theme parks; children's toys industry; gynecologists; midwives; all professions connected with birth & death; professions related to fertility clinics; morticians; all those connected with morgues and funerals; coffin makers; obituary writers; officials handling birth / death records; homicide detectives; dancers from all schools and styles; tobacco, coffee and tea industry; cooks, caterers, hoteliers; professions connected to slaughterhouses; veterinarians; fire fighters; automobile industry; motor sports; stuntmen; coal & petroleum industry; heavy industries; surgeons; film & entertainment industry; photographers; models; all professions involving use of sex and glamour; exotic professions; striptease artists; pornography industry; prostitution; occultists & Tantrics using sexual energies; judges; those in elite positions requiring extreme secrecy; volcanic & earthquake experts; geophysicists; biologists & microbiologists; seed & fertilizer industry.

Places

Extreme exotic landscapes; volcanoes; areas with volcanic soil; volcanic tropical islands like Hawaii and Polynesian islands; farmlands; kindergartens, nurseries, nursery schools; children parks; amusement parks; morgues; cemeteries; funeral homes; maternity & child wards in hospitals; intensive care units; gynecology hospitals; film & photography studios; exotic nightclubs; high courts; fertility clinics; streets and roads with busy traffic; all places connected with above mentioned professions.

Guna & Tatva

It is supposed to be a Rajasic Nakshatra. This can be easily assessed from Sukr's rulership of Bharani. Sukr is seen as most Rajasic among Grahas. Its relation to terrestrial life processes is very strong. In a way, it can be said that it is only Sukr which makes life worth living. Since Bharani heralds venusian energy, its expression here is primal, highly charged and explosive (all Rajasic expressions).

It belongs to **earth** element. Bharani can be said to represent point in creation where fire element (spewed forth by Aswini) transmutes into earth element. Bharani has everything to do with process of materialization. It is force which puts a material sheath around astral body, so that it can experience terrestrial plane. Earthy quality of Bharani can be easily understood by fact that its representative animal, elephant, is largest and heaviest land animal.

Gana (type)

It is considered a Manusha or human Nakshatra. Bharani relates to 2nd and 7th Bhava in a chart. These are Bhavas which sum up what human life is about for most people. One's partner, family and resources are all what common man cares about. These are Bhavas of both life and death (2nd and 7th are Maraka (killer) Bhavas). Sukr is Karaka for both these Bhavas and together they convey Bharani's intense involvement in human affairs, whether it be life or death.

Bharani

Orientation & disposition

It is downward looking Nakshatra. This classification relates to hidden aspect of Bharani. As we have discussed earlier, events brewing up under Bharani's influence don't come to surface until very last moment. Just like act of sex or a fetus developing in a womb, Bharani likes to keep its activities hidden from view of others.

It is a fierce or severe Nakshatra. Intent behind this classification is clear from Bharani's ruling deities. Yama and Kali are both fierce deities interested in jobs requiring fierce actions like cutting life-force of life forms against their will. Even process of childbirth (ruled by Bharani) is a painful process. In fact it is considered to be most painful experience amongst all natural processes on earthly plane.

Lunar month & Tithi

It relates to second half of lunar month of Ashwin. This period usually falls in October in solar calendar.

Bharani is also related to Chaturthi (4th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

All creative activities are favored; good for severe, cruel, destructive, competitive or warlike activities; sexual, amorous & procreative activity; fertility rites & agricultural activities; beginnings & endings; gardening; all type of activities which require use of fire; good for taking care of postponed or neglected activities; all activities requiring spontaneity; ascetic activities requiring self-discipline; fasting & other purificatory rites; dealing with children.

Inauspicious activities

Most unfavorable for travel (Bharani relates to traffic jams and accidents); not good for slow & gentle activities requiring calmness or serenity; not good for initiations; in present day and age, it is better for endings than beginnings.

Lords

Main Grahas connected with this Nakshatra are Mangal and Sukr. Mangal is ruler of Mesha, and Sukr is main planetary ruler of this Nakshatra. Sukr can be said to be born in Bharani. As discussed in esoteric section, Sukr is a Graha strongly connected with birth and renewal. Sukr in Bharani acts as a "bringer of life". In combination with Mangal, which being Lord of Vrischika, signifies death, Sukr signifies universal cyclic process of life and death on all levels of existence, especially biological.

According to one school of thought, both Mangal & Sukr are connected to outer Graha Pluto. Pluto has always been seen as hidden, creative source and is equated with Shiva. In Greek legends, it is supposed to hide in underbelly of earth and is responsible for fertility of earth. Mangal & Sukr are two Grahas most concerned with fertility and interplay with sexes. Nowadays, it has become fashionable to associate men with Mangal and women with Sukr, but truth is that it is male who creates sperm (Sukr), while it is women who create and Bhava (Mangal) newborn.

Conjunctions of Mangal and Sukr in a nativity carries an energy similar to that of Bharani. Sani reaches its maximum debilitation in this Nakshatra. Bharani is warm place of creativity and fertility, while Sani is a cold Graha of obstruction and delay. It is easy to see how they don't go together. Other Grahas usually do well in Bharani, as long as Sukr has a refined placement in chart.

Vowels & alphabets

First Pada of this asterism (13° 20' - 16° 40' Mesha) corresponds to "Lee" as in Liam.

Second Pada of this asterism (16° 40' - 20° 00' Mesha) corresponds to "Lu" as in Lulu.

Third Pada of this asterism (20° 00' - 23° 20' Mesha) corresponds to "Lay" as in Layla.

Fourth Pada of this asterism (23° 20' - 26° 40' Mesha) corresponds to "Lo" as in Logan.

In Sanskrit alphabet, Bharani corresponds to "Eem" and consequently its Mantra is "Om Eem".

Sexual type & compatibility

Its sexual animal is an elephant. Elephants are slow moving and somewhat sensual creatures. Elephant as a sexual animal represents elephantine appetites in sex. It is very hard for other Nakshatras, with exception of

Bharani

Revati (other elephant), to satisfy Bharani. Bharani is most sexual amongst Nakshatras and promotes sex in all its different forms. However in its extreme aspect it can shun sex completely or immerse itself in it to point of perversion.

For sexual & marital compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Most of Bharani's esoteric understanding can be arrived at from study of Graha Sukr. Besides Surya (which is a star and thus cannot be seen as a Graha), Sukr is only Graha which periodically undergoes a process of birth and death.

Mayan calendar was based on Sukr's 584 days cycle, which it makes from being "morning star" to being "evening star". Sukr illumines skies as morning star for a 236 days period. After that Sukr disappears for 90 days. It reappears as evening star for 250 days, and then there is second relatively brief disappearance of 8 days before it reappears in East. This makes a total of 584 days.

We can see that just like Surya, Sukr too rises in East, to disappear in West, to one day reappear in East. Because it dies and is born again, all ancient cultures saw Sukr as representing rejuvenative principle. Its connection with well spring of life is reason why Sukr is considered an occult Graha.

In Vedic texts Shukracharya, preceptor of Daityas (celestial demonic beings) and presiding deity of Sukr, is supposed to be an adept at Sanjivini Vidya, knowledge to raise dead to life. Even Brihaspati, preceptor of Devas (celestial godly beings), doesn't have this knowledge, a fact which renders Devas weaker in comparison to Daityas.

All goddesses, especially fertility goddesses, are connected with Sukr. May Day celebration on 1st of May forms an integral part of Celtic traditions. Interesting thing to note is that Surya is transiting through Bharani on 1st of May every year. This is why Celts saw this as an opportune time to practice fertility rites, just like Mayans chose to do it in 8 day disappearance of Sukr. One must realize that all cultures, which placed strong importance on Sukr above all else, had roots in celestial Daitya lineages. Harsh and cruel behavior of Daitya race in Puranic legends can also be understood from cruel and severe nature of Bharani.

Birth and death are complementary processes, in sense that every death is a beginning and every birth is an ending. When a balance is achieved between birth and death, soul finds easy evolutionary progress. However if soul finds it hard to confront one or other, severe situations and turmoil are result. Bharani is Nakshatra of Karma and reincarnation, one of least understood concepts in modern times, especially in western world. Bharani is name for stage where masculine and feminine, which have come out of a single genderless source, copulate, and in doing so, carry forward process of creation.

Gotra (celestial lineage)

This Nakshatra is related to Sage Vashishta, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "possessor of wealth", which is in keeping with this asterism. Bharani has a tendency to be financially well off, as implied by Sage's name. On other hand, we can infer that this particular Sage has a lot to do with life and death processes within our galaxy.

Remedial

One good way of getting in touch with energies of this Nakshatra is to meditate on death. Worship of Yama, god of death and Dharma, is also helpful. However best way to master energies of Bharani is through worship of Kali, dark goddess. Worship of any feminine deity, especially fertility goddesses, is also auspicious (especially for material gains).

Repetition of root Mantra of this Nakshatra - "Om Eem" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear mixtures of white, red and black and generally dark shades. They should use its directions, lunar month and days when Chandr transits Bharani to undertake all important actions.

Example

Imelda Marcos, one of richest women in Asia, has her Chandr placed in Bharani. Bharani's tendency to give material extremes is exemplified in her life. She became well-known for her massive shoe collection, whose

Krittika

number ran into thousands. She has also had her share of harsh transformative events, which Bharani brings into lives of those it affects strongly.

Miscellaneous

According to Varahamihira, Chandr in Bharani natives are "resolute, resourceful, honest, healthy and happy". Bob Dylan, famous singer and songwriter, also has his Chandr placed in Bharani, and Varahamihira's dictates seem to apply more in his case.

* * *

3. Krittika

26° 40' Mesha - 10° 00' Vrisabha

In the Sky

Krittika, seed of solar energy, is represented in celestial firmament by a well known group of 7 bright stars huddled together in star cluster of Pleiades. Ancient Vedic Seers saw these 7 stars as forming a necklace and attached immense importance to their role in galactic affairs. These stars are known in modern astronomy as 27 Tauri (Atlas), Eta Tauri (Alcyone), 23 Tauri (Merope), 17 Tauri (Electra), 28 Tauri (Pleione), 19 Tauri (Taygeta) & 20 Tauri (Maia). Alcyone is brightest among this group, with a visual magnitude of 2.88. These stars are very easily visible in night sky because of their close proximity to each other. In fact they stand out in night sky more than any other object because of this uniqueness. In order to locate these stars in night sky, one has to focus in region to right of bright star Alpha Tauri (Aldebaran, belonging to next asterism, Rohini).

Name

"Krittika" translates simply into "one who cuts" or in a plural sense, "cutters". This simple, direct and straightforward name is very much in keeping with essential quality of this asterism. "Cutters" here relates to a feminine aspect rather than a male aspect and as we shall discover later, this asterism is related to "seven Krittikas" (or seven wives) of seven main Sages looking after affairs of our galaxy.

Symbol

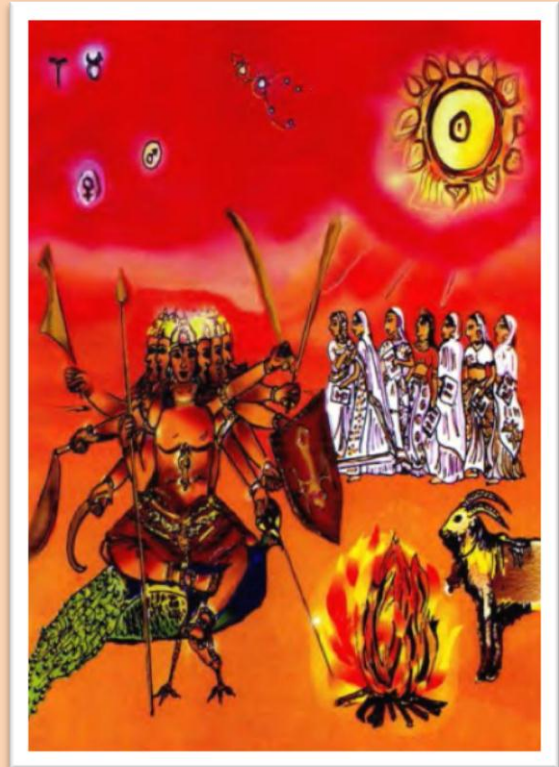
Its main symbol is an axe, razor or any sharp-edged instrument like a blade or knife. This symbolism obviously relates to its name, which implies cutting and penetration. All sharp instruments can be used for both constructive or destructive purposes. A knife, for example, can be used for cutting vegetables or hurting someone. In same way, Krittika's penetration can be used for cutting through superficial layers of mental and emotional functioning. On other hand, it can be used for causing harm out of anger or enmity. In some cases, its destructive aspect is constructive from a universal point of view, especially when those at end of blade are crooked or evil.

A flame of any type is another widely used symbol for Krittika. This, as we shall see in next section, relates to its association with Agni, Lord of fire element.

Peacock is another alternative symbol of this Nakshatra. Elaborately ornate feathers of male peacock relate to exuberant martial nature of masculine part of this Nakshatra. A peacock is chosen vehicle of male ruling deity of this Nakshatra (please refer to image). Krishna always wore a peacock feather on top of his head and his early life, under care of his foster parents, reveals essence of this Nakshatra (refer to deity section).

Deity

Karttikeya, commander of celestial godly forces, is primary ruling deity of this asterism. He is one of most prominent among Shiva's sons and was raised by aforementioned Krittikas (seven wives of seven celestial Sages). As we can see, name "Krittika" and "Karttikeya" have common roots, and it is automatically implied



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that Krittikas are foster mothers of a boy called Karttikeya. Thus this Nakshatra is related to foster care and nurturing of all types.

Circumstances preceding Karttikeya's birth, as mentioned in Puranic texts, are as follows:

"At one point in time, gods had lost all of their territory to demons, and in their desperation asked Lord Shiva to help them. Shiva expressed his disability to intervene directly, but promised that he would produce a son who would deal with their problems. There are many different versions on how Karttikeya was actually born (please refer to esoteric section for a common version). However, all texts agree with fact that he was sent away to Krittikas (Pleiades star cluster) in order to hide him from demons. Demons had come to know that this child was born for destroying them and were searching all over to find him, so that they could destroy him first, while he was still a baby. Hidden from everyone's eyes, seven wives of seven Rishis took care of Karttikeya, and as soon as he reached boyhood, he fulfilled his purpose by destroying demonic forces and restoring heavens to gods."

If properly understood, all of Krittika's nature and functioning can be understood from above legend. Krittika relates to a sense of imminent danger, which leads to secrecy, seclusion and hiding as a result. It relates to care and nurturing of anything in its young, delicate state and this is reason why Chandr reaches its maximum exaltation in second Pada of this Nakshatra. Karttikeya's heroic valorous deeds are mirrored in its functioning as well.

Agni god, presiding over "fire" element in nature, is secondary Lord of Krittika. Fieriness is definitely required for combative and militaristic nature of this Nakshatra, as suggested by war general post of Karttikeya. Fire symbolism here can be interpreted at a variety of levels. On a physical level it represents digestive fire, which converts food we eat into usable energy. This makes Krittika an energetic and physically active asterism. On a mental plane, fire relates to ability of mind to assimilate new knowledge. Mental fire constantly seeks knowledge and experience in order to keep itself burning. This Nakshatra therefore relates to curiosity and an inclination to venture out into unknown areas.

On astral and more subtle planes, fire relates to purifying principle in nature. It burns away Karma from previous lives, so that a sense of unity with original creative source may be achieved.

Krittika, on an esoteric level, serves function of purifying soul through fires of knowledge and experience.

We must not forget seven wives of seven Sages, as they represent actual stars of this constellation. Krittika is a semi-maternal Nakshatra and all its maternal qualities come from these seven women. These seven women can in a way be seen as five senses, mind and consciousness. Their child Karttikeya then represents limitless perceptivity of innocent mind.

There are many legends associated with reasons behind separation of these wives from their husbands (seven celestial Sages). We will touch upon one of these legends in esoteric section. In meantime, we just need to acknowledge fact that these seven wives trained and educated baby Karttikeya in various systems of knowledge. This fact reveals "educational" and "institutional" aspect of Krittika. Krittika is a sort of celestial training ground or University, where one receives training necessary to pursue one's life purpose.

Nature & functioning

It is clear that English word "critical" has its roots in Sanskrit word "Krittika" and this one word sets tone for Krittika's basic nature and functioning. Krittika's piercing quality lends itself to criticizing and fault finding part of human nature. Krittika aims to get to root of any action or situation and consequently it comes across all imperfections, which often lie between apparent and real. Krittika doesn't tolerate imperfections because it sees them as obstacles in achieving its decidedly fixed goals.

Grahas placed in Krittika give one pointed action and fiery bursts of energy. They act in a sudden and explosive manner. Krittika natives have a direct and straightforward approach and don't like to beat about bush. They usually have cutting and blunt manners which often offends or intimidates those around them. One must however remember that Krittika natives are good at putting up social graces and do not act in a cutting or sharp manner all time. They do so only when roused. They have an extreme temper, but it does not last for more than a few seconds.

Krittika exemplifies Surya's anger rather than Mangal's anger. Surya's anger doesn't last for very long, while Mangal's anger lingers on with an avenging attitude. King (Surya), does not need to stay angry for long to declare war, while soldiers (Mangal), who actually fight battle, need sustained anger to keep them interested in battles.

Krittika

Krittika natives usually hide their caring, nurturing and maternal side beneath hard, stern exteriors. Fire, despite its dangerous and destructive potential, cooks our food, warms us up on a cold day and helps make most of things we require for a comfortable living. In other words, fire is what makes civilization possible. Going one step further, we find that Surya's fire makes life possible on earth. This is reason why Krittika natives are usually life-sustaining element within their social sphere. They like to support others around them through their warmth, independence and will-power. In some cases this may be excessive and result is similar to overcooked food. Krittika natives can alienate those around them by their sharp tongue and nature even though they don't have any real malefic intent.

In universal scheme of things, Krittika relates to "Dahana Shakti" - power of astral body to cut its ties with physical body. Its symbolism has heat above and light below. This relates Krittika to all functions of fire - purification, cooking, melting, moulding etc. Fire also suggests creative potency of Nakshatra and it is said to have a strong association with Chandr. In this way Chandr represents a receptive field or channel, through which creative potential of Surya can unfold. Krittika only acts when it has some kind of direction to go in, and so individuals with this Nakshatra prominent in their charts, have a peculiarly startling and sudden way of erupting when their Krittika energy is activated.

On a spiritual level, this Nakshatra can provide intense awareness and allows one ability to undergo extreme forms of purification. On a spiritual level, Krittika is forever devoted to cutting its way along a clear path towards development of one's true inner nature and therefore will slay any obstruction, inner or outer, which blocks its path. When it is strong in a nativity, it indicates sudden transformations / ups and downs in life.

Mode of functioning

Krittika is considered to be an active Nakshatra. It is sacrosanct that commander of celestial armies be anything but active. No matter which way one looks at Krittika, all one finds is restless activity, whether it be in field of leadership, nurturing, education or battle.

Caste

It belongs to Brahmin (priestly) caste. One may have expected Krittika to be classified as a Kshatriya, considering Karttikeya's heroic, warrior-like nature. Reason why Seers saw this Nakshatra as brahminical, is because of its intense involvement with learning, knowledge and education. It is naturally philosophical, altruistic and concerned with purity.

Gender

It is a female Nakshatra. This classification obviously relates to maternal nature of this Nakshatra, as exemplified by seven wives of seven Sages.

Body parts & humor

Hips, loins and crown of head are body parts related to this Nakshatra.

It is a primarily "Kapha" (watery) Nakshatra. Its Kapha quality must arise from its relationship with Sukr, a primarily Kapha Graha. Fact that Chandr, another Kapha Graha, finds maximum exaltation in this Nakshatra, re-emphasizes this. Its ruling deity, Karttikeya, is supposed to have a lustrous body, which is normally associated with Kapha humor.

Direction

It is related primarily to arc covering directions from East, South-East to South.

Padas

First Pada of this asterism (26° 40' - 30° 00' Mesha) falls in Dhanur Navamsa ruled by Guru. This is a highly moralistic, generous and altruistic Pada. There's a daredevil element to this Pada, which connects it to one type of military pursuit or other. It is explorer of zodiac. Grahas here give a lot of will power, strength and stamina. Surya, Mangal, Guru and Ketu are especially strong here.

Second Pada of this asterism (00° 00' - 3° 20' Vrisabha) falls in Makara Navamsa ruled by Sani. This Pada also has a strong sense of ethics, but its vision is more material rather than mental or spiritual. Even its spirituality is expressed through matter. Emphasis here is on arranging matter to create a nurturing and motherly environment. Maternal aspect of Krittika's functioning is at its peak here. Natives under a strong influence of this Pada get and provide sustenance when it matters most. Chandr reaches its maximum exaltation in this

Krittika

Pada. Mangal and Sani also function strongly here. However, Mangal's placement here has more to do with receiving nourishment rather than providing it.

Third Pada of this asterism (3° 20' - 6° 40' Vrisabha) falls in Kumbha Navamsa ruled by Sani. This is also a humanitarian and altruistic Pada. It combines futuristic visions and ancient knowledge on a weave of fixed principles. Emphasis here is on 10th Bhava significations like one's collective duty. This Pada promotes all types of learning and can thus be called "University of zodiac". Since no Graha gets debilitated in Kumbha, all Grahas can function well here, relating to their own specific domains.

Fourth Pada of this asterism (6° 40' - 10° 00' Vrisabha) falls in Meena Navamsa ruled by Guru. This Pada has ability to manifest its deep sensitivity on a material plane. It promotes group work of all types in a joyful, benevolent way. Grahas here are more creative under group situations. This is a Pushkara Navamsa Pada and so all Grahas are capable of conferring good results here. Guru, Sukr and Ketu can make fullest use of energies of this Pada, while Budh is a little out of sorts here.

Professions

Critics; managers; generals & people in authority positions; technical professions in general; teachers; educators; University related professions; lawyers; judges; surgeons; swordsmen; fencers; people who make swords, knives and other sharp instruments; blacksmiths; creative arts involving use of fire-based processes; jewelers and glassmakers; all military professions; police; fire fighters; explosive experts; those who work in foster homes & orphanages; professions connected to rehabilitation of addicts of all kinds, whether it be related to drug addiction, smoking, alcoholism, weight problems; professions involved in promoting methods & techniques for self-improvement or self-assertiveness; spiritual teachers who promote strong purificatory measures or worship involving Surya or fire; professions involving fire, like fire dancers or fire sacrifices; professional dart players or archers; barbers & hairdressers; tailors; work involving use of needles, like embroiderers or vaccinators; gold diggers & miners; cooks of all varieties; those who make clay objects, like bricks for building houses or ceramic objects; furnace makers; those who make cooking utensils or trade tools; all professions involving use of fire and sharp objects.

Places

Places with hot climates; deserts & arid lands; agricultural lands; cattle ranches; meadows; tropical forests; volcanic areas; military bases & testing grounds; government buildings; universities; rehabilitation centres; orphanages; mines in general; factories & industrial areas using fire in one form or other; fireplace, furnaces, heating devices within homes; all places connected with above mentioned professions.

Guna & Tatva

Krittika is a Rajasic Nakshatra due to its association with dynamic qualities like individuality, projection, motivation, leadership and initiative.

It belongs to **earth** element. This doesn't come as a surprise, because ¾ of this Nakshatra lie in earth Rasi, Vrisabha. Fieriness of this Nakshatra manifests itself through earth element. One way to understand this is to see Krittika as "cooked food". Krittika represents all matter which is made useful in some way by action of fire element, just as food is made palatable by process of heating.

Gana

It is considered a "Rakshasa" (demonic) Nakshatra. Its demonic quality relates to its cold-blooded, merciless approach to acts of violence, like killing etc. It works by "tit for tat" dictum and is usually unforgiving.

Orientation & disposition

It is a downward Nakshatra. In keeping with its penetrative nature, Krittika is always more interested in what is below surface. For example, in relation to our planet (earth), Krittika would relate to fiery core, which keeps surface in place. On a more personal level, one will find that latent fieriness of a Krittika native remains hidden, unless provoked by some external agency.

It is a mixed Nakshatra, i.e. it alternates between sharp and soft. Its sharper side is exemplified by Karttikeya, who, as a general of celestial armies, indulges in sharp actions like attacks, wars and battles. Krittika usually uses its sharper side for commanding purposes. Its softer side relates to nurturing and maternal qualities of seven wives (please refer to deity section).

Krittika

Lunar month & Tithi

It relates to first half of lunar month of Karttika, which usually falls in late October, early November.

Krittika is also related to Shashti (6th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Fire worship; purification rites; giving up old habits; making swift changes and sudden endings; acts requiring initiative, courage, leadership and executive ability; making important decisions; military activities and interests; debating; standing up for oneself; cooking; sewing & embroidery; cutting; shaving; all activities involving use of fire or heat; all mothering & nurturing activities; good for starting educational ventures; good for commencing new ventures in general; good for activities requiring a sense of discrimination, honesty and frankness; drumming & percussion; most activities are favorable in this Nakshatra.

Inauspicious activities

Socializing; diplomatic activities; rest or relaxation; water based activities.

Lords

Surya is main Lord of this Nakshatra, giving it a lot of energy, independence and power. Surya's rulership indicates penetrating insight, pride, ambition and self-motivation, which characterize Krittika. Just like Surya, Krittika goes on about its objectives in a straight and relentless fashion. First Pada is co-ruled by Mangal. Combined energies of two military Grahas make it harsh in its approach and functioning. It can ruthlessly conquer any obstacles or enemies that come in its path.

Rest of Padas are co-ruled by Sukr. Surya and Sukr are natural enemies and thus Vrisabha part of Krittika has more to do with harmonizing Apollonian and Dionysian extremes, rather than having a cutting no nonsense militant approach. It helps to understand that in Krittika, solar energy is stronger in comparison to venusian energy and this is reason why Chandr (Surya's Queen in planetary hierarchy) gets exalted here. Dynamics between Surya and Sukr are not easy to understand. Sukr is usually described as hidden minister or Queen's (Chandr's) minister in planetary hierarchy and thus King's (Surya's) relationship with it is obscure. Sukr, however, brings in love, caring and harmony into Krittika's hot, strict domain making it a more balanced Nakshatra. Surya and Sukr are both creative Grahas which strive for knowledge and form core of Krittika's functioning.

Surya / Sukr, Surya / Mangal conjunction or exchange in a horoscope carries energies similar to Krittika. Surya, Mangal and Sukr usually give strong results here, but as always, a lot depends on Pada they occupy.

Vowels & alphabets

First Pada of this asterism (26° 40' - 30° 00' Mesha) corresponds to "A" as in Arden.

Second Pada of this asterism (00° 00' - 03° 20' Vrisabha) corresponds to "Ee" as in Eagle.

Third Pada of this asterism (3° 20' - 6° 40' Vrisabha) corresponds to "Oo" as in Uzbekistan.

Fourth Pada of this asterism (6° 40' - 10° 00' Vrisabha) corresponds to "Ay" as in Elliott.

In Sanskrit alphabet, Krittika corresponds to "I", "Oo" and "U", consequently its Mantras are "Om Im", "Om Oo" and "Om U".

Sexual type & compatibility

Its sexual animal is a sheep or goat, an animal which is seen as a rather passive creature, however ram, animal symbol of Mesha, is capable of much aggression and fighting qualities when roused.

For sexual & marriage compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

There are many stories relating to birth of Karttikeya. One of them says that Karttikeya was born as a result of Shiva's sperm falling on earth. Shiva here can be equated with Surya and original masculine principle in form of Mesha, while earth is represented by Vrisabha. This tale therefore suggests a mingling of these energies, and Krittika, as we know, is Nakshatra which bridges Mesha and Vrisabha, and is initiator of solar energy. Krittika is point in creation where fire element converts itself into earth element.

Krittika

Star cluster Pleiades, which as we know represents Krittika in skies, has been an object of veneration since ancient times. It is place where seven wives (represented by seven brightest stars among seventeen stars that are part of Pleiades star cluster) of seven Sages (represented by seven stars of constellation "Great bear") are supposed to reside. These wives are supposed to be nannies to Shiva's younger son Karttikeya. Karttikeya, as we know, is deity presiding over Mangal. This symbolism makes Krittika a harbinger and nourisher of martian energy. In fact it can be seen as a cosmic University of sorts, where souls with predominantly martian qualities are trained. This association with martian energy is reinforced by fact that Krittika begins in Mesha, a Rasi ruled by Mangal. Fact that remainder of this asterism lies in Vrisabha, representing earth itself, connects this asterism strongly with earthly activities.

A lot of ancient texts point towards a direct connection between Pleiades and evolution of life on earth. This relates to benefic part of this asterism, as nourisher and well-wisher of life on earth. This is why Chandr is exalted in first 3° of Vrisabha, which are governed by this asterism. We can see last ¾ of this asterism as carrying feminine principle illustrated by symbolism of seven wives. Krittika is more or less representation of feminine matrix of life. First quarter of this asterism relates more to its martian aspect, as illustrated by its symbolism of Karttikeya.

Gotra

This Nakshatra is related to Sage Angiras, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "fiery one". Relationship between Krittika and this Sage is immediately clear from name of Sage.

Remedial

For those suffering from bad effects, resulting from afflictions to this Nakshatra, best remedial measure is worship of Karttikeya. Worship of Surya along with recitation of Gayatri Mantra is also helpful in bringing best out of this Nakshatra. Having a reverential attitude towards seven wives every time one gets to see constellation of Pleiades also helps.

Repetition of root Mantras of this Nakshatra - "Om Im", "Om Oo" and "Om U" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all bright fiery colors like gold, orange, red, yellow and variegated colors, like those seen on peacock feathers. They should use its directions, lunar month and days when Chandr transits Krittika to undertake all important actions.

Example

Eva Braun, girlfriend of Adolf Hitler, has her 7th Lord Mangal placed in Krittika, signifying her partner would be a general. King James II of England had his Chandr placed in Krittika in his 9th Bhava. It is this Chandr which protected him in 16 years of exile in a foreign land (9th Bhava signification). This exalted Chandr was also one of main factors which helped him regain his kingdom when his Chandr chart started working at age of 32.

Miscellaneous

According to Varahamihira, Chandr in Krittika gives one "a bright appearance, fondness for other's spouses, extreme appetite and widespread fame". Varahamihira is right on target as far as our example is concerned.

* * *

Rohini

4. Rohini

10° 00' Vrisabha - 23° 20' Vrisabha

In the Sky

Rohini, seed of lunar energy, is represented in celestial firmament by a very bright pale rose star in constellation of Vrisabha. This star is known in modern astronomy as Alpha Tauri (Aldebaran). Aldebaran is one of brightest stars in night sky, with a visual magnitude of 0.99. In fact this unique pale rose star can even be spotted in evening sky. Ancient Vedic Seers revered this star because this was supposed to be abode of Brahma and Prajapatis.

Name

"Rohini" translates into "reddish one" or "growing one". The "one" here carries a feminine tone and can be read as "celestial woman". Color "red" evokes notions of warmth, passion and liveliness. Fact that in ancient cultures it was seen as color of abundance and prosperity, reveals some of essential characteristics of Rohini. Its alternative names – "Vidhi" and "Viranchi", a name which relates to Brahma (creator among Trinity) - reveal more sides of this fascinating Nakshatra.



Symbol

Rohini's main symbol is an "ox cart", pulled by two oxen. Oxen have been used as fertility symbols by all ancient cultures. Even Vrisabha, Rasi representing "bounties of earth", has a bull, ox or cow as its symbol. In countries like India, where Vedic civilization flourished, an ox cart was one of only ways to transport various earth produces like crops over large distances. They serve same function which trucks serve in present day and age.

Just as ox cart carries harvested and ready to use produce, Rohini is supposed to be carrier of all fruits of creation. Its relationship with ox cart immediately suggests that it has a lot to do with all aspects of agriculture, cattle rearing and all other activities involving material produce. The "carrier" aspect of ox cart relates Rohini to all kinds of conveyances. An ox cart is a very earthy symbol and as a matter of fact, Rohini is most materialistic amongst Nakshatras. In ancient times ox carts were "wheels of commerce". Thus in present day and age, Rohini relates to all kinds of commerce and financial dealings.

All qualities normally associated with oxen, like steadiness, fixidity and ability to romp over anything which comes in its way, find expression through Rohini. As a result of ox cart symbolism, Rohini relates to "development of agriculture" and therefore "civilization" itself. All qualities normally ascribed to Vrisabha, such as earthiness, fixidity, stability, creativity, productivity, material security, acquisitiveness, refinement, accumulating, luxury loving, indulgence, idealism in love, beauty and relationships, are mostly derived from Rohini's essential qualities.

Deity

Brahma, creator among governing Trinity of Universe, is main presiding deity of Rohini. There are only three Nakshatras which have one of Trinity as its main presiding deity. This says a lot regarding importance of this Nakshatra, especially in regards to affairs of Bhuloka (earthly realm).

There are a lot of legends connecting Brahma to this Nakshatra. Main legend relates to an earlier point of time in history of Universe, when Brahma, after creating a daughter named Rohini, fell in love with her. From Vedic point of view, every constellation is seen as a feminine goddess entity. Rohini's extraordinary charm and magnetism is made clear by fact that Chandr, whose duty is to spend only a certain amount of time with each of these feminine figures in his monthly travel through zodiac, at one point, refused to leave Rohini's abode. So it is not hard to see why Brahma fell for her and pursued her, despite stigma attached with engaging in "cosmic incest"! However, he was stopped short in his chase by Shiva and had to be satisfied with just having rulership of this Nakshatra (please refer to esoteric section of "Ardra").

Rohini

From this story it is clear that Rohini is most alluring amongst all Nakshatras. Just as money in present day world spins people around, Rohini makes people and even gods chase after it in every which way possible. Rohini relates to wish-fulfilling creative aspect of nature, embodied by goddesses of prosperity like Lakshmi, spouse of Vishnu. Due to its association with Brahma, it has ability to create anything which constitutes "prosperity" and "abundance" on any plane of existence. All Brahma does is "create, create and create" and same is case with Rohini. It is thus not hard to see that its services are much in demand in all Lokas (planes of existence). Rohini is that important productive aspect of Maya, which keeps game of life worth playing for those involved.

Nature & functioning

Rohini is harbinger of agriculture and consequently "civilization", as we understand it. It is a very productive Nakshatra which supports all types of growth. Growing of plants, when we put seeds into earth, is a Rohini process. Rohini relates to production of all types of amenities required for civilized living. When working through its higher plane, Rohini is only interested in use of products derived directly from nature. In its low aspect, it indulges in all types of chemical, synthetic and man-made products. Evolved Rohini types are usually true environmentalists and conservationists, while lesser evolved ones promote unwholesome products like those of present day cosmetic industry.

Rohini natives usually have large, clear and expressive eyes, refined feminine features, thick lower lip and a smiling countenance. They have a stable, earthy and well balanced way about them. They are as unresponsive to external stimuli as a cow. They only open up in extremely intimate situations. Their unflinching quality often comes out as stubbornness. Despite their calm exteriors, they can be very expressive with their voice and gestures. They can act well, whenever necessary. They are smooth talkers and have gentle, seductive mannerisms.

They seek attention and more often than not are able to get it. They are extremely popular within their social circle because of their charisma. They often use their charm and social ease for manipulating situations to suit their own ends. This is obviously a good thing if their personal ends are in line with universal ends, but when this is not case, they can be most self-serving of all people. It is very easy for them to gain trust of others, and in present day and age, this is often used to derive some sort of material benefit.

They are both sexually alluring and indulgent at same time. On whole they have simplistic personalities. This makes them appear dull and boring to those natives who are ruled by more complex Nakshatras. In Kali Yuga they often turn out to be plain materialists and sensualists. Rohini natives are always very concerned about being constructively productive in one way or other. They want to be of use to their home, community or world in general, depending upon their level of soul functioning. Essential fertile nature of Rohini helps them achieve their goals without much fuss.

Rohini always facilitates materialization of one's thoughts and desires. This ability to give expression to feelings and thoughts makes it artistic. Rohini is a true patron of arts, and therefore level of artistic sensibilities at any given point of time among collective, defines level where Rohini is working from. These days, when standards in arts have declined to really putrid or abominable levels, one can easily see that Rohini is working through its lower, baser expression in majority of populace.

Rohini natives have a tremendous fixidity of purpose and persevere until their will is done. They usually have strong family values and tend to support those within their close circle. It is not possible for those outside their inner circle to hold their attention for long, as they are very quick to spot weaknesses in others. Despite their naturally fixed nature, they like to quickly flit through people when it comes to social and communal interactions. When working through their lower natures, Rohini natives are cool and suave opportunists who have a knack for extracting favors and financial support from others.

Rohini natives are usually conservative to a degree, but at same time are open to new influences. Word "conservative" is used here in all its implications. Conservation part of their nature comes out strongly when it comes to preserving body. Rohini is very strongly related to life force within us. Most natives with a prominent Rohini are usually very careful about their health and live up to a ripe old age. In younger souls, Rohini can cause a fear of death and dislike for ageing process. Mantra of Rohini is to create, create and create. Natives with Rohini connected to 5th Bhava in some form, like to have lots of progeny.

Common English words like "robust", "romantic", "Romeo", "rosy", "rose", seem to have same root as word "Rohini". All these terms give us clues to Rohini's functioning at different levels, especially in regards to matter of enjoyment. Rohini is one of most enjoyment-oriented Nakshatras. It believes in making most of good things in life.

Rohini

In universal scheme of things, Rohini relates to "Rohana Shakti" or power to make things grow. Its symbolism has plants above and water below. This is obviously a representation of fertility aspect of nature. Rohini is force which makes possible materialization of astral impulses.

Mode of functioning

Rohini is considered to be a balanced Nakshatra. Those who are involved in any productive activity will understand importance of balance in achieving desired results. Just as nature is creative and productive through balance of heat and cold, light and dark, rain and shine, winter and summer etc., Rohini is methodical and balanced in its actions. In its negative aspect however, Rohini, like other balanced Nakshatras, makes one go through life with least amount of adventure possible. It can be ultra-conservative and reluctant to try new things, which add to its wisdom and experience. On positive side, it knows how to stay within assigned life path, without unnecessary strain.

Caste

It belongs to Shudra caste. It may surprise some that Rohini is assigned this lowly caste. One has to understand that Rohini relates to "salt of earth" people, who are involved in activities directly dealing with earth. Farmers (those who actually work in fields) and construction workers, were all seen as belonging to Shudra caste in ancient times.

Gender

It is a female Nakshatra. Its association with two feminine Grahas, Chandr and Sukr, make Rohini a primarily feminine energy.

It is also fourth Nakshatra and number 4 represents mothering principle in nature. Rohini is asterism most related to earth, which is seen as a feminine entity in all ancient cultures.

Body parts & humor

Forehead, ankles, shins and calves of legs are body parts related to this Nakshatra.

It is a primarily "Kapha" (watery) Nakshatra. This stems from its association with two primarily Kapha Grahas, Chandr and Sukr. Among three humors, Kapha is most closely related to earth element. This automatically makes Rohini a Kapha Nakshatra.

Direction

It is related primarily to South, South-East and North-West.

Padas

First Pada of this asterism (10° 00' - 13° 20' Vrisabha) falls in Mesha Navamsa and is ruled by Mangal. Passions and carnal nature are heightened here. Focus is on indulgence and extravagance. Grahas here want quick-fire material results. Only a well placed Surya and Mangal do well here. In its higher aspect, this Pada can make one a spiritual warrior fighting against exploitation on a material plane. On that level, it is a purifying energy which combines spirituality with matter without differentiation.

Second Pada of this asterism (13° 20' - 16° 40' Vrisabha) falls in Vrisabha Navamsa ruled by Sukr. This Pada best exemplifies all what Rohini stands for. Grahas here usually give abundance and ability to conjure up required resources in worst of conditions. Native, however, may tend to suffer from extreme materialism. This Pada allows one to give expression to their thoughts and feelings through material means. Being a Vargottama Pada, it gives very strong results. This is strongest Pada in zodiac when it comes to actualization and fulfillment of desires. Chandr, Budh, Sukr and Sani are especially strong here.

Third Pada of this asterism (16° 44' - 20° 00' Vrisabha) falls in Mithuna Navamsa ruled by Budh. Focus of this Pada is on arts, sciences and business. It is most flexible and shrewd amongst Rohini's Padas and has power to accumulate wealth equivalent to second Pada. This is a lighthearted and jovial Pada, and has less chances of getting stuck on purely material issues in comparison to previous Pada. Budh, Sukr and Sani give strong results in this Pada.

Fourth Pada of this asterism (20° 00' - 23° 20' Vrisabha) falls in Karkataka Navamsa ruled by Chandr. Focus here is on home and material security. Money comes in through short travels. Grahas placed here have a maternal quality to them, but can get excessively possessive and narrow minded. A lot of worst qualities of Rohini, like unnecessary hoarding, are relayed through this Pada. Only a well placed Chandr or Guru function well here.

Rohini

Professions

Farming; agriculturists of all types; all professions relating with growing, processing and handling food; botanists; herbalists; artists; musicians; entertainment and leisure industries; fashion & cosmetic industry; beauticians; sex therapists; jewelers; gemstone dealers; interior decorators; bankers and financiers; transportation business; tourism industry; automobile industry; oil & petroleum industry; textile industry; shipping industry; food production, packaging & distribution industry; all professions connected with aquatic products and liquids of all types.

Places

Farms, orchards, gardens, agricultural estates, places where herbs grow; bus & train stations & shipping yards; ponds & swimming pools; banks & financial institutions; marketplaces; bars, restaurants, hotels; tourist resorts; studios for creative arts of all kinds; places where gemstones are founds; all places connected with above professions.

Guna & Tatva

It is supposed to be a Rajasic Nakshatra. This classification is obvious, considering materially productive quality of this Nakshatra. Fact that it is related to Chandr and Sukr, two primarily Rajasic Grahas, settles issue.

It belongs to **earth** element. This is an obvious classification considering Rohini falls completely within earth Rasi of Vrisabha. We have already touched upon its earthy quality many times throughout this chapter.

Gana

It is considered a "Manusha" (human) Nakshatra. Rohini's earthy quality and its association with agriculture and civilization makes it strongly involved in human affairs. It represents earth's bounties without which human beings cannot survive. It is Nakshatra which most strongly supports human life.

Orientation & disposition

It is an upward Nakshatra. If we recall, one of translations of Rohini's name is "growing one". Thus it relates to all things which grow upwards, like crops and buildings. We have already stated that any activity started in this Nakshatra experiences growth, increase and expansion.

It is a "Dhruva" (fixed or permanent) Nakshatra. Its fixed nature is best exemplified by behavior pattern of oxen, its main animal symbol. Its permanence relates to defined quality of nature, which ensures that trees bear fruit every growing season and that rivers flow from their source to sea. In modern times, nature has become unreliable to an extent, only due to destructive functioning of mankind. Still, she can be more or less relied upon to sustain six billion of us.

Lunar month & Tithi

Rohini relates to second half of lunar month of Karttika, which usually corresponds to November in solar calendar.

Rohini is also related to Dvitiya (2nd Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Extremely favorable for initiating activities of all types; favorable for farming activities like planting, sowing; trading & financial dealings of all types; good for marriage; all healing & self-improvement measures; nature exploration and travelling in general; beginning construction; romance and sexual activity; putting material world in order; purchase of clothes, jewelry, automobiles etc.

Inauspicious activities

Not unfavorable for any action, except those related to death, demolishing and destruction.

Lords

Chandr and Sukr are two Grahas connected with Rohini. Chandr is Rohini's main planetary Lord. Lunar energy imbues Rohini with primordial feminine energy. Sukr is also related to Shakti, universal feminine force. Confluence of two feminine Grahas make Rohini a portal for material expression of Shakti.

Rohini

Chandr's natural grace, nurturing ability and maternity combines with venusian charm, creativity and productivity, to make Rohini one of most fruitful Nakshatras. It is most feminine amongst all Nakshatras and therefore most receptive and productive. Just like "Mother Earth", it provides for all without bias. In present times however, Rohini is exploited, just as women and Mother Earth in general are exploited at hands of dark forces which rule our planet. Rohini's bountifulness has been exploited to extreme levels through unbounded greed. This is reason why most of earth is polluted and most of women troubled and unhappy. Ruling forces of planet deliberately corrupt feminine principle through use of media.

Chandr / Sukr conjunction carries energy similar to Rohini. Chandr, Budh, Sukr and Sani express themselves strongly when placed in Rohini.

Vowels & alphabets

First Pada of this asterism (10° 00' - 13° 20' Vrisabha) corresponds to "O" as in Omega.

Second Pada of this asterism (13° 20' - 16° 40' Vrisabha) corresponds to "Va" as in Value.

Third Pada of this asterism (16° 40' - 20° 00' Vrisabha) corresponds to "Vi" as in Victor.

Fourth Pada of this asterism (20° 00' - 23° 20' Vrisabha) corresponds to "Vu" as in Wood.

In Sanskrit alphabet, Rohini corresponds to "Rm" and "Lrm", consequently its Mantras are "Om Rm" and "Om Lrm".

Sexual type & compatibility

Its sexual animal is a cobra. This makes Rohini exhibit serpent qualities in sexual union. Sarpas (celestial serpent beings) are regarded as being adepts at sexual activity. In fact, Rohini is supposed to be most sexually adept among all Nakshatras. This is probably reason why Chandr god was not ready to leave Rohini's abode. Representative goddess figurine of this Nakshatra is supposed to be master of all thirty-two principles of sexual union. Rohini is most compatible with Mrigashira, other serpent Nakshatra.

For sexual & marital compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Since Rohini is fourth Nakshatra, all qualities normally associated with number 4 in Numerology, form basis of this Nakshatra's universal role. 4 is number of structure and concreteness. Material Universe takes form under energies of this Nakshatra. Fire of Krittika is transformed into earth element. In language of physics, we can say that pure energy condenses to form physical atoms, molecules etc. Rohini is representative of Brahma's power to turn energy into mass (tangible matter).

In modern day Tarot pack, fourth card called "Empress", represents Rohini's role in game of life, as "great fruitful mother goddess" representing fertility, warmth, passion and abundance. She is supposed to represent Maia, as she creates an earthly or material paradise. Rohini therefore can be seen as a channel through which Divine expresses itself through matter.

It is interesting to note that "Empress" card carries symbol of Sukr, a Graha very strongly connected with Rohini. Truth of matter is that word "Tarot" is derived from word "Taro", which in turn comes from Sanskrit term "Tara", meaning "star". All 21 cards of Major Arcana in this pack have been derived from 21 main attributes of great mother goddess "Tara" or "Jagdamba", in charge of universal affairs.

We all have to admit that pleasure and enjoyment on varying levels is basis of game of life. If it wasn't for Rohini, universal mind would have a hard time sustaining drama of life, as very few souls would be willing to play it.

Gotra

This Nakshatra is related to Sage Atri, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "one who consumes". Atri seems to be a Sage with a dual nature. He has rulership over two creative Nakshatras and two destructive Nakshatras. Rohini obviously relates to his productive side. From another point of view, Rohini can be seen as a devouring Nakshatra, in sense that it consumes souls through its excessive materialism.

Mrigashira

Remedial

Reverence towards cows, earth and nature in its various forms is best way to get on right side of Rohini's energy. Worshipping Brahma, its presiding deity, is not sanctioned by Vedic texts. Brahma is under curse of Shiva, which doesn't allow for his worship on earthly plane.

Repetition of root Mantras of this Nakshatra - "Om Rm" and "Om Lrm" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all reds, whites, crèmes and bright pastel shades. White fabrics with flower designs are suitable. They should use its directions, lunar month and days when Chandr transits Rohini, to undertake all important actions.

Example

Krishna, Vishnu's 8th incarnation, was born with both his Lagna and Chandr in Rohini. Most Indians are aware of Krishna's personality and life and can therefore easily relate his life with Rohini's functioning. Krishna was known for his beautiful eyes, strong personal magnetism and ability to find material manifestation of all his thoughts and desires.

Queen Victoria, lady who was seen as crowning monarch of 75 % of earth, was also born with both her Lagna and Chandr in Rohini. In her case expansive and acquisitive material aspect of Rohini is brought to light.

Miscellaneous

According to Varahamihira, those born with Chandr in Rohini are "honest, pure, beautiful, have steady minds and pleasant speech." This applies to Krishna totally and to a certain extent to Victoria as well.

* * *

5. Mrigashira

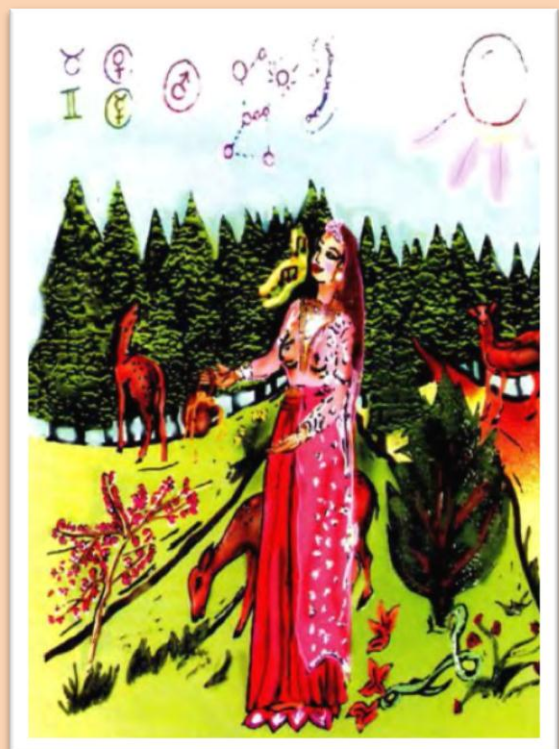
23° 20' Vrisabha - 6° 40' Mithuna

In the Sky

Mrigashira, initiator of martian energy, is represented in celestial firmament by a bright star and three not so bright stars in constellation of Orion. These stars are known in modern astronomy as Pi2 Orionis, Pi3 Orionis, Pi4 Orionis & Gamma Orionis (Bellatrix). Bellatrix is bright star among them, with a visual magnitude of 1.66. It is easy to locate, as Orion is one of most prominent and easily noticeable constellations in night sky. Bellatrix is bright star at top right hand corner of Orion, while three faint stars can be seen aligned in a bowlike formation, a little away on right hand side of Bellatrix. Ancient Vedic Seers however saw these stars to be forming a deer's head and we would soon know why.

Name

"Mrigashira" translates into "deer's head". One can immediately see correlation between shape formed by its stars and its name. Legend behind this name is dealt with later in esoteric section. One can also make an obvious inference that this asterism's nature and quality should be akin to that of a deer. Its other names - "Saumya" meaning "benevolent" or relating to "Soma" (Divine nectar), "Arghayani" meaning "start of year", "Chandra" meaning Chandr, and "Udupa", which also is another name for Chandr; each reveal a part of Mrigashira's functioning, as we shall discover in course of our exploration.



Mrigashira

Symbol

Its main symbol is a deer. Some scholars choose to have a deer's head as its symbol, as is literally apparent from its name. Association with a deer makes this Nakshatra possess all deer-like qualities, such as timidity, lightness, fragility, fickleness, wandering etc. Deer is seen as a primarily lunar animal. In all ancient Vedic texts, deers are associated with gentle aspects of nature and often play major roles in romantic ores. Deers are portrayed as elusive, magical, Divine and enchanting creatures.

In Vedic epic of "Ramayana", it was a magical deer (actually a demon posing as a deer) that caught Sita's attention; and her craving to possess it resulted in disruption of her and Rama's marital felicity. This is reason why Mrigashira is associated with problems in married life through illusion, undue suspicion or plain misunderstanding. Readers can refer to Ramayana for complete story. There are other legends associated with deer aspect of this Nakshatra. We will cover most important among them in esoteric section.

Deers have a constant searching and seeking quality about them, which forms essence of this Nakshatra. As most hunters know, deers often roam around predictable trails. Thus this Nakshatra is related to all types of defined travel by road, air etc. Deers more often than not like to be in scenic habitats. Similarly this Nakshatra feels comfortable only in scenic surroundings.

Its alternative symbol is a "pot full of Soma". Soma is preferred drink of gods. It is a kind of celestial nectar, associated with Chandr. In fact, Soma is one of Sanskrit names of Chandr. As we shall discover later, Chandr has a strong connection with this Nakshatra.

Deity

Main deity of this Nakshatra is Chandr. All primary qualities of Chandr - inconstancy, fickleness, changeability, tenderness, persuasiveness, gentleness, sensuality, perceptivity - apply to this Nakshatra.

This Nakshatra relates most to "Soma" aspect of Chandr. Chandr is known by many names, each reflecting a different aspect of its functioning. As we discussed earlier, Soma represents nectar aspect of Chandr. Chandr is Lord of all kinds of fluids on material as well as astral plane. Fluids in turn are essence of life, which we can observe through functioning of our own bodies. As we know, our physical bodies are comprised of more than 60 % water and are biologically alive only because of circulation of vital juices. Physical counterpart of mind, brain, is also dependent upon transmission and interaction of fluids for its functioning. Chandr, in its Soma aspect, is related to this essential life-force on physical, mental, etheric and astral plane. This Nakshatra thus relates to our life force and vitality, through presence and circulation of these vital fluids.

Chandr relates to feminine aspect of nature, a fact which connects this Nakshatra directly to feminine goddess energy. Ancient Vedic Seers saw this Nakshatra as a seat of Shakti (primordial goddess energy). In fact, Parvati, wife of Shiva and one of three main representatives of universal goddess energy, is main presiding deity of this Nakshatra. It is her own personal Nakshatra, as can be gauged from fact that ancient texts say that her Chandr is in Mrigashira. All her qualities, like benevolence, charm, changeability, compassion, playfulness and joyousness, are relayed through this Nakshatra. Her timidity and gentleness is not to be confused with cowardice, as she can be very strong, unyielding and wrathful if necessary. Her fierce forms, like "Durga" and "Kali", illustrate this fact. Most scholars usually neglect fixed, strong-willed and wrathful aspect of this Nakshatra. Name "Parvati" translates into "she who has many parts". This translation exemplifies multifarious, multifaceted persona of Mrigashira.

Chandr, in its Soma aspect, is an indulgent character with hundreds of romantic liaisons. He is often seen getting into trouble due to his affairs with other's wives. According to one very famous legend, Budh was produced out of union of Chandr with Guru's wife, Tara. In a way, this story can be seen as birth of intellect (Budh), as a result of union of mind and wisdom. Intellect is a more conscious force, which governs over largely unconscious mind. In universal scheme of things, mind couldn't have just been by itself without a governing faculty for long.

Nature & functioning

Essence of nature and functioning of Mrigashira can be summed up by one word - "searching". This searching can have any level or aspect to it - it can relate to Mrigashira's ruling deity Parvati, searching for her perfect spouse; a spiritual aspirant searching for true knowledge; or a soul searching for new mental, emotional or physical experiences.

Mrigashira is most curious amongst all Nakshatras, and thus makes one seek new areas of experience. This aspect of Mrigashira is very similar to that of Rahu (please refer to author's previous work "The Rahu - Ketu Experience", Sagar Publication, New Delhi; "The Key Of Life", Lotus Press, USA for a comprehensive

Mrigashira

understanding of nature and functioning of Rahu). This seeking brings contentment, fulfillment and enlightenment only when it is in keeping with one's life purpose. In other cases, it only brings about temporary satisfaction, which usually gives way to sorrow and disillusionment.

This seeking quality, however, makes Mrigashira natives good at artistic pursuits of all types. On a higher level, Mrigashira may allow one to find one's life path or destiny, and on a lower level it can just make one prance about like a deer from one transitory experience to next. This is akin to a person in a desert, chasing one mirage after other. This negative quality gives rise to many other negative traits, like fickleness, inconsistency and superficiality. Mrigashira natives often have to learn to stick at a thing, until some sort of completion is achieved.

Whole emphasis of Mrigashira is on mental rather than physical. Mrigashira natives usually have great dexterity of mind, which gives them ability to grasp various subjects with effortless ease. They have a great capacity for all types of mental work, but they often stretch themselves, and as a result suffer from mental and nervous exhaustion. They usually need a lot of clean air and physical exercise like walking, to balance their mental energy. A lot of Mrigashira types are prone to physical lethargy, which beside making them functionally useless, makes them susceptible to physical ailments.

Mrigashira natives are usually thinly built with youthful delicate features; a smiley, jovial and lighthearted disposition and warm, gentle manners. They are restless type and may appear as flaky or fidgety to others. They usually convey a sense of fragility through their appearance and mannerisms. Their mind is always roaming about, which in many cases takes form of day-dreaming. They are charming, spontaneous, enthusiastic types who enjoy meeting and relating with people. They are good conversationalists, advisors and enjoy all vocal activities like talking and singing. They have a poetic soul and enjoy beauty in both spoken and written forms of communication. They are natural satirists and have a strong sense of humor which comes about due to their varied experiences. Despite their conversational skill and sociability, they are naturally shy. Their shyness has to do with their inherent timidity. They don't like confrontations and therefore are very cautious regarding whom they mingle with.

They love life and know how to suck delight out of it, just like gods take delight out of drinking Soma (celestial nectar). A honeybee buzzing about sucking juice from different flowers, sums up Mrigashira's functioning in this regard. Mrigashira natives are often quite whimsical in their approach, just like a honeybee would choose not to suck juice from a particular flower for no apparent rhyme or reason. Mrigashira craves excitement in all its mild and benevolent forms and is not prone to go to self-destructive extremes like cruel Nakshatras.

Mrigashira natives often display a highly suspicious nature. This comes about due to their high alertness levels and their ability to sense danger, just like deer or stags do in their forest environment. This suspicious nature is especially troublesome in regards to marital felicity. Like all Nakshatras ruled by Mangal, Mrigashira promotes domestic bickering due to suspicion and inability to be attentive to their partner's needs. Their partners usually get more attached to them than they do. Mrigashira is a part bohemian Nakshatra and doesn't like restricting its affections to one person. Those having a strong influence of this Nakshatra in their charts, usually experience marital disharmony in one form or other. However, if both partners give each other enough space, Mrigashira through its lovingness and delightfulness, promotes profound marital stability like that of Parvati and Shiva.

Since Mrigashira signals arrival of mercurial energy through beginning of Mithuna, it is place where discrimination is born. It is also first Nakshatra where conclusions are drawn and fixed opinions are formed as a result of experiences. Mrigashira, despite its lightness, is a very fixed Nakshatra when it comes to attitudes and opinions. It will never backdown in any civilized argument.

In its highest functioning, Mrigashira makes one very conscious of their life path and purpose. Whole point of this Nakshatra is to make one go through a variety of experiences, for finding one's true path in life. For example, if one was born to be a singer, one may dabble around with a lot of other things like painting, writing, or just plain "9 to 5" jobs, before their true niche is discovered. In case of highly evolved souls, varied experiences generated through energy of this Nakshatra, all fit a definite and singular purpose, while in case of younger less evolved souls, these experiences are an endless maze without a final destination.

In universal scheme of things, Mrigashira relates to "Prinana Shakti" or power to give fulfillment. Its symbolism has extension above and weaving below. This is obviously a representation of fabric undergoing weaving process. If we take this fabric to be fabric of life, then Mrigashira is structure and principles which create beauty in chaotic process which is life.

Mrigashira

Mode of functioning

It is a passive Nakshatra. Its passivity relates to a strong awareness of others. Mrigashira usually doesn't have spotlight on itself, and has its attention concentrated on outside. In a way, it is a passive Nakshatra in relation to dynamics of self.

Caste

It belongs to farmer caste. In ancient times, Mrigashira was often related to artisans, agricultural workers and community in general.

Gender

It is a neutral Nakshatra. Mrigashira is basically a hermaphrodite energy and has ability to function both as a male or female. This dual functioning is clear from its ruling deities, Chandr and Parvati. Chandr is seen as a male deity by Vedic Seers, while Parvati is female companion of Shiva.

Body parts & humor

Eyes and eyebrows are body parts related to this Nakshatra.

It is a primarily "Pitta" (fiery) Nakshatra. This stems from fact that it is birthplace of martian energy. Mangal, as we know, is a primarily Pitta Graha. One must however keep in mind that Mrigashira's fiery quality is not fierce or hurtful. It can be related to fire which cooks our food, or digestive fire which digests food in our stomach, but not cremation pyre fire which burns our bodies.

Direction

Its range is arc between South-West and North-West.

Padas

First Pada of this asterism (23° 20' - 26° 40' Vrisabha) falls in Simha Navamsa and is ruled by Surya. This Pada relates to fixed and unyielding side of Mrigashira, which however has ability to express its experiences through creative and artistic activities.

Second Pada of this asterism (26° 40' - 30° 00' Vrisabha) falls in Kanya Navamsa ruled by Budh. This Pada represents discriminatory, calculative, satirical and humorous side of Mrigashira. Conversational acumen and strong mental ability of Mrigashira is more evident here. Fusing of planetary energies of Budh and Sukr takes place here in such a way that more grounded practical side of Mrigashira is expressed.

Third Pada of this asterism (00° 00' - 3° 20' Mithuna) falls in Tula Navamsa ruled by Sukr. This is first Pada of Mrigashira which falls in Mithuna. Emphasis here is on sociability and a penchant for exploring mental side of all types of relationships. Just like previous Pada, a fusing of mercurial and venusian energies takes place here, but on a whole, this Pada is more airy in comparison to previous Pada, and thus cannot give strong material results.

Fourth Pada of this asterism (3° 20' - 6° 40' Mithuna) falls in Vrischika Navamsa ruled by Mangal. This Pada relates to intellectual, argumentative, suspicious, flaky and whimsical part of this Nakshatra. This Pada is not as superficial as previous Tula Pada, but tends to over-intellectualize matters, rather than getting to root of anything. Most of negative qualities of Mrigashira find expression through this Pada. It can function wisely only in evolved souls and thereto through proper guidance.

Professions

Artists of all types; singers & musicians; painters; poets; linguists; romantic novelists; writers; thinkers and seekers; gemstone dealers; dealers in earth related products; those involved in textile & garment industry; fashion designers & trendsetters; veterinarians; all professions dealing with animals as pets; salespersons of all kinds; advertising agencies; administrators; landscapers; farmers & gardeners; forestry workers; real estate developers; map makers & navigators; travelers & explorers; psychics and astrologers; teachers, especially those dealing with beginners; artisans & clerks; commentators.

Places

Forests, fields & meadows; deer parks; villages and small towns; bedrooms; playgrounds; nurseries; nursery schools; recreation rooms; entertainment places of all kinds; streets, footpaths & roads; lawns & gardens;

Mrigashira

forest trails; art & music studios; small shops; markets and other sales places; astrological & psychic institutions; all places connected with above professions.

Guna & Tatva

It is supposed to be a Tamasic (inert) Nakshatra. This however shouldn't be taken in any negative sense, as it is basically a Divine Nakshatra (see Gana). It is associated with Tamas because of its association with Tamasic Graha Mangal. Basic significations of Mangal were seen as Tamasic by ancient Vedic Seers. "I can't get no satisfaction" aspect of Mrigashira is what makes it Tamasic. However, this Nakshatra will behave in a predominantly Tamasic way only if predominantly Tamasic Grahas like Rahu, Mangal and Sani inhabit it.

It is last among Nakshatras whose dominant element is **earth**. This basically relates to this Nakshatra's capacity for producing quick results on material plane.

Gana

It is seen by ancient Seers as a "Divine" (Deva) Nakshatra. It relates more to beings on astral plane than us humans. This classification reflects upon refinement oriented focus of Mrigashira.

Orientation & disposition

It is a level Nakshatra. This reiterates fact that Mrigashira is not an extreme energy and stays within limits. It is always trying to achieve a balance between expansion and contraction.

It is a "Mridu" (soft, mild and tender) Nakshatra. This is pretty evident from fact that Mrigashira is most suitable for seeking and enjoying pleasure on all planes of existence. Its pursuit of knowledge also takes place in an easygoing, enjoyable fashion.

Lunar month & Tithi

It relates to first half of lunar month of Margashirsha. This month usually corresponds to December in solar calendar. This month is also known as "Arghayana", because of Mrigashira's alternative name Arghayani. It refers to an era when this month denoted start of year. In present age, lunar month of Chaitra represents start of year.

Mrigashira is also related to Panchami (5th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Generally favorable for all lighthearted activities; especially good for travel, exploring nature, sightseeing; sexual activity; all types of artistic work; healing and rejuvenation practices; commencing educational ventures; excellent for socializing; changing residence; good for all activities requiring communication; good for setting up altars, religious items and performing spiritual initiations; good for advertising and sales activity; taking a new name.

Inauspicious activities

Unfavorable for marriage ceremonies (Vedic texts reveal that Shiva married Parvati when Chandr was transiting through this Nakshatra, and consequently their marriage went through many upheavals); bad for hard and harsh actions of any kind; not favorable for confrontations or making long-term important decisions of a serious nature.

Lords

Main planetary influences affecting this Nakshatra are Mangal, Sukr and Budh. Mangal is main ruling Graha of Mrigashira. In fact, as we mentioned earlier, martian energy comes into being through Mrigashira. Mangal is source, which provides energy for Mrigashira's "search". Mangal here acts as an impulse Graha, which encapsulates all meanings associated with word "desire".

We have already seen in discussions on previous Nakshatras, how original creative fires (represented by Mesha) solidify into earth element (represented by Vrisabha). In Mrigashira, these creative fires, which are now encased in an earthy, material sheath, try and mobilize matter. One way to understand this is to take a look at how modern day automobiles function. Average car is a heavy, metallic object, which is incapable of moving on its own, and its movement is only possible due to fire / spark based internal combustion engines. In same way, martian energy here becomes force that drives matter, thus instilling a sort of life into it.

Mrigashira

Mrigashira forms a bridge between Vrisabha and Mithuna, and consequently relates to fusing of mercurial and venusian energies. It is interesting to note that besides Chitra (14th Nakshatra) and Dhanishtha (23rd Nakshatra), Mrigashira is only Nakshatra which lies equally divided among two signs. Mrigashira has thus a strong sense of duality about it, as it tries to resolve conflict between earth and air, two naturally incompatible elements. Sukr relates to more earthy, Vrisabha part of this Nakshatra, while Budh relates to airy, Mithuna part of this Nakshatra. All desirable qualities of Mrigashira, like its artistic abilities and zest for life, ability to find true life path or purpose, all come about only when energies of Budh and Sukr are properly merged.

Planetary conjunctions like Mangal / Budh, Budh / Sukr, Mangal / Sukr and Mangal / Budh / Sukr carry energies similar to Mrigashira. Presence of Mangal or Sani in this Nakshatra is usually not auspicious for marital felicity. Both of them however can give good material results in Vrisabha part of Mrigashira. In fact, barring Guru, all other Grahas can usually give good material results in Vrisabha part.

Vowels & alphabets

First Pada of this asterism (23° 20' - 26° 40' Vrisabha) corresponds to "Ve" as in Vela.

Second Pada of this asterism (26° 40' - 30° 00' Vrisabha) corresponds to "Vo" as in Vocal.

Third Pada of this asterism (00° 00' - 3° 20' Mithuna) corresponds to "Ka" as in Katherine.

Fourth Pada of this asterism (3° 20' - 6° 40' Mithuna) corresponds to "Kee" as in Keanu.

In Sanskrit alphabet, Mrigashira corresponds to "Em" and consequently its Mantra is "Om Em".

Sexual type & compatibility

Its sexual animal is a serpent. Mrigashira is one of experts in lovemaking. In all ancient cultures snakes or snakelike beings have been regarded as symbols of sexual potency and are seen as adepts at art of sexual union. It is most compatible with other serpent Nakshatra, Rohini.

For sexual & marriage compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Most ancient tale, relating to formation of this Nakshatra, goes thus:

"Brahma, creator among Trinity, became obsessed with his own daughter Rohini (Brahma as we know is in a very funny position as every woman is his daughter). He was chasing Rohini in form of a deer. Shiva, destroyer among Trinity, cut deer's head off with an arrow and thus deer head's stars of Mrigashira came into being."

If one looks at relative placements of Rohini, Mrigashira and Ardra (Nakshatra which is supposed to be residence of Shiva), story immediately makes sense. Deer head of Mrigashira faces Rohini in night sky. Constellation of Orion as a whole has always been regarded as an Archer. There are hundreds of tales of Parvati watching on as Shiva used his archery skills to kill demons or demonic cities, or head of Brahma as we saw in above mentioned story.

Fact that Mrigashira is supposed to be Parvati's abode, makes sense as it gives Parvati right vantage point to observe Shiva's adventures in his Rudra form. Also fact that Mrigashira can be seen either as a deer's head or an arched bow, reveals dual functioning of this Nakshatra, as both hunter and hunted.

In all ancient cultures, Orion was supposed to be abode of "Prajipati". Prajipatis are progenitors of all kinds of species inhabiting Universe. In this sense, Brahma is original Prajipati. This fact in above mentioned story establishes a strong connection between Brahma and that portion of celestial sky. Brahma however seems to have shifted his abode to neighboring Rohini. Please refer to ruling deity section of Rohini.

Mrigashira relates to point where curiosity is born in process of creation. From a material point of view, we can see that all motion in physical Universe, even on an atomic level, is dependent upon a physical quantity known as heat. Since Mrigashira is initiator of martian energy, it relates to point in time where temperature of Universe reaches appropriate value for life to flourish. Heat and motion are primary aspects of Mangal and they have their roots in this Nakshatra.

Gotra

This Nakshatra is related to Sage Pulasthya, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "having smooth hair". One can immediately see that Pulasthya has a strong connection with soft, refined aspect of Mrigashira.

Ardra

Remedial

For those suffering from bad effects, resulting from afflictions to this Nakshatra, best remedial measure is worship of Parvati. Worship of Chandr is also favorable in increasing favorable effects of this Nakshatra.

Repetition of root Mantra of this Nakshatra - "Om Em" 108 times when Chandr transits this Nakshatra and in lunar month of Margashirsha, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear colors like red and white, green and light bright sparkly shades. They should use its directions, lunar month and days when Chandr transits Mrigashira, to undertake all important actions.

Example

Famous classical composer George Frederick Handel has his Chandr in Mrigashira. He was in fact only composer of his time who fashioned his work specifically around singers. His music has a Mrigashira quality about it. Author of this book has his Atmakaraka Budh placed in second Pada of Mrigashira!

Miscellaneous

According to Varahamihira, Chandr in Mrigashira is "fickle, clever, timid, shrewd, energetic, wealthy and delighting in enjoyment." Most of these qualities seem to fit illustrator of this work, who has her Atmakaraka Chandr placed in first Pada of this Nakshatra!

Parvati, presiding deity of this Nakshatra and consort of Shiva, is supposed to have her Chandr placed in Vrisabha part of this Nakshatra. A lot of her qualities, as revealed by various Puranic stories involving her, fit Varahamihira's description. Since she is an archetypal goddess, she can assume new forms like Durga and Kali, which embody completely different characteristics.

* * *

6. Ardra**6° 40' Mithuna - 20° 00' Mithuna****In the Sky**

Ardra, seed of Rahu's energy, consists of bright star in constellation of Orion, known in modern astronomy as Betelgeuse (Alpha Orionis). With a visual magnitude of 0.57, this red giant is one of brightest stars in night sky. Betelgeuse is bright star at top left hand corner of Orion. It is revered in most ancient cultures as a very important star, as it is supposed to have a strong influence on our planet. Ancient Vedic Seers saw this bright red star as being abode of Rudra, fierce red form of Shiva.

Name

Ardra can have many varied English translations, like "green", "fresh", "moist one". Its not hard to notice that all these translations are connected and carry a feeling of renewal. For example, word "moist" may refer to moisture in air, which forms clouds, which in turn cause rain. Rain in turn brings life to earthly vegetation and makes them "fresh" and "green".



Tears is one image which comes across instantly to one's mind, when moisture is related with human feelings. A "teardrop" in fact is one of most well-known symbols of this asterism. Sweat is another physical phenomenon, which can be linked with moisture and ancient texts associate this asterism with oppressive heat of Surya, which as we know, is responsible for sweating process.

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Symbol

Its main symbol is a diamond, even though many scholars see a teardrop as its primary symbol.

As we have already seen, name of this Nakshatra relates to moisture and wetness. Symbolism of teardrop associates it with all kinds of sorrow. Teardrop symbolism also relates to water in all its droplet forms, like early morning dew drops on leaves, or thousands of drops left around after rain has come and gone. These dew drops, as we can see, symbolize freshness and renewal. Even teardrops are part of a cleansing process and relate more to dispersal of sorrow rather than actual production of it. This cathartic process is similar to that of a baby, which can cry one minute and be smiling next as if nothing happened.

This is a futuristic Nakshatra, which tends to release one from decaying past through a series of stormy events. It must be remembered though, that all these storms are usually of a very short duration and don't last very long. If one does not try to cling to past, one can sail through this phase with ease and be rewarded with a renewal, akin to freshness of leaves after rain. For example, one feels disappointed when one loses a job, but this might provide a new opportunity for one to pursue one's favored vocation and find success there in. This is reason why "a diamond" is main symbol of this Nakshatra.

A diamond, as we know, is formed after been acted upon by extreme heat and pressure for millions of years. In same way, this asterism can produce a glowing personality after one has successfully gone through storms that wash away old. Diamond symbolism also relates to hard work required to extract shining and brilliant jewel of knowledge from stormy vicissitudes of this Nakshatra.

A diamond is mainly a mental and intellectual symbol, with its reflective multi-dimensional layers, signifying multifarious aspects of "Manomayakosha" (mental / intellectual plane). Just as brilliance of a diamond depends on amount of light falling on it, brilliance of mind and intellect depends upon amount of light soul has. Ardra's alternative symbol, "a man's head", also conveys a similar idea of mind and mentality.

Diamond is also hardest known substance on material plane and this hardness in turn relates to unyielding and determined aspect of this Nakshatra. This Nakshatra has a sharp, piercing quality to it and can cut through anything with ease, in much same way as a diamond can. Getting to root of matter is very important to this Nakshatra. Ardra is therefore directly connected to one's depth of perception.

Deity

Its presiding deity is Rudra, which translates into "terrible", "ruddy red", "transformer" or "howler". Reference to red color gains significance from fact that astronomers actually refer to Betelgeuse (primary star of this Nakshatra) as "Red giant". Rudra represents destructive and transformative aspect of Shiva (destroyer among Vedic Trinity).

Rudra is also seen as "storm god" by some Vedic texts, which again points towards a sense of commotion and upheaval. Rudra relates to chaos, disorder, confusion, anarchy and havoc. However, most wise men will agree that in fact it is these terrible things which more often than not turn people around. Very few embrace change unless put against wall!

Primary essence of Ardra is "change" and Rudra knows exactly what is required to bring it about. Period before storm, when dark clouds gather, accompanied by lightning and thunder, is atmosphere Rudra revels in and relates to (refer to image). Ardra can be seen as an expert at producing these kinds of situations, bringing in such experiences into a person's life.

Storm is an important phenomenon through which nature finds its release. Ardra can be seen as marking period just before, during and after a rainstorm. Rudra is intimately connected with constellation of Orion, "Hunter". Orion is supposed to be most important constellation in terms of its effect on earth and humanity. It is revered in all Vedic texts as gateway from where souls descend, to begin their earthly life and is thus called "Giver of life". It aids in evolutionary process of humanity through triggering important changes. Some of these changes may appear destructive on an individual or collective level like a violent storm, but they are always auspicious in sense that they always trigger new growth.

Rudra has many legends attached to him in ancient Vedic texts. We will deal with most famous amongst these and other aspects of Orion's importance in esoteric section.

Nature & functioning

Nature of Ardra is like nature of a child. Natives under its influence have an ability to flit from intense joy to intense sorrow, to somewhere in between within a matter of minutes. Ardra is always involved in a churning process. This makes natives under its strong influence to be undergoing constant transformation. In some

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cases, this process produces good things like gems of knowledge, and in some cases it produces negative things like poisonous thoughts and confusion.

Ardra is first Nakshatra where an attempt is made on a mental / intellectual plane to understand functioning of Maya. This is place where intellect is born. In previous Nakshatra, Mrigashira, mind develops its capacity to roam and wander. In Ardra, an intellect is developed to synthesize experience gained through these wanderings. Ardra is still pretty much as curious as Mrigashira, only difference being that Ardra likes to know cause behind effect, while Mrigashira is mostly content with observing and enjoying effect.

It can be said that Mrigashira "enjoys" and Ardra "dissects". This is probably reason why all natives born under its influence have research orientated and probing intellects. When an Ardra native enters a room, one can immediately recognize their probing quality. Even seven year old children like to observe and understand people around them. This observing is usually without any regards for courtesy and they can be quite upfront about voicing their findings.

In universal scheme of things, Ardra relates to "Yatna Shakti" - power to make efforts. Its main theme is searching and reaching desired goal. Ardra thus finishes off searching that began in Mrigashira. Achievement is result of Ardra's energy.

It is easy to see that English words like "arduous" and "ardent" have been derived from "Ardra", and thus relate to its functioning. In fact, English as a language has a lot to do with energies of Ardra.

Ardra is Nakshatra where mental sensitivity and impressionability develops, as stormy vicissitudes of this Nakshatra make mind active and reactive. This sensitivity makes Ardra natives susceptible to all kinds of hurts and in some cases gives a strong desire to help those who are suffering or hurt. Underlying emotional thirst of Ardra is based upon empathy. Even Rudra, its ruling deity, came into being to protect Rohini from Brahma (please refer to story in deity section of Rohini).

Even a thunderstorm is nothing but nature's way of relieving Earth's vegetation of its misery. Ardra is first Nakshatra where emotions are encountered by mind. There is a constant need for balancing mental and emotional impulses in this Nakshatra.

Natives born with Ardra rising on Lagna usually have large faces, curly hair and sullen expression. Eyes have a particular piercing quality about them and expression "going red with anger" literally applies to Ardra natives. Mad, absent-minded professor archetype is an Ardra character. They have good memory and are quick to respond to facts and figures. It must be noted that Ardra natives don't usually verify facts before they speak. Although they may appear calm outside, there is usually some raging storm going on in their heads. Their lives are full of extreme changes and complete turn-arounds.

Ardra natives are intense and unrelenting observers of both themselves and others. This quality, coupled with fact that they usually put their thoughts into speech, makes them appear impolite and critical. In some cases their sarcasm can cause much pain or agony to others. In lesser evolved souls, Ardra displays its childlike tendency to serve selfish ends through lying, unscrupulousness etc. They are, however, courageous like Rudra and don't mind any type of confrontation.

Ardra people are like storms running around and reactions they get from other people is as varied. They are good at scaring people, especially softer types. Their physical constitution is usually quite strong, which makes them good at physically oriented jobs. On material prosperity scale, they tend to fluctuate between extremes. They are, however, usually not good with finances, as they are likely to spend all of their earnings. Just like a seven year old child, Ardra is not very concerned about money.

Because of illusionary energies of Rahu, Ardra can create a whole lot of confusion and make Ardra natives scatter away their intellectual and mental energies in meaningless pursuits. It can also make them stubborn, arrogant and reckless. In present day and age, where science and technology have a strong hold over mass consciousness, Ardra natives usually waste their potential on these material sciences, which in most cases don't bring about any evolution on soul level. It is seen that a lot of physicists make shift from physics to metaphysics late in their lives, after exhausting all its possibilities. This shows how people can waste their whole lives before coming to any meaningful conclusion. All Ardra natives get a chance to transform their lives for better, but in today's hyper materialistic age, where all types of illusions abound, it is no easy task.

In case of highly evolved souls, Ardra functions in a different way. In such cases, universal mind tests them through stormy conditions and situations, in order to test their resolve and understanding. History is proof that all great personalities have undergone many storms in their lives. Besides testing our faith, these storms clear away dust of negative Karmas from previous lives. Ardra is storm which wakes us from our stagnating slumber and makes us howl and cry out most important question "Why!"

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Mode of functioning

Ardra is considered to be a balanced Nakshatra. Its balanced nature stems from its mental and intellectual acumen. Those who think, analyze and contemplate, don't usually go to extremes. All of Ardra's diffusion, chaos and storminess is nothing but nature's way of restoring balance. If we are facing some tormenting situation in present life, its only purpose is to dissolve and balance out our Karmas from previous lives. Thunderstorm is also a typical manifestation of nature's way of restoring balance.

Caste

It belongs to butcher caste. It is Ardra's job to remove or put an end to whatever has outlived its usefulness. Ardra's presiding deity Rudra is well known for getting Universe rid of unwanted demonic forces. As we will see in esoteric section, Rudra didn't think twice about a very serious issue like cutting off one of Brahma's heads.

Gender

Ardra is a female Nakshatra. Even though its presiding deity Rudra is male, all of this Nakshatra's background and Rudra's functioning relate to chaotic, wrathful state of nature. Terms associated with Ardra, like "tenderness", "moistness" and "freshness", can only be regarded as being feminine. Renewal which earth's vegetation experiences after rainfall is also one of nature's feminine phenomena.

Body parts & humor

Body organs it relates to, eyes and back and front of head, highlight its perceptive and analyzing quality. As neurologists are now discovering, most of brain's controlling mechanisms are located in front and back of head.

It belongs to "Vata" (airy) humor. This is clear from fact that all of this Nakshatra lies within Vata Rasi of Mithuna. Its planetary Lord Rahu is also a primarily Vata Graha. There can be no storm without air!

Direction

It is related primarily to South-West, West and North.

Padas

First Pada of this asterism (6° 40' - 10° 00' Mithuna) falls in Dhanur Navamsa and is ruled by Guru. This Pada relates to exploratory and curious side of Ardra. Grahas placed here have a happy-go-lucky disposition, but are prone to material excesses. This is beginning of storm and thus conditions here are not very unfavorable.

Second Pada of this asterism (10° 00' - 13° 20' Mithuna) falls in Makara Navamsa ruled by Sani. This Pada gives a strong interest in all types of materialistic pursuits and frustration therein. Most of negative qualities of this Nakshatra are manifested through this Pada. Storm has gained momentum here and thus Grahas placed here give constant troubles and misfortunes.

Third Pada of this asterism (13° 20' - 16° 40' Mithuna) falls in Kumbha Navamsa ruled by Sani. This Pada relates to electrical, scientific and research oriented part of Ardra's functioning. Storm here is at its peak lightning stage and thus Grahas posited here can give short sudden bursts of inspiration. Mental activity is at its peak in this Pada.

Fourth Pada of this asterism (16° 40' - 20° 00' Mithuna) falls in Meena Navamsa ruled by Guru. This is Pushkara Navamsa Pada of Ardra. It relates to sensitive and compassionate aspect of Ardra. It has a strong desire to help those less fortunate than itself in process of evolution. Storm is ending here and so conditions are mild and peaceful in comparison to two previous Padas. Grahas posited usually give benefic expansive results.

Professions

Electrical engineers and electricians; electronic & computer industry; computer software developers; sound engineers & technicians; musicians, especially those involved in electronic music; English language experts; weapon experts; photographers; special effects people in film industry; computer game designers & Sci-Fi buffs; 3D & virtual reality experts; manual laborers of all types; physicists, mathematicians & researchers; scientists; profound thinkers & philosophers; writers & novelists, especially of science fiction genre; surgeons; physicians who administer poisons in small amounts as remedies, like homeopaths; allopathic doctors; those involved in mental sports like chess, scrabble, bridge etc.; morticians; chemical & fertilizer industry;

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pharmaceutical industry; professions involving handling poisons of any type; those working in nuclear power plants; eye & brain specialists & surgeons; psychoanalysts & psychotherapists; those specializing in healing or curing brain & head disorders; investigators, detectives & mystery solvers; analysts of all types; lighting experts; X-ray specialists & radar personnel; food processing places which produce canned, frozen & junk food; thieves; legal & illegal drug dealers; sales people adept at lying and double talk; biotechnologists; chemotherapists; politicians & manipulators; snipers & hitmen.

Places

Geographical places where natural phenomena like thunderstorms, hurricanes and tornadoes are common; research laboratories of all types; high tech studios and shops; hospitals; communication centres like radar facilities, radio stations, television studios, telegraph offices; nuclear power plants; all factories dealing with poisonous chemical processes; escalators; military bases where weapons are stored & maintained; all places connected with above mentioned professions.

In present day and age, every home has its share of Ardra, because of electrical wirings and appliances.

Guna & Tatva

It is a Tamasic Nakshatra. Its Tamasic quality arises due to its association with Tamasic Graha, Rahu. Its Tamasic quality manifests itself as chaos, diffusion, disturbance and fuzziness.

It belongs to water element. Its wateriness is evident from its symbolism and imagery. This shows that there are strong underlying emotions involved within intellectualism of Ardra.

Gana

It is a Manusha (human) Nakshatra. Its association with Budh, Graha which forms a bridge between lower and higher worlds, relates it to plane of humanity which lies right in middle of 14 planes (realms) of existence. This asterism carries illusory aspect of its Lord Rahu, which is very involved with humanity and its struggle on material plane on planet earth.

Orientation & disposition

Ardra is an upward Nakshatra. Just like Rudra aims his arrow towards sky (refer to image), Ardra sets its goals high. It seeks intellectual challenges and higher knowledge in all its forms. Whenever we encounter troublesome situations in our life, we are often forced to question "why" behind it all. This is usually time when many among us turn our gaze upwards towards sky, where all answers lie.

It is a "Tikshna" or sharp and forceful Nakshatra. This is evident from its ruling deity, storm god. It functions in a sudden sharp manner akin to a snake bite. Rahu, as we know, is a harsh Graha. Biting sarcasm and distressful events are associated with this asterism. Even when giving good results, it gives them in a sudden sharp manner.

Lunar month & Tithi

It relates to second half (middle 9 days) of lunar month of Margashirsha. This period usually corresponds to December in solar calendar.

Ardra is also related to Ekadashi (11th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Only auspicious for activities related to its profession and places; favorable for destructive activities, like demolishing old buildings; discarding old and worn-out habits and objects; good for confronting underlying issues and difficult problems which have been lurking around; good for research and creative activities within its domain; good for propitiating fierce deities like Rudra and Kali.

Inauspicious activities

Unfavorable for any type of beginning; generally inauspicious for all auspicious activities like marriage, travel, giving and receiving honors, religious ceremonies and like.

Lords

Even though Rahu is main planetary Lord of Ardra, it can be seen as a combination of energies of Budh and Rahu. Budh and Rahu are both intellectual Grahas dealing with duality of life and nature. Rahu's mercurial side is relayed through this Nakshatra. This heightens intellectual and thinking capacity of Ardra natives, and

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involvement in activities which emphasize communication, thinking, or use of hands. It ensures abundant mental and nervous energy and mercurial qualities like wit, versatility, quickness of thought and communication ability. Just like a diamond, Ardra's intellectualism is usually piercing and multifaceted.

In its negative aspect, Rahu - Budh influence of this Nakshatra will make one misuse their skills for selfish ends or harming others. In some cases intellect is distorted to an extent that native doesn't think twice about indulging in criminal actions. However, one must be careful regarding what one does under influence of Ardra, because consequences usually have to be faced within this lifetime. This is also a good thing in sense that we don't have to carry our baggage into future lives and possibility of redemption within present life itself cannot be ruled out. Rahu and Budh's energy can also get one caught up in present day information boom, which has very little to do with real knowledge. In its higher aspect, it can give true knowledge and ability to look through illusions. It can also connect one's intellect to unseen realms and as a result give intuitive or psychic perception.

Ardra is birthplace of Rahu's mysterious energy. Here nature deliberately introduces chaos and diffusion, in order to facilitate process of creation and manifestation. We can see that creative process has been quite ordered in previous Nakshatras. Ardra is thus related to that random x-factor in Universe which can never be grasped. In language of physics, this is best exemplified by "uncertainty principle" and "quantum theory", both of which broadly state that nothing is certain and everything is just a probability. In other words, Maya is unfathomable. It however reveals itself through true enlightenment - a process which involves all 27 Nakshatras.

Vowels & alphabets

First Pada of this asterism (6° 40' - 10° 00' Mithuna) corresponds to "Ku" as in Kubrick.

Second Pada of this asterism (10° 00' - 13° 20' Mithuna) corresponds to "Kha" as in Khalsa.

Third Pada of this asterism (13° 20' - 16° 40' Mithuna) corresponds to "Nga" as in Nancy.

Fourth Pada of this asterism (16° 40' - 20° 00' Mithuna) corresponds to "Chha" as in Chhatri (Hindu for umbrella).

In Sanskrit alphabet, Ardra corresponds to "Aee" and consequently its Mantra is "Om Aeem".

Sexual type & compatibility

Its sexual animal is a dog. As is clear from image, dog is an aggressive howling hound and not a friendly Scottish terrier! Dogs are supposed to be sexually active animals and thus Ardra can be excessively indulgent in regards to sexual matters. It is most compatible with Mula, other dog asterism.

For sexual and marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Recent findings have shown that constellation presently known as Orion ("Hunter"), was of special interest to ancient Egyptians. It has been assigned special status in Vedic mythology as well. This constellation houses two asterisms, Mrigashira and Ardra. Mrigashira is represented by front three stars, which form bow of hunter. Ardra, as we have discussed earlier, is represented by bright star of Betelgeuse, which is situated at top left part of Orion. We also know that Ardra is ruled by Rahu, which connects Rahu with Orion.

According to some Vedic scholars, Betelgeuse is supposed to be abode of Shiva. Orion was supposed to come into being when Shiva assumed form of a hunter and took out one of Brahma's heads with his arrow. This makes sense when one sees that Brahma is ruling deity of neighboring constellation Rohini. We have already seen that Vedic Seers think of Mrigashira, neighboring Nakshatra, as Parvati's (consort of Shiva) abode. Though not well recognized by scholars, fact is that Mrigashira and Ardra form a sort of a pair, like Purva Phalguni (11th Nakshatra) and Uttara Phalguni (12th Nakshatra).

As we have already discussed, Rudra, fierce form of Shiva, is presiding deity of Ardra. This establishes a relation between Rahu and Shiva, destroyer among Trinity. Some Vedic texts have gone to extent of saying that Rahu resides in heart of "Neelkantha", another name for Shiva. We can see that Rahu and Shiva are relatives, as Shiva is a husband of sister of mother of Rahu. His closeness with Shiva is one of reasons why Rahu co-rules Kumbha, Rasi most related to Shiva. They even share same electric blue complexion, a color associated with Kumbha.

Significance of Orion lies in fact that it stands right in middle of galactic gateway between Vrisabha and Mithuna. It is said that all souls incarnating on planet earth come through this galactic gateway. We can

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understand this astronomically in sense that gateway points away from centre of our galaxy and can thus be seen as a doorway into our galaxy.

This is why Vedic texts relate Orion with Prajapati, progenitor of human race. Even ancient Egyptians saw Orion as Osiris, father of all humanity. Orion is also situated very close in night sky to Sirius, star around which our Surya is supposed to revolve, but a detailed discussion on importance of Sirius lies beyond scope of this book.

In universal scheme of things, Ardra relates to "Yatna Shakti" - power to make effort. Effort is exemplified by shooting of arrow. Its symbolism has hunting above and goal below.

Gotra

This Nakshatra is related to Sage "Pulaha", one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "connector of space". Ardra, as we have discussed before, gives a fascination for space and all spacey things like Sci-Fi adventures. It makes sense therefore that this spacey Nakshatra would relate to this Sage, who is known to connect space.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Shiva, in his terrible Rudra form.

Repetition of root Mantra of this Nakshatra - "Om Aeem" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear colors like red, green, shiny metallic colors emulating lightning, all storm colors like silver, dark grey and black. They should use its directions, lunar month and days when Chandr transits Ardra, to undertake all important actions.

Example

Albert Einstein, famous physicist, was born with Ardra rising. His appearance, life and works reveal a lot regarding Ardra's functioning.

Miscellaneous

According to Varahamihira, Chandr's placement in Ardra makes one "ungrateful, wicked, violent and proud".

Janis Joplin, famous singer & musician, has her Chandr in Ardra in 5th Bhava. 5th Bhava relates to one's creativity and mental inclinations. Her creative output and singing style is very Ardraish, and some of Varahamihira's harsh opinions do apply to her, even though she was a benevolent type relaying Ardra's higher energies.

* * *

Punarvasu

7. Punarvasu

20° 00' Mithuna - 3° 20' Karkataka

In the Sky

Punarvasu, root of jupiterian energy, consists of two bright stars in constellation of Mithuna, known in modern astronomy as Castor (Alpha Geminorium) & Pollux (Beta Geminorium). With visual magnitudes of 1.58 and 1.22 respectively, Castor & Pollux are easily visible in night sky. They can be located at top left hand corner above Orion, within constellation of Mithuna. In most ancient cultures, these stars were seen as twins (brothers or lovers). Ancient Vedic Seers however saw this asterism as a "quiver of arrows".

Name

Punarvasu translates into "good again", "wealthy again" or "visible infinity". "Vasus" are demigods carrying all desirable qualities like goodness, strength, prosperity etc. (refer to deity section of Dhanistha, 23rd asterism). Fact that term "Punarvasu" literally translates into "becoming Vasu again", reveals its first two meanings. We also get an impression of some positive transformation from darkness into light. This duality and interplay between opposites is essence of Punarvasu. Its "visible infinity" meaning is more profound and relates to its ruling deity.

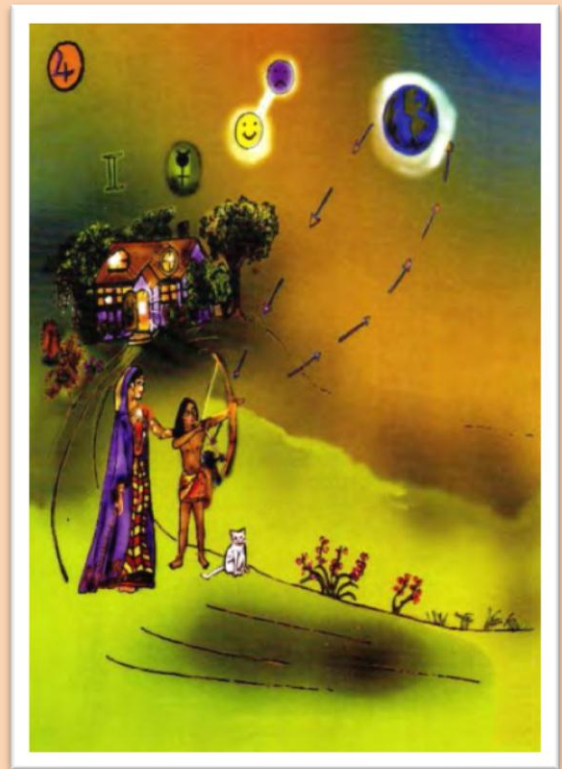
Symbol

Most accepted symbol of Punarvasu is a "quiver full of arrows". Sometimes one single arrow is taken as its symbol, but in both cases arrow symbolism dominates discussion of this Nakshatra.

An arrow has been traditionally associated with every aspect of human nature and functioning - arrow of desire, arrow of ambition, "Eros's" arrow, and not to forget arrow of time. In all these cases, arrow is always associated with some sort of movement, striving or objective. Arrows in Punarvasu's quiver are not normal arrows. They are supposed to be like Divine "Astras" (weapons), used in ancient times, which magically return after fulfilling their function or mission. This conveys idea of renewal, regeneration and endless beginnings.

Punarvasu's quiver basically represents energy and resources at one's command. It is up to us to choose purpose and timing of their use. Punarvasu thus has a distinction of returning safely from any mission it undertakes. This mission may be as simple as going to neighborhood shop, or as arduous as climbing Mt. Everest. Mission can take place on any plane - mental, physical, emotional, astral or causal. It is Punarvasu's function to ensure safe return to starting point. No wonder that Punarvasu became synonymous with "safety" in eyes of wise men. Its alternative symbol, "a house", once again reiterates idea of safety.

One can also easily infer from above that Punarvasu has a lot to do with any kind of motion, movement and searching. All qualities normally associated with Dhanur, which also has an arrow as its symbol, can be applied to Punarvasu as well. Fact that journey always ends where one started, leads us to idea of a circle. Time and reality are cyclical and not linear, as most in modern world believe it to be. Modern Darwinian theory of evolution suggests that human race is in a state of unhindered evolution by process of natural selection. This implies that we, as a race, are becoming more intelligent than our ancestors, with each passing generation. Theory further suggests that we are in a state of perpetual progress, through linear time, which only moves forward. This is in opposition to view held by all ancient civilizations, who knew that time is cyclical, and that nature renews itself through perpetual repetition. This repetition has a helical (as is case with DNA strands which make up genetic code), rather than a purely circular nature, but for symbolic purposes, circle has always been used as imagery which conveys this eternal reality. Shatabhisha (24th Nakshatra) and Punarvasu are two main Nakshatras which reveal and deal with this aspect of universal functioning.



Punarvasu

Deity

Aditi, mother of 12 "Adityas" (solar deities), is main ruling deity of Punarvasu. Aditi translates into "unbounded". She is often seen as goddess of abundance. She is a sky goddess, who is said to be mother of all godly beings in Universe. In a way, she relates to all space. Manifest Universe, as we know, is basically a function of space and time. Space, like time, has an infinite quality to it and for all purposes can be taken as unbounded. "Visible infinity" translation of Punarvasu starts to make some sense when seen in above light.

Reality, however, is that both space and time are finite quantities bounded by circular aspect of nature, discussed earlier. Aditi, or space, is "sine qua non" (a prerequisite) for any motion or movement. If there is no space, there is no motion. In fact, there can be no concept of existence either. Space has always been receptive, feminine principle as opposed to time, which is seen in a more masculine light. Going by this line of thinking, Aditi should be mother of all that exists, if it were not for her sister "Diti". Diti, bounded space, is mother of all ungodly or demonic beings in Universe.

Diti, like night, can be seen as dark space, which harbors dark, mysterious and evil side of nature. Aditi relates to space, which like day, is full of light, and is thus harbinger of benevolent side of nature. Aditi's rulership of Punarvasu imparts it with a maternal, caring, sensitive, reasonable and accommodating approach. Just like space which accommodates all, Punarvasu is very accommodating of people, situations, circumstances and energies.

Nature & functioning

In universal scheme of things, Punarvasu relates to "Vastuva Prapana Shakti" - power to gain or retrieve objects or objectives. Its main theme is triumphant return and renewal. Arrow which hits its target in Ardra, now returns back. Its symbolism has wind, which carries clouds above and rain, which revitalizes plants below. Just like rain, Punarvasu brings renewal. Another way of seeing this is that wind carries clouds to where they need to be, after rain is over.

Essence of Punarvasu's nature and functioning lies in two words, "nurturing" and "harmony". Since it represents first light after storm, Punarvasu represents harmonious conditions in nature. Nature seems to be at its happiest in period after a storm, when chirping of birds and fresh smell from rejuvenated earth creates a buzz in air. Consequently, Punarvasu represents favorable conditions for life to thrive on all levels. Inherent calm of this Nakshatra makes natives strongly under its influence contented people, who get satisfied easily. They believe in living a simple, spiritual life and strive hard to get rid of any negative energies, feelings or thoughts, which may obstruct their evolutionary process.

Punarvasu is a Nakshatra where interplay of mental with emotional is at its most fascinating, as both have same amount of strength. In previous Nakshatra Ardra, mental is much stronger, while emotional part is in process of developing. Quality which arises out of this fine balance of mental and emotional is "reasonability". Punarvasu represents stage in life when a child outgrows its tempestuous and naughtiness and settles into a mindset which is more aware of needs of others. This usually takes place between age of 9 and 14. Children at this age have unique ability to live in moment and are friendly and good-natured at same time. This ability is retained by those under strong influence of this Nakshatra throughout their lives. 9 to 14 is right age to get a child interested in spiritual writings and philosophies, as they are more likely to take them seriously. Punarvasu is related to all kinds of spiritual practices, meant to foster self-understanding and enlightenment. Interplay of mental and emotional gives rise to a very active, profound and inspired imagination. Punarvasu natives thus excel in arts like poetry and writing.

Those with Punarvasu rising on Lagna are usually of short to middle stature, have a serene countenance and benevolent expression. One can refer to many images of Rama, incarnation of Vishnu, to understand appearance of this Nakshatra (especially part which lies in Karkataka). Words "quiet, patient, devout, temperance, contrary views, amiability, adaptability, self-understanding and nobility" sum up Punarvasu natives essential nature and functioning. It must be mentioned that Punarvasu's generosity is conditional and works on principle of "give and take". This part of their nature actually accounts for their safety in today's tumultuous times.

Punarvasu natives usually lack strong mental capacity of Ardra and have a much simpler approach to life. They lack foresight, a negative quality which gets them into complications, but they are always lucky to get out of them unscathed. In fact, "safety" is one of keywords of this Nakshatra. One can easily rule out any serious misfortune in relation to significations Punarvasu influences in a nativity. For example, having Lagna Lord placed in Punarvasu would rule out any serious disease, accidents, bodily malfunctions and so forth. On a whole, Punarvasu natives usually lead comfortable lives filled with intermittent periods of adventure and upheaval.

Punarvasu

Punarvasu natives are usually very attached to their homes, but at same time are ever ready to travel, if required. In some negative cases, Punarvasu natives may shun travel completely. Such natives usually end up confused and disillusioned, as they have avoided following their natural life path. Punarvasu natives always need to guard against a tendency to stagnate. Their inward orientation usually gives them a lack of drive and focus required to attain their goals. Many such Punarvasu natives can be heard saying statements like "What's use?", "Why bother?" etc. In other words, they tend to philosophize their inactivity. In its higher aspect, Punarvasu gives a capacity to achieve its goal, no matter how difficult or challenging it is. Just like an arrow fired by a good bowman, evolved Punarvasu types never miss their mark.

One strange quality of Punarvasu is that everything happens in two goes, for natives under its strong influence. They almost always tend to fail or not get far in their first attempt at any pursuit, but funny part is that they almost always succeed if they try a second time. This relates to opposing natures of two stars, Castor and Pollux, which make up constellation of Punarvasu.

These stars are regarded as twin brothers, one of whom (Castor) is naughty and cruel, and other (Pollux) is generous and wise. Punarvasu natives tend to encounter first one in their first try, and latter one in their second try.

It is Castor, which creates all types of losses for Punarvasu natives, while Pollux brings back all that is lost. Thus Punarvasu, in keeping with its name translation "good again", relates to all kinds of repetition and recycling. In its negative aspect, Punarvasu natives find it hard to discard anything just because they think that it might serve some purpose in some future time. More evolved souls, however, know when to let go of things which have outlived their usefulness.

Common English words like "punctual", "punitive", "pun", "puny", seem to have their root in word "Punarvasu". We can easily see that their meanings relate to Punarvasu's functioning at some level or other.

Mode of functioning

Punarvasu is considered to be a passive Nakshatra. Space by itself is a very passive entity. Unless stirred by some external agency, Punarvasu's philosophy is very much to "just be". It requires courage to stick to one's life path and finish off task assigned to one. Punarvasu has been blessed with a moveable quality for that very purpose. However, in its negative aspect, it can fail to commence journey of fulfilling one's life purpose through procrastination, excessive idealism or pure laziness. Arrow usually has no problem travelling after it has been shot from an outstretched bow, but sometimes archer may lack strength or resolution to even string his bow. This is what happened to Aduna (character from Vedic epic "Mahabharata") at very beginning of epic world war known as Mahabharata. He refused to string his bow because of his idealistic compassion towards his kith and kin.

Caste

It belongs to Vaishya (merchant) caste. This classification obviously comes about because of its close association with mercantile Graha, Budh. All of Punarvasu's generosity and kindness lies within framework of reasonability. Punarvasu works on principle of reciprocation. In today's world, one has to be reasonable with one's generosity, as people are bound to take undue advantage of you. It is probably this adherence to a reciprocal trader's mentality, which accounts for fact that Punarvasu natives rarely get their hands burnt. Punarvasu is supposed to be safest among Nakshatras.

Gender

It is a male Nakshatra. This classification must relate to its strong connection with male Graha Guru. Punarvasu has a feminine overseer in Aditi, but its impulses and functioning are masculine, as illustrated in Nakshatra's image of boy shooting arrow.

Body parts & humor

Fingers and nose are body parts related to this Nakshatra. Contemporary guitar player Jimi Hendrix, who has his Lagna Lord Guru placed in Punarvasu, sings in one of his songs "Feeling, sweet feeling, drops from my fingers, my fingers...".

It is a primarily "Vata" (airy) Nakshatra. This definitely relates to its association with Vata Graha Budh. Punarvasu represents space and Vata is humor which gets closest to space or nothingness.

Direction

It is related primarily to arc made by West, North and North-East.

Punarvasu

Padas

First Pada of this asterism (20° 00' - 23° 20' Mithuna) falls in Mesha Navamsa and is ruled by Mangal. This Pada relates to moveable, adventurous and pioneering side of Punarvasu. Focus here is on friendships, goals and group work.

Second Pada of this asterism (23° 20' - 26° 40' Mithuna) falls in Vrisabha Navamsa ruled by Sukr. This Pada relates to materialistic, earthy and fixed aspect of Punarvasu. It is connected with hotels, restaurants, tourism, import and export industry.

Third Pada of this asterism (26° 40' - 30° 00' Mithuna) falls in Mithuna Navamsa ruled by Budh. Focus here is on mental activities, imagination and science. Since this is a Vargottama Pada, Grahas placed here give strong results, especially in mental / intellectual realm.

Fourth Pada of this asterism (00° 00' - 3° 20' Karkataka) falls in Karkataka Navamsa ruled by Chandr. This Pada is considered to be one of strongest and most beneficent parts of whole zodiac. Grahas placed here are both Vargottama and Pushkara Navamsa. This is a maternal, nurturing and expansive Pada, which brings out mothering quality of Punarvasu to fullest. Guru finds its maximum exaltation here.

Professions

Trades & sales people of all types; artisans; fairytale writers; writers dealing with astrology & other esoteric subjects; visionaries; all professions involving travel & tourism; recycling experts; hotel & restaurant industry; transport industry; house construction companies; architects; all science related professions; civil engineers; teachers in schools, colleges & universities; psychologists; philosophers; priests, monks & gurus; preachers involved with self-enhancement techniques; importers & exporters; historians; antique dealers; farmers; cattle & sheep farmers; all professions requiring an innovative approach; communications jobs; radio & telephone industry; courier companies; postal service; newspaper industry; mail order & home delivery businesses; landlords; keepers of temples, churches and other religious buildings; home maintenance services; archery & target shooting; all sports involving use of hands; patriots; aviators; astronauts & all space / satellite professions.

Places

Areas near ponds, lakes & rivers; farmlands; pilgrimage spots; villages & small towns; post offices; transportation places like bus & train stations, airports; space stations; renovated buildings; public parks; homes; home land; hostels; hotels, bed & breakfast places, inns, motels etc.; restaurants; temples & treasuries; markets; rehabilitation centres; missions; educational institutions; public & political assembly places; roads; science museums; antique shops; community halls.

Guna & Tatva

It is supposed to be a Satvic Nakshatra. Reason behind this classification can be easily assessed from Punarvasu's association with Guru, a primarily Satvic Graha. Qualities which make it godly are qualities which make it Satvic as well. However, its most Satvic quality is that it never deliberately means harm to anyone.

It belongs to water element. Its association with watery Graha Guru accounts for its watery quality. Punarvasu is a Nakshatra akin to nourishing, nurturing and other such qualities associated with water element.

Gana

It is considered a Deva (godly) Nakshatra. It is clear from its nature and functioning that it is a very benign, generous, kindly and compassionate Nakshatra. All these qualities are seen as being godly by ancient Vedic texts. First ray of sunlight after a storm must obviously relate to divinity aspect of nature and creation.

Orientation & disposition

It is a level Nakshatra. Level Nakshatras are neither too expansive nor too contracting. In other words, they have a sense of balance and reasonability. It is clear from Punarvasu's nature and functioning that it is a very balanced and reasonable Nakshatra, and thus fits this classification perfectly. Another way to see this is that archer needs to keep a level posture and level state of mind in order to hit its target.

Punarvasu

It is a "Chara" (moveable) Nakshatra. As we have discussed in its Nature & functioning, Punarvasu is related with all types of movement, especially kind which ends where it begins. It is first among moveable Nakshatras, even though Mrigashira can be said to be moveable in some respects.

Lunar month & Tithi

It relates to first half of lunar month of Pausha, which usually falls in solar month of December, i.e. late December.

Punarvasu is also related to Ashtami (8th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Travelling & exploring; making pilgrimages; taking medicines & all healing activities; good for "starting over again" in projects, relationships etc.; all agricultural & gardening activities; all activities requiring imagination & innovation; buying cars & homes; starting work on a building; starting educational activities; auspicious for marriage; good for dealing with children; philanthropic activities like donations, teaching etc.; good for spiritual activities like fasting, installing altars, meditation & self-reflection; a time for enjoying life's simple pleasures; very good for worship of Divine mother goddess.

Inauspicious activities

Unfavorable for borrowing or lending money; legal activities or other activities requiring pushiness or conflict.

Lords

Guru is main planetary Lord of this Nakshatra. In fact, jupiterian energy is heralded by this Nakshatra. It is first Nakshatra where a sense of ethics is developed and focus shifts from self to communal well-being. jupiterian energy manifests itself through a sense of accommodation, a quality which makes this most reasonable amongst Nakshatras. As mentioned earlier, Punarvasu represents stage in life when a child outgrows its tempestuous and naughtiness and settles into a mindset which is more aware of needs of others.

Since this Nakshatra falls in Rasis of Budh and Chandr, both these Grahas are also associated with this Nakshatra. Budh relates to communicating and moveable aspect of this Nakshatra, while Chandr relates to its nurturing, mothering quality and its connection with universal mother principle.

Conjunctions like Guru / Chandr, Guru / Budh and Guru / Chandr / Budh, carry an energy similar to that of Punarvasu.

All Grahas do well in this Nakshatra, especially if Guru is well placed in horoscope.

Vowels & alphabets

First Pada of this asterism (20° 00' - 23° 20' Mithuna) corresponds to "Kay" as in Katie.

Second Pada of this asterism (23° 20' - 26° 40' Mithuna) corresponds to "Ko" as in Kodak.

Third Pada of this asterism (26° 40' - 30° 00' Mithuna) corresponds to "Ha" as in Hart.

Fourth Pada of this asterism (00° 00' - 3° 20' Mithuna) corresponds to "Hee" as in Hinano.

In Sanskrit alphabet, Punarvasu corresponds to "Om" and "Aum", consequently its Mantras are "Om" and "Aum". It is interesting to note that beginning sound of Universe, which is most respected by all Vedic texts, is root sound of this Nakshatra. This once again reiterates its strong relation with beginning of material manifestation.

Sexual type & compatibility

Its sexual animal is a cat. Cats are independent creatures and this attitude permeates sexual nature of Punarvasu. Punarvasu can be aggressive sexually, but not to extent of Ashlesha (other cat Nakshatra), which is asterism it is most compatible with.

For sexual & marital compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Being 7th Nakshatra, Punarvasu relates to balancing aspect of nature. Space is empty cloth on which patterns of Universe are embroidered. Punarvasu allows for manifestation by providing a medium. Those familiar

Punarvasu

with chemistry will realize that medium is always a balancing element in any reaction. At another level, Punarvasu gives souls a chance to redeem themselves from whatever negative actions they might have done in past. It is most efficient Karma recycler amongst Nakshatras. Due to its relationship with Aditi, mother of gods, Punarvasu is a very nurturing Nakshatra, which always gives a second chance. It harmonizes opposing tendencies inherent in universal scheme.

Twins, Castor and Pollux, represent two extreme sides of human nature, and Punarvasu establishes a happy medium. It can be said that Vishnu Tatva begins in Punarvasu. This is first Nakshatra where a sense of harmony and equilibrium is established between existing elemental forces, on all planes of existence. None of Nakshatras prior to Punarvasu engage in above mentioned task. Rama, 8th incarnation of Vishnu, was born with Punarvasu rising and his whole life was nothing but an effort to create an equilibrium on planet earth in his day and age.

Two sons of Rama, "Luv" and "Kush", are archetypal twin brothers, who have been used to symbolize twin stars Castor and Pollux through different names in various cultures. Their reign on earth, after they took over from their father, is regarded as one of most peaceful times in tumultuous history of Prithvi (Mother).

Gotra

This Nakshatra is related to Sage Kratu, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "inspirer". Punarvasu, because of its association with Guru, has a preachy and inspiring quality about it. Punarvasu inspires by setting an example through its inner gentleness.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of any goddess figurine like Durga, Lakshmi, Sarasvati, Aditi etc.

Repetition of root Mantras of this Nakshatra - "Om" or "Aum" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear green, yellow and white. They should use its directions, lunar month and days when Chandr transits Punarvasu, to undertake all important actions.

Example

Rama, incarnation of Vishnu in "Silver age", and widely celebrated and hailed in Vedic thought as perfect man, was born with Punarvasu rising. His life, which is documented in legendary epic "Ramayana", sheds light on nature and functionings of Punarvasu. He always got everything right only in two goes (he lost his kingdom and wife and regained them), as suggested by expression "good again".

Miscellaneous

According to Varahamihira, Chandr's placement in Punarvasu makes one "easily contented, self-controlled, slow-witted, fortunate and of good character". Our example Rama has his Chandr placed in Punarvasu as well and all of above mentioned attributes fit him perfectly.

* * *

Pushya

8. Pushya

3° 20' Karkataka - 16° 40' Karkataka

In the Sky

Pushya comprises of three stars in constellation of Karkataka, known in modern astronomy as Theta Cancri, Gamma Cancri & Eta Cancri. These are not very bright stars, as brightest among them has a visual magnitude of 4.57. They, however, house globular star cluster known as M 44. It is very clear that ancient Vedic Seers were privy to some knowledge about our neighboring stars, which we don't ascribe same importance to. These stars are hardly visible to naked eye. Ancient Seers saw these three stars as resembling an "udder of a cow". Interesting thing to note is that they didn't choose relatively bright stars, normally associated with Rasi of Karkataka.

Name

Pushya translates into "nourisher", "nurturer" or "yielding". This simple name carries within itself essence of this Nakshatra. Some scholars are of opinion that Pushya also translates into "a flower". Flower conveys same sense of gentleness and nourishment as other translations.

Pushya's ancient name is "Tishya", which translates into "auspicious". "Sidhya", meaning "prosperous", is another name associated with this Nakshatra. We can see that all these names are drawn from a common essence of benevolence.

Symbol

Pushya's main symbol is "milk yielding udder of a cow". We have already seen that ancient Seers saw its three stars as representing a cow's udder. Once we combine this symbol with its name, all indications of this Nakshatra are immediately clear, i.e. its propensity and ability to nourish, nurture, care and give freely on all planes of existence.

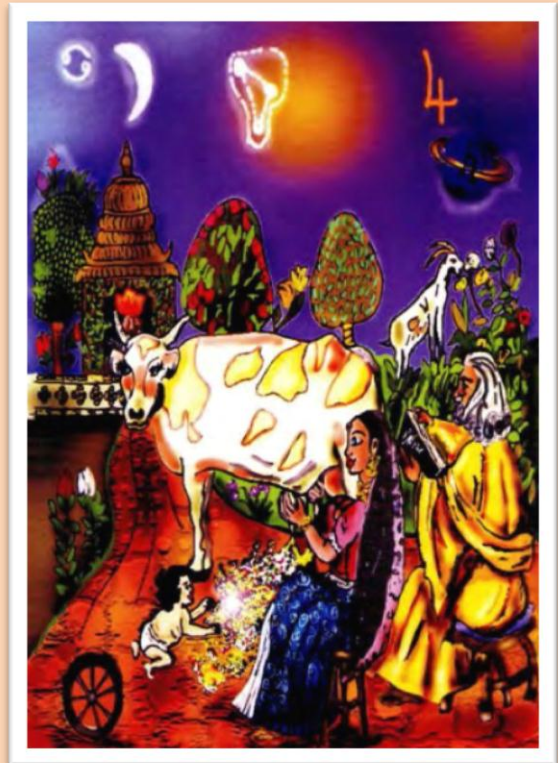
Cows, as we know, provide their milk to others, besides their own calf, unselfishly. Cows are also a universal symbol of motherhood and were highly revered, especially in ancient Vedic society. In India it is still considered holiest amongst all animals. All notions of fertility and productivity that are related to earth on a material plane, fall under domain of this Nakshatra. In many ancient legends, earth is often equated with a cow.

Cows are intimately connected with Vrisabha. This Nakshatra is intimately connected with Vrisabha and its qualities, even though it does not fall in that Rasi. As we shall find later, Chandr in Vrisabha placement in a chart, carries an energy similar to energies of this Nakshatra.

Practice of agriculture, root of all civilization, can be equated with domestication and milking of cows. From a universal perspective, it represents power of feminine goddess energy to provide for whatever is required. Milk which comes from cow's udder, represents all kinds of varied things, like life force, vitality and creativity. One can only give if one can produce and this Nakshatra relates to all kinds of productive forces, operating within our Universe.

Its alternative symbol is a "wheel". "Wheel" is an ancient symbol signifying movement in all its aspects, especially movement of time. It can be seen as a motif for progress, achieved in course of time. Idea of progress or development always involves passage of time. This Nakshatra is very aware of proper utilization of time principle to achieve its productive, creative and nurturing objectives. From modern day point of view, we can see that use of automobiles have made people's lives much simpler than they used to be. This is just one of numerous gifts from this liberal Nakshatra.

Wheel is also an archetypal symbol for civilization, which once again emphasizes prosperous, courteous and refined nature of this Nakshatra. There's no place for brutality, savagery, vulgarity or animalistic behavior in this Nakshatra. Another obscure symbol of this Nakshatra is a "circle". This generally reflects circular essence



Pushya

of this asterism. This Nakshatra is related to curves of all types. Breasts, Chandr, earth and a cow's udder are all circular and rounded. Natives with Pushya prominent in their charts usually show an obsessive streak for round things.

Some scholars ascribe a "flower" to be one of Pushya's symbols. As we have already seen, flowering is one of translations of Pushya. Pushya represents a flowering process of any type. For example, human beings are supposed to flower at age of 16. Term "sweet sixteen" is usually used to describe this happy, cheerful, carefree period, where body, mind and emotions have matured or blossomed enough to make us step out of childhood. It is interesting to note that 16th year is regarded as maturation age of Guru, Graha most closely associated with this Nakshatra.

Deity

Brihaspati, guru, priest and chief advisor of gods, is presiding deity of this Nakshatra. Since he is same as Graha Guru, as understood in astrology, all attributes and significations associated with Guru apply to him as well. It is not very hard to correlate Guru's basic nature with kind and caring disposition of this Nakshatra. All of Guru's benevolence such as generosity, compassion, joyfulness and optimism are manifested through this Nakshatra. It is interesting to note that Guru relays all of its good qualities much more through this Nakshatra in comparison to Nakshatras it is planetary Lord of. This is very similar to case of Chandr, reflecting most of its qualities through Mrigasira instead of Nakshatras it actually rules.

This point reveals fact that ruling deity is always more important than planetary Lord when it comes to understanding crux of any Nakshatra.

Nature & functioning

Pushya is that place on our journey, where we can rest safely and peacefully without anything to fear. It is most nourishing of all Nakshatras and brings us back to that state in our infancy, where we are safely nestled in our mother's arms. That is why natives strongly ruled by Pushya are very maternal, kind, helpful, generous, protective and nourishing. They often end up in comfortable positions in life. Pushya relates to breasts and this conjures up expression "milk of human kindness". Kindness is what this Nakshatra is all about. Pushya is a blissful and soothing Nakshatra and natives they produce are much sought after by others for their friendship and aid. Being ruled by Sani, Pushya natives are very reliable, dependable stalwarts, who one can always turn to in times of need.

Pushya is simply most loved and benign of all Nakshatras. Like its neighbor Purnavasu, it loves life and expresses much contentment and sense of wellbeing, but it has advantage of being able to manifest this fullness and expansiveness on material plane, therefore giving rise to great material comfort and prosperity. This is due to concrete nature of its Lord Sani.

Pushya, in its positive aspect, is extremely nourishing and its energies, wherever they are directed, produce great expansion and growth. This is true for any area of life, whether it be in emotional realm, in one's creativity, spiritual development or on material plane. As this Nakshatra completely resides in Karkataka, a sense of family, home and community are strong in Pushya natives.

On a less evolved level, these natives will be very generous and protective of kith and kin and ever ready to lend a helping hand to those in their immediate community, but may fail to see bigger picture. On a higher level, evolved souls under its influence will embrace whole world as their family, nourishing earth with their chosen talents and ceaseless gifts of caring. Pushya qualities of love, emotional wholeness, calmness, soothing, generosity and richness manifest through such souls with ease.

Negative side of this Nakshatra makes one so comfortable in their own world that they can become rigid, narrow-minded and orthodox in their attitudes towards anything or anyone outside of it, particularly in matters of religion, culture or other social conventions. Pushya has very few negative qualities attached to it, except danger of it becoming overtly prejudiced, protective or bigoted. Suspicion and caution arises towards anything that does not fit its highly structured views or opinions.

Pushya expresses all "square-like" aspects of its Lord Sani and number 4 (relating to 4th Rasi Karkataka). Therefore it always tries to take a balanced and even approach to things. It has a sense of realism and sanity to it and will always react reasonably to most situations and problems, which is why it is most helpful among Nakshatras. Helpfulness is its primary concern.

Natives here are highly productive and work patiently towards their goals. There is a sense of containment and safety inherent in this Nakshatra, similar to safety and containment inherent in Nakshatra Shatabhishak.

Pushya

Only difference is that Pushya's containment, shelter and safety arises from a very trusting situation, and Shatabhishak's arises out of a need for secrecy, and many a times, from a certain mistrust.

This number 4 influence is seen in Pushya's respect for its roots, foundations and traditions. It has more to do with respecting conservative outer traditions of culture and religion than inner esoteric aspects of spirituality, which is more associated with latter Nakshatras. Guru is exalted in Pushya, giving these natives a strong sense of ethics. They like to do right thing and abide by accepted standards and laws. They are shining examples of hospitality, decency, courtesy, etiquette, and are not likely to behave in any vulgar or extreme manner. However, in its negative aspect, Pushya can make one lethargic, needy, dependent and prone to addictions due to a lack of willpower. If afflicted, Pushya natives tend to get victimized easily.

When this Nakshatra influences appearance of a native, it gives fleshy features, prominent chest / breasts, round faces and luminous lustre. Natives under its influence put on fat easily and are prone to bronchial disorders. They have a liking for good food, comfort and social enjoyment. They also like to surround themselves with material luxuries of all kinds. They are gentle, patient, docile creatures who are very attached to their family, especially mother or mother figures.

In universal scheme of things, Pushya relates to "Brahmavarchasa Shakti" - power to harness creative powers of Brahma (universal creator). Its symbolism has sacrificial offerings above and worshipper below. This re-emphasizes priestly aspect of Pushya, where one does outer rituals like Homa and Yagya to get favor of celestial entities and Divine powers in general.

Mode of functioning

In keeping with its basic nature and disposition, ancient Vedic Seers saw this as a passive asterism. If we just picture behavior of a cow in our mind, we will come to understand passive aspect of Pushya. Even though it is productive, it does not display restlessness other light Nakshatras like Ashvini and Hasta have. Pushya has a much more stable energy and tends to function without fuss. However, when occupied by afflicted Grahas, it can promote laziness, listlessness and paralyzing idealism.

Caste

It belongs to Kshatriya (warrior) caste. It is perplexing why this seemingly brahminical (priestly) Nakshatra should be classified in this category by ancient Seers. It is probably because of Pushya's intense involvement in politics and rulership, which is responsible for this classification. Politics and rulership is Dharma of Kshatriya caste. Even Brihaspati, ruling deity of Pushya, is supposed to have mastery over politics more than any other subject.

Gender

It is a male Nakshatra. This is easily derivable from fact that Brihaspati, a male deity, has primary rulership of this Nakshatra. Pushya, however, has a sensitive feminine side to it, as exemplified by its strong relationship with cows. Cows are gentle, yielding and productive creatures. In countries like India, cows are treated with utmost reverence.

Body parts & humor

Body parts it relates to most are mouth and face. Pushya is supposed to be intimately connected with facial expressions. Any affliction to Pushya therefore can limit our facial expressiveness or project wrong image.

One may infer that because Kshatriya class is predominantly effected by "Pitta" (fiery) humor, ancient Seers ascribed Pitta humor to Pushya. They might, however, have had more direct cognition of Pushya's relationship with digestive fires in body and fiery Pranic airs.

Direction

It is related to directional arc that ranges from West to North.

Padas

First Pada of this asterism (3° 20' - 6° 40' Karkataka) falls in Simha Navamsa ruled by Surya. First Pada concerns itself with achievement, limelight, wealth and pride in one's family or ancestry. Luminaries especially give strong positive results in this Pada. They make native a father or mother figure or native receives help from such figures.

Second Pada of this asterism (6° 40' - 10° 00' Karkataka) falls in Kanya Navamsa ruled by Budh. Hardworking, service aspect of Pushya finds expression here. Since this is a Pushkara Navamsa Pada, all

Pushya

Grahas barring Sukr, give good results here, at least on material plane. This Pada can be called "cook of zodiac".

Third Pada of this asterism (10° 00' - 13° 20' Karkataka) falls in Tula Navamsa ruled by Sukr. Focus here is on home, comforts, luxury and sociability. Superficiality and conformity is downside of this Pada. Chandr, Budh, Sukr and Sani do well here.

Fourth Pada of this asterism (13° 20' - 16° 40' Karkataka) falls in Vrischika Navamsa ruled by Mangal. This Pada relates to esoteric side of Pushya, which seeks connections with celestial beings in other world. It is Pada of Mantras and rituals. In its negative aspect, most of Pushya's negative traits, like dependence, victimization and bigotry, find expression through this Pada. Only unafflicted Guru and Sukr do well in this Pada.

Professions

All those connected with dairy industry; food and drink merchants of all types; politicians, rulers & aristocrats; caterers and hoteliers; all those in restaurant business; clergy, nuns, priests, gurus, spiritual teachers; psychologists, counselors and psychotherapists; managers; those associated with charitable organizations; professional hosts & hostesses; river and lake related professions; teachers and education experts; child care professionals; mothers; all care professions; artisans; those involved in all kinds of business and creative activities requiring finesse; real estate agents; farmers & gardeners; those making a living out of orthodoxy, traditionalism and religious bigotry.

Places

Rivers, docks, wells, reservoirs, fountains, pools, canals; boats and house boats; public places; nests; homes; breweries; women's house quarters, hostels and residences in general; aquariums; temples & churches; hotels & restaurants; foster homes; childcare centres; maternity hospitals; schools; dairy factories & dairy farms; laundromats; manors & public government buildings like parliament etc.; charity organizations; all places connected to above professions.

Guna & Tatva

It is supposed to be a Tamasic Nakshatra. One can only say that ancient Seers were trying to highlight inertia aspect of Pushya through this classification. It may relate to involvement of Sani with this Nakshatra. Pushya, just like demigods Indra and his entourage, has an often overlooked indulgent, deceptive, cowardly, over idealistic, procrastinating and hyper aggressive side to it. A lot depends on basic nature of Graha occupying Pushya.

For example, if Sani (a natural malefic), having rulership of 6th Bhava in a chart (a malefic Bhava), is placed in Pushya, then Pushya's Tamasic side will be in display. However, if Chandr (a natural benefic), having rulership of good Bhava, is placed in Pushya, benevolent, compassionate and nurturing side of Pushya will be expressed.

It belongs to water element. Fact that Chandr and Guru are primarily water Grahas makes Pushya a primarily watery Nakshatra. Even Brihaspati, its ruling deity, is often portrayed as a fat-bellied watery type.

Gana

It is considered a Divine Nakshatra. It is appropriate that a Nakshatra, which is said to harbor all benevolent qualities, should be seen as a representation of divinity.

Orientation & disposition

It is an upward looking Nakshatra in keeping with its natural expansive nature. This is a Nakshatra signifying increase and expansion. Grahas placed in Pushya usually signify increase and expansion relating to areas in chart governed by that Graha. It is said that any activity started when Chandr is transiting this Nakshatra will never fail.

It is light and swift Nakshatra. Just like Aswini, Pushya is related to quick thinking and is supposed to be good for all activities requiring quickness of mind and body. This is probably one of reasons why Pushya is regarded as one of best Nakshatras for all kinds of trade and business.

Lunar month & Tithi

It relates to second half of lunar month of Pausha, which usually falls in January.

Pushya is also related to Dashami (10th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Pushya

Auspicious activities

Best Nakshatra for starting anything; parties, celebrations, artistic & creative activities, especially music and dancing; travelling; dealing with enemies (enemies are at their weakest in Pushya and cannot cause much harm); seeking legal aid; financial planning & transactions; cooking & food preparation; gardening; adoption & purchasing pets; all activities related to children; all healing, soothing and nourishing activities in general; religious or spiritual endeavors like initiations; spending time with one's mother; good for worshipping mother goddess energies; laying foundation stones and starting construction; seeking help in general.

Inauspicious activities

Marriage is just about only activity which is not seen favorable under this Nakshatra; generally unfavorable for harsh, cruel and negative activities.

Lords

Planetary influences affecting this Nakshatra are Chandr and Sani. Sani is its main planetary Lord. This comes more of a surprise in comparison to planetary rulers of other Nakshatras. Association of Sani with Pushya reveals hidden side of Sani's functioning - its ability for grounded nurturing and painstaking care. Sani nurtures through conservation, perseverance and limitations.

Chandr represents emotions and Sani represents stability and so keyword here is "emotional stability". Chandr is mind and Sani represents matter, which makes Pushya asterism which connects mind with matter. This is reason why it can give easy material expansion on dictates of mind.

It is important to consider Guru, ruling deity of Pushya, in equation here, because by itself combining of energies of Chandr and Sani is likely to give melancholy and depression more than anything else. It is Guru's energies which make Pushya a very well balanced Nakshatra. In its negative aspect, however, same jupiterian energy manifests as dogmatism, shallowness and bigotry. On a higher level, Chandr / Sani / Guru influence together allow one to shape an idyllic world.

Sani is a mass planner and so is Chandr, a fact which makes Pushya most mass-orientated of Nakshatras. On a positive level, both Chandr and Sani promote mindset and values which help foster an idealized civilized society. Chandr and Sani, in their negative aspect, make masses tow line, even in times when ruling forces are dark and corrupt. Those with strong Chandr - Sani in their charts become mass leaders in today's times.

Chandr / Sani / Guru conjunction in a horoscope carry energies similar to Pushya. A well placed Chandr, Guru, Surya, Sukr and Sani give excellent results when placed in Pushya. Budh, Mangal and nodes do not give good results in this Nakshatra.

Vowels & alphabets

First Pada of this asterism (3° 20' - 6° 40' Karkataka) corresponds to "Hoo" as in Hootchie.

Second Pada of this asterism (6° 40' - 10° 00' Karkataka) corresponds to "He" as in Helen.

Third Pada of this asterism (10° 00' - 13° 20' Karkataka) corresponds to "Ho" as in Hogan.

Fourth Pada of this asterism (13° 20' - 16° 40' Karkataka) corresponds to "Dah" as in Darwin.

In Sanskrit alphabet, Pushya corresponds to "Ka" and consequently its Mantra is "Om Kam".

Sexual type & compatibility

Its sexual animal is a goat. Despite fact that its sexual animal is not seen as an emblem of sexuality, Pushya is supposed to be adept at all kinds of sensual and sexual activities. Its sexuality is more playful as opposed to intense.

For sexual & marital compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Brihaspati, priest of gods, is Lord of Mantras and all types of initiations, like Yagyas etc. He relates to waters of inner life which nourish soul. Pushya's spirituality relates to a high level of emotional maturity. Its emotional strength finds outward manifestation through powerful speech. Words generated from this Nakshatra carry a certain spiritual energy, which tend to affect others on a deep level.

An ancient Vedic legend related to "Kamadhenu" (a wish fulfilling cow), reveals alot about Pushya on all levels of its functioning:

Pushya

"A Sage named Vashishta had a cow named Kamadhenu. A king along with his hundred brothers was hunting in forest, when he came close to Vashishta's hermitage and happened to see this wonderful cow, which could produce anything you wished for. He immediately wanted to have cow to himself, so he ordered his soldiers to get it for him. Soldiers couldn't even budge cow and came back empty handed. King then decided to go with his whole army and all of his brothers to get cow. Kamadhenu, in meantime, had returned to her master, Vashishta, and had told him about king's intentions. Seeing approaching army coming, Vashishta ordered her to produce a whole army. Kamadhenu's army defeated king's army in a very short spate of time and Vashishta personally killed king's hundred brothers through power of his staff.

King was spared his life and he left place bitter and revengeful. He was advised that only way he can get stronger than Vashishta was through penance. He performed his penance and when he felt he had procured enough Divine Astras (celestial weapons) and Yogic power, he went back to challenge Vashishta.

In battle that ensued, all his weapons were effortlessly consumed by Vashishta's staff and he had to return disappointed and bereft of power. He vowed to himself that he would keep on doing his penance until he became equal to or better than Vashishta. In course of his long arduous penance, he went through many adventures and most importantly, a change of heart, which earned him name "Vishwamitra" or "friend of world". By time he had reached same brahminical stature as Vashishta, he had already forgotten about his revenge and it was Vashishta himself, who conferred on him title of Brahmarshi, (a Sage fit for Brahmhaloka, abode of creator Brahma)."

This story reveals fascinating dynamics between Brahman (priestly) and Kshatriya (warrior class). Pushya, as we have seen, is a priestly Nakshatra, which belongs to Kshatriya class and is thus an ideal playing field for this dynamic. Kshatriyas are supposed to be subservient to Brahman class, despite their martial prowess. Because of power which true Sages and priests have, as a result of keeping in tune with universal will, Pushya's strength, confidence and power arise from its willingness to function as per dictates of universal mind. No amount of penance, hard work or suffering can make one rise above smooth effortless power which arises out of submission to universal plan.

Gotra

This Nakshatra is related to Sage Marichi, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "light", which is in keeping with light and swift aspect of this Nakshatra and relates to finesse part of this particular Sage.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is to pay reverence to cows, priests, Gurus or Brahmins. One can also worship a benign Mother goddess.

Repetition of root Mantra of this Nakshatra - "Om Kam" 108 times when Chandr transits this Nakshatra and in lunar month of Pausha, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear colors like white, yellow, orange and golden shades. They should use its directions, lunar month and days when Chandr transits Pushya, to undertake all important actions.

Example

Jimi Hendrix, a contemporary musician who relayed messages through his music, was born with his Chandr in Pushya. He was able to channel spiritual and nourishing impulses of this Nakshatra through his music, especially in songs like "May this be love". Understanding his music is one of best ways to understand higher energies of this Nakshatra. His ability to nourish and inspire ears, hearts and minds of his audience, was made possible through his overwhelmingly fluid creative talents. He had a very high regard for power of "sound" and often commented on "air / noise pollution" problem in world. He was constantly trying to help purify vibrations of planet by manifesting sounds that would convey all Pushya qualities of love, emotional wholeness, calmness, soothingness, generosity and richness.

Miscellaneous

According to Varahamihira, those with Chandr in Pushya are "lucky, learned, wealthy, ethical and of a peaceful nature." This description applies perfectly to our example.

* * *

Ashlesha

9. Ashlesha

16° 40' Karkataka - 30° 00' Karkataka

In the Sky

Ashlesha, herald of mercurial energy, is represented in night sky by a ring of stars in constellation of Hydra, known in modern astronomy as Epsilon Hydrae, Delta Hydrae, Mu Hydrae, Rho Hydrae, Sigma Hydrae & Zeta Hydrae. These stars are easily visible in a dark sky from pollution free vantage points, even though they are not bright stars, as brightest among them, Zeta Hydrae has a visual magnitude of 3.12. In essence, whole of constellation Hydrae can be seen to be representative of this asterism.

Name

Ashlesha is a term normally associated with serpent imagery and can be translated as "coiling", "clinging", "embracing" or "entwining". As we shall discover, all these terms directly define its nature and functioning. Name is probably derived from serpent king / god "Shesha".

Symbol

A "coiled snake" (please refer to image) is main symbol of this asterism. Along with its name, this symbol makes it clear that essence of Ashlesha lies in serpent imagery, an imagery which can be found in every surviving ancient civilization.

Most cultures see snakes as secretive, creepy, wily, cold-blooded, deceptive, insincere, hypnotic and poisonous creatures. All these qualities find their way into Ashlesha's functioning. On positive side, serpents are seen as semi-Divine creatures with access to other worlds. They are supposed to have great primordial powers of insight, intuition, perception, wisdom, cunning, concentration and sexuality.

Ashlesha, when functioning through its higher aspect, displays these qualities. In present times, when worst side of everything is on display, one can usually expect only aforementioned, negative qualities to predominate.

Brain researchers have now been able to locate most ancient part of brain. It is known as "R" complex. R here stands for "reptilian". All above mentioned instinctual, negative qualities have been ascribed to this part of brain. Thus a clear, tangible relation between reptiles, serpents and these types of human qualities is established.

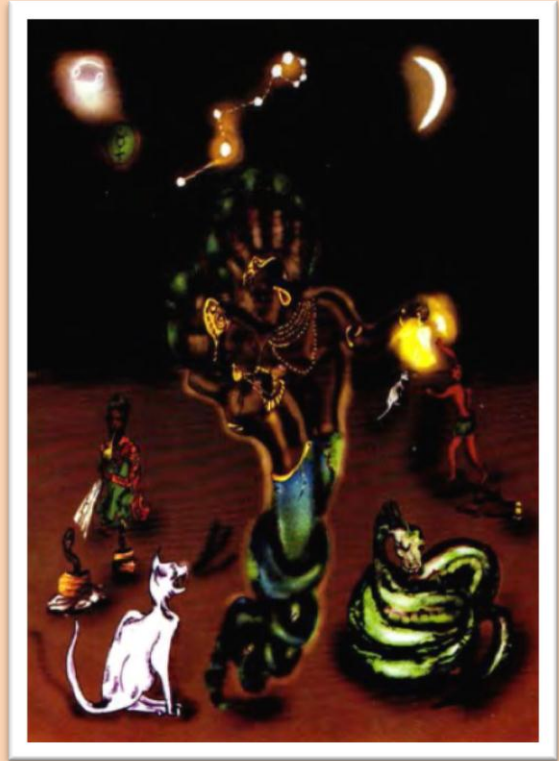
It is interesting to note that DNA, building block of our genetic code has a helical, coiled serpent shape. Thus Ashlesha has a lot to do with genetic heritage, Karma we have brought from previous lives and scope of changes we are allowed to make in present one.

Deity

Ashlesha is supposed to be ruled by celestial serpent kingdom as a whole. In Vedic mythology, Nagas (half serpent / half human creatures) and other types of serpent beings abound throughout all 14 Lokas (realms of existence). In some of legends, these beings are supposed to reside on earthly plane, as well as under lakes, rivers or ocean beds. Mystery, being one of basic attributes of Ashlesha, it is no wonder then that all of these beings are shrouded in mystery. Legends however make it clear that serpent beings or forces were necessary for proper functioning of universal affairs. Readers can refer to "Churning of ocean legend" in author's previous work "The Rahu - Ketu Experience", Sagar Publications, India or "The Key Of Life", Lotus Press, USA.

Even Vishnu always incarnates on earth with his serpent guard Shesha. When Vishnu incarnated as Rama, Shesha incarnated as Lakshmana. It is interesting to note that Lakshmana was born with Ashlesha rising on his Lagna. His character reflects many of qualities of Ashlesha (refer to Vedic legend "Ramayana").

Negative type of serpents, however, need to be subdued and won over, just like lower negative aspects of human nature are won over through knowledge, wisdom and understanding. Krishna's killing of many



Ashlesha

headed snake called Kaliya (refer to Vedic legend "Mahabharata"), and in Greek legend, Hercules's killing of Delphi serpent, illustrate this point.

Only other Nakshatra directly associated with serpent energy is Uttarabhadrapada. Usually it is noticed that higher, more refined aspects of serpent energy are displayed there, while Ashlesha epitomizes more primordial and instinctual part of serpent symbolism. Since Patala Loka (realm ruled by serpent beings lying just below earthly plane of existence) is supposed to be a seething pleasure ground (base and gross in comparison to higher heavenly realm) meant for gratification and indulgence, Ashlesha often displays an unquenchable thirst for gratification on earthly plane of existence as well.

Nature & functioning

English words which use Ashlesha's alphabets ("Da", "Di", "Do") - "demon", "diabolical", "darkness", "debauchery", "devouring", "danger", "deceit", "deception", "dastardly", "dagger", "decadence", "degenerate", "delinquent", "destitute", "defile", "destruction", "depression", "damned", "death", "delusion", "desperation", "despotic", "doom", "devious", "doctor" - sum up Ashlesha's nature and functioning. Much needn't be said after a thought is paid to each of these terms. Obviously this doesn't paint Ashlesha in a good light, but it is very hard for Ashlesha to function in a wholesome and healthy way when acting on a mundane level.

Ashlesha is perhaps most difficult of all Nakshatra energies to handle and channel correctly, especially in present day and age. Even ancient Sages and scholars had very few kind words to say in relation to this Nakshatra. It has its occult and esoteric significance, which reader can look up in esoteric section of this chapter.

Ashlesha rising gives a squarish face; parallel, straight, wide, thin lips; beady small eyes; a naturally suspicious look and a pale complexion. Despite lacking facial attractiveness, natives born under this Nakshatra generally have sexually appealing bodies. Their movements are similar to that of snakes. They are very conscious of how they move and how their movement arouses sexual passion in others.

They are adept at putting up socially acceptable and amiable fronts. They use courtesy as a tool to flatter others. This good humor doesn't last for long, for once their objective is achieved, they are immediately cold and ruthless. They are always scheming and plotting when it comes to climbing social ladder. Since they often work from very superficial levels, their chameleon like quality and deception is very evident to anyone having an above-average level of perceptiveness. Ashlesha element in a personality can be easily spotted through almost constant suspicion and mistrust prevalent in background. Worry and caution follow them relentlessly.

On a positive level, their suspicious natures make them good observers. This power of observation is often combined with a natural intuition. However, Ashlesha's intuitive and psychic capabilities tend to function best in situations where an element of danger is there. Natives can sense danger quickly and react quickly. On a negative level, their suspicion can turn into paranoia. In its extreme state, paranoia can become an illness. Paranoid schizophrenia is a disease whose roots lie in Ashlesha. Ashlesha natives can aid others in psychological exploration and understanding, but they also have a tendency to use their psychological perceptiveness to exploit others.

It is predominance of Ashlesha energy which makes society a cradle of fear and suspicion. Ashlesha is about "lock your doors and mistrust your neighbor." It is due to this inherent mistrust that Ashlesha natives tend to remain hidden in regards to their true thoughts and feelings. They do not form intimate bonds with others and will mistrust their most closest confidantes and families. They are, however, highly protective towards their kith and kin and will ward off suspicious intruders in most ruthless manner.

Ashlesha natives can be most mean and stingy in regards to financial affairs. Their miserliness never pays in end, as they always end up having losses one way or other. Presence of Ashlesha in a nativity works both ways - one deceives others and gets deceived by others. Many Ashlesha natives are victims, rather than users, especially natives who have Grahas like Surya and Guru placed in Ashlesha.

Ashlesha is a glutton and shows great interest in food, especially when it is not Satvic and prepared by others. Ashlesha natives find themselves at home in hotels, bars, restaurants and like. They usually cannot bear any kind of hunger. They are hoarders of zodiac and dislike throwing anything away. They can go to real extremes in this regard and need to learn to put material world into its proper perspective. They have a natural affinity for poisons. They do not mind drugs, pharmaceuticals, allopathy, doctors, antibiotics etc.

Ashlesha

Ashlesha natives enjoy business activities which border on crookery. They never employ straight methods in business and want some type of cheating or deception to be involved. They find humor in tricking others. They like mental games and strategy. They delight in hoodwinking others.

If one thinks of characteristics of cats and snakes, it is not difficult to sum upon Ashlesha personality. Cunningness, calculativeness, caution, cold-bloodedness, wiliness, stealth are common traits amongst cats and snakes. Only way Ashlesha natives can use their singularly negative traits in a positive manner is by aligning themselves with universal will. Key for utilizing Ashlesha in a positive way is to overcome one's innate selfishness. Having done that, suspicion will turn into discretion and wiliness into wisdom. Ashlesha is first step on path of spiritual awakening.

Underbelly of nature is encountered here. One has to face all dark demons of inner psyche, in order to come out shining and purified. Ashlesha's natural tendency to look under surface has to be utilized for understanding hidden elements of nature's functionings.

In universal scheme of things, Ashlesha relates to "Visasleshana Shakti" - power to inflict poison. Its symbolism has an approaching serpent above and trembling below. This relates Ashlesha with all kinds of sharp, venomous attacks made at one's enemy or prey. Once again dangerous and naturally malefic potentiality of this Nakshatra come to light.

Mode of functioning

Ashlesha is considered to be an active Nakshatra. Ashlesha on surface often appears to be a passive Nakshatra, but that is only because all its activities are hidden. Even if an Ashlesha native seems to be physically passive, one will find that they are weaving many webs on mental plane. Ashlesha's activities are subterranean in all senses of world. In present day and age, where all workings of elite take place in secret, away from eyes of public, one cannot help but see a dominant role of Ashlesha in halls of power.

Caste

It belongs to lowest caste which is called Mleccha (outcaste). In its lower functionings, Ashlesha is a sort of general menace to society in all known forms like bandits, cheats, oppressors, exploiters etc. In its higher functioning, it relates to Yogi who renounces world in search for enlightenment. In both ways, Ashlesha doesn't seem to fit into societal civilized structure.

Gender

It is a female Nakshatra. Since ancient Vedic Seers have made this classification without enunciating a reason, we have to conclude that intuitive, perceptive and deceptive qualities ascribed to Ashlesha, relate more to female of species rather than male. One can notice that even male natives under prominent influence of Ashlesha have a feminine way about them.

Body parts & humor

Bone joints like elbows, knuckles, knee caps, nails and ears are body parts related to this Nakshatra.

It is a primarily "Kapha" (watery) Nakshatra. This is due to its relationship with Rasi Karkataka. Most serpent deities are shown as having Kapha characteristics, like stagnation, laziness, indulgence etc.

Direction

It is related to directional range which covers North-West to North. Like all serpent energies, it is strong in South-West as well.

Padas

First Pada of this asterism (16° 40' - 20° 00' Karkataka) falls in Dhanur Navamsa and is ruled by Guru. This Pada has ability to put in most hard work. It has a lot to do with dealing with enmity, diseases and other 6th Bhava affairs.

Second Pada of this asterism (20° 00' - 23° 20' Karkataka) falls in Makara Navamsa ruled by Sani. This Pada is mostly involved in dealing with people. It is a highly ambitious Pada, which is usually liable to use all of Ashlesha's negative traits, like trickery and deceit, to get what it wants. An inability to let go of possessions is another unique aspect of this Pada. Being a Ganda Mula Pada, this Pada is considered bad for finances.

Third Pada of this asterism (23° 20' - 26° 40' Karkataka) falls in Kumbha Navamsa ruled by Sani. Secrecy is keyword to this Pada. It, however, is most closely related to occult side of Ashlesha, discussed in esoteric

Ashlesha

section. This Pada usually goes to unusual lengths and takes highly inventive approaches to scheming and plotting. Grahas placed here adversely effects mother's wellbeing.

Fourth Pada of this asterism (26° 40' - 30° 00' Karkataka) falls in Meena Navamsa ruled by Guru. This is Pada relating to all kinds of illusions. Moral struggle is at its peak here. This is place where "serpent of Ashlesha" finally gets slain, and people under strong influence of this Pada are more likely to get tricked by others, rather than deceive others. Such natives are always putting up fronts and hardly ever show their true nature. Grahas placed here adversely effect father's wellbeing.

Professions

All professions dealing with poisons; petroleum industry; chemical engineers; cigarette industry; legal and illegal drug dealers; drug pushers; all self-serving professions like present day politicians; behind scenes manipulators; psychologists; con artists; thieves; swindlers; pornography industry; prostitutes; snake charmers; professions involving dealing with reptiles; allopathic doctors & surgeons; pet snake & pet cat owners; poachers; secret service agents; spies; lawyers; pawnbrokers; physical Yoga teachers; Tantrics (usually beginner types); hypnotists; psychologists / psychiatrists; spirit mediums; charlatan channelists / psychics etc.; false gurus and cult leaders; baseball players.

Places

All places where snakes & reptiles dwell; secret service institutions (CIA, FBI etc.); hospitals; law firms; all factories dealing with poisonous chemical processes; drug stores; pawn shops; sleazy places where illegal prostitution & drug peddling thrive; false cults & religious institutions like ISKON etc.; all places connected with above professions.

Guna & Tatva

It is supposed to be a Satvic Nakshatra. This classification might perplex reader, but intention of ancient Seers can be understood thus - Ashlesha relates directly to Kundalini Shakti (see esoteric section), which encodes all of our life, all of our previous lives experiences. She (Kundalini Shakti) is our mother and our individual blueprint and so cannot be regarded as anything but purely Satvic.

It belongs to water element. There's not much to explain here, as this classification is in keeping with its predominant Kapha humor.

Gana

It is considered a "Rakshasa" (demonic) Nakshatra. This comes as no surprise as Hydra, Ashlesha's representative constellation in sky, is said to be abode of most dangerous celestial demonic creatures. Ashlesha, as we have seen already, can be quite cruel and wicked and very rarely functions from an unselfish perspective.

Orientation & disposition

It is downward Nakshatra. It is common knowledge that snakes don't live above ground. Ashlesha stands for and is interested in all things underground, both literally and figuratively. Grahas placed in Ashlesha often feel contained or constrained and often have to work in a behind-scenes fashion.

It is a hard, sharp and dreadful Nakshatra. This comes as no surprise, considering immensity of its negative potential. Reader can refer to nature section of this Nakshatra for nitty gritty of it.

Lunar month & Tithi

It relates to first half of lunar month of Magha, a period which usually falls in January in solar (Gregorian) calendar.

Ashlesha is also related to Navami (9th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

All types of activities requiring harsh measures, like administering poisons, filing of lawsuits etc.; good for scheming & plotting against one's enemies; good for sexual activity; good for all low risk short-term activities; good for Kundalini Yoga .

Ashlesha

Inauspicious activities

Generally unfavorable for all types of beginnings & auspicious activities; this is a good time to lie low; especially unfavorable for doing business; bad for borrowing or lending money.

Lords

Chandr and Budh are two Grahas connected with this Nakshatra, Budh being main planetary Lord. Mostly negative mercurial traits, like evasiveness, deception and deviousness, get highlighted in this Nakshatra. Ashlesha uses Budh's alacrity, perceptiveness and calculating ability, more often than not, to further its own selfish ends. This is obviously case in present day and age, but actual functioning of Budh here is to control mind (represented by Chandr).

Ashlesha is supposed to be place where intellect develops itself, to control and direct vast subconscious and instinctual workings of mind. In today's world, Budh's ability to direct Chandr, is used for deceiving masses (Chandr) through media (Budh). This negative usage of mercurial energy makes this one of most dangerous Nakshatras in Kali Yuga (present age / cycle of humanity). This is especially evident when seen in light of fact that Budh is representative of one of preserving forces in nature. As a result, society / civilization and natural world are thrown completely out of balance. Ashlesha is battleground where war between intellect and emotions, conscious and subconscious, reasonability and primevality, takes place. Its turbulent energies make it very susceptible to decadence and taking wrong path.

Chandr / Budh conjunction in a horoscope give similar results to Ashlesha. Ketu is supposed to give good results in Ashlesha, when aspected by Guru. No other Graha can be said to function well in this Nakshatra. A well placed Budh, however, can make native a shrewd and manipulative businessman.

Vowels & alphabets

First Pada of this asterism (16° 40' - 20° 00' Karkataka) corresponds to "Dee" as in Deena.

Second Pada of this asterism (20° 00' - 23° 20' Karkataka) corresponds to "Doo" as in Dupont or Dude .

Third Pada of this asterism (23° 20' - 26° 40' Karkataka) corresponds to "Day" as in David.

Fourth Pada of this asterism (26° 40' - 30° 00' Karkataka) corresponds to "Doh" as in Dorothy or Doctor.

In Sanskrit alphabet, Ashlesha corresponds to "Kha" and "Ga", consequently its Mantras are "Om Kham" and "Om Gam".

Sexual type & compatibility

Its sexual animal is a cat. Cats are quite intensely sexual animals. One can easily see that even basic keywords for Ashlesha, like entwining, clinging, embracing and coiling, relate to sexual union. In present day and age, this Nakshatra can be said to be responsible for most of sexual exploitation.

Aside from its own Nakshatra, it is most sexually compatible with Purnavasau.

For sexual & marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

We have already noticed connection between Ashlesha and Hydra, most feared serpent in night sky. In Greek legends, Hydra is supposed to be this many headed serpent, which was finally subdued by Hercules. It is interesting to note that royal Nakshatra of Magha (see next chapter) lies right next to this serpent constellation. Ancient legends are trying to tell us that crown and authority (represented by Magha) is only achieved after dark serpent (vices and undesirable qualities) is subdued within each one of us. Lower nature has to be won over before we can tune into our higher nature. Ashlesha is therefore a crucial focal point for battle between good and bad. It is last among first cycle of Nakshatras (a new cycle begins in Magha).

Ashlesha relates directly to Kundalini. Kundalini is a serpent shaped, two and a half coils of astral / causal energy, which lies in Muladhara Chakra (sacral root centre) at base of our spines. It is function of Ashlesha to arouse and activate this energy. Most of Ashlesha's field and scope of activity lies within instinctual, primordial domain of root centre.

Arousal of Kundalini is first step on way to enlightenment. This again reemphasizes point that Ashlesha is a point where a conscious choice is made. This choice of course relates to letting go of our baser, gross materialistic nature so that we can begin our journey on path of wisdom and enlightenment. Journey of Kundalini, which begins in Ashlesha, culminates in Uttarahadrapada (see Chapter 26).

Magha

Gotra

This Nakshatra is related to Sage Vashishta, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "possessor of wealth". According to Vedic texts, most of serpent deities are said to guard treasure. According to ancient Vedic mythology, most of celestial serpent deities are shown as being enormously wealthy. Thus it is appropriate that Sage who has most to do with wealth, presides over this Nakshatra.

Remedial

Paying reverence or obeisance to serpents or doing serpent rituals like Sarpa Homa is useful for gaining favor of energies of this Nakshatra. In India, a special day, known as "Narga Panchami", is reserved for feeding milk to snakes and worshipping serpent deities. Practicing Kundalini Yoga (also known as Raja Yoga) is best way of rising above negative qualities of this Nakshatra.

Repetition of root Mantras of this Nakshatra - "Om Kham" and "Om Gam" 108 times when Chandr transits this Nakshatra and during lunar month of this Nakshatra, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. Ashlesha natives are usually attracted to dark shades of every color. They are often seen wearing red and black. However, they are advised to wear more Satvic shades, even when they are using variegated colors. They should avoid gaudy shades.

Example

Indira Gandhi, first and only woman prime minister of India, was born with Ashlesha rising on Lagna. Her extremely manipulative and deceptive nature is now common knowledge, especially in India. Her life and works reveal all of Ashlesha's functionings in modern times. Greed, deceit, tragedy, treachery, betrayal, false gurus, false propaganda - she had it all!

Mahatma Gandhi was born with Chandr in Ashlesha. Even though he was a deceptive type with not completely wholesome motives, he was able to fool public, who raised him to Sainthood.

Miscellaneous

According to Varahamihira, those born with Chandr in Ashlesha are "false, wicked, ungrateful, crafty and gluttonous, eating everything in sight".

* * *

10. Magha

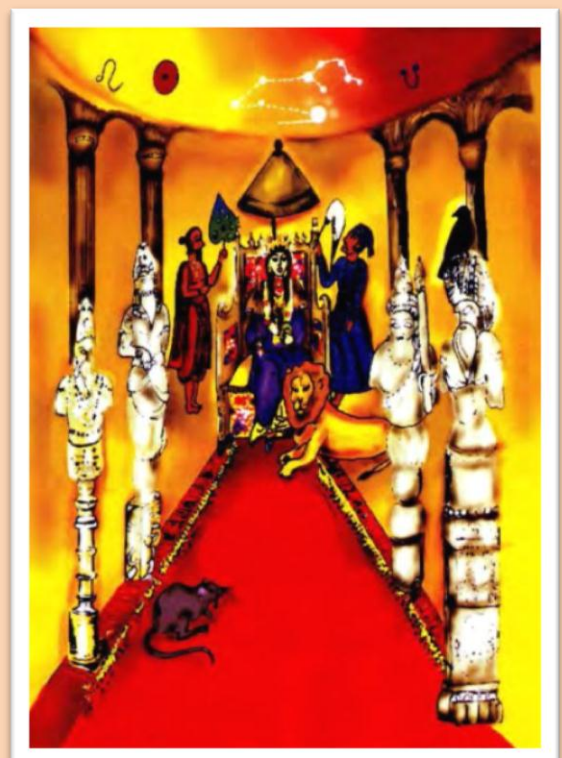
00° 00' Simha - 13° 20' Simha

In the Sky

Magha, brightest and largest amongst Nakshatras, is represented in night sky by a sickle-shaped group of stars in front of royal constellation of Simha. Brightest among these is Regulus or Alpha Leonis. With a visual magnitude of 1.41, it is one of brightest stars in night sky and is also known as "Little king" or "Little Sun". Its companions, which comprise rest of constellation, lie above it and are known in modern astronomy as Eta Leonis (Al Jabbah), Zeta Leonis (Adhafera), Mu Leonis (Rasalas), Epsilon Leonis, Lambda Leonis (Alterf) & Kappa Leonis. Ancient Vedic Seers saw this constellation as a throne, while other cultures saw it as a lion.

Name

Magha translates into "mighty", "beneficent", "great", "magnificent", "most important" or "bountiful". This translation immediately evokes a variety of meanings and



Magha

feelings and as we shall see, this Nakshatra is true to its name.

Symbol

Magha's main symbol is a "throne". As a matter of detail, one can say it is a "royal chamber with a throne" (please refer to image). This symbolism immediately conjures up a picture of royalty, power, status, honor and like. We can see that all these interpretations live up to meanings evoked by name of this Nakshatra. However, bottom line of this symbolism lies in one word - "achievement". After struggles and tribulations of Ashlesha (previous Nakshatra), it is now time for reaping rewards. In material realm, Magha bestows this reward on natives under its influence through power, position, authority, and in higher aspect, through self-knowledge.

In a way, body is nothing but throne of soul. Most of us identify or attach our sense of self to our minds and bodies. Magha is first Nakshatra which relates to individualization process. It represents all that we mean when we say "I". Soul uses body and mind as its identity. Mind and intellect, however, are given task to understand our true identities as eternal, everlasting souls. There's no greater accomplishment with discovery of "self". In its material aspect, Magha can bestow all kinds of worldly honors and prestige, usually through our ability to accomplish on material plane.

In many cases, Magha can bestow all of this as a result purely through hereditary means or some sort of succession. In ancient times it was implicit that son of king will be king and son of a barber will be a barber. Even though things appear different today, they are still pretty much same if one looks at full picture.

Magha's throne denotes all that we have inherited, whether it be genes, roots, property, wealth, knowledge or status, through our parents and ancestors. Magha is therefore Nakshatra which is most closely related to our sense of identity. It relates to who we are and where we are coming from.

Deity

Pitris, or "ancestors", are main ruling deity of this asterism. It comes as no surprise that world of ancestors controls Magha. As we discussed earlier, we owe a lot to our ancestors in terms of our actual self identity and station in life, even without ever knowing or acknowledging it, as is case in modern times. Ancestor worship was another one of common strands which connected all ancient civilizations.

Our ancient ancestors obviously were not ungrateful fools like us and saw it as their duty and privilege to keep alive knowledge of their roots, by honoring and in some cases bonding with their ancestors in other realms. In rural areas of countries like India, ancestor worship still remains a serious matter. In fact, death rites usually involve rituals directly related to one's ancestry. Many families in India, especially Brahmin families, often trace their ancestries back to original seven Sages, who were created by Brahma, at very beginning of creation.

Modern science of genetics has made it clear that most of our abilities and capabilities are dependent upon our genetic code and that this genetic code is basically a sort of free gift from our ancestors. In same way, Magha is known for bestowing liberal favors without any expectation of return. It is basically a Nakshatra which deals with past. We should, however, keep in mind that our ancestors are not frozen remains of past, but are actually alive in one of universal realms.

Puranic texts tell us that there is a heavenly realm called Pitra Loka or "world of ancestors". This is world where a lot among us go to after our physical deaths. It is sort of an intermediary station where souls meet their ancestors and rest for awhile, before returning to earth for another life or moving on to other Lokas. This world of ancestors finds vivid descriptions in all ancient cultures, especially among present day native American Indian and aboriginal tribes. This world of dead is supposed to overlook our affairs on physical earthly realm and in some cases, some direct intervention and communication is experienced. Magha is a Nakshatra relating both to our identity in present life and our after-death journey.

Nature & functioning

Common English words like "magnificent", "manor", "major", "master", "magic", "magnanimous" and "mayor", seem to have their root in first two syllables of word "Magha". Meanings of these words relate to Magha's functioning at some level or other.

It is Magha's job to shape present using past. Wherever this Nakshatra is placed in a chart, one will experience positive effects of one's past Karmas. This may manifest as opportunities or favor from those in high positions. These favors are very sudden and based on impulse from those who bestow them.

Magha

Its fierceness corresponds to fierce aspect of Ketu, which is akin to fierce aspect of Surya. Ketu is most fierce among Grahas. It can be as fierce as mid-summer, mid-afternoon desert Surya. Fierceness, as we know, is also associated with authority at some level. Authority can either foster magnanimity or produce merciless tyrants who are blinded by power and authority.

It is a human asterism which brings out more worldly human side of esoterically oriented Ketu. This is very much a worldly Nakshatra which is interested in human affairs. Ketu is known to us as a separative Graha which disassociates one from worldly ties, but through this asterism it promotes involvement in mundane affairs for discharging one's worldly duties. It brings out materially active side of Ketu, which is very concerned about social status, prominence and discharging of one's worldly duties. This is why its pitfall lies in making one overambitious in one's material pursuits. However, when working through its higher principal, this asterism has a high degree of idealism, even when surrounded by worldly attainments. Ketu is an idealistic Graha when functioning in its solar aspect. Ketu is also a naturally rebellious Graha and consequently this Nakshatra is directly related to all types of revolts against authority.

This is an asterism connected to sustenance and maintenance aspect of nature. Its primary impulse is to maintain established traditions, organizations and civilizations. This is usually function of those in positions of authority, whom this asterism represents.

Natives with Magha rising or strong Magha influence are easy to spot because of their big noses and regal demeanor. Magha people have middle stature and lion-like top heavy bodies. They have arrogant mannerisms which make them misunderstood in general. Their power lies in covering up weaknesses through reservedness. They usually align themselves with their ancestral lineage and derive pride through a sense of belonging. They are usually magnanimous to those below their station in life. Following a moral and ethical code is important for their inner peace of mind. Magha natives usually have a strong concern for continuation of their family lineage through progeny. They have great expectations of their progeny and want them to bring pride and renown to family.

In universal scheme of things, Magha relates to "Tyaga Shepani Shakti" - power of astral body to cut its ties with physical body. Its symbolism has mourning above and death process below. This relates Magha to all endings like physical death and new beginnings, which arise as a result. Magha guides souls to Pitra Loka (realm of ancestors) after one's death. Thus Magha is basically a facilitator in change of state.

Mode of functioning

Magha is considered to be an active Nakshatra. Magha's naturally fiery nature promotes activity and dynamism. It is Magha's striving for a sense of achievement and glory which makes it pursue an active way of life.

Caste

Strangely enough, ancient Vedic Seers assigned royal Nakshatra of Magha to Shudra (servant) caste. Their line of thinking may be partially understood, when one comes to understanding that finally a king is nothing but a servant of his people. It is Magha's duty to be of service, no matter what high throne it sits upon. This is best conveyed in words of contemporary poet Bob Dylan, "You might be devil or you might be Lord, but you gotta serve somebody!"

Gender

It is a female Nakshatra. It has been a tradition in Vedic literature to view things like prosperity, fame and fortune as feminine. All these desired attainments in material world are often depicted in form of goddesses. It is interesting to note that even word "vanity" is seen as a predominantly feminine vice.

Body parts & humor

Nose, lips and chin are body parts related to this Nakshatra. Readers thus can notice that people with prominent Magha influence in their charts usually have a big nose. It is not very difficult to see where term "high nosed" came from!

It is a primarily "Kapha"(watery) Nakshatra. It can be noticed that Magha has ability to hide its ambitions, motives and fieriness under a calm exterior. A calm exterior, as we know, is often associated with water signs or Kapha element.

Direction

It is related primarily to East, South, North-West and South-West.

Magha

Padas

First Pada of this asterism (00° 00' - 3° 20' Simha) falls in Mesha Navamsa and is ruled by Mangal. This is Pada relating to willpower aspect of Magha. This is Pada where throne is won after killing of many headed serpent of Ashlesha. Magha qualities, like self assertion, leadership, courage and idealism, are displayed here to their fullest.

Second Pada of this asterism (3° 20' - 6° 40' Simha) falls in Vrisabha Navamsa ruled by Sukr. After throning, king has to consolidate his position. This is a very ambitious Pada, where emphasis is on image, duty and materialistic organization. Grahas placed here bring about favors from superiors.

Third Pada of this asterism (6° 40' - 10° 00' Simha) falls in Mithuna Navamsa ruled by Budh. This Pada relates to often ignored intellectual side of Magha. After throne is safe, king indulges in more literary artistic pursuits and listens to discourses from learned men. Emphasis here is on mental activity and a quest for knowledge (knowledge of ancients in present times!). Grahas placed here make one succeed through group activity, even though it is Magha's essential nature to go it alone.

Fourth Pada of this asterism (10° 00' - 13° 20' Simha) falls in Karkataka Navamsa ruled by Chandr. This is Pada which brings out Magha's love of ritual, ceremonies, ancestor worship and family pride. King here concentrates on wellbeing of his subjects, his family life and looks for progeny to keep his lineage going. Grahas placed in this Pada make one derive pride from one's family, ancestors and one's charitability. Grahas here are not very conducive to material prosperity and create upheavals through some form of self-undoing.

Professions

Administrators; managers; royalty and those in direct touch with royalty; those who bestow (or receive) honors like "kighthood" etc.; those in high places in government; people at top of their chosen professions; legends; bureaucrats; aristocrats; officials; chairmen (those in a position of authority); lawyers; advocates; judges, referees, magistrates and like; politicians; historians; librarians; orators; dramatists & performers; upholders of traditions; professions relating to museums of all types; occultists; black magicians; exorcists; astrologers; dealers in antiques of all types; archaeologists; genetic engineering experts; professions related to using and researching ancient knowledge, monuments etc.; those researching & documenting lineages.

Places

Deserts; forests; capital cities; libraries; museums; palaces; ancient monuments & sites; Gov. offices; residences of top politicians; national monuments; stages & performance halls; ceremonial grounds & buildings; crematories; places of religious, spiritual significance.

Guna & Tatva

It is supposed to be a Tamasic Nakshatra. Primary reason why ancient Seers saw active Magha as being predominated by Tamasic energy is because of fact that it relates more to past. Many a times Magha can retard new growth as a result of being stuck in past. Magha carries within itself all inertia, temptations and trappings that past more often than not manages to conjure.

It belongs to water element. It is a watery Nakshatra, in sense that it is like an ocean and represents expansive watery side of Ketu. Ocean is again symbolic of vastness and prominence inherent in this Nakshatra. Water, as we know, is secondary element of Ketu. It brings out emotional side of Ketu, which manifests in qualities like compassion and benevolence. These are important qualities for those in positions of authority.

Gana

It is considered a Rakshasa (demonic) Nakshatra. Through this classification ancient Seers are giving us a signal that world of ancestors is not all benign and godly. There are many Bhootas, Pretas, Pishachas and other types of negative astral entities associated with this Nakshatra. Most of black magic practices involve summoning and use of these negative entities. Most of these dark occult practices are often done in order to gain typical Magha goals - power, status, fame, fortune, prosperity etc. A statement of caution for black magic practitioners - "every action has a reaction and everything has its price".

Orientation & disposition

It is a downward Looking Nakshatra. This basically relates to Magha's association with past and in same sense, all things down and under. As mentioned earlier, Magha can be quite a constrictive influence, a role which bureaucracy and authority plays to "T" in present times. It is interesting to note that alot of research relating to past involves digging underground, an activity normally associated with downward Nakshatras.

Magha

It is an Ugra (fierce or aggressive) Nakshatra. It is very clear that no throne is attained without overcoming numerous obstacles, enemies and like. It is Magha's burning pride and ambition that makes it fierce and cruel. Magha sets itself no limits or boundaries when it comes to achieving its goals.

Lunar month & Tithi

It is related to second half of lunar month of Magha. This period usually falls in February in solar calendar. In India this part of month of Magha is still used for ancestor worship.

Magha is also related to Amavasya (15th Tithi or New Chandr day) of waning phase of Chandr's monthly cycle.

Auspicious activities

Ceremonies of all kinds, especially those requiring pomp and grandeur; marriage ceremonies; stage & public performances whether it involves music, oratory or drama; public displays; coronations and other royal events; parades; award ceremonies; researching one's lineage; anything involving past; historical / classical studies & research; taking on a new name; upgrading to higher and better quality in possessions, jobs, etc.; undertaking career strategies; job promotions; donating elaborate gifts; studying ancient knowledge; religious activities of all types, especially those involving ancestor worship; good for settling disputes or other warlike activities; a good time to seek favors from powerful persons, government and other authority figures.

Inauspicious activities

Not favorable for lending money; not good for servile, mundane or common activities; not good for futuristic planning and exploration; not very conducive for dealing with new technologies.

Lords

Ketu is main planetary Lord of Magha. One of Ketu's main symbols is a flag, which directly relates to authority, eminence, fame etc. This favored position in present life is earned due to meritorious past life deeds. Ketu, as we know, is guardian of our past Karmas and it releases ones that are ripe enough to be experienced in present life through this Nakshatra.

Qualities and attributes of Ketu, like deep perception, penetrating insight and independent spirit, which are similar to that of Surya, are exhibited by Magha. Surya, as we know, is royal Graha, but mostly we don't see Ketu in that light. This asterism brings out regal side of Ketu. This asterism can be seen as a combination of Surya's and Ketu's energies. Surya is related to Magha as a result of being Lord of Simha, Rasi Magha falls in.

Ketu, as we have discussed earlier, is a genetic Graha and represents paternal grandfather and maternal grandmother in a chart. Our connection with our ancestors has a lot to do with our past lives, which is again a Ketu domain. To sum it up, Magha has a lot to do with genetic and past heritage aspect of Ketu. It also relates to fact that Ketu is responsible for bringing wisdom of ancient ages and civilizations to present.

Surya / Ketu conjunction in a nativity carries an energy similar to that of Magha. Fiery royal Grahas like Surya & Mangal usually do well in Magha. Servant Grahas like Sani however feel at sea in this Nakshatra.

Vowels & alphabets

First Pada of this asterism (00° 00' - 3° 20' Simha) corresponds to "Ma" as in Magic or Marilyn.

Second Pada of this asterism (3° 20' - 6° 40' Simha) corresponds to "Mi" as in Mia.

Third Pada of this asterism (6° 40' - 10° 00' Simha) corresponds to "Mu" as in Mukti.

Fourth Pada of this asterism (10° 00' - 13° 20' Simha) corresponds to "Me" as in Meryl.

In Sanskrit alphabet, Magha corresponds to "Gha" and "Nga", consequently its Mantras are "Om Gham" and "Om Ngam".

Sexual type & compatibility

Its sexual animal is a rat. It is interesting to note that regal and pompous Magha becomes a rat in bed. Magha is always said to have a weakness for opposite sex. Rats are highly sexually active animals, known to produce scores of progeny. As we have discussed, Magha is very fixed on propagating its lineage and its rampant sexuality is both for procreation and recreation. It could be said that sexuality is just another show-off medium for Magha, who in reality often doesn't match up to its partner's expectations in bed. It is mostly compatible with its fellow rat, Purva Phalguni.

Magha

For sexual and marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Magha is 10th Nakshatra and thus like 10th Bhava, its spirituality lies in Karma Yoga, which entails fulfilling one's duty in life. Star Regulus, principle star of Magha, was revered in all ancient cultures as celestial seat of power. Constellation of Magha lies beside Hydra, constellation relating to demonic serpent forces and previous Nakshatra Ashlesha. This relates to fact that crown or throne of Magha is only achieved after overcoming primordial negative part of our nature, exemplified by Ashlesha.

In Greek culture (an offshoot of ancient Vedic culture), there are references to many celestial battles between serpents and Gods. Most famous of these battles relates to killing of Hydra, sea serpent with nine heads, by Hercules, son of Guru. Hydra is longest constellation in sky and also covers largest area. Astrological signs of Karkataka, Simha, Kanya and Tula can be seen placed along its northern side. Hercules, great warrior, is also a constellation in sky, placed close to star Vega.

Krishna, an incarnation of Vishnu, kills a several-headed serpent called "Kaliya" in a story very reminiscent of above-mentioned Greek legend. It was understood that subduing or winning over these forces was an important part of establishing oneself as being worthy of throne, which allowed one to have influence over masses. Whole point of Magha is to rise above cancerian pool of mass-mentality and discover one's own unique individuality.

Fact that our ancient ancestors, who lived in Golden, Silver & Bronze ages, were supposed to be more highly evolved than us, makes world of ancestors a place where we could draw wisdom and knowledge from. Ancient native cultures, like Native American Indians and Nordics, have always known this fact. Any real change in present day situation of hopelessness, confusion and misery, will only come about after knowledge of ancients is properly understood.

Gotra

This Nakshatra is related to Sage "Angiras", one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "fiery one". Considering Magha's essential fiery nature, it is no wonder that it connects to this particular Sage, who, as we recall, also presides over fiery Nakshatra of Kritika.

Remedial

One straightforward way of getting Magha on your side is to be respectful and reverential towards elders and ancestors. Performance of a "Shradha" ceremony for one's ancestors in prescribed Tithi of lunar month of Magha, is auspicious in sense that one receives blessings from world of ancestors. Worship of Kali or Shiva is best way of mastering energy of this Nakshatra.

Repetition of root Mantra of this Nakshatra - "Om Gham" and "Om Ngam" 108 times when Chandr transits this Nakshatra and in lunar month of Magha, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear royal colors, which includes dark and bright shades of gold, reds and yellows. They should use its directions, lunar month and days when Chandr transits Magha, to undertake all important actions.

Example

Paramahansa Yogananda, one of famous spiritual teachers who popularized Kundalini Yoga in West, has his Chandr and Lagna placed in Magha. His life and works as recollected in his book, "Autobiography of a Yogi", reveal alot relating to lineage oriented functioning of Magha. Both his spiritual authority and his spiritual teaching were a legacy from a line of Ascended Masters like Yuktेशwara, Lahira Mahashaya and mysterious figure of Babaji.

Miscellaneous

According to Varahamihira, those born with Chandr in Magha have "lots of wealth, many servants, live a life of luxury and enjoyment, are persevering and devoted to gods and ancestors". All of these indications apply to our example.

* * *

Purvaphalguni

11. Purvaphalguni

13° 20' Simha - 26° 40' Simha

In the Sky

Purvaphalguni is represented in night sky by two bright stars in back of constellation of Simha. These stars can be seen forming a part of lion shape, usually associated with constellation Simha. However, ancient Vedic Seers saw these two stars as representing back legs of a cot (or two poles of a swinging hammock). These stars are known in modern astronomy as Delta Leonis (Zosma) & Theta Leonis (Chertan). With a visual magnitude of 2.56, Zosma is brighter one among them. It is very easy to locate these stars in night sky, as Simha is brightest among twelve zodiacal constellations. These stars are located to left of bright star Regulus, where hind legs of lion figure of Simha are supposed to be. Zosma lies on top of Chertan.

Name

Purvaphalguni translates into "former reddish one", "former" or "little fig tree". Color red always evokes a wide variety of meanings and feelings, and as we shall see, this Nakshatra has a lot to do with nature, qualities and temperament generally associated with color red. "Fig tree" translation is a more obscure one and relates to procreative aspect of this asterism.

Symbol

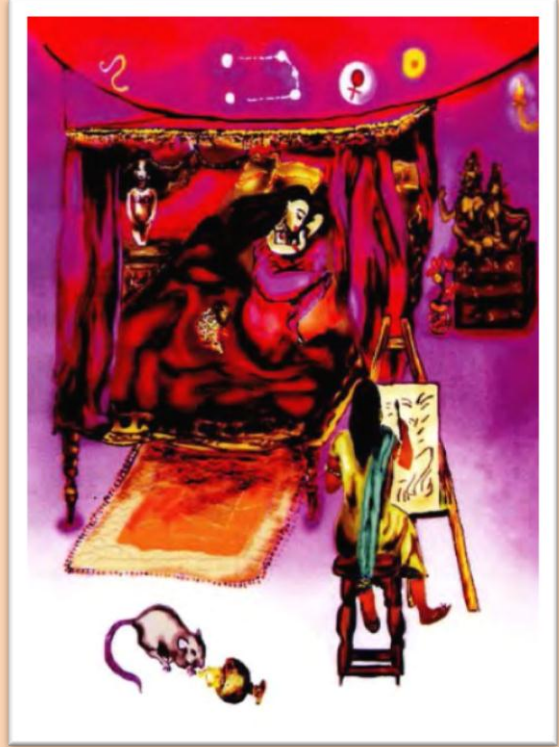
Its main symbol is front legs of a couch or bed. Bed referred to here is not bed we use for sleeping on during night time, but a divan or bed / couch used for a daytime siesta or lounging around. Some astrologers also use a swinging hammock as one of Purvaphalguni's symbols. It is pretty clear from above symbols that "comfort" is keyword for this Nakshatra. In cycle of 27 Nakshatras, soul looks for comfort and enjoyment after attaining "throne" in previous Nakshatra.

Purvaphalguni relates to a time where we look for rest, relaxation and amusement, after fulfilling our worldly duties and responsibilities (activities ruled by previous Nakshatra). Symbolism of front legs of a bed / couch relates to beginning part of this relaxation process. When we are very tired and hop onto a couch or a bed, we usually go into a mode of complete relaxation in beginning (time period varies from individual to individual). Purvaphalguni relates to this beginning period, where we feel like doing no activity and are completely intent upon renewing our energy. Purvaphalguni is thus strongly related with forces of renewal, which ultimately link it to process of creation itself.

It is difficult for some of us to understand how something can be creative without being active. All activity is dependent upon periods of non-activity. Nothing or no one can work all time. It is periods of rest which provide impulse for creative / active periods. A lot of scientists and researchers have found that solution to a problem usually comes to them, not when they are actually working at problem, but in period when they have taken their mind off it, and are in a state of complete relaxation. In fast paced life of modern times, especially in cities, people have forgotten importance of having adequate periods of rest between activities. This is probably root cause for most of physical and psychological traumas, faced by fast paced city dweller. However, one must be careful not to amplify Purvaphalguni energy, which usually results in excessive laziness and indulgence.

Deity

Bhaga, one of twelve Adityas (solar deities), is main ruling deity of this Nakshatra. He is often referred to as "morning star", which might be a reference to Sukr. As we shall discover later, Sukr is planetary Lord of this Nakshatra and was seen in ancient times as a Graha representing solar aspect of nature. Bhaga's name translates roughly into "delight". A similar Sanskrit word called "Bhoga" translates into "pleasure" or "indulgence". Term "Bhaga" finds use in "Bhagavan" (full of delight), one of Sanskrit names often used for gods, incarnations and evolved souls. In keeping with his name, Bhaga is known for bestowing rest,



Purvaphalguni

relaxation, enjoyment, pleasure, affection, sexual passion and marital felicity. Thus Purvaphalguni is seen to promote all of above indications.

Bhaga's strong relationship with enjoyment and merriment makes this one of most carefree Nakshatras. Purvaphalguni natives don't like to worry as long as they are comfortable, especially from a physical point of view. Bhaga's obsession with physicality often makes Purvaphalguni natives overtly concerned with their bodies. Bhaga's amorous nature gives Purvaphalguni natives a strong desire to appear beautiful and be appreciated. Bhaga stands for an easy life, full of comfort and luxury, and this is what all Purvaphalguni natives aspire for. Bhaga relates to that solar aspect of nature, which makes life worth living. If one removes pleasure aspect from Universe, not many souls will be willing to take part in game of life.

Bhaga is always usually invoked along with Aryaman, ruling deity of Uttaraphalguni, following Nakshatra. As we shall discover later, these Nakshatras form a pair in same vein as Mrigashira and Ardra.

Purvaphalguni is directly connected to Shiva Lingam, most commonly worshipped form of Shiva. Fact that Shiva's penis is worshipped more than Shiva as a whole, relates to penis being a regenerative symbol, representing creation and continuation of life, while Shiva as a whole is god of destruction. Purvaphalguni thus relates to creative and delightful aspect of Shiva, which can be easily understood through stories and legends associated with him. It is interesting to note that penis is most delicate part of male anatomy. This fact brings out essential tender quality of Purvaphalguni.

Nature & functioning

After victory crown and throne achieved through intense battles in Magha, it is natural that rest, relaxation and enjoyment follow. This is what Purvaphalguni is all about. A period of rest follows every period of activity, just like a sunny calm follows a storm. Amongst all Nakshatras, Purvaphalguni is most related to recreational aspect of nature's functionings. It offers shelter from vicissitudes of drama of life.

Sense of self having been firmly established in Magha, self-absorption reaches a peak in this Nakshatra. Just like a tired person looking for some place and time to rest, concerns here are me, myself and I. Intensive absorption of this Nakshatra makes it dramatic. Fact that it falls in middle of Rasi of dramatics, Simha, further encourages this tendency, making it most theatrical amongst Nakshatras. Purvaphalguni natives have a strong desire to be noticed for what they are and what they do. This is reason why a lot of Purvaphalguni natives fall prey to pretentious behavior and attitudes. Learning anything, especially new things, becomes very hard for such natives, as they don't want to look beyond their own little world, no matter how superficial it might be. If it wasn't for Purvaphalguni, terms like "vanity" and "pompousness" wouldn't exist.

Despite its self-indulgent eccentricity, Purvaphalguni is a social Nakshatra. It likes to function within prevailing social standards. Despite its natural fixed character, it shows amazing flexibility when it comes to fitting prevailing social norms. It likes comfort and safety of blending in, rather than standing out. In its positive aspect, Purvaphalguni can be a warm, sustaining and nourishing influence on those around then. It is one of cornerstone Nakshatras, which keep up pillars of human society.

Having said this, it must be remembered that Purvaphalguni is a naturally cruel Nakshatra and therefore natives under its strong influence can be expected to be capable of carrying out ruthless acts. Purvaphalguni's cruelty usually comes out when its rest, relaxation or amusement is disturbed by an outside agency. Natives under its influence get easily hurt and get extremely vindictive over small issues. This is especially case if they don't get requisite amount of attention from others, which they think they deserve in their own minds.

Despite their limitations of pride, jealousy and vindictiveness, these natives are quite delightful creatures to be around when appreciating finer enjoyments in life. They can be most kin to hang around socially, as they radiate their leonine warmth and beneficence from their position on bed or couch. It is very easy to spot a Purvaphalguni native in a crowd, as they will be one in most comfortable spot. They are usually in no hurry to begin day's activities and like to lead lives of luxury, even if they can't afford to. They are not overachievers, except in areas where little physical discomfort is demanded of them. They are happy idling about in office, in arts studio, making love or entertaining others with their personality. Most of their efforts go in trying to make themselves comfortable or exploring their own personal feelings, thoughts and emotions. They usually end up having a family but are often not very suited for parental role. Their self-obsessive aspect usually makes them cruel or unnerving for their children.

In universal scheme of things, Purvaphalguni relates to "Prajana Shakti" - power to procreate. Its symbolism has female above and male below. It is immediately apparent that Purvaphalguni is all about creation through union of polar natural opposites. Its objective is creation of a family on macrocosmic as well as microcosmic level.

Purvaphalguni

Mode of functioning

Purvaphalguni is considered to be a balanced Nakshatra. Purvaphalguni balances creativity with relaxation, work with pleasure, aggression with gentleness. Aesthetically refined aspect of this Nakshatra arises out of its ability to find a delicate balance with objects, colors and like. As far as being active is concerned, it is a lazy Nakshatra.

Caste

It belongs to Brahmin caste. Purvaphalguni relays brahminical side of Brahmin Graha Sukr. Shukra Charya, presiding deity of Sukr, is preceptor of demons and has unique distinction of knowing Sanjivividya (knowledge of bringing dead back to life), which even Brihaspati, preceptor of gods, does not possess. A Brahmin is someone who is supposed to understand secret functionings of Maya, and Sukr's association with Purvaphalguni relates it to all kinds of occult knowledge.

Gender

It is a female Nakshatra. Even though both of its ruling deities are male, primary impulses of this Nakshatra, like beauty, vanity, love of ease, comfort and luxury, are all primarily feminine concerns. They come about due to this Nakshatra's strong connection with Sukr, which is seen in Jyotish as a feminine Graha.

Body parts & humor

Sex organs, lips and right hand are body parts related to this Nakshatra.

It is a primarily "Pitta" (fiery) Nakshatra. Its Pitta quality arises out of its connection with Simha, a Pitta Rasi and Surya, a Pitta Graha. Fire is essence of desire.

Direction

It is related primarily to directional arc between South-East and East.

Padas

First Pada of this asterism (13° 20' - 16° 40' Simha) falls in Simha Navamsa ruled by Surya. Emphasis here is on just I, I & more I. Evolved souls can use warmth of their soul power to illuminate minds of those around them, whereas for younger souls, Grahas in this Pada just heighten ego. "Dignity" and "regality" are keywords here. Surya, Mangal, Guru and Ketu can function strongly here and give some sort of executive ability.

Second Pada of this asterism (16° 40' - 20° 00' Simha) falls in Kanya Navamsa ruled by Budh. This is most sober and hardworking amongst all of these naturally pompous and lazy Padas. Emphasis here is on trade and enterprise. A well placed Budh here can give good common sense and heavy gains through trade.

Third Pada of this asterism (20° 00' - 23° 20' Simha) falls in Tula Navamsa ruled by Sukr. This Pada brings out indulgent as well as creative venusian aspect of Purvaphalguni. Emphasis here is on travel, harmony, relaxation, refinement, counseling, creation and appreciation of beauty. Since this is Pushkara Navamsa Pada, most Grahas, except Surya, give good results here. Sukr is especially strong in this Pada.

Fourth Pada of this asterism (23° 20' - 26° 40' Simha) falls in Vrischika Navamsa ruled by Mangal. Emphasis here is on intensified emotions, home and family life, self-reflection and personal valor. Passions are very strong here and all things in life are approached with a martian spirit. Grahas here usually give rise to a lot of unnecessary strife and complexity. Only a well placed Surya and Guru are capable of utilizing this Pada's inner positive fashion.

Professions

Animal trainers; government officials; executives; diplomats; dealers in products related to women; gemstone industry; entertainers; beauticians; makeup artists; models; photographers; event managers; art gallery managers; singers, mostly romantic types; musicians (more into harmonies than other aspects of music); creative artists; teaching profession in general; dye makers; physical fitness trainers; interior decorators and designers; all professions connected with marriages, marriage ceremonies & childbirths; nannies; doctors (both naturopaths and allopaths); sex therapists; sleep therapists; masseurs; those involved in dating agencies; biologists; leisure and tourism industry; people connected with production & distribution of incenses, toiletries and related venusian products; goldsmiths & jewelers; wool, cotton and silk industry; secretarial jobs.

Purvaphalguni

Places

Hot tropical landscapes; flowery landscapes; beaches; entertainment halls; exhibition places; bedroom; tourist resorts; spas; living rooms; art galleries; beauty parlors; markets, especially kind related to venusian products; pretty cottages, buildings and homes; all places connected with above mentioned professions.

Guna & Tatva

It is supposed to be a Rajasic Nakshatra. Purvaphalguni is very engrossed on material plane. Its planetary Lord Sukr is supposed to be most Rajasic among Grahas. It represents "desire" aspect of nature, which breeds life and makes whole process of living exciting and delightful.

It belongs to water element. Purvaphalguni's connection with Sukr, a watery Graha, would account for this classification. Water breeds life (it is clear that all sentient life began in oceans), and Purvaphalguni is representative of creative potential in nature. Even sperm are carried by a watery fluid known as semen, and mating of sperm with ova takes place in a watery medium.

Gana

It is considered a Manusha (human) Nakshatra. Purvaphalguni's strong involvement with society, human relationships and procreation make it very concerned with what can be termed as human affairs. It is one of Nakshatras dedicated to sustaining drama of life.

Orientation & disposition

It is an upward Nakshatra. Purvaphalguni fosters any kind of growth. Seed may lie beneath ground, but plant grows upwards. Purvaphalguni is intimately connected with biological process of cell division, which is responsible for making a tree out of a seed, or a baby out of a sperm. Purvaphalguni natives always look upwards towards sky, gods and creator for its inspiration and answers.

It is an "Ugra" (fierce) Nakshatra. It comes as a surprise that a soft, pleasure loving and comfort seeking Nakshatra should have a fierce temperament. This relates to Purvaphalguni's tendency to get overtly disgusted when it does not get what it wants. As we have discussed earlier, Purvaphalguni natives are prepared to go to any lengths in order to secure luxury and comfort, which they think is their right. Disturbing Purvaphalguni's comfort zone is akin to disturbing a sleeping lion.

Lunar month & Tithi

It relates to first half of lunar month of Phalguni, which usually falls in late February in solar calendar.

Purva Phalguni is also related to Trayodasi (13th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Marriage, sex, romance; good for dealing with authorities and all kinds of persuasion; a good Nakshatra for clearing out air in relation to long standing disputes; good for confronting enemies in a gentle appeasing way; rest, relaxation and enjoyment; artistic activities like painting, singing etc.; good for using charisma or personal power for gaining wanted ends; good for buying property; matters relating to property and construction in general.

Inauspicious activities

Unfavorable for all activities which require lessening down of ego; not good for starting new things; not good for intellectual activities; not good for healing or curing diseases; illnesses which start at this time are hard to overcome.

Lords

Surya and Sukr are two Grahas related to this Nakshatra, Sukr being its main planetary Lord. Sukr's involvement with this Nakshatra is obvious from fact that main functioning of Purvaphalguni is procreation. Sukr relates to force which produces attraction between opposite sexes, and main focus of Purvaphalguni centres around this attraction. Surya, however, is connected with one's sense of self and is not very comfortable with idea of losing one's self to another, something which Sukr naturally stands for. Purvaphalguni is a battleground for conflict between ego, love and harmony. It helps to know that venusian energy is stronger in comparison to solar energy here (in Kritika it was opposite way round).

Purvaphalguni

Fact that Surya and Sukr are natural enemies makes Purvaphalguni a volatile and turbulent Nakshatra. Decision to be made here is how much of self should be sacrificed, in order for love and harmony to find their rightful place. Creativity is only common meeting point between Surya and Sukr. This is reason why Purvaphalguni is able to be creative and constructive despite a plethora of inner rages and tumults.

Surya / Sukr conjunction or exchange in a horoscope carries energies similar to Purvaphalguni. Surya, Mangal and Sukr usually give strong results here but, as always, a lot depends on Pada they occupy.

Vowels & alphabets

First Pada of this asterism (13° 20' - 16° 40' Simha) corresponds to "Mo" as in Mohicans.

Second Pada of this asterism (16° 40' - 20° 00' Simha) corresponds to "Ta" as in Taina.

Third Pada of this asterism (20° 00' - 23° 20' Simha) corresponds to "Tee" as in Tina.

Fourth Pada of this asterism (23° 20' - 26° 40' Simha) corresponds to "Too" as in Tooth.

In Sanskrit alphabet, Purvaphalguni corresponds to "Cha", consequently its Mantra is "Om Cham".

Sexual type & compatibility

Its sexual animal is a rat, thus its sexual nature is similar to that of Magha, previous Nakshatra. As discussed earlier, rats are highly reproductive animals and produce scores of progeny. They are always busy scurrying around, which makes Purvaphalguni quite indefatigable when it comes to sexual or creative activity. Purvaphalguni is most compatible with other rat Nakshatra, Magha.

For sexual & marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Purvaphalguni relates to masculine creative spark, which touches upon passive feminine principle and puts it into creative motion. Feminine principle in nature is by itself passive (quality which makes Purvaphalguni lazy), and needs an external force to set it alight. Chandr, which represents feminine principle among Grahas, also needs a male source in form of Surya in order to function.

All Puranic stories relating to Shiva's phallus and reasons why Shiva is worshipped in phallic form, relate to Purvaphalguni's functioning.

In a famous story, seven Sages living in a Himalayan pine forest in Krita Yuga (golden age) are tormented by Shiva who visits their hermitage in a wild, naked form and all womenfolk get seduced by his erect hanging phallus. Sages in their puritanical narrow-mindedness curse that Shiva's phallus should fall off. Shiva respects their wishes and lets his phallus get castrated. As soon as this happens, whole balance of Universe gets unsettled. Brahma intervenes and asks Sages to worship Linga (phallus) they had castrated in their moment of foolishness. Shiva, pleased by their devotion and worship, takes on his Linga again and thus universal balance is restored.

Even in present age, Shiva is still primarily worshipped in a Linga form, to make sure that puritanicalism never steps over male primeval regenerative principle, represented by Linga. Amongst Nakshatras, Purvaphalguni and Uttaraphalguni relate to this important aspect of universal functioning.

Purvaphalguni relates to Bhakti path where devotee likes to see supreme governing entity as "beloved". Lives of Bhakti saint figures like Surdas and Meera, who saw Krishna as a playmate and beloved respectively, illustrate Purvaphalguni's way of encountering eternal divinity.

Gotra

This Nakshatra is related to Sage "Atri", one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "one who consumes". As we have discussed in Rohini, Sage Atri seems to have two opposing tendencies, creative and dissoluting. Along with Rohini, Purvaphalguni relates to creative aspect of this Sage.

Remedial

Worship of Lakshmi and other goddesses related to creativity and prosperity; worship of all fertility goddesses; worship of Shiva through his Shiva Lingam - are all good ways to harness creative potential of this Nakshatra.

Uttaraphalguni

Repetition of root Mantra of this Nakshatra - "Om Cham" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all light, variegated colors and pastel shades, especially yellows, pinks and whites. Predominantly feminine designs and accessories are good. They should use its directions, lunar month and days when Chandr transits Purvaphalguni, to undertake all important actions.

Example

Madonna, famous pop star, has her Chandr and Lagna in this Nakshatra. Even though gaudier side of this Nakshatra is expressed through her music and showmanship, she has profited from utilizing sexual aspect of this Nakshatra.

Miscellaneous

According to Varahamihira, those with Chandr in Purvaphalguni are "generous in bestowing liberal gifts, have sweet speech, pleasing manners, a habit of wandering and often serve government in one way or other". Even though our example doesn't seem to be directly related to government functionings, truth is that she is one of many pawns who are used by ruling elite for directing mass trends and tastes.

* * *

12. Uttaraphalguni

26° 40' Simha - 10° 00' Kanya

In the Sky

Uttaraphalguni is 12th asterism and consists of two very contrasting stars, known in modern astronomy as Beta Leonis and 93 Leonis. These two stars lie at tail end of constellation of Simha. Denebola (Beta Leonis) is among brightest stars in night sky, with a visual magnitude of 2.13. 93 Leonis, on other hand, is a relatively faint star with a visual magnitude of 4.53.

Name

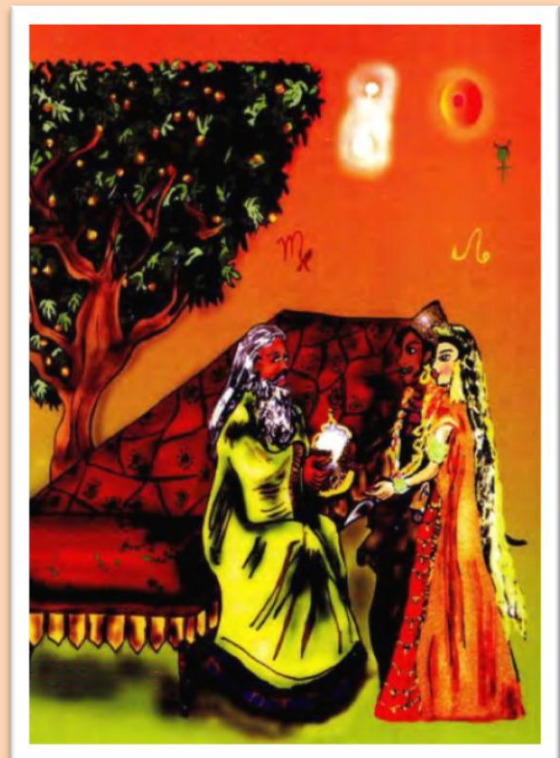
Uttaraphalguni translates into "latter reddish one or "latter fig tree". Month of Phalguna relates to spring season. We can thus immediately associate Uttaraphalguni with all feelings evoked by spring season. Obviously Uttaraphalguni will relate more to latter half of spring, instead of beginning, which would relate more to previous Nakshatra.

Symbol

Main symbol of this Nakshatra is two back legs of a bed. Like Purvaphalguni, bed referred to here is not bed we use for sleeping on during night time, but a divan or bed / couch used for a daytime siesta or lounging around. This Nakshatra is similar to Purvaphalguni in many ways, just as symbolism suggests. In fact, Purvaphalguni and Uttaraphalguni form a pair, first in sequence of Nakshatras. They share similar names, symbolism, nature and quality, although there are slight differences.

As we discussed in previous Nakshatra, bed or hammock represents a place for rest, comfort and relaxation. Fact that Uttaraphalguni is related to back legs and not front legs of a bed, relates it to second half of a siesta or lounging around. Usually this second half is much more active as one is mentally getting off relaxation mode and preparing for work.

Uttaraphalguni is thus less comfort-oriented in comparison to its counterpart Purvaphalguni. It relates to someone lying on a couch, talking, thinking, or contemplating, or involved in some kind of activity like writing, reading, sexual etc.



Uttaraphalguni

Fully grown fig tree (refer to image), represents notion that Uttaraphalguni has capacity to actually provide fruit, while Purvaphalguni, which is related to a growing fig tree, has potential for bearing fruit, but is not actually ripe enough to do so. Uttaraphalguni can thus be seen as a productive rather than a purely recreational, enjoyment orientated and indulgent energy.

Deity

Aryaman, one of 12 Adityas (solar deities), is main ruling deity of Uttaraphalguni. Aryaman is seen as a deity presiding over patronage, favors and kindness. Therefore key motivation of this Nakshatra is towards helping or receiving help from others. Aryaman is seen as epitome of hospitality and congeniality, qualities which make Uttaraphalguni a very cultured, social and civilized Nakshatra. Uttaraphalguni, like its presiding deity, is very concerned about etiquettes and social graces.

Aryaman is also seen as a deity who places strong emphasis on friendship. In Vedic rituals, he is almost always invoked in a pair, either with Bhaga (ruling deity of Purvaphalguni), or Mitra (presiding deity of Anuradha). It is no wonder then that Uttaraphalguni, along with Anuradha, is known for its ability to promote and maintain friendships. Uttaraphalguni, however, relates more to a personal one-to-one bosom friendship, while Anuradha relates more to friendliness within a group.

Aryaman, being a solar deity, carries a lot of natural significations attached to Surya as an astrological entity. He acts like a patron, but is bound to lose his temper and act harshly when firmly contradicted.

Nature & functioning

Most of nature and functionings of Purvaphalguni apply to Uttaraphalguni as well. Other than that, best way to understand Uttaraphalguni's nature and functioning is to understand qualities normally associated with king among Grahas, Surya.

Names assigned to Surya in Vedic texts – "illuminator", "chief among Grahas", "ever radiant", "shining one", "soul's significator", "cruel and sharp one", "intense one", "bestower of prosperity, wealth and ultimate knowledge" - give a clue to its basic energy and attributes. All these hold true for Uttaraphalguni as well.

Surya, as we know, is light. It is a Satvic Graha. Satva, as we know, is a quality of nature whose main objective is to further us along evolutionary path, through balancing other two qualities, Rajas and Tama. It is mode of goodness which has basic tendency to be helpful to everyone. Surya shines in same way on pauper or king and is never shy of giving. In same light, Uttaraphalguni has a tendency to be free with its sharing, charity, benevolence and philanthropy.

Surya is only Graha which generates its own light. This makes it most independent among Grahas, all of whom reflect light generated by Surya. This independence forms a part of its nature and can be witnessed in Uttaraphalguni. This independence relates to establishing one's own individuality, rather than being part of flock. A lot of us tend to imitate others instead of developing our own creativity, thoughts and opinions. Word "self-reliant", which in today's world is only taken in its material aspect, actually refers to reliance on one's own soul for gaining knowledge and awareness. Uttaraphalguni natives are always seen trying to rise above sea of mass consciousness. They are not types to change their individuality just to stay in sync with whatever is happening.

Surya, as is common knowledge, is father figure. This is clear from fact that all life on earth is dependent upon Surya. Like a typical father figure, Uttaraphalguni has a cruel and harsh side along with its benevolent life giving side. Uttaraphalguni is also a teacher and preacher at heart, in much same way as Surya, and like Surya, can be pompous and despotic in its negative functioning.

Most of warlike qualities, such as anger, valor, aggression, fearlessness, urge to conquer and competitive spirit, are commonly shared by Surya and Uttaraphalguni. However, Uttaraphalguni, unlike Surya's other Nakshatra Kritika, has a more forgiving attitude and is always more interested in upholding harmony and honor, rather than final victory. Protective and nourishing aspect of Surya manifests through Uttaraphalguni. It is gentle but firm.

Uttaraphalguni, having its main portion in Rasi Kanya, is meeting point of energies of Surya and Budh, and thus allows for expression of their blending. Budh, Divine messenger, is closest Graha to Surya. Prince (Budh) is always closest and dearest to king (Surya). In fact, Budh is only Graha which is not afflicted by Surya's tremendous intensity, just like prince is never awed by presence of king. Together they share attributes of discrimination, intelligence, general awareness and judgmental faculty. In a way, both of them are intellectual Grahas, but Budh carries a much more humorous and lighter energy, as compared to Surya. Intellect (Budh) has job of controlling mind (Chandr), but it takes its cue from soul (Surya). Budh can become a frivolous

Uttaraphalguni

energy unless it establishes proper relations with Surya. This situation is similar to a messenger without any message or source of news. Surya is source from which Budh has to derive its inspiration. Surya, however, lacks communication ability of Budh and cannot express itself properly without its help. This is reason why ancient Seers extolled Surya - Budh combination. This blending of Surya - Budh energies is very present in those natives born under Uttaraphalguni.

Uttaraphalguni, like Surya, is straightforward and unhesitating in its dealings. Like Surya, Uttaraphalguni is ready to serve, but only from a position of superiority. There is a certain degree of asceticism inherent in Uttaraphalguni's nature. It is hard for many of us to imagine how a king can be an ascetic. An ancient Vedic story about a king called "Janaka", in which he proved to a venerable Sage that it is perfectly possible, is a case in point!

"He asked Sage to carry a burning lamp all around his palace in such a way that fire is not extinguished. When Sage came back from his round, king asked him about sights he had seen around his grand palace. Sage couldn't respond, as all his concentration had been focused on lamp. Janaka then told him that this is way he rules his kingdom."

Krishna put forward same doctrine of action without attachment in his discourse to Arjuna in legendary Vedic epic "Mahabharata". Both Krishna and Arjuna were kings in their own right and didn't exactly fit role of an ascetic.

Uttaraphalguni, like Surya, assists in easy expression of soul personality. This expression manifests in outer world as self-confidence, self-assurance and creativity. In a negative sense, it can manifest as selfishness, pride, self-aggrandizement or megalomania.

Nobility and dignity are also primarily solar traits which other Grahas cannot really imitate. There's no equal to Surya, as far as sticking to one's word or pledge is concerned. Just like it rarely swerves from its celestial path, it always holds onto its word or promise. There are numerous stories of Surya personalities which illustrate this aspect of Surya's nature, which is also expressed through Uttaraphalguni. Another quality which sets it apart from others is its confidence and self-assuredness.

Surya also has a devious side to it, which most astrologers ignore. It is a master at fraud and lying. Uttaraphalguni has a lot to do with this part of Surya's nature because of its strong connection with trickster Budh. In olden days, kings were supposed to master 64 arts, and lying, gambling and fraud were among these 64 arts. However, it must be noted that Uttaraphalguni tries to use such tactics for a noble cause. Being natural significator of 9th and 10th Bhava, Surya is intimately connected with one's Dharma. Uttaraphalguni is very concerned about fulfilling its duty and assigned goal. It is always very conscious of establishing its path and following it till end.

In a nativity, Uttaraphalguni rising makes one generous and kind and a good friend towards others. It gives one a noble reputation and makes one skillful at their work. Popularity is due to native's reliable and helpful nature. Their physical characteristics mirror that of Surya, especially when birth is in Simha part of Uttaraphalguni. Surya can be described as having honey-colored eyes. It has a square body, sturdy bones and sparse curly hair. It has a majestic appearance and is not very tall. It has a courageous and steady look, its complexion is coppery-reddish or golden. It has a proud demeanor.

Kanya part of Uttaraphalguni adds mercurial traits like flexibility, humor, slenderness, agility and amiability to Surya-like appearance of native. Native appears more princely as opposed to kingly.

In universal scheme of things, Uttaraphalguni relates to "Chayani Shakti" - power of accumulation & prosperity. Its symbolism has wealth from one's own family below and wealth from one's spouse's family above. This relates Uttaraphalguni to all types of gains made through family, partnerships and unions. It is Uttaraphalguni's duty to utilize these resources properly, and be generous and fair in their distribution.

Mode of functioning

Uttaraphalguni is considered to be a balanced Nakshatra. Its balancing quality is pretty evident from nature of its ruling deity Aryaman. One needs to have a balanced personality to have social graces, kindness, compassion and friendliness towards other living creatures. In a way, Uttaraphalguni mirrors Rasi Tula when it comes to all that is encompassed by term "balance". Only difference is that Uttaraphalguni is more likely to hold onto its pivot or fixed centre, while Rasi Tula is known to drown its essential nature in order to achieve balance and harmony.

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Caste

This Nakshatra falls in Kshatriya (ruling / warrior) class of Nakshatras and makes one concerned about society and how to direct one's energy towards noble causes. It also suggests concern for some kind of accomplishment on material plane, so one can occupy a position of power or strength. Once again, its Kshatriya qualities are derived from its association with Kshatriya Graha Surya.

Gender

It is a female Nakshatra. This is a perplexing classification, considering that both its ruling Graha and ruling deity are male. When one considers that bulk of this Nakshatra falls in feminine Rasi of Kanya, one can make some sense of line of thinking behind this classification. Uttaraphalguni, as we have discussed earlier, is connected to predominantly feminine archetypes like grace, kindness, benevolence, consideration and receptivity.

Body parts & humor

Lips, sex organs and left hand are body parts related to this Nakshatra.

It is a primarily "Vata" (airy) Nakshatra. Only reason, which seems to be behind this classification, is that major part of this Nakshatra lies in predominantly Vata Rasi of Kanya. Budh, Lord of Kanya, is also seen as a predominantly Vata Graha. We can, however, assume that part of Uttaraphalguni lying within Simha, would show Pitta rather than Vata characteristics.

Direction

Two directions it relates to most strongly are East and South.

Padas

First Pada of this asterism (26° 40' - 30° 00' Simha) falls in Dhanur Navamsa ruled by Guru. This Pada relates to jupiterian side of solar nature. It is like a Surya / Guru conjunction and gives a strongly ethical nature along with an advisory capacity. Grahas placed here give fortunate, expansive results, as long as they are in good Shashtiamsa.

Second Pada of this asterism (00° 00' - 3° 20' Kanya) falls in Makara Navamsa ruled by Sani. This Pada is akin to a Surya / Budh / Sani conjunction and gives a tremendous organizational ability. Grahas placed here usually give very good material results and a practical, hardworking nature.

Third Pada of this asterism (3° 20' - 6° 40' Kanya) falls in Kumbha Navamsa ruled by Sani. This Pada relates to philanthropic side of Uttaraphalguni. Keyword here is service. Intellectual abilities are sharp here and are usually used for social good. Grahas placed in this Pada tend to work in a Robin Hood fashion.

Fourth Pada of this asterism (6° 40' - 10° 00' Kanya) falls in Meena Navamsa ruled by Guru. This Pada is akin to a Surya / Budh / Guru conjunction. Out here intellectual abilities are always utilized for seeing bigger picture and relating to others. A balance between small and big, matter and spirit, Kanya and Meena is sought here. Since this is a Pushkara Navamsa Pada, Grahas placed here give strong, favorable results on a material, as well as spiritual plane.

Professions

Creative artists, musicians, entertainers; superstars & male sex symbols; managers; leaders of all types & public figures, like sport superstars; those in high positions and held in esteem by others; media & entertainment industry; priests; heads of organizations; mafia dons; teachers & preachers; philanthropists; astrologers; marriage counselors; sex therapists; professions connected to United Nations; international diplomats; founding fathers and other patriotic figures; bankers & creditors; social workers; professional advisors in all fields.

Uttaraphalguni is highly flexible in regards to professions and can be seen in a variety of professions, as long as it is in a commanding position.

Places

Forests; gardens; estates; public buildings; Government buildings; stadiums; entertainment halls; residences of rich & famous people; palaces, towers, large halls; playgrounds; cathedrals & other magnificent buildings; public assemblies; United Nation's buildings; libraries.

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Guna & Tatva

This Nakshatra belongs to Rajasic group of Nakshatras. Not much needs to be said here, as Uttaraphalguni in its descriptions naturally comes out as an active, energetic Nakshatra.

It belongs to fire element. This, as we can see, has a lot to do with its planetary Lord Surya and its solar deity Aryaman.

Gana

It is considered a Manusha (human) Nakshatra. Uttaraphalguni, as we have discussed earlier, is very involved in worldly affairs on terrestrial plane. All human values like family, society, friendship etc., find expression through this Nakshatra. Uttaraphalguni in a way is a harbinger of culture and civilization.

Orientation & disposition

It is a downward Nakshatra. Uttaraphalguni, because of its natural fixed character, is best for laying foundations. Its involvement with foundations and support of all types makes it a downward Nakshatra. In a building, Uttaraphalguni will always relate more to foundation stone or foundation itself.

As mentioned previously, it is a Dhruva (fixed or permanent) Nakshatra. Despite its receptivity, amicability and friendliness, Uttaraphalguni is quite fixed in its thinking, opinions and functionings. This is probably reason why it can always be relied upon. It tends not to sway away from vows and pleasures, especially those relating to friendship. This fixed quality obviously stems from its solar aspect.

Lunar month & Tithi

It relates to second half of lunar month of Phalguna, which usually corresponds to March in solar calendar.

Uttaraphalguni is also related to Dvadashi (12th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Favorable for sexual activity and marriage; generally auspicious for beginning all things of a lasting nature, like organizations, societies etc.; good for marriage and sexual activity; good for dealing with higher authorities; good for administrative actions of all types; buying property or entering a new home for first time; openings / inauguration ceremonies & swearing-ins; making promises; performing sacred ceremonies & rituals; wearing new clothes and jewelry; acts of charity; career related activities; paternal activities; good for activities requiring tact and diplomacy.

Inauspicious activities

Unfavorable for endings of all types; not good for harsh activities like confrontation, retaliation or engaging with enemies; not good for lending money, if you are expecting it back.

Lords

Surya is planetary Lord of this Nakshatra. Solar aspect of nature comes into manifestation in earlier Nakshatra, Kritika. Uttaraphalguni relates to process where solar principle affects and organizes material world, just like Surya's rays can cook food in a solar cooker. Primordial solar principle manifests as willpower in Kritika, but it takes form of intelligence in Uttaraphalguni, with aid of Budh.

Budh is associated with Uttaraphalguni, due to fact that a major part of Uttaraphalguni lies in Kanya, a Rasi ruled by Budh. Uttaraphalguni is all about linking between soul and intellect. Under this Nakshatra's influence, solar energy is directed towards actual practical work, in order to achieve certain goals, which soul has set for itself, and also help out others along way as well. Just as all living life on our planet is dependent upon Surya's rays, all society and civilization is dependent upon guidance of this Nakshatra.

Surya / Budh conjunction in a horoscope carries energies similar to Uttaraphalguni. Friends of Surya, like Chandr, Budh, Mangal & Guru, do well here, while Sukr, Sani, Rahu and Ketu feel obstructed here, especially Sukr, due to its debilitation in Kanya part of this Nakshatra.

Vowels & alphabets

First Pada of this asterism (26° 40' - 30° 00' Simha) corresponds to "Tay" as in Taylor.

Second Pada of this asterism (00° 00' - 3° 20' Kanya) corresponds to "To" as in Tohamah.

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Third Pada of this asterism (3° 20' - 6° 40' Kanya) corresponds to "Pa" as in Pascal.

Fourth Pada of this asterism (6° 40' - 10° 00' Kanya) corresponds to "Pee" as in Peter.

In Sanskrit alphabet, Uttaraphalguni corresponds to "Chha" and "Ja", consequently its Mantras are "Om Chham" and "Om Jam (Jahm)".

Sexual type & compatibility

Sexual animal associated with this Nakshatra is a cow, which suggests its nurturing and passive qualities. Although this Nakshatra has noble qualities attached to it, it is said to give reputation or scandal through sexual adventures. This Nakshatra has an adventurous element, which seems to express itself mostly in sexual realm.

For sexual & marital compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Interesting thing about Uttaraphalguni is that it relates most closely to visible physical sun of our solar system, which we see rising every morning. Physical body of our sun may have started forming around 5 billion years ago, but actual causal solar entity we know as "Vivasvan", might not have entered until a later time, just like astral body only enters physical body after embryo has been developed up to a certain stage. This will also explain fact that not every star in sky has a solar system which breeds life! Only those stars which have an astral / causal entity housing them, have potential to breed life.

Names of Surya's eleven brothers, who are all born out of union of Sage "Kashyapa" and his wife "Aditi" (translates into "infinite space" and governs Nakshatra Punarvasu), are - Aryaman, Dhatri, Tvastar, Pushan, Savitar, Mitra, Varuna, Amasa, Bhasa, Vishnu & Shakra. We can see that almost all of these solar deities are related with Nakshatras - Aryaman with Uttara Phalguni, Mitra with Anuradha (17th asterism), Pushan with Revati (27th asterism), Savitar with Hasta (13th asterism), Tvastar with Chitra (14th asterism) and Varuna with Shatabhisha (24th asterism).

Fact that this Nakshatra has its first quarter in Rasi Simha relates to regal authoritarian side of this asterism. It is a doubling of solar energy. Since its last three quarters lie in Rasi under Budh, an intellectual bent is observed in workings of this asterism. On a spiritual level, main aim of this Nakshatra is harmonization of intellect (Budh) and soul (Surya), which aids evolutionary growth, along with bringing benefits on material plane. This asterism relates to culmination of individualization process, as it covers final degrees of Rasi Simha. After individualization process is over, individual is expected to be of service to a greater whole. Service aspect of this asterism comes out through Rasi normally associated with service, Kanya.

Characteristics usually associated with number 12 in numerology are mostly borne out of nature and functionings of this Nakshatra. Uttaraphalguni forms bridge between numbers 5 & 6 and also between numbers 11 & 12.

This asterism can be seen as Egyptian Sphinx, which in a sense symbolizes harmonization of energies of Rasis Simha and Kanya. It relates to a period of time in history (around 10,500 B.C.), where spring equinox was passing from Rasi Kanya to Rasi Simha. Many believe it to be a time of great upheaval and re-alignment, as last great flood was supposed to have taken place around that time. This illustrates importance of this Nakshatra for human life on earth.

Gotra

This Nakshatra is related to Sage "Pulasthya", one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "having smooth hair". Term "smooth hair" may relate to hair of sophisticated, savvy nature of Sage in question, which will then vibrate well with essential qualities of this Nakshatra.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Surya. Recitation of Gayatri Mantra is very helpful for natives under strong Uttaraphalguni influence. People can refer to author's previous work, "Surya - The Cosmic Power House" (Sagar Publications, India) for remedial measures associated with Surya. Worship of Durga and other warrior-like feminine deities also suit this Nakshatra.

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Repetition of root Mantras of this Nakshatra - "Om Chham" and "Om Jam" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all red, white, green and golden shades. Shade should be neither too bright nor too dull, but fall somewhere in between. They should use its directions, lunar month and days when Chandr transits Uttaraphalguni, to undertake all important actions.

Example

George Washington, one of founding fathers of America, was born with Uttaraphalguni rising on his Lagna. It is interesting to note that he fashioned capital city of Washington (bearing his name) on Rasi Kanya. We can assume that its foundation stone must have been laid with Uttaraphalguni rising, for it to become center of world power and have permanence it has had.

Warren Beatty, famous Hollywood star, has Uttaraphalguni rising on his Lagna. In keeping with Uttaraphalguni's natural tendencies, Warren Beatty ended up having a Casanova image and was seen as biggest sex symbol of his time.

Miscellaneous

According to Varahamihira, those with Chandr in Uttaraphalguni "earn through their knowledge, are well liked and popular and live a life of comfort and luxury". Author of this book has his Chandr placed in fourth Pada of Uttaraphalguni.

* * *

13. Hasta

10° 00' Kanya - 23° 20' Kanya

In the Sky

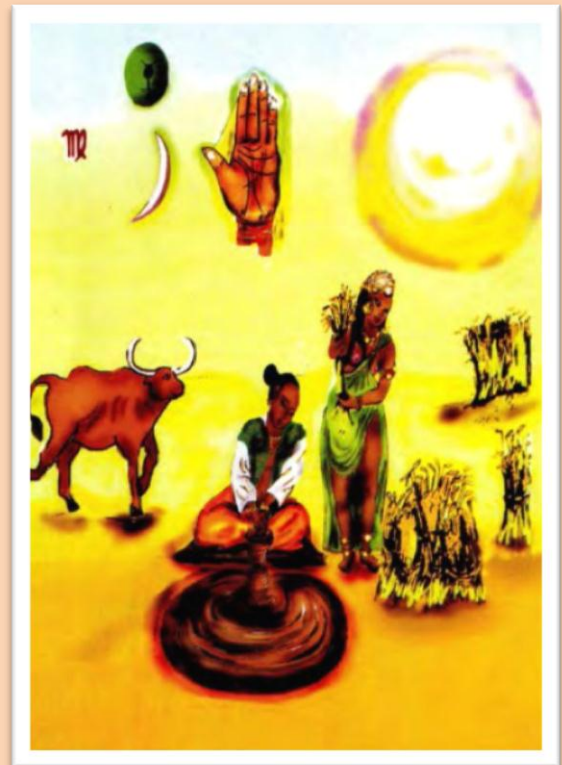
Hasta consists of five prominent, easily visible stars of constellation known as Corvi (Crow), which lies below constellation of Kanya. These five stars, whose grouping was seen by ancient Vedic Seers as resembling top of a hand (five fingertips), are known in modern astronomy as Alpha Corvi (Alchiba), Beta Corvi, Delta Corvi (Algorab), Gamma Corvi (Gienah) & Epsilon Corvi. Beta Corvi is brightest among these stars, with a visual magnitude of 2.66. Constellation representing this asterism Corvi can be located in night sky below constellation Kanya, to right hand side of zodiacal belt. It lies very close to right hand side of Spica, one of brightest stars, and can thus be easily spotted despite its relative faintness.

Name

Hasta's main translation is "hand". As we shall find in course of this section, this seemingly general and inconsequential name conveys a major part of this asterism's nature, activities and approach.

Its alternative translation is "laughter". Root "Has" in Sanskrit means "to laugh". Ancient Seers must have picked this name as a pun on a Nakshatra most closely associated with pun. Its alternative names "Bhanu" and "Ark" translate into "Surya" and "Surya's ray" respectively. Association of Hasta with Surya and solar principle will become clear as we discuss its symbols and ruling deity.

Hasta has three main symbols. One symbol is "a hand with all five fingers spread-eagled". Through this symbol, ancient Seers are trying to emphasize Hasta's relation with fate. One can see all lines in palm when a hand is spread out. These lines in palm, as we know, relate to our destiny in present life. Hasta is closely connected to art of palmistry and by extrapolation, Astrology. Hand also simply relates to all activities done



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with use of hands. This will be expanded upon later. In ancient times, outstretched hand was a symbol of Surya, with fingers representing its rays. Relationship of this Nakshatra with Surya is established through its ruling deity.

Second symbol is "a clenched fist", which exemplifies secrecy and determination. Hasta, as we shall discover, is related to all kinds of activities, like trickery, deceit and manipulation involving use of above two qualities. Clenched fist in its negative aspect represents greed, ambition and an inability to let go of things. In its positive aspect, it represents strength, which is derived through unity and harmonious working of parts.

Hasta is Nakshatra most closely associated with cooperation in order to achieve intended goal. This cooperation, however, has very little to do with friendship, as there is a distinct lack of trust in all Hasta bondings. It is no wonder that shaking hands is most commonly used act for bonding in modern times. This immediately reflects modern world's obsession with cooperation without trust.

Third and more rarely used symbol of Hasta is "a potter's wheel". A potter's wheel has its obvious association with pottery making and all types of handicrafts in general. On an esoteric level, potter's wheel symbolizes passage of time. Hasta is often very concerned about proper utilization of time. It is very prone to go to extremes in relation to this issue and turn life into a clock. It is obsessed with time keeping, punctuality, repetition and other such robotic traits, usually associated with Rasi Kanya.

Deity

Just like previous two Nakshatras, a solar deity presides over Hasta. This solar deity is named "Savitar". His name has two translations - "impeller" and "first rays of rising Surya".

As an "impeller", Savitar is seen as a god who gives life. Hasta is therefore known as a Nakshatra which aids childbirth. "First rays of rising Surya" represent awakening potential of Hasta in all ancient cultures and civilizations. First rays of sunrise were a signal for all people to begin their day's activities, its function being similar to an alarm clock today. We can thus infer that Hasta has all to do with terms "activity" and "alertness". Hasta is proverbial "wake up call", a term which should be read from both a material and spiritual perspective.

Savitar has a jovial, lighthearted type of persona. He is always portrayed with a laughing gesture. He is a playful deity into all kinds of tricks, amusements and games. This makes Hasta interested in all kinds of sports on all planes of existence. On terrestrial earthly plane, Hasta relates to both mind games and physical sports.

Savitar is supposed to be extremely skilled with his hands. This makes Hasta directly associated with everything done with hands. Reasoning behind naming of Hasta should now be clear to us. Savitar is also considered to be a crafty trickster, taking pleasure in lying, gambling and fraud. These qualities don't seem like kind which one would associate with a solar deity, but truth is that even Surya has this cunning, crafty side to its nature, which is more often than not overlooked by astrologers. In ancient times, all kings (represented by Surya) were supposed to be well versed in arts of lying, deceit, fraud, gambling and robbery. Readers can refer to author's previous work ("Surya - The Cosmic Powerhouse", Sagar Publications, India) for more details on this aspect of Surya's nature.

Savitar is almost mercurial in his approach, which does not come as a surprise, since all of this Nakshatra falls in Kanya, a Rasi ruled by Budh. Savitar can be seen as a deity who fuses energies of Surya and Budh. His qualities are very similar to those ascribed to Budha-Ditya Yoga (Surya / Budh conjunction in a Rasi or Bhava). Again reader can refer to "Surya - The Cosmic Powerhouse" for more information on this Yoga.

In a way, nature and functioning of Savitar is akin to a bright sunny day, where everyone is feeling good and are involved in creative activities of all kinds. This is what makes Hasta one of most optimistic and creative Nakshatras.

Nature & functioning

Common English words like "hand", "handy", "haste", "hassle", "haggle", "have", "hard", "harness", "hack", "harvest", seem to have same root as word "Hasta". Their meanings relate to Hasta's functioning at some level or other. Well known greeting "Hasta maniana" sheds light on Hasta's jovial and easy going approach and its relationship with all kinds of endings.

Hasta follows Uttaraphalguni, Nakshatra in which a family is established. After establishment of a family, issues like continuity and sustenance crop up. There are little and big things to be done on a regular basis, to keep household going. Hasta relates to all little activities which make civilized living possible. It is no surprise that Hasta natives are handymen of zodiac. They also make excellent householders. Even though they take

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their work seriously, there is always some internal lightheartedness underneath. They are very good at carrying plain faces and stern exteriors. Even comedians which use this Nakshatra's energies, bring out humor through deadpan, straight, serious facial expressions.

When Hasta rises on Lagna, it produces highly flexible and supple bodies, capable of handling a variety of manual jobs. They often have some type of acrobatic skill. They have small eyes and roundish faces. They have mischievous smiles and like to squint a lot. They love to laugh and play joker. They have quick, sharp minds, which constantly process whatever they observe. They like to think along practical lines and have a tendency to look down upon romantically bohemian attitudes. There is a world of classification, order and arrangement. Hasta natives have a tendency for overwork, arising from an inability to sit still. They can get obsessive about keeping themselves busy, a trait which makes them invent unnecessary tasks or complicate relatively simple tasks. No other Nakshatra comes close to Hasta when it comes to an eye for detail. They work at things painstakingly and expect others to do same. They can be extremely critical when their high standards are not met. Hasta usually gives some sort of tension with progeny, if related to 5th Bhava in any way.

In universal scheme of things, Hasta relates to "Hasta Sthapaniya Agama Shakti" - power to put one's object of desire in one's hands. Its symbolism has attainment of object above and process of attainment below. Symbolism makes it clear beyond words that Hasta promises immediate acquirement of one's object of desire through one's skill.

Mode of functioning

Hasta is a passive Nakshatra. This comes as a surprise, but this can be understood in terms of its planetary Lord Chandr. Chandr has a strong, passive and receptive side to its nature, which is more on display in Hasta rather than Chandr's other Nakshatra, Rohini. Hasta's passivity can be seen through following example character:

"Hasta can be a timid, shy pottery maker who just spends all his time making pottery items without any desire for extraordinary gains. He gets paid much less than he deserves by cheating businessmen (another type of Hasta character). He never raises a voice against injustice and accepts his fate of poverty and hard work lying down."

Caste

It belongs to Vaishya (merchant / business) caste. This comes as no surprise, because Hasta is predominantly associated with production, buying and selling of goods. It can be said that Hasta has most business-like approach to life in comparison with all other Nakshatras. In present day and age, where business and commerce rules everything else, Hasta has a dominant role. However, since corruption, deceit and greed form back bone of most business in today's world, only negative side of Hasta is on display. All of big, multinational corporations and ruling business elite are nothing but petty thieves and swindlers.

Gender

It is a male Nakshatra. This classification is directly derived from its ruling deity. We have already seen that this is a predominantly solar Nakshatra and thus has to have a male essence.

Body parts & humor

Hands are body parts related to this Nakshatra.

It is a primarily "Vata" (airy) Nakshatra. This is clear from fact that all of this Nakshatra lies in a predominantly Vata Rasi, Kanya. One can also infer that Hasta derives its quick, light, agile and humorous disposition from its airy humor.

Direction

It is related primarily to East, South, North and North-West.

Padas

First Pada of this asterism (10° 00' - 13°20' Kanya) falls in Mesha Navamsa and is ruled by Mangal. This Pada gives abundant energy and makes one an expert at underhanded activities. Mathematical, military and surgical skills are enhanced here. A well placed Mangal or Surya are strongest in this Pada.

Second Pada of this asterism (13° 20' - 16° 40' Kanya) falls in Vrisabha Navamsa ruled by Sukr. Emphasis here is on down to earth practicality. Grahas here seek material arrangement and perfection as their Dharma.

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Honesty and morality are more developed here in comparison to other Padas. This Pada supports artistic activities. A well placed Budh, Sukr and Sani give good results here.

Third Pada of this asterism (16° 40' - 20° 00' Kanya) falls in Mithuna Navamsa ruled by Budh. This is Pada of merchant, trader and business person. Emphasis here is on career. This is most dexterous and clever amongst Hasta's Padas. Well placed Budh here gives extraordinary perception and intelligence.

Fourth Pada of this asterism (20° 00' - 23° 20' Kanya) falls in Karkataka Navamsa ruled by Chandr. Focus here is on family life and communal co-existence. This Pada promises material security, but at same time promotes suspicion towards anything foreign. Best and worst of Hasta manifests through this Pada. Only a well placed Guru gives strong results here, especially in regards to having good progeny.

Professions

Artisans; manual laborers; all professions requiring dexterity of hand; mechanics; jewelry makers; origami experts; acrobats, gymnasts and circus performers; fairytale writers; those involved in invention and production of daily utility items; inventors in general; publishing & printing industry; stage magicians; swindlers; pickpockets; stock brokers; packaging industry; paper industry; manicurists; all people working in share and stock markets; casino dealers; toy makers; carpenters; professional gamblers; bookies; small shop owners, market sellers, small scale trade persons and businessmen in all fields; clerks; bankers; accountants; typists; cleaners; housekeepers; servants; masseurs; doctors; physiotherapists; chemical & toiletry industry; textile industry; tarot card readers; palmists; psychics; astrologers; auctioneers; pottery & ceramic industry; interior decorators; gardeners; farmers & agriculturalists; all professions connected with food production, processing and distribution industry; barbers, hairdressers & stylists; sculptors; masons; those connected with amusement parks; sales persons in all fields; professional comedians; satirical novelists; radio & television commentators; speech therapists; newsreaders; martial artists; forgers; thieves; robbers dealing with opening safes; all street smart professions in general.

Places

Agricultural fields; grazing pastures; home gardens; art & craft studios; marketplace; stock exchange (Wall Street etc.); casinos; betting shops; amusement parks; fairgrounds; factories; in general, places connected with above professions.

Guna & Tatva

It is supposed to be a Rajasic Nakshatra. Hasta's immense immersion in worldly activities makes it a predominantly Rajasic Nakshatra. As we have mentioned repeatedly, it is a Nakshatra very active on a material plane.

It belongs to fire element. This classification definitely relates to its association with Surya. Its fire energy manifests itself as innovation, quick thinking and an energetic approach to things.

Gana

It is considered a Deva (godly) Nakshatra. Hasta's ruling deity Savitar is seen as a primarily benevolent deity. Hasta's Divine quality can be judged from fact that it never harbors any strong negative or cruel tendencies.

Orientation & disposition

It is a level Nakshatra. This has to do with business aspect of Hasta. Most level Nakshatras are supposed to be good for business of all kinds. They are also good for patching things up, an activity which Hasta greatly enjoys.

As mentioned previously, it is a light and swift Nakshatra. This classification can be easily derived from its humorous, lighthearted nature. We have also seen that Hasta is associated with quickness in thought and action.

Lunar month & Tithi

It relates to first 9 days of lunar month of Chaitra, which usually falls in late March.

Hasta is also related to Dvadashi (12th Tithi) of waxing and waning phases of Chandr's monthly cycle.

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Auspicious activities

Good for most activities done under Surya; arts & crafts; activities that stimulate laughter; all types of hobbies, especially things like pottery and jewelry making; planting seeds & gardening in general; domestic work; studying sciences & astrology; learning languages; all activities requiring hand skills and repetition; magic tricks; playing games; all business activities requiring tact & shrewdness; good for marriage; buying & selling, especially items like grains, textiles etc.; good for getting a good bargain; dealing with children; thievery; holistic treatments of diseases; travel & change of residence.

Inauspicious activities

Planning long-term goals and objectives; sexual activity; does not support relaxation or inactivity; unfavorable for all activities requiring executive ability and maturity; not good for most nighttime activities.

Lords

Main planetary influences affecting this Nakshatra are Chandr and Budh. Chandr is main ruling Graha of Hasta. Chandr imparts emotions, care and sensitivity to this Nakshatra. It is this lunar influence which makes Hasta a doyen of home and family life. When working through its lower functioning, all negative aspects of lunar energy, like ultra conservatism, bigotry, fickleness, excessive attachment and inability to let go, takes centre stage. However unlike Karkataka, lunar nature here is under supervision of Budh, Graha of discrimination. Budh's influence makes Hasta jovial and lighthearted, thus saving it from type of depression people with prominent Karkataka placements go through. Hasta's discriminatory power also allows it to navigate its way through waters of life more efficiently, as compared to its Nakshatra's counterpart in Karkataka, Ashlesha.

Ashlesha and Hasta are only two Nakshatras where energies of Chandr and Budh combine, only difference being that Chandr is king in Ashlesha, while Budh has final say in Hasta. This means that intellect rules over mind in Hasta, which is obviously way Universe prefers it. Chandr can perceive, but not derive conclusions, which is Budh's doing. It is Budh which guides Chandr while it is Chandr which nurtures Budh. Hasta is all about this interplay between Chandr and Budh.

Vowels & alphabets

First Pada of this asterism (10° 00' - 13° 20' Kanya) corresponds to "Pu" as in Putin or Pure.

Second Pada of this asterism (13° 20' - 16° 40' Kanya) corresponds to "Sha" as in Shah or Sharon.

Third Pada of this asterism (16° 40' - 20° 00' Kanya) corresponds to "Nu" as in Nun.

Fourth Pada of this asterism (20° 00' - 23° 20' Kanya) corresponds to "Tu" as in Turtle.

In Sanskrit alphabet, Hasta corresponds to "Jha" and "Nya", consequently its Mantras are "Om Jham" and "Om Nyam".

Sexual type & compatibility

Its sexual animal is a buffalo. Despite its dexterity and skill with hands and fingers, its sexual tendencies are usually not very refined. A lot of sexual exploitation takes place for making money under energies of this Nakshatra. It is, however, not prone to extreme sexual perversions like other cruel or fierce Nakshatras. When it is working through its ascetic level, Hasta can be most non-sexual amongst all Nakshatras. Its sexual energies are most compatible with those of Swati.

For sexual and marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Hasta is handyman of Universe and even esoteric things are nothing but exoteric when one truly understands dictum "as above, so below".

Hasta takes care of all little things which keep 14 worlds running. "Divide between devil and god is a matter of detail" sums up Hasta's approach on a macrocosmic level. Its painstaking efforts are however often overlooked on a personal as well as collective level, but such things don't bother it, just like it doesn't bother Surya if its light is taken for granted.

Though this fact has not been brought up in any written text until now, Hasta has a connection with Rahu, Graha of Maya, magic and trickery. Hasta is partly secret behind deviously mischievous all-knowing smile on

Hasta

face of Vishnu. Hasta is one of few Nakshatras which has ability to see whole of creation as a play, and find enjoyment, merriment and laughter playing it right way.

Legend of Virgin Mary, which obviously finds its parallels in all ancient cultures and civilizations, is all about energies which come under Hasta's domain. Hasta is representative of inner sun, which has ability to hold, produce and foster Divine savior (mainly incarnations of Vishnu). Term "inner sun" is used because Kanya is Rasi of matter and material world holds and hides spiritual realm. Hasta therefore is androgynous force which shapes material world according to spiritual laws.

Being 13th Nakshatra, 13 is number which Hasta relates to. It is common knowledge that 13 is a peculiar number associated with occult, endings, death, regeneration etc. Concept of order and renewal, inherent in Hasta, can be understood best through its peculiar quality, which relates to connections of events separated by time. For example, many things which happen to us in childhood, are for a specific reason, which we only come to know about much later in life in our adulthood. For evolved souls, most events which happen in their childhood are silently building up a foundation and preparing for their purpose and destiny. It is usually very hard to understand significance of these little, seemingly meaningless, disconnected events until much later. It is within this phenomenon that secret functioning of number 13 and Hasta lies. The Book of Solomon states emphatically - "one who understands number 13 shall have power and dominion".

Gotra

This Nakshatra is related to Sage "Pulahu", one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "connector of space". We can imagine that connecting space must be quite a detailed oriented job. It is also interesting to note that it is time which is connector of space. Hasta, as we have seen, is directly connected with passage of time, through its "potter wheel" symbolism.

Remedial

One can strengthen this Nakshatra's good qualities by worshipping Surya as a creative force, at sunrise. All remedial measures normally associated with Surya can be applied to this Nakshatra (see author's previous work - "Surya, The Cosmic Powerhouse", Sagar Publications, India).

Worship of Vishnu or any of Vishnu's incarnations is a way of getting in touch with higher energies of this Nakshatra. Repetition of root Mantras of this Nakshatra - "Om Jham" and "Om Nyam" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all lighter shades, especially green. White is also good. Avoid bright shades. They should use its directions, lunar month and days when Chandr transits Hasta, to undertake all important actions.

Example

Vivekananda, famous Indian saint, who made waves in West by introducing Vedanta philosophy, has his Chandr placed in Hasta in 10th Bhava. This placement definitely made him crafty with his speech. He combined wit, humor and sarcasm to enthrall audiences across America and Europe. Back in India, he preached a very Hasta doctrine of working hard on a material level.

Miscellaneous

According to Varahamihira, "Chandr in Hasta makes one energetic, daring, merciless, a drunkard and a thief". It is true that some of these qualities don't apply to our exalted example, but one can find they hold ground in a lot of nativities.

* * *

Chitra

14. Chitra

23° 20' Kanya - 6° 40' Tula

In the Sky

Chitra is one of few asterisms which are represented by a single star. Its star is commonly known as Spica (Alpha Virginis), which lies in lower back part of constellation Kanya. It can be said to be placed around region where "hips of maiden", formed by shape of constellation Kanya, would lie. It is one of brightest stars in night sky, with a visual magnitude of 1.06, and can be spotted even in polluted skies over big metropolitan cities. Ancient Vedic Seers saw this star as residence of Vishwakarma (or Tvastar), Divine architect.

Name

Chitra conveys a wide variety of meanings in English, ranging from "glittering", "brilliant", "bright", "art", "artful", "beautiful", "many-colored", "variegated", "illusory", "visually exciting" or "magic". In a way this Nakshatra conveys more of its inherent qualities through its name than any other asterism.

Symbol

In keeping with its name, its main symbol is a "big, bright, shining jewel". Gemstones, as we know, are formed under conditions of intense heat and pressure, acting over rocks and minerals for millions of years. On a material plane, Universe has to come a long way from initial big bang to stage where gems are produced on planets such as ours. A gem can thus be seen to be apex of Universe's striving for beauty and perfection of form.

We have already seen that Hasta, previous Nakshatra, is related to artisans and those involved in light crafts, like handicrafts. In Chitra, however, crafts are taken to another level and perfection of form is achieved. Chitra is therefore associated with final appearance and form of everything in nature. Its ruling deity, as we shall learn, was even responsible for giving our Surya its final present day form (refer to image). It is up to Chitra to finally oversee how a thing should look, whether it be a galaxy or a small leaf.

Its alternative symbol is a "pearl". Pearls, as we know, are formed in an oyster's moments of irritation, in much same way art comes out of artist's moments of irritation and depression. Chitra is thus related to mysterious essence behind creativity, using its clear understanding of laws of Universe. It has ability to fashion new, wonderful and delightful things out of seemingly nothing at all. In its higher aspect, Chitra allows one to see beyond illusion of form, thus giving access to pearl of true knowledge.

Deity

Tvastar, celestial architect, is main ruling deity of this asterism. He is usually referred to by name Vishwakarma (creation worker) in most of Vedic texts. He is said to be an adept in Maya, illusory force which keeps alive drama of life. Vishwakarma uses his knowledge of Maya to create, mutate and fashion new forms out of pre-existing ones, an act which seems like magic to others. His workings are often done in secret and a shroud of mystery surrounds his character and persona. To understand his mysterious aspect better, we have to take our present day example: "most of human population on our planet are completely unaware of how normal soil, containing silicon, is fashioned into a computer, a device which has ability to do all these magic-like functions".

In same way, most of gods and other celestial beings do not have a clue as to how Vishwakarma creates magnificent structures using most basic elements. Even on our planet, we can see that most important thing defining a civilization is its architecture. There's none better than Vishwakarma in material architecture and consequently none surpasses Chitra as far as arts, crafts, design, architecture, beauty and proportion are concerned. Chitra is grand illusion maker, creating delightful things, forms and objects, which make us want to live.



Chitra

Vishwakarma, even though he is friendly to gods, has no particular allegiance to anyone. He creates all Lokas (planes of existence) for all races (human, godly, demonic, serpent etc.). It is Vishwakarma who fashions thunderbolts for Indra, king of heavenly hosts, but his twin brother Trishiras (three-headed) is a demon and an enemy of Indra. This duality finds expression through Chitra, a Nakshatra which is very ambiguous and thus hard to classify in any fixed category of good, evil, crooked or saintly.

Like Vishwakarma, Chitra creates without a care for far reaching implications of what it is creating. It was palace, which Vishwakarma built for Pandavas (refer to Vedic legend "Mahabharata"), which in a way led to final great war, commonly known as Mahabharata. Even in present day and age, all kinds of new weapons of war are fashioned everyday by scientists, technicians and engineers. They, however, can't be held responsible for way these weapons are used by politicians and ruling elite.

Nature & functioning

Essence of Chitra can be summarized in phrase "create, create and create". Chitra is a dynamic, energetic Nakshatra which has very little ability to sit still. It likes to involve itself in one creative activity or another. When this creativity is in harmony with universal functionings, all goes well for Chitra natives. However, when this is not case, Chitra natives can become unbalanced, selfish, indulgent creatures.

Chitra natives are obsessed with appearance, complexity, structure and form. Therefore this Nakshatra has to do with Maya, illusion and glamour. Chitra approaches things from an architectural, aesthetic point of view. There are different levels of Maya. It can operate on superficial external levels, like a desire to project outer beauty, and in one's need to create harmony and balance in relationships with others. On both mundane or spiritual levels, point here is that Chitra natives can learn to play with universal energies and utilize its complex layers of perception and projection. It is due to this aspect that natives influenced by this Nakshatra never reveal themselves in social situations. They are always projecting a front of some kind. Usually this is a dignified front with a hidden quality.

Kanya part of Chitra has more core understanding of Maya than Tula part. Tula part relates more to form element, while Kanya part is more concerned with intricate detailed working of things. Tula part of Chitra is more relationship oriented. Chitra loves admiration and is motivated by that in whatever it does, especially in Tula part of this Nakshatra. Chitra always has an element of doubt and uncertainty attached to it, due to Surya's weakness in Rasi of Tula. Therefore its qualities and its needs to focus on structure and appreciation of form are motivated by this inherent doubt and uncertainty.

Chitra's love for understanding how things work and how all parts fit together, generally place natives under its influence in scientific, technological and artistic fields. Japanese as a race are governed by this Nakshatra, which can easily be seen in their technological obsession and their attention to detail. Chitra loves to create "magic". Kanya part of Chitra will create technological gadget and Tula part will give it an outer form or garment to provide aesthetic appeal. On a higher plane, it is Kanya part of Chitra which is more sincere in trying to understand inner workings of Universe, whereas Tula part can tend to keep one trapped in Maya aspect rather than going beyond it.

Natives with Chitra rising or having prominent Chitra influences, usually have well-proportioned hairless bodies (if they have hair, they are constantly pruning it), bright lustrous eyes, thin eyebrows and alluring mannerisms. They always have a glint in their eyes. They are born with a natural ability to dazzle. Chitra natives have a very strong ability to attract opposite sex. They are usually passionate, but also have ability to fake passions when situation demands it. They hold themselves with a certain degree of dignity, which covers up their weaknesses. Chitra natives always make a special effort to come across as completely together type of individuals. Since all of them are not all together, especially in present age of Kali, most of this effort is pretension.

Chitra can cause one a lot of frustration and angst, whether it is functioning from a higher or lower level. Just like oyster experiences irritation to produce a pearl, there is a certain amount of pain involved in stripping away layers of illusion and going beyond Maya. Again, this pain only operates on egoic plane, which itself is an expression of Maya.

Mode of functioning

Chitra is considered to be an active Nakshatra. This does not come as a surprise, as Chitra's main motto is to simply "create, create and create". It is hyperactive and indefatigable. It constantly moves from one creative project to next. In its positive aspect, this quality makes it hardworking and efficient, but in a negative aspect, it makes it obsessive and blind to true meaning and function of life.

Chitra

Caste

It belongs to farmer caste. Even Vishwakarma, Divine architect, is in a way nothing but a "producer, in keeping with wishes of gods, or whosoever he is working for at any given point in time. Ancient Seers obviously regarded creating and producing things, especially on a material plane, as a working class activity. In modern times, sculptures and architects are elevated to lofty positions in society, but in essence, they still remain puppets in hands of ruling elite who finance them.

Gender

It is a female Nakshatra. Through this classification ancient Seers are hinting at Chitra's strong connection with Maya, feminine attribute of nature, which sustains play of life. It can be seen that Chitra natives possess predominantly feminine graces.

Body parts & humor

Forehead and neck are body parts related to this Nakshatra.

It is a primarily "Pitta" (fiery) Nakshatra. This is clear from its relationship with Mangal, a primarily Pitta Graha. Chitra is a hot Nakshatra and relates to all heat and energy producing processes in body.

Direction

It is related primarily to range or arc that goes from South-East, to South, to West.

Padas

First Pada of this asterism (23° 20' - 26° 40' Kanya) falls in Simha Navamsa ruled by Surya. On a lower level, emphasis here is on personal glamour, while on a higher level this Pada strives for self-perfection through self-abnegation. This Pada has a very strong ability to keep secrets, just like sphinx (an ancient monument which is a combination of Rasis Simha and Kanya) hides deep esoteric knowledge, until humanity is ready for them. Grahas here function in a very hidden, non-apparent way. Surya, Mangal, Budh and Rahu are especially strong here.

Second Pada of this asterism (26° 40' - 30° 00' Kanya) falls in Kanya Navamsa ruled by Budh. Emphasis here is on order, arrangement, maternity and duality. This is a very disciplined Pada, which likes to conclude whatever it begins. Sani, Budh and Rahu are strong here, although Sani may make one excessively puritanical if working through its lower aspect.

Third Pada of this asterism (00° 00' - 3° 20' Tula) falls in Tula Navamsa ruled by Sukr. On material plane, main focus of this Pada is on relationships, self-absorption and equilibrium. This is a very self-centric and at same time social Pada, which likes to rise in life through manipulating its social circle. On a higher level, it likes to promote love and harmony, especially in relationships. Grahas here like to flaunt and dazzle. Budh, Sukr & Sani are especially strong in this Pada.

Fourth Pada of this asterism (3° 20' - 6° 40' Tula) falls in Vrischika Navamsa ruled by Mangal. This Pada relates to magical and mysterious side of Chitra. More passion and secrecy is in display than what is usually associated with Tula. Despite its non-acquisitive nature, Grahas here usually bring smooth sailing in regards to material affairs. Sukr, Sani, Rahu & Ketu give strong results here.

Professions

All types of craftsmen and artisans; sculptors; architects; designers; fashion designers; models; fashion industry; cosmetic industry; plastic surgeons; surgeons in general; photographers; graphic artists; composers; orators, comperes and broadcasters; all professions requiring special abilities and versatility; business experts; interior designers; jewelry makers; Vastu / Fengshui experts; all professions involving invention and production of all kinds of machinery; builders of all kinds; landscapers; painters; screenplay writers; novelists; production and set designers; art directors; those associated with theatre or theatre groups; stage managers; performers of all kinds; jazz musicians; musicians with an original and out of ordinary approach; herbologists; advertising industry.

Places

Capital cities; places of architectural importance like "Taj Mahal", "Eiffel tower", "Empire State building" etc.; stages, performance halls and theatres; places frequented by artisans, merchants, consumers and women; markets; trade shows; wardrobes, closets; all places connected to above professions.

Chitra

Guna & Tatva

It is supposed to be a Tamasic Nakshatra. All illusions and delusions are classified under Tamas aspect of nature. Thus master of illusion itself would have to be seen in a Tamasic light. From perspective of universal mind, creating just for sake of creating does not reflect a very enlightened state of mind.

It belongs to fire element. This is directly derivable from its strong association with Mangal. It is, after all, fire which creates a shining jewel out of plain rocks. Fire element directly relates to creative principle in nature.

Gana

It is considered a Rakshasa (demonic) Nakshatra. In all Puranic mythologies, demons are seen as superior to gods and humans, when it comes to manipulation of Maya, creating illusions or fashioning structures and weapons. Ancient Seers are highlighting indulgent aspect of Chitra through this classification.

Orientation & disposition

It is a level Nakshatra. This relates to balancing aspect of this asterism. Any perfection of beauty or form requires a sense of harmony, balance and proportion. Chitra is an absolute master in creating beauty through balance and harmony.

It is a soft, mild and tender Nakshatra. This comes as a surprise, considering its martial element. In Chitra, martian energy is used for constructive purposes, rather than confrontation and destruction. We can see that half of Chitra lies in Tula, a mild, diplomatic Rasi. Its other half lies in Kanya, another non-violent Rasi.

Lunar month & Tithi

It relates to middle 9 days of lunar month of Chaitra, which usually falls in April.

Chitra is also related to Dvitiya (2nd Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Health & body improvement measures; buying new clothes and wearing them; fixing up home; home designing; any activity related to arts & crafts, creative activity in general; any type of mechanical activities; good for giving performances; putting on gemstones and jewelry for first time; decorative activities; good for spiritual practices, like visualizations; all issues relating to opposite sex; good for collecting herbs and preparing medicines; good for all activities requiring charisma, elegance & personal charm.

Inauspicious activities

Unfavorable for direct confrontation; marriage; unfavorable for activities which require getting to root of things; bad for investigative activities, as illusions are strong.

Lords

Mangal is main planetary Lord of this Nakshatra. Mangal is energy required to fashion things way we want them to. It would suffice to say that Mangal is powerhouse which runs Chitra's factory. Martian energy doesn't express itself in its natural confrontational way through Chitra, as it is sublimated by Sukr, secondary Lord of this asterism. Sukr is often regarded as souler opposite of Mangal. This view is only partially correct, as Mangal & Sukr are complementary to each other more than anything else. Together they are responsible for reproductive process in nature. This gives us a clue as to where Chitra's creativity originates from. Sukr refines raw martian impulses. Chitra can thus be seen as refinement-meter of soul. Mangal - Sukr together promote sexuality, making Chitra one of most sexually alluring and active amongst Nakshatras.

Budh comes into play in first half of Chitra, which falls in Kanya. Budh - Mangal combo, besides promoting technical skills, promotes skills relating to speech and words. Budh uses Mangal's energy to go into exacting details of nature's functionings. There is a Rahu element to this part of zodiac, which makes it more complicated than it looks on surface. It is obvious that nature's secrets cannot be unraveled without Rahu's help. Budh and Rahu always form a team, when it comes to understanding Maya (universal play).

Mangal / Sukr, Mangal / Budh, Mangal / Budh / Sukr and Mangal / Budh / Rahu conjunctions carry an energy similar to that of Chitra. Mangal, Budh, Sani & Rahu are especially strong in Kanya part of Chitra, while Budh, Sukr, Sani & Rahu are strong in Tula section of Chitra.

Vowels & alphabets

First Pada of this asterism (23° 20' - 26° 40' Kanya) corresponds to "Pe" as in Page.

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Second Pada of this asterism (26° 40' - 30° 00' Kanya) corresponds to "Po" as in Police.

Third Pada of this asterism (00° 00' - 3° 20' Tula) corresponds to "Ra" as in Rama.

Fourth Pada of this asterism (3° 20' - 6° 40' Tula) corresponds to "Re" as in Ray.

In Sanskrit alphabet, Chitra corresponds to "Ta" and "Tha", consequently its Mantras are "Om Tam" and "Om Tham".

Sexual type & compatibility

Its sexual animal is a tiger. This points towards an aggressive and dominant attitude in sexual activities. Chitra, however, has a secrecy element attached to its sexual expression. It puts up a highly sexed or totally non-sexual image with equal ease, when truth is always somewhere in between.

For sexual & marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Chitra is architect of Universe and thus relates closely to Brahma, creator among Holy Trinity. In fact, Vishwakarma, ruling deity of Chitra, is one of Brahma's direct mind-born sons. Chitra conceals within itself laws and arrangement of Universe on all planes of existence.

Fact that it connects Rasis Kanya and Tula, reveals that Chitra is bridge between compassion and harmony. Even though compassion is one of Divine virtues, it is often forgotten that only a proper use of compassion brings about balance, understanding and harmony.

Number 14, which is number of Chitra in sequence of Nakshatras, has similar connotations in occult numerology. It is related to "Temperance" card in Tarot imagery. Symbolism there depicts a winged angel mixing two heavenly fluids, with one foot in water and one on dry land. Chitra has been assigned this delicate and precarious job of balancing seemingly opposing factions within pool of universal constituents.

In universal scheme of things, Chitra relates to "Punya Chayani Shakti" - power to accumulate merit. Its symbolism has truth below and law above. Chitra gains honor and merit through its hard work, done in consonance with universal laws.

Gotra

This Nakshatra is related to Sage "Kratu", one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "inspirer". It is appropriate that a creative and inspiring Sage should preside over most creative among asterisms.

Remedial

Worship of feminine deities who ride a tiger, like Durga, Bhavani, Jagdamba etc., is best way of getting best out of Chitra. On a higher level, worship of these deities helps us see through illusions of Maya, an important step on road to enlightenment.

Repetition of root Mantras of this Nakshatra - "Om Tam" and "Om Tham" 108 times when Chandr transits this Nakshatra and in corresponding lunar month of Chaitra, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all sparkly, bright, variegated and glittering colors. They should use its directions, lunar month and days when Chandr transits Chaitra, to undertake all important actions.

Example

Anna Nicole Smith, famous model who inherited a fortune from her 90 years old billionaire husband, has her Chandr placed in Chitra. Her huge body is very representative of Chitra's love of large, well built and proportionate structures. Life of Anna Nicole Smith has been all about dazzling and casting illusions.

Mahatma Gandhi, famous Indian political crusader, was born with Chitra rising on his Lagna. His life and works reveal energetic, indefatigable aspect of Chitra. In keeping with Chitra's natural tendency, he was a highly sexed person in private life, despite having an almost sexless saintly public persona.

Swati

Miscellaneous

According to Varahamihira, those with Chandr in Chitra are "found wearing bright clothes and garlands, with beautiful eyes and bodies. These meanings more or less sum up our Chandr in Chitra example, Anna Nicole Smith.

* * *

15. Swati

6° 40' Tula - 20° 00' Tula

In the Sky

"Swati" is, once again, among few asterisms which are represented by a single star. Its representative is a yellowish star, commonly known as Arcturus (Alpha Bootis). It is central star of constellation of Bootis, which can be said to lie on top of gateway formed between Kanya and Tula. However, as we can see, this asterism occupies heart of Tula and has nothing to do with Kanya. With a visual magnitude of 0.16, Arcturus is third brightest among stars in night sky, and can be spotted even in polluted skies over big metropolitan cities. Ancient Vedic Seers associated a lot of importance to this bright star and saw it as abode of Saraswati, goddess of learning.

Name

Swati, like other Sanskrit terms, evokes a wide variety of English meanings - "independent", "self-going", "good goer", "sword", "self-blowing", "delicate" and "tender". Each of these meanings relay a different side of this asterism's nature and functionings.

Symbol

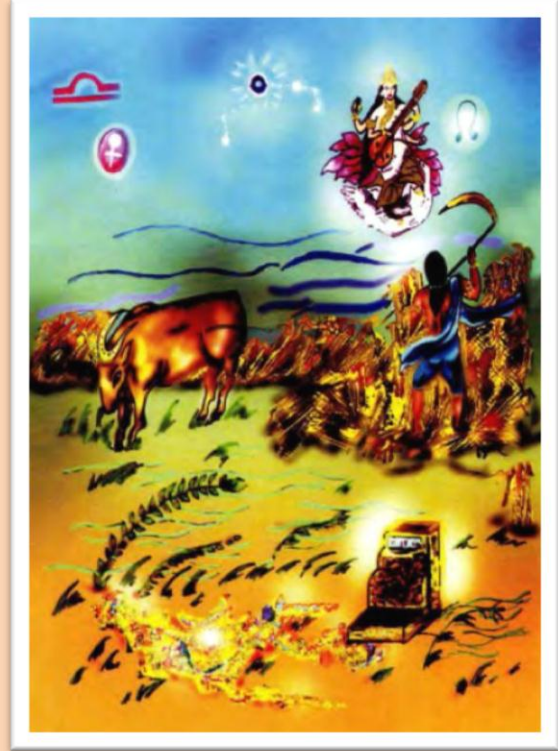
Its symbol is a "young plant shoot blown by wind". Wind symbolism suggests airy quality of this asterism, which promotes restlessness, adaptability, dexterity and a roming disposition.

Young plant symbolism suggests delicacy. This is reason why this asterism strives for strength and independence, just like a young plant shoot strives for maturity. Air is balancing element among five interacting elements in nature. This Nakshatra is balancing pivot of zodiac, in sense that it is middle most Nakshatra, with 13 Nakshatras on either side. It represents atmospheric aspect, where there's neither a lull nor a storm, and a gentle breeze is blowing. Swati thus represents period of our lives, where smooth sailing takes place.

In ancient Vedic texts, wind also suggests an idea of force and ability to move things, like clouds. This implies that even though gentle, Swati is capable of applying force whenever required. Young delicate sapling is always growing to become a strong sturdy tree, which has very little to fear from nature's pressures, like weather and animals.

A "coral" is alternative symbol of this Nakshatra. Coral is a plant which makes its progeny out of its own body, like bacteria and other microorganisms. In same way, Swati's creativity comes out of parting with a piece of itself. It is common knowledge that coral relates to Mangal. Swati has no direct correlation with Mangal, but through coral a connection is established. Just like wind gets impetus to move through imbalance between heat and cold, Swati gets its extraordinary mobility, energy and strength from heating effect of Mangal.

Swati falls in cardinal, achievement-oriented Rasi of Tula. This is why "a sword" is also seen as a symbol of this Nakshatra, to represent its cutting, fiery quality. In a way, it can be said, that in time this asterism transforms from delicate young plant shoot into a hard and strong, razor sharp sword. Thus those with prominent Swati in their charts are late bloomers and have a stronger second half of life as compared to first half.



Swati

Deity

Its main presiding deity is "Vayu", god of wind. He is one of five main gods residing in Swanga (heavenly astral plane), who are responsible for taking care of five main elements of nature - earth, wind, fire, water & ether. All of Vayu's qualities, especially those relevant to earthly plane, can be seen manifested through Hanuman, son of Vayu and one of central characters in Vedic epic "Ramayana". Hanuman's qualities, like extreme strength, morality, strong sense of ethics, moderation, fairness, resourcefulness, intelligence, wisdom, sense of propriety, loyalty and ability to serve without letting ego come in way, apply to highest aspect of Swati's functioning,

"Ramayana" tells us that Hanuman was never consciously aware of his own prowess, unless reminded of it by others. Swati, in same way, is quite humble in its disposition and needs to be told about its potential, for it to be able to express itself. This quality can be associated with its planetary Lord Rahu. Rahu, as a Graha, represents potential that is hidden from us, which we need to discover in present life.

It is Hanuman's extreme loyalty and devotion to Rama (main character from "Ramayana"), which still remains strongest example of unconditional and unselfish service in hearts and minds of people, influenced by Vedic way of thinking. It is no wonder then that Graha of service, Sani, reaches maximum exaltation in Swati. Bheema, one of central characters in Mahabharata, is also a son of Vayu (one must remember that in those days gods were still copulating with humans). He is a character similar to that of Hanuman, except that his qualities were not as sterling as that of Hanuman. This is, however, to be expected, as ages had changed from Treta (Silver) to Dwapar (Bronze).

Swati's relation to Saraswati, goddess of music and learning, reveals higher nature of this asterism, which is conducive for all sorts of learning - material, philosophical or spiritual. Just like its planetary Lord Rahu, when functioning through its higher aspect, this Nakshatra is eager and open to learning - a rare quality.

Nature & functioning

"Balance" is keyword for natives born under strong influence of this Nakshatra. Balance is a double edged sword and many Swati types are seen to avoid taking any stance on any matter, due to their extreme need to maintain harmony. Only very evolved Swati types are capable of decisive action. Extreme procrastination is one of worst traits of this Nakshatra. Inconclusive thinking is a feature which is apparent here more than any other Nakshatra. Swati's openness to new thoughts and ideas make it ideal for all types of learning, but only a few acquire mastery over their chosen field.

In its lower aspect, Swati is most airy fairy amongst Nakshatras. Swati natives always have to be conscious of growing towards a more stable centre and still this process usually takes a long time. Swati is usually in no hurry to achieve its objectives, and this is reason why Sani finds maximum exaltation here. Emphasis here is on long-term planning. Most Swati natives are usually very good at sowing seeds for future, but only a few of them stick around to nurture seed into a full grown tree.

Swati natives usually have slim and elegantly proportioned bodies. They can be easily spotted in group situations with a continuously fixed smile on their faces. Because of emphasis of Sukr and Rahu, Swati natives are born diplomats. They are socialites of zodiac. They usually go to any lengths to fit into prevalent social and cultural structures. They are strong advocates of social etiquettes, courtesies and civilized behavior. They use their social charm to climb ladder of success. Their catchphrase is "Who am I to blow against wind?". It is this quality which makes them lose their inner centre and blindly follow mass trends. Often very intelligent Swati types behave in same way, even after attaining a clear understanding of worthlessness of trying to please everyone all time.

"Swati" translates into "independent" or "self-going". These meanings are self-explanatory, as this asterism promotes individuality. However, this individuality is different from individuality furthered by Surya's influence, as Surya has its maximum debilitation in this asterism. It is not a soul level individuality, but a more mental and material individuality based upon some skill or talent developed on these planes.

Many of world's richest men are born with either Chandr or other significant Grahas placed in this asterism. Working through its lower plane, this asterism can be overtly indulgent and function without any regard for morals. Law, sex and money - three major "libran" signification, form an integral part of activities of this asterism.

Mode of functioning

It is supposed to be a passive Nakshatra. This obviously relates to its naturally shy and gentle quality. Swati is more of a "wait and watch", rather than a "run and get it" type of Nakshatra. As we have already discussed,

Swati

it is a patient energy, which is ready to wait for things to fall into place together, rather than aggressively put them in place itself.

Caste

It belongs to butcher caste. It is hard to visualize what ancient Seers were trying to convey through this classification. In our opinion, it must relate to destructive and ruthless side of Swati. Even wind can be a highly destructive and unforgiving force when it takes form of tempest, cyclones and tornadoes. Swati, as we have discussed earlier, is quite ruthless in its approach, especially when it gains strength and power over passage of time.

Gender

It is a female Nakshatra. Swati represents female aspect of its planetary Lord Rahu. It is directly associated with Saraswati, goddess of music and learning.

Body parts & humor

Body part it relates to is chest, which emphasizes its connection with air element and process of breathing. On astral level, this is related to flow of Prana (life force) through body.

Its constitutional type is "Kapha" (watery). This classification stems from fact that all of this Nakshatra lies in predominantly Kapha Rasi of Tula.

Direction

It is connected with West, South-West and South-East.

Padas

First Pada of this asterism (6° 40' - 10° 00' Tula) falls in Dhanur Navamsa and is ruled by Guru. This Pada epitomizes restless and inquisitive aspect of Swati. It gives talent in writing, communications, and promotes all kinds of travel. All Grahas give reasonably favorable results in this Pada, because of its eager and open-minded nature.

Second Pada of this asterism (10° 00' - 13° 20' Tula) falls in Makara Navamsa and is ruled by Sani. This Pada embodies material aspect of Swati's functioning. It is most rooted among four Padas, and thus to an extent lacks Swati's inherent fragility. Concerns here are stability and material growth. It can be deemed as selfish when it comes to personal comforts and other forms of materiality. Grahas here give a sound business sense.

Third Pada of this asterism (13° 20' - 16° 40' Tula) falls in Kumbha Navamsa ruled by Sani. This is most intellectual amongst four Padas of Swati. Emphasis here is on learning, creativity and cooperation. Grahas here encourage any kind of group work, in order to achieve one's chosen goals. Budh, Sukr and Sani are especially strong in this Pada.

Fourth Pada of this asterism (16° 40' - 20° 00' Tula) falls in Meena Navamsa ruled by Guru. This is most flexible and adaptable amongst Swati's Padas. We have already seen that Swati's key to success lies in blowing with wind, and this Pada is best suited for that. Being Pushkara Navamsa Pada, it promises success through hard work, ingenuity, flexibility and sociability. Grahas here might seem flimsy in their approach, but are service orientated and hardworking. All Grahas, except Budh, give good results here.

Professions

Businessmen and tradespeople of all types; wrestlers; all sports, especially those relying on breath control; singers; musicians playing wind instruments, like horns & organ; researchers; inventors; technology experts; independent enterprises; government related service professions; aeronautical industry; pilots; professions connected with aviation industry; transportation industry; socialites; professions involving use of speech, like newsreaders etc.; computer & software industry; professions requiring flexibility & quick ingenuity; serving professions like housekeepers & right-hand-man types; kite makers; adventure sports people like skydivers, balloonists etc.; educators, teachers; lawyers; judges; politicians; trade-union & working class leaders; diplomats, hosts, hostesses.

Places

High cliffs; places where winds blow strongly; agricultural land; coral reefs; marketplaces; business centers; banks; financial institutions; sport complexes; airports (both civil & military); educational institutions; aeronautical facilities & testing grounds; computer & software related centres; research facilities of all types;

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diplomatic enclaves like embassies, consulates etc.; parliament houses; courthouses; commuter places like train & bus stations etc.

Guna & Tatva

Rahu's venusian side is usually quite materialistic, which makes this asterism Rajasic (materially active). It is best Nakshatra for business and other financially profitable activities, as it always keeps its own interests above everything else.

It belongs to fire element. Fact that it is fiery reveals a hitherto unknown aspect of Rahu, which is predominantly an airy and earthy Graha. This fieriness relates to inherent motivation of this asterism, which can range from learning to acquiring financial gain, to getting worldly prominence.

Gana

It is considered a Deva (godly) Nakshatra. Its godly nature stems from fact that this asterism is very conducive to all types of learning. Rahu, its Lord, is signifier of knowledge, and this aspect of its nature finds expression through this Nakshatra.

Orientation & disposition

It is a level Nakshatra. Falling in heart of Tula, it has a balancing quality. It thus relays diplomatic, pleasing side of Rahu. It can always compromise to achieve its eventual ends. It can be seen as a combined Sukr and Rahu energy and relays venusian side of Rahu's functioning. This makes it good in most venusian related pursuits, like music.

It is a moveable Nakshatra. Its moveable nature is borne out of its close association with air element through Grahas Rahu and Sani. As discussed earlier, its ruling deity Vayu corresponds to wind, which is one of constantly moving elements in nature.

Lunar month & Tithi

It relates to last 9 days of lunar month of "Chaitra", which usually falls in late April, early May.

Swati is also related to Saptami (7th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Good for business & trade activities; recommended for starting any educational venture; good for learning in general; social activities & events; dealing with public; financial transactions; all activities which require a calm & flexible approach; key here is to blow with wind; grooming and self adornment; buying and selling in general; actions where diplomacy is required; pursuing arts & sciences.

Inauspicious activities

Not good for travel; fierce or warlike activities; any type of aggressive behavior is not likely to pay off in this Nakshatra.

Lords

Rahu is primary Lord of this asterism and its airy qualities are relayed through it. There is a strong urge for comfort and luxury when Rahu is manifesting its energies on an earthy plane. Earth is secondary element of Rahu. Since Swati falls completely in Rasi of Tula, Sukr has a strong connection with this asterism. Rahu - Sukr influence together is a highly indulgent combination, which gives a strong urge for comfort and luxury. A love of show and pomp is seen when Rahu is functioning through its lower aspect. As discussed earlier, Swati natives often appreciate finer things in life and uphold a certain degree of sophistication in their dress, mannerisms and tastes.

Primarily materialistic energy of Rahu and Sukr combined gives Swati natives success in venusian business pursuits. In its negative aspect, natives under heavy influence of this Nakshatra can become a slave to their desires and are guided by greed and deceit to gain their ends.

Rahu has a diplomatic nature, which is very similar to that of Sukr. Rahu, like Sukr, is by nature a social Graha and enjoys company. Swati, in this regard, can be most pretentious among Nakshatras. Rahu is supposed to give an artistic temperament in much same way as Sukr, but as always with Rahu, there is a touch of unorthodoxy involved. Rahu's venusian side is highlighted in any horoscope when it is either associated with Sukr in a nativity, or is placed in 2nd / 7th Bhava, or is posited in Rasis Vrisabha / Tula.

Swati

In its higher aspect, Swati natives express higher venusian qualities, like diplomacy, compassion and a thirst for knowledge. Rahu is also very much capable of manifesting highest venusian energies, like universal love, compassion and harmony, when working through its higher principle.

Rahu, Budh, Sukr and Sani give strong results in Swati. Surya and Mangal are a little out of sorts here, while Ketu's energy is incompatible with energies of this Nakshatra. Guru and Chandr are neutral and give results according to other factors in a nativity.

Vowels & alphabets

First Pada of this asterism (6° 40' - 10° 00' Tula) corresponds to "Ru" as in Ruth.

Second Pada of this asterism (10° 00' - 13° 20' Tula) corresponds to "Re" as in Rex.

Third Pada of this asterism (13° 20' - 16° 40' Tula) corresponds to "Ro" as in Robin.

Fourth Pada of this asterism (16° 40' - 20° 00' Tula) corresponds to "Ta" as in Tanya.

In Sanskrit alphabet, Swati corresponds to "Da" (pronounced as "The") and consequently its Mantra is "Om Dam".

Sexual type & compatibility

Its sexual animal is a buffalo. This makes it fertile and it likes to play a dominant role in sexual activity. This Nakshatra is often prone to exploit mild forms of sex and sexuality for business purposes. Swati can be said to be more of a tease rather than a whore.

For sexual & marital compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Swati represents equilibrium point of everything. It represents midpoint of our lives, life of Universe and everything that exists. It is midpoint between expansion and contraction. It is point where Universe stops expanding and begins contracting. It lies directly opposite Ashwini, a Nakshatra which can be seen as "big bang" which created material Universe.

In our bodies, Swati relates to five vital Pranas or airs. These airs form an interface between astral and corporeal body. It is these airs which are normally referred to as life force within us. Preliminary spiritual practices, like Pranayama, are meant to create an equilibrium between these five vital airs, so that mind can remain free from ripples when real meditative process begins. Swati relates to immense potential of these body airs, which, when utilized properly, as done by Sages in ages gone by, allowed them to meditate unhindered for thousands of years and have lifespans which exceeded lifespans of ages.

In universal scheme of things, Swati relates to "Pradhvamsa Shakti" - power to disperse like wind. Its symbolism has roaming around above and change of form below. Relationship of Swati with air element is stressed here. Maya element of Swati lies in its ability to adjust itself to any situation or circumstance without losing its own essence. Its free, detached, observant quality makes it easy for it to scatter away any negative buildup on any level of being. Swati can be seen as universal vacuum cleaner.

Gotra

This Nakshatra is related to Sage Marichi one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "light". "Lightness" (as in swiftness) aspect of this Sage seems to connect well with Swati, considering that air is a light element.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Saraswati.

Repetition of root Mantras of this Nakshatra - "Om Lam", "Om Ksham", "Om Am" and "Om Aam" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all light, variegated colors and pastel shades. They should use its directions, lunar month and days when Chandr transits Swati, to undertake all important actions.

Vishakha

Example

Like many commercial king pins, Nelson Rockefeller has his Chandr placed in Swati. In his chart, Chandr is Lord of 11th Bhava and is placed in his 2nd Bhava, thus influencing both of his financial Bhavas. It is only in case of Kanya Lagnas like Nelson, can one see extent of material power inherent in Chandr's placement in Swati.

Mark Twain, famous author and social commentator, was born with his Lagna, Budh and Sani in Swati. In his case, Swati's intellectual and cognitive side finds expression. It is generally seen that Budh has to be connected with Swati in some form for Saraswati aspect of Swati to find expression.

Miscellaneous

According to Varahamihira, those born with Chandr in Swati are "pleasant in speech, have a self-controlled nature and compassionate ways. Person is a merchant with principles".

* * *

16. Vishakha

20° 00' Tula - 3° 20' Vrischika

In the Sky

"Vishakha" consists of four stars, which form left half of hanging scale shape, formed by constellation Tula. These stars are known in modern astronomy as Alpha Librae, Beta Librae, Gamma Librae & Iota Librae. Despite fact that all of these stars are part of constellation of Tula, a part of this asterism lies in zodiacal Rasi of Vrischika. Among these, Alpha Librae ("Zuben el Genubi" or North scale) and Beta Librae ("Zuben el Hakhrabi" or South scale) are brightest, with visual magnitudes of 2.75 and 2.61 respectively. Easiest way to spot these stars is to locate them below bright star Spica. Ancient Vedic Seers saw these stars as forming shape of a forked branch, and associated them with abode of gods under rulership of Indra.

Name

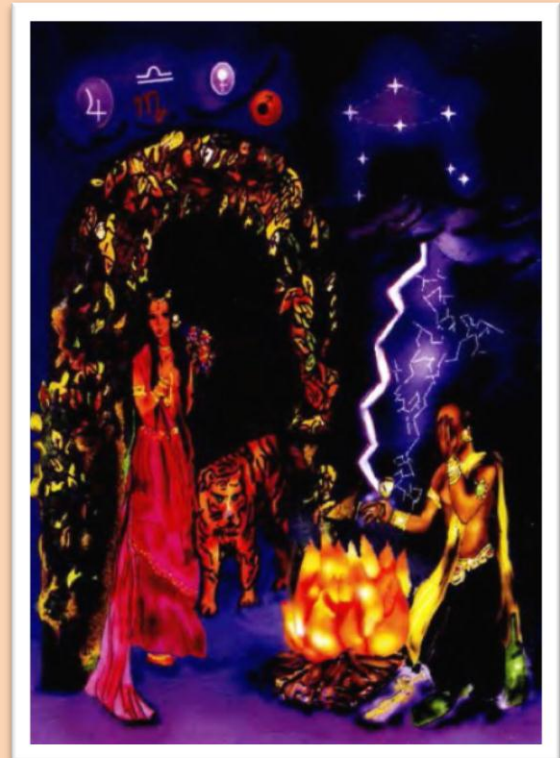
"Vishakha", like other Sanskrit terms, evokes a wide variety of English meanings - "forked", "two-branched", "poison vessel". Its alternative name is "Radha", which translates into "delightful". Radha, as a name, has gained popularity by virtue of being name of Krishna's beloved consort.

Symbol

Its main symbol is a "decorated arch" or "gateway". In depictions this gateway is usually decorated with leaves (refer to image). Such gateways are still a norm in marriage ceremonies in India. Consequently, one can infer that Vishakha has a lot to do with marriage. Most of Vishakha lies in Rasi governing marriage, Tula. In ancient times this gateway was symbolic of triumph. It symbolized ending or attainment of a goal and beginning of a new one. It was a reminder of fact that challenges don't end once you pass through gateway, after achieving your goal.

Challenges begin when one enters gateway, just like marriage ceremony is precursor of challenges to come in married life. Gateway also suggests that Vishakha always has its eyes fixed upon final attainment of a goal. This goal can range from triumphing over one's external enemies to triumphing over one's inner demons. In present day and age, where negative qualities of every Nakshatra predominate, Vishakha usually functions as an obsessive, goal-oriented Nakshatra, with complete disregard for nature of means employed to achieve desired end.

Despite its association with celebrations, Vishakha cannot be seen as a pleasant Nakshatra. When striving towards a goal becomes only objective in life, one is likely to have little peace of mind and will definitely miss



Vishakha

true essence of life. In words of contemporary songwriter John Lennon, "Life is what happens while we are busy making other plans."

Deity

Vishakha, true to its forked quality, has two main ruling deities: Indra and Agni (fire god).

In Puranic literature, Indra, chief among demi-gods, is often portrayed as a very goal-oriented, fixated and offensive character, who would go to any lengths to achieve his desired ends. Funny thing is that many times his desired ends are completely ungodly and he is getting into all sorts of troubles as a result. This is a primary theme of Vishakha - pursuing unwholesome goals in questionable ways and creating bad Karma as a result. Indra is also seen as a character who drowns himself in women, wine and other such pleasures. This indulgent side of Indra also finds expression through Vishakha.

Deceptiveness is also associated with Indra, in sense that he doesn't shy away from putting his own near and dear ones in danger, in order to get what he wants. He is also often seen to act in a cowardly fashion at first sign of real danger. It is helpful to remember that "Indra" is just a post which is occupied by different souls in different times in different Universes. Vishakha people are always in search of a post which gives them dominion and pleasure, and Indra is just a soul who makes it.

Agni, fire god, basically represents energy in one of its many forms. It is because of Agni that Vishakha has capacity to exert herculean efforts in order to attain its goal. Just like fire, when harnessed properly, can be used in a variety of constructive ways, Vishakha's strong energy can manifest as courage, determination and capacity for hard work, directed towards wholesome pursuits. Fire in its negative aspect can run amok and burn indiscriminately. In same way Vishakha can cause harm to others around it, before finally getting consumed itself. Terms like "burning grief", "burning desire" and "burning passion" are all tailor-made Vishakha expressions.

Agni and Indra rule over heat and rain, making Vishakha an agricultural Nakshatra. It utilizes forces of nature to produce crops and then goes on to derive intoxicants like wine and alcohol from these crops.

Nature & functioning

Nature of this Nakshatra can be summed in one word - "fixation". Even though its single-mindedness in pursuing its goals is unmatched, its Achilles heel lies in "what goal it chooses to pursue". In present day and age, when likelihood of forming unwholesome goals is intensively heightened, presence of this Nakshatra in a nativity becomes a cause for concern. Vishakha natives easily fall prey to excesses in regards to sex and alcohol. They are ones who have an overwhelming need to flock to local bar.

There is a certain jubilation aspect to Vishakha natives, which shows itself in love of pomp and ceremony. Very often those among Vishakhas who choose path of senses, end up becoming mad party types. Following Swati, Nakshatra where actual achievement takes place, Vishakha represents exuberant victorious state after achievement. It is common knowledge that a sense of emptiness follows any accomplishment. This sense of emptiness is a continuous feature throughout lives of Vishakha natives. Fire is never satisfied, no matter how much or how long it consumes. They are always concerned about what they don't have, rather than making use of what they have. "Grass looks greener on other side" mentality breeds a cogsire of unwholesome emotions. This emptiness and frustration drives some of more evolved Vishakha natives away from blind worldliness in search of higher knowledge and truths.

Vishakha natives have a distinct fierce appearance, with prominent slants and angles on face, even in case of fairer sex. They usually have sharp eyes and features. Their external behavior ranges from extremely courteous and jovial to completely nasty and obnoxious. Vishakha natives are very concerned about putting up fronts to gain their ends. This makes them hide their innate negative feelings towards others in their dealings with them. Most Vishakha natives easily fall prey to envy, jealousy, viciousness and "can't help", feeling useless in comparison to those around them. All these factors make Vishakha natives hard to get along with making them bereft of any real friends. These negative feelings arise from same empty place which was mentioned above. Real problem lies in fact that these natives become obsessive about these negative feelings and thoughts and can't let go of them. This is where fire inside them starts burning their own selves, instead of being put to any constructive use. Vishakha natives are pretty much defined by their obsessions, which can range from petty and soul-destroying to soul-nurturing and evolutionary.

Good thing about these natives is that once their mind is made up, they are devoted to their cause and will go to any lengths to fulfill their objective. However, it is noticed that life continuously presents them with two different paths, and they have to make a conscious choice to stay on right one. Vishakha natives take life as a challenge of sorts. They usually make simple things complex and easy things difficult. The way they go about

Vishakha

achieving their objectives does not follow line of least resistance. They encounter lots of obstacles, which they are able to surmount by their one-pointedness, but process is not free from moans and complaints. Final paradox of this Nakshatra lies at point where, after achieving what they set out to achieve, they are not sure if that's what they wanted to achieve.

Mode of functioning

Vishakha is considered to be an active Nakshatra. Pursuit of any goal requires constant activity. Vishakha is one of most active Nakshatras, because of its obsessive approach to things. After attaining its desired goal, it sets itself another goal and so on and so on... its activity is ceaseless. This is probably reason why a lot of Vishakha types cannot give a reason for some of bad things they have done. It is as if some external force grips them and makes them act thoughtlessly without reflection. They are possessed individuals.

Caste

It belongs to Mleccha (outcaste) caste. It is clear from this classification that ancient Seers saw Vishakha as a natural trouble maker, who could not function within society. It related either to bandits, revolutionaries or hermits retiring to forest, in order to perform Tapas to obtain their wishes. None of these characters fit into ideal society as envisioned by Manu (grand overseer and law giver).

Gender

It is a female Nakshatra. This classification seems to have its roots in its alternative name "Radha". Radha is childhood consort of Krishna, who spent rest of her life pining for him. Vishakha carries within itself primarily feminine attribute of "longing", "separation" and "catharsis". It is longing for unattainable, which characterizes a Vishakha mindset. Its other qualities like possessiveness, jealousy and vindictiveness, are also regarded as familiarly feminine qualities in Vedic texts.

Body parts & humor

Arms and breasts are body parts related to this Nakshatra.

It is a primarily "Kapha" (watery) Nakshatra. This classification is borne out of fact that Vishakha lies in two Kapha Rasis, Tula and Vrischika. Vishakha, as we discussed earlier, is very good at hiding its fiery quality under a calm exterior. It is Kapha element which allows Vishakha to put up a diplomatic front even when a fiery storm is brewing inside.

Direction

It is related primarily to West & North.

Padas

First Pada of this asterism (20° 00' - 23° 20' Tula) falls in Mesha Navamsa and is ruled by Mangal. This Pada is all about energy, impulse, one pointedness and social ambitions. Focus here is on relationships, but passion and instinct are likely to dominate, instead of commitment and depth. A well placed Mangal or Sukr are most suitable Grahas for this Pada.

Second Pada of this asterism (23° 20' - 26° 40' Tula) falls in Vrisabha Navamsa ruled by Sukr. Endurance and durability are hallmarks of this Pada. Grahas here tend to give success in venusian pursuits. Material ambitions are strong here, and since this is Pushkara Navamsa Pada, they are fulfilled to degree allowed by chart as a whole.

Third Pada of this asterism (26° 40' - 30° 00' Tula) falls in Mithuna Navamsa ruled by Budh. Vishakha's onepointedness channels itself through thoughts, communication, philosophical and religious attitudes. There's a definite conflict between two opposing forces here - one force demands native to be lighthearted, open-minded and jovial, while other promotes selfishness, deception and anxiety. Only well placed Budh and Sani can be counted on for giving good results in this Pada.

Fourth Pada of this asterism (00° 00' - 3° 20' Vrischika) falls in Karkataka Navamsa ruled by Chandr. This is most one-pointed of all Vishakha's Padas. Turmoil here takes place on emotional plane, making this a highly volatile, transformative and dangerous part of zodiac. In its lowest aspect, it is highly vindictive and revengeful, and embodies most of despicable human qualities. In its higher aspect, it can give penetrating insight, strong will power, executive ability and conviction, necessary to root out dark forces. Only a well placed Guru can give wisdom to navigate through stormy waters of this Pada.

Vishakha

Professions

Bartenders; alcohol & liquor industry; manual laborers; fashion models & actresses; all professions involving use of speech, like TV & radio broadcasters; politicians; marching bands; sports persons, especially sports requiring herculean efforts; cults & other types of ideological fanatics; religious fundamentalists; professional agitators; soldiers; dancers; critics; criminals & mafia; custom & immigration officials; policing jobs; guards; prostitution & militant revolutionaries.

Vishakha natives can be found in all types of professions, but usually have a tendency to switch professions throughout their lives.

Places

Rocky rough terrains; mountains; big cities like New York; breweries; bars; liquor shops; brothels; theatres; military bases; ceremonial halls & grounds; interrogation rooms; warring grounds; danger areas, either in city or designated by military; all places connected with above professions.

Guna & Tatva

It is supposed to be a Satvic Nakshatra. This relates to Vishakha's intense capacity for hard work and penance. Vishakha is ready to sacrifice a lot for attainment of its goals, a quality which is seen as Satvic from universal point of view. Vishakha's Satvic quality is more liable to come out when Grahas like Surya, Chandr and Guru occupy this Nakshatra.

It belongs to fire element. Due to its close association with Agni (deity presiding over element fire), fire becomes primary element of Vishakha.

Gana

It is considered a Rakshasa (demonic) Nakshatra. Keeping in mind its basic nature and traits, it is not very hard to understand this classification. A complete disregard for others is considered a demonic quality, and Vishakha is one of Nakshatras which displays it to hilt. It is because of its selfish approach that it is classified as demonic, even though both of its ruling deities are demigods.

Orientation & disposition

It is a downward looking Nakshatra. Since downward Nakshatras imply containment and contraction, it is Vishakha's duty to contain its multifarious desires. Like all Nakshatras tenanted by Rasis Simha, Kanya and Tula, it is a very worldly Nakshatra, and thus has a lot of ambition in relation to its role in world. Since it is a downward Nakshatra, it goes about attaining these goals in a secretive and underhanded manner, and most of its real intent and activities are concealed from others.

It is a mixed (sharp and soft) Nakshatra. This classification once again emphasizes duality inherent in Vishakha, as exemplified by meanings of its name. Its soft disposition relates to its pleasure seeking side, while its sharpness relates to its fixidity of purpose. Softer side is often what stops Vishakha types from turning into complete psychopaths and at times it just acts as a disguise, which lets them get away with their darker activities.

Lunar month & Tithi

It relates to first half of lunar month of Vaishakha, which usually falls in early May.

Vishakha is also related to Shashti & Saptami (6th & 7th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Aggressive or warlike activities; any activity requiring executive ability; getting things done which require an argumentative approach; harsh activities in general; any activity requiring strong mental focus; working toward one's goals; all types of ceremonies, functions and parties; awards or decoration ceremonies; dressing up, ornamentation, decorating oneself; romance & sexual activity; performing penance; making resolutions.

Inauspicious activities

Not good for travel; marriage; initiations of any kind; activities requiring diplomacy or tact.

Vishakha

Lords

Sukr, Mangal, Ketu and Guru (and Pluto) are three planetary influences connected to Vishakha. Guru is main Lord of this asterism, while Sukr, Mangal and Ketu (and Pluto) rule respective Rasis that Vishakha occupies.

Guru connects to this asterism through Indra, whose preceptor is Brihaspati. Guru supports most of Indra's objectives and ambitions, even unwholesome ones, through this Nakshatra. Its natural benevolence, grace and good fortune can be used for pompous extravagance under influence of this Nakshatra.

Sukr, Guru's counterpart and adversary, is connected with first three Padas of Vishakha. It is natural antagonism between energies of these two Grahas, which makes Vishakha a turbulent Nakshatra. A lot of Indra's venusian excesses, as enumerated in numerous Puranic legends, are not sanctioned by Guru, and it goes without saying that Indra lands into some sort of trouble each time.

In fourth Pada, Mangal co-rules along with Guru and thus energy is more sorted out but has a militaristic tone to it. Ketu (and Pluto) influence in Vrischika part of Vishakha lends a great deal of impulsiveness, explosive drama and self-destructiveness. Only when channeled into more occult areas can this energy act as a vehicle for transformation.

Sukr / Guru, Sukr / Mangal, Sukr / Mangal / Ketu, Guru / Mangal and Guru / Mangal / Ketu / Sukr conjunctions carry an energy similar to that of Vishakha. In author's experience, only Guru functions well in this Nakshatra, in present day and age.

Vowels & alphabets

First Pada of this asterism (20° 00' - 23° 20' Tula) corresponds to "Ti" as in Teehan.

Second Pada of this asterism (23° 20' - 26° 40' Tula) corresponds to "Tu" as in Tuesday.

Third Pada of this asterism (26° 40' - 30° 00' Tula) corresponds to "Te" as in Taylor.

Fourth Pada of this asterism (00° 00' - 3° 20' Vrischika) corresponds to "To" as in Tommy.

In Sanskrit alphabet, Vishakha corresponds to "Dha" and "Na", consequently its Mantras are "Om Dham" and "Om Nam".

Sexual type & compatibility

Its sexual animal is a tiger. This points towards an aggressive and dominant attitude in sexual activities. It is mostly compatible with Chitra, other tiger Nakshatra.

For marital & sexual compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Now globally famous Radha - Krishna love legend exemplifies Vishakha's inner core. This is reason why Vishakha has "Radha" as one of its names. Radha was already married to someone when she fell in love with Krishna and romanced him in his childhood years. But since Krishna was Vishnu's incarnation, this was no ordinary love. It epitomized a desire on Radha's part to merge with Universal energies, not as an inferior but as a lover. Vishakha's longing for perfection and enlightenment is always expressed in terms of love and relationships, which more often than not break societal conventions and moralistic taboos. Vishakha does not distinguish between fun, frolic and pain of such relationships and "Tapasya", intense spiritual practice leading to knowledge and enlightenment. Above all else, its ultimate goal is experiencing Divine in and through relationship with Divine itself.

Being 16th Nakshatra in Nakshatra sequence, it relates to number 16, a number which is seen as number of tragedy, upheaval, ruin and turmoil. Destruction and ruin here is only of that which stands against universal will. Nevertheless, it becomes evident that Vishakha's path is not all romance and roses. This is clear from fact that Radha spent a major part of her life pining for Krishna, after he left for taking care of purpose behind his incarnation. This intense longing and pain of separation is Vishakha's Tapasya, and if it can keep fire of love burning - regardless of outer circumstances, it achieves immortality, like Radha did.

In universal scheme of things, Vishakha relates to "Vyapana Shakti" - power to make manifest and achieve various things. Its symbolism has harvest below and cultivation above. This makes it a fruitful Nakshatra on material plane, even though as we have just realized, its true spiritual path lies elsewhere. Material results here usually come with persistent and patient effort, just like finest wine takes a long time to be ready for consumption, after grains have been put through brewing process.

Anuradha

Gotra

This Nakshatra is related to Sage Vashishta, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "possessor of wealth". We can imagine that Vishakha must relate to Sage's capacity for penance. As Varahamihira says, "those with Chandr in Vishakha are skilled at making money".

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of eight Vasus. Alternatively, one can worship half Vishnu, half Shiva form, commonly known as "Hari Hara". Practice of Raja Yoga, which involves raising of Kundalini through seven sacred centres, is one of best ways to utilize this Nakshatra's potential.

Repetition of root Mantra of this Nakshatra, "Om Yam" and "Om Ram" [?] 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear colors like red, blue and gold. They should use its directions, lunar month and days when Chandr transits Vishakha, to undertake all important actions.

Example

Hermann Goering, Hitler's right-hand man, has his Chandr in Vishakha. Nothing much needs to be said about a man who was one of main forces behind fanatical Nazi movement. His life brings out obsessive maniacal streak of Vishakha.

Nicole Kidman, Hollywood actress, is a typical example of a Vishakha Lagna type. Her obsessive and secretive personality shows through in her films and interviews. Vishakha is one of Nakshatras, which is sort of a prerequisite for being part of community now known as Hollywood.

Miscellaneous

According to Varahamihira, those with Chandr in Vishakha are "jealous, greedy, clever with words, skilled at earning money, quarrelsome and incite quarrels among others".

* * *

17. Anuradha

3° 20' Vrischika - 16°40' Vrischika

In the Sky

Anuradha consists of three stars in a row, which were seen by ancients as forming a shape similar to a staff. These three stars are known in modern astronomy as Beta Scorpionis (Acra), Delta Scorpionis (Isidis) & Pi Scorpionis. All of these stars lie in beginning of zodiacal constellation of Vrischika. Beta Scorpionis is brightest among these stars, with a visual magnitude of 2.62. All of these stars can be easily spotted in dark night sky from countryside, if one locates bright star Antares in constellation of Vrischika, close to white stretch of Milky way. These three stars lie directly above this bright star, in a staff like formation (very close to a straight line).

Name

"Anuradha" translates simply into "another Radha" or "after Radha". Its alternative meaning is "subsequent success". This name, as we can see, has its root in fact that it follows asterism Radha (Vishakha). Even though it is not apparent straightaway, often ignored fact is that these asterisms (Vishakha & Anuradha) form a pair, in same way as Purvaphalguni and Uttaraphalguni.



Anuradha

Symbol

"A staff", main symbol of this asterism, is directly derived from shape ancient Vedic Seers ascribed to its constituent stars. Staff has always been seen as a symbol of power and protection. In Puranic lore, most of exalted Sages carry a staff. It is in fact only weapon that they carry, but it is usually more than enough as it carts within itself all power of their penance.

Readers can refer to Puranic story of Vishwamitra challenging Sage Vashishta, where all of Vishwamitra's weapons, including Brahmastra (similar to a nuclear missile) were useless against Vashishta's staff. These Sages never used a staff for offensive purposes. It is only used for self-defense. It typifies wisdom and learning and thus can only act in congruence with Universal mind. This Nakshatra relates to learning and retention of learning. It also relates to one's relationship with Universal force. Stronger contact, more powerful effect of this Nakshatra becomes.

"A lotus" is another symbol ascribed by scholars and Sages to this Nakshatra. Since ancient times, qualities of purity, auspiciousness, knowledge and enlightenment have been associated with lotus. In fact, Saraswati, goddess of learning, and Lakshmi, goddess of prosperity, are often depicted as sitting atop a lotus.

A lotus has ability to grow in muddy waters. This represents ability of this Nakshatra to keep itself pure and Satvic in any surroundings. It also signifies attainment of knowledge through muddy puddles of mental, intellectual and emotional confusion.

A "triumphant gateway adorned with leaves" is another alternative symbol of this Nakshatra. Readers will remember that preceding asterism, Vishakha, also has this as its main symbol. As we mentioned earlier, Vishakha is a sort of an ally or co-worker of Anuradha. Just like Vishakha, Anuradha also represents victory.

It is also a goal-centered Nakshatra in much same way as its ally, but its goals are usually more in tune with universal plan. It also likes to attain its goals through group work rather than going it alone. This is probably reason why Anuradha attains its goals more smoothly and effortlessly, in comparison to Vishakha. Vishakha is often reluctant to take help or cooperate with allies. In my experience, I have seen that Vishakha, more often than not, needs allies to attain its goals. In most cases this ally is Anuradha.

Deity

Mitra, one of twelve Adityas (solar deities), rules Anuradha. Name "Mitra" translates into "friend". Thus it comes as no surprise that he is solar deity related to friendships, good faith and cordiality. His qualities infuse this Nakshatra with lightheartedness, warmth, leadership, friendliness, helpfulness and a generally optimistic view of life. Mitra's concern for friendship can be seen from fact that he is never invoked alone. He is always invoked along with either Varuna (ruling deity of Shatabhishak) or Aryaman (ruling deity of Uttaraphalguni). One can easily deduce from above that Anuradha is most friendly with these two Nakshatras.

If it weren't for Mitra, world would be a much more dangerous place to live in. All natural qualities usually associated with Rasi Kumbha correlate to Mitra, as well as Anuradha. It is interesting to note that Anuradha lies in 10th Bhava for those born with Kumbha rising. Under guidance of Mitra, sometimes even enemies can work together in order to achieve a goal. Readers can refer to "Churning of Ocean" story in author's previous work "The Rahu - Ketu Experience", Sagar Publications, India, or "The Key Of Life", Lotus Press, USA, where bitter enemies, gods and demons, agreed to work together for attaining certain ends.

Since Anuradha is so concerned with learning and accumulation of knowledge, Saraswati, goddess of learning, can be said to be strongly connected to this Nakshatra. This is only way one can explain musical prowess of this Nakshatra. As we have seen earlier, Saraswati always sits on a lotus (a symbol of Anuradha) with a Vina (stringed instrument).

Nature & functioning

Keyword for Anuradha is "exploration". This exploration, however, is not a lonesome ordeal, but a joyous, communal combination of people and energies. Anuradha brings to life hidden secrets of nature's functionings through establishing a bridge between naturally discordant energies.

Anuradha fosters communication between all extremes - young and old, mature and immature, more evolved and less evolved, different races, castes etc. Anuradha can thus be seen as a universal solvent. Most of Anuradha's tendencies put it outside orthodox, social gambit. This is reason why it falls in heart of Vrishchika, a Rasi which questions and grows out of social sensibilities, represented by Rasi Tula. In a way, Anuradha is Nakshatra of revolutionaries, who rebel against outdated ways of thinking and being. In present times, Anuradha is one of Nakshatras which has ability to see through reality behind all fake media propaganda on social, and political levels.

Anuradha

Fact that Anuradha is open to all doesn't mean that it doesn't discriminate. Evolved Anuradha natives are in fact quite discriminative and cautious as to who they let into their inner circle. In present day and age, where every Nakshatra's energy has been utilized for negative ends, Anuradha falls prey to excessive openness and frivolous friendships.

Logic oriented approach of this Nakshatra accounts for fact that many Anuradha natives are attracted to material sciences like mathematics and physics. Ability of Anuradha to combine logic, intuition and freedom of thought, produces deep thinkers in every field. Numbers are something which takes Anuradha's fancy like no other thing. A lot of Anuradha natives have a strong interest either in occult or mundane numerology or statistics. Anuradha always tries to broaden its horizons in relation to its area of interest. More evolved soul, more all encompassing vision.

Natives with strong influence of Anuradha on their Lagna are born with stout hairy bodies. They have prominent chest and thighs, and have a tendency to develop a belly with age. Their face conveys a sense of friendliness and well-being. A slight hint of secrecy emanates from eyes and overall demeanor in general. Their social behavior fluctuates between passivity and exuberance. Combining friendliness with aloofness is their special gift.

Anuradha natives are usually seen making special effort to put people at ease and love to act as a bridge between people, groups and organizations. They are very interested in anything to do with occult and hidden issues in general. They are extremely sensitive on an emotional plane, even though they like to put up a tough impenetrable exterior.

It is their ability to keep up solid exteriors which makes them good organizers. Anuradha natives are often seen to be founders and leaders of organizations. They have original minds which are melting pots of myriad pieces of knowledge, understanding and experience.

Most Anuradha natives channel their emotional energy in form of devotion to some higher deity, universal energy or cause. Anuradha natives are at their most versatile when they have to combine their talents with others. Despite their need for constant interaction, most Anuradha natives have to spend a lot of time alone, at one time of their lives or other.

Curiosity makes them travel a lot, especially to foreign lands. They have quite an easy time relating to and adjusting to foreign environments, in comparison to other Nakshatras. In fact, living in foreign lands is usually very satisfying and fruitful for them.

In universal scheme of things, Anuradha relates to "Radhana Shakti" - power of worship. Its symbolism has ascension above and descension below. This symbolism stresses upon Anuradha's ability to explore and understand both lower and higher Lokas through its devotion to universal energies.

Mode of functioning

Anuradha is considered to be a passive Nakshatra. By itself, Anuradha is a highly passive energy, just like a seesaw in its stationary balanced position. It usually requires an external agency in form of co-workers / friends to put it into action. Its passive quality often results from Sani overpowering Mangal, while its activity results from martian and saturnine energies being in equal balance.

Caste

It belongs to Shudra caste. This classification obviously relates to fact that Sani, Shudra Graha, is planetary Lord of Anuradha. Anuradha is a service orientated Nakshatra. Even a leader is nothing but servant to those he leads.

Gender

It is a male Nakshatra. This classification relates to its male presiding deity and its association with male Graha Mangal. Anuradha represents masculine force, which tries to open up and look through wheel of nature.

Body parts & humor

Breasts, stomach, bowels and womb are body parts related to this Nakshatra.

It is a primarily "Pitta" (fiery) Nakshatra. Anuradha relates to all electrical and astral fires within our body. Astral fires are carried by three channels - Ida, Pingala and Sushumna.

Anuradha

Direction

It is related primarily to North, South and West.

Padas

First Pada of this asterism (3° 20' - 6° 40' Vrischika) falls in Simha Navamsa ruled by Surya. Emphasis here is on understanding one's inner self and applying that understanding in outer world through career etc. Tendency towards excessive pride or militancy has to be curbed here, if one wants positive expression of intense energy available here. Surya, Mangal, Guru and Ketu are especially strong in this Pada.

Second Pada of this asterism (6° 40' - 10° 00' Vrischika) falls in Kanya Navamsa ruled by Budh. This Pada is all about continuous learning, discipline, discrimination, group work and organization. This Pada delves into mysteries of Universe and in doing so, takes mystery out of them. Numbers, calculation and classification are its domain. Being a Pushkara Navamsa Pada, it promises fulfillment of objectives. Budh & Rahu are especially strong here.

Third Pada of this asterism (10° 00' - 13° 20' Vrischika) falls in Tula Navamsa ruled by Sukr. Concerns here can range from arts, music, bohemia, to occult. There is always a certain degree of self-undoing and wastefulness associated with this Pada. Grahas here give a highly sociable nature. Sukr and Sani suit this Pada's energies more than other Grahas.

Fourth Pada of this asterism (13° 20' - 16° 40' Vrischika) falls in Vrischika Navamsa ruled by Mangal. There is abundant energy available here to pursue all kinds of esoteric and exoteric goals. Only struggle here lies in channeling energy constructively in tune with Universal functionings. Grahas here function from a plane of excessive passion and emotion. They can give ability to achieve much, if rest of nativity supports it. Surya, Guru and Ketu are better suited to handling energy of this Pada.

Professions

Hypnotists & psychic mediums; occultists; institution & organization heads; astrologers; spies; all occupations involving night duty; photographers; cinema related professions in general; musicians; artists; managers; industrialists; promoters; counselors; psychologists; scientists; numerologists; statisticians; mathematicians; explorers; miners; factory workers; diplomats; all professions connected with dealing with foreign countries, travel and foreigners; all professions requiring group activity.

Places

Forests; mountains; caves & caverns; lakes; isolated landscapes; old ruins, castles etc.; stadiums; metropolis; technological & industrial areas; study & research places; temples & other places used for practice and study of religion and occult / spiritual topics; places of occult significance; organization headquarters; all places connected with above mentioned professions.

Guna & Tatva

It is supposed to be a Tamasic (inert) Nakshatra. This classification comes about due to its relationship with Mangal and Sani, two inherently Tamasic Grahas. It is Anuradha's job to create evolution through balancing of two opposing Tamasic tendencies. Evolution on all planes takes place by taking middle path. Even though Anuradha is a Tamasic Nakshatra, it has power to bring about spiritual flowering through inner gentleness and balancing of opposites.

It belongs to fire element. Its relationship with fiery Graha Mangal is responsible for this classification. Anuradha's fire is more like fire over water, unlike explosive petrol fire of Mesha. Its fieriness is responsible for its warmth, friendship and associations.

Gana

It is considered a Deva (godly) Nakshatra. This classification is clear from its soft, mild and tender mode of functioning. Anuradha is Nakshatra which strives to create harmony and understanding at all levels of existence. Besides making humans work with each other, it has capacity to make gods, demons, humans, serpents and Sages all work together for a common cause.

Orientation & disposition

It is a level Nakshatra in keeping with its balanced nature. Since main task of Anuradha is to balance out energies of two contrary Grahas, Mangal and Sani, it has to work in a level way.

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It is a "Mridu" or soft, tender and mild Nakshatra. Best way to understand this classification is to think about Anuradha's symbol, a lotus. A lotus is a soft and tender flower with a mild scent. This just goes to show that Anuradha's approach to uncovering wheel of nature isn't that of a forceful warrior, but that of a gentle lover.

Lunar month & Tithi

It relates to second half of lunar month of Vaishakha. This month usually corresponds to middle or late May in solar calendar.

Anuradha is also related to Dvadashi (12th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Group related activities; research & study in sciences or occult subjects; meditation; exploring nature; favorable for managerial activities requiring on spot decision making; good for travel; immigration & dealing with all foreign affairs; healing; spending time with friends; finances & accounting; quiet reflection; secretive activities.

Inauspicious activities

Marriage; not good for activities requiring direct confrontation; not good for inaugurations or beginnings; unfavorable for routine, mundane activities.

Lords

Mangal, Sani and Ketu (and Pluto) are Grahas connected to this Nakshatra. Sani is main planetary Lord here and its strong influence is evident in discipline inherent in Anuradha. Sani makes Anuradha serious about life in general. It makes Anuradha natives go beyond superficial layers of regular social interactions and search for answers to mysteries of life. It gives them an ability to understand and then transcend limitations of material realm. A well-defined sense of purpose for one's existence is sought here through influence of two main karmic Grahas - Sani and Ketu.

Ketu is responsible for this Nakshatra's foray into occult and unseen hidden realms of existence. Mangal provides initiative, impulse and energy necessary for any exploration. (Pluto expands conscious and sub-conscious boundaries, allowing Anuradha to tap into collective rather than personal concerns.)

Mangal / Sani conjunctions or mutual aspects, especially when they are placed in saturnine Rasis or Nakshatras, carry an energy similar to that of Anuradha. (Sani / Pluto, Ketu / Pluto, Saturn / Mars / Pluto conjunctions also partly carry energies similar to that of Anuradha.)

All Grahas have an ability to function in a beneficial way in this Nakshatra. Like always, their level of beneficality depends upon overall tone of nativity and evolutionary status of native.

Vowels & alphabets

First Pada of this asterism (3° 20' - 6° 40' Vrischika) corresponds to "Na" as in Nassau.

Second Pada of this asterism (6° 40' - 10° 00' Vrischika) corresponds to "Ni" as in Nilofer.

Third Pada of this asterism (10° 00' - 13° 20' Vrischika) corresponds to "Nu" as in Nutan.

Fourth Pada of this asterism (13° 20' - 16° 40' Vrischika) corresponds to "Ne" as in Neha.

In Sanskrit alphabet, Anuradha corresponds to "Tam", "Tham" and "Dam", consequently its Mantras are "Om Tam", "Om Tham" and "Om Dam".

Sexual type & compatibility

Its sexual animal is a deer. Deer qualities like shyness, gentleness, delicacy and fickleness are expressed in sexual behavior of those under influence of this Nakshatra. Anuradha is most compatible with other deer Nakshatra, Jyeshtha.

For marital & sexual compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Anuradha, being 17th Nakshatra, relates to number 17. This number is usually seen as a bringer of celestial waters down to earth plane. It allows for a safe refuge from vicissitudes of life. It must be mentioned here that Anuradha is Nakshatra presiding over science of numerology. Universe, in a way, is a game of numbers, and

Anuradha

numerology forms backbone of all esoteric sciences, like astrology. Anuradha is a decoder of secret functionings of Universe.

Real function of Anuradha, however, relates to movement of Kundalini (serpent energy) through Chakras (seven sacral centres). Awakening of Kundalini from its dormant state in Muladhara Chakra happens under energies of Ashlesha. After Ashlesha, Anuradha is first Nakshatra where a full scale exploration of all Chakras takes place. This exploration usually bears a lot of fruits within same lifetime - one's old Karmas get nullified and one gets access to universal functionings. Bodily nerves become capable of carrying direct, astral, causal impressions. In other words, one becomes friends with Universe.

Out of this friendship comes harmony and balance in one's thoughts and actions. If full potential of Anuradha is utilized, there is no Karma being birthed through actions and only a seeking for knowledge and enlightenment remains.

Story of how Anuradha becomes friend with Universe starts with its pair Nakshatra, Radha (Vishakha). Once one has utilized Vishakha's one-pointed approach to dedicate oneself to one of governing energies of Universe, it is but natural that a very friendly and intimate rapport will be established by time Anuradha comes along.

More is expected out of Anuradha than just personal enlightenment. Anuradha is supposed to share its experiences and accumulated knowledge with its fellow beings (souls). This spreading of knowledge is meant to be in a coded form, so that it only reaches those who are ripe enough to receive it. Story of Sage Vishwamitra (name translates into "friend of whole world"), who went on to become a Brahmarishi (highest post in hierarchy of Sages) from an ordinary king, encompasses various aspects of Anuradha's functionings from a universal standpoint.

Gotra

This Nakshatra is related to Sage Angiras, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "fiery one". Association of Anuradha with this particular Rishi is not very apparent, except for fact that Anuradha falls in Rasi Vrishchika, ruled by fiery Grahas Mangal and Ketu (and Pluto).

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of twelve Adityas, especially Mitra. Alternatively, one can worship half Vishnu, half Shiva form, commonly known as Hari Hara. Practice of Raja Yoga, which involves raising of Kundalini through seven sacred centres is one of ways to utilize this Nakshatra's potential.

Repetition of root Mantra of this Nakshatra - "Om Yam" and "Om Ram" [?] 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear colors like red, blue and gold. They should use its directions, lunar month and days when Chandr transits Anuradha, to undertake all important actions.

Example

Jim Morrison, singer & songwriter of famous 60's group "The Doors", was born with Anuradha rising on his Lagna. His life, personality and works reveal mysterious functionings of this occult Nakshatra.

Friedreich Nietzsche, famous philosopher, has his Chandr placed in Anuradha. Readers can refer to birth chart analysis of both these personalities in author's previous work ("The Rahu - Ketu Experience", Sagar Publications, India, or "The Key of Life", Lotus Press, USA).

Miscellaneous

According to Varahamihira, Chandr in Anuradha makes one "wealthy, a traveler, living in foreign countries, and one needs to satisfy their appetite immediately, as they find it difficult to bear hunger".

* * *

Jyeshtha

18. Jyeshtha

16° 40' Vrischika - 30° 00' Vrischika

In the Sky

Jyeshtha, senior most among first 18 asterisms, consists of three stars in a row, which were seen by ancients as forming a shape similar to an earring (or in some cases, top of an umbrella). These three stars are known in modern astronomy as Alpha Scorpionis (Antares), Sigma Scorpionis and Tau Scorpionis. All of these stars lie in middle to end portion of zodiacal constellation of Vrischika. Antares, star with a reddish hue, is brightest among these stars, with a visual magnitude of 1.07, and was revered by all ancient cultures. It is in fact one of brightest objects in night sky, which makes it easy for one to spot this asterism in night sky.

Name

"Jyeshtha" translates simply into "eldest" or "senior most". As is case with some other asterisms, Jyeshtha's name immediately reveals a lot about its nature and functioning. Jyeshtha is considered eldest among first 18 Nakshatras. At some point of time in ancient history, only 18 Nakshatras were in use, and Jyeshtha was final, senior most or eldest Nakshatra. Since then, more Nakshatras have been added, but name has stayed.

Symbol

Its main symbol is a "round talisman". In all ancient civilizations and legends, one can see that a round talisman is seen as a symbol of Divine protection. In many cases, one will find that it is also a symbol of an authoritarian position.

A circular earring is also a sort of round talisman, and all kings of past were expected to wear big, round earrings. Thus an "earring" can also be seen as a symbol of this Nakshatra.

A round talisman, ring or earring are all considered to be related to governing forces of Universe. As all wise men have known throughout ages, everything in nature happens in circles. In ancient times, king was supposed to be person who is representative of higher governing forces on earth. Fact that he used this circle symbolism, showed that he was connected to these forces.

One can automatically infer that this Nakshatra relates to all those in authority positions. This authority is usually conferred on one for their relative proximity to governing universal forces. This may be result of repeated past life efforts in fields of Karma, occult practices and penance.

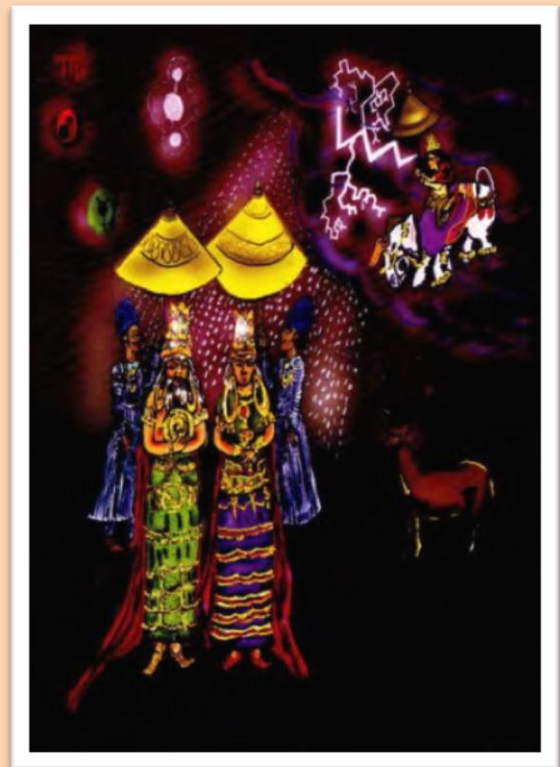
Most important example of a circular occult symbol is "Ouroboros", a coiled snake swallowing its tail. Serpent symbolism relates to Rahu and Ketu and Kundalini Shakti. Reader can refer to author's previous work "The Rahu - Ketu Experience", Sagar Publications, India, or "The Key of Life", Lotus Press, USA.

An "umbrella" is an alternative symbol of this Nakshatra. Most basic function of an umbrella is to protect one from rain, sun or wind ,i.e. nature's forces. In same way this Nakshatra is supposed to provide protection against universal forces. This is reason why all kings and queens in olden days never went out without an umbrella on top of their head. It was most visible royal insignia.

This protection usually comes about through a detailed understanding of occult knowledge of Universal functions. In a way, priestly class was protective shield for a king. In today's day and age, where most of masses are totally ignorant of occult and have little knowledge of Universal functionings, truly protective aspect of this Nakshatra is rarely seen. However, politicians and ruling class of today do take aid of occult practices in secret (away from public view), to protect their power and position.

Deity

Indra, scion of gods, is main governing deity of this Nakshatra. It is important to mention here that Indra is just a post, which different souls occupy at different times. A soul who has done enough penance is put on



Jyeshtha

this post. In same way, Jyeshtha has capacity to bestow an authority position here on earth, as a result of past life efforts.

Word "Indra" translates into "a celestial drop". This meaning can be looked at in different ways. Indra, even though he is a king of gods, is a mere drop, as far as Universe is concerned. On other hand, we can see that this meaning relates well to fact that Indra was regarded as rain god in most of ancient cultures.

Around five thousand years ago, Indra was most worshipped among all deities. Vedas, especially earlier ones, are full of remarks about his splendor and glory. His worship survived even up to a period around 500 B. C., as can be inferred from fact that Greeks worshipped a thunder god known as "Thor". This thunder god was supposed to wield a thunder bolt in much same way as Indra, who is always portrayed with a thunder bolt in his hand.

Rain was important to all civilizations because agriculture was directly equated with prosperity. It is no wonder then, that this Nakshatra is related to prosperity on material plane of existence. In a way, this Nakshatra also conveys a certain strong concern for prosperity, in much same way as people in olden days eagerly awaited rains to fall. When rainfall is irregular, it can destroy agriculture rather than support it. This brings out fact that this Nakshatra can, at many times, bring about depravity and hard times instead of prosperity. This can also be seen from fact that when rulers of a nation are corrupt and greedy, its subjects will encounter adversity.

With invention of new technologies, dependence of agriculture on rain diminished and so did worship of Indra. Krishna can be said to be first one who turned common people away from worship of Indra. He encouraged them to establish direct communication with forces of nature instead. After all, Indra's power only relies on his connection with these forces. Even today, ruling elite go to great lengths to maintain this connection, while common people toil away mindlessly.

Indra comes out as a rumbustious, proud, vain, tricky and unreliable character in most of Puranic stories. Most of elements of his nature are conveyed through this Nakshatra. In this way, Jyeshtha is very similar to Vishakha, other Nakshatra ruled by Indra. Jyeshtha, however, is much more controlled, secretive and deliberating in comparison to Vishakha. One can say that Jyeshtha functions in a positive or negative way, depending on who Indra is at any given point in time. In a birth chart however, an afflicted Jyeshtha will tend to bring out negative qualities like depravation, misuse of power and authority, unnecessary vanity etc., while a well fortified Jyeshtha will bring about prosperity, genuine concern and protectiveness towards others.

One peculiarity of Jyeshtha is that it gives prosperity only through some occult, supernatural or extraordinary means. This arises from fact that Indra always gets his position and power through penance and other occult activities. He even got his thunderbolt through occult propitiation of a Sage called Dadhichi. Interested readers can refer to "Amar Chitra Katha" comics for Puranic stories related to Indra.

Nature & functioning

"A sense of arriving or becoming" characterizes Jyeshtha. Jyeshtha completes second series of nine Nakshatras beginning from Magha. This series is mostly to do with involvement in worldly activities on earthly plane.

Jyeshtha is a Nakshatra where keeping up an image is more important than anything else. Jyeshtha natives usually do everything from a point of view which cares a great deal about how others are perceiving them. They want to gain respect in society, and do whatever is necessary to adhere to prevailing standards. In ancient times, when real acts of charity, kindness and philanthropy were stepping stones to a respectful position, Jyeshtha functioned well. In present day and age, where excessive headless materialism is standard, Jyeshtha energy gets channeled in useless, self-destructive ways. Stereotypical mob leaders, corrupt and unwise politicians, beaurocrats and managers are all Jyeshtha characters.

Natives with Jyeshtha rising or having strong Jyeshtha influence connected to Lagna, usually mature very quickly, both physically and mentally. They have well proportioned bodies, but are not able to hold onto their youth for long. Their upper body is usually stronger than their lower body. Easiest way to spot them is to pay attention to their penetrating and probing eyes.

Jyeshtha natives are apt to magnify their troubles and woes. There is no beating Jyeshtha when it comes to unnecessary, exaggerated moaning and groaning. Continent of Africa is under strong influence of Jyeshtha energy. It is no wonder then that "Blues", as a musical art form, came from this continent.

A revengeful and vindictive tendency is often noticed in Jyeshtha natives. They also fall prey to jealousy very easily and are always on lookout to put others down. A strong competitive spirit rather than an internal direction is what makes them manifest full extent of their abilities.

Jyeshtha

Goodness of Jyeshtha natives lies in their ability to be protective towards weak, subordinate, helpless and underprivileged. They can purge themselves headlong into danger in order to protect others. Besides sticking to their word, they have a responsible attitude to affairs that fall under their domain. However, at times they can also carry their sense of responsibility and protectiveness to extremes. In today's day and age, most of Jyeshtha's functioning is confined to military, police and similar martial pursuits. Since all these forces are guided and controlled by a dark elite, there is no real sense in zealously identifying oneself with these branches.

Mode of functioning

Jyeshtha is considered to be an active Nakshatra. Once again, we will take help from policing profession to fathom Jyeshtha's active nature. Being a policeman, one is expected to be ready and alert 24 hours a day, as they can be called anytime for duty. It is a profession which involves constant vigil, activity and responsibility. It is noticed that Jyeshtha types usually get depressed when their circumstances don't allow for constant activity of some kind.

Caste

It belongs to servant caste. Servant caste was seen by ancient Seers as being involved in different forms of servitude. It is hard to understand why supposed eldest among first 18 Nakshatras should be relegated to servitude. Only reason we can think of is that Jyeshtha is not skilled in any particular art, trade or profession. It is like Indra, whose activities can't be categorized under any of four main castes, Brahmin, Kshatriya, Vaishya and Shudra. Indra is neither a priest, nor a soldier, nor a businessman and he is no manual laborer either. We have already seen that Jyeshtha types always end up in service professions like police officers, etc.

Gender

It is a female Nakshatra. Jyeshtha is often portrayed as eldest and senior most queen. Even Indra, as a character, seems to have predominantly feminine attitudes and attributes. Old, seasoned, jealous, stern and lonely queen archetype fits Jyeshtha like a glove.

Body parts & humor

Neck and right side of torso are body parts related to this Nakshatra. In a lot of ancient cultures, eldest queen was supposed to have most elaborate neck ornamentation, to signify her senior most status. Even today, in some parts of Africa, huge necklings are used for signifying status. In some cases, necks are elongated by using larger and larger size necklings.

It is a primarily "Vata" (airy) Nakshatra. This again must relate to its relationship with Budh, a primarily Vata Graha. Jyeshtha, as we have seen, belongs to air element. Its classification under Vata humor re-emphasizes its airy aspect.

Direction

It is related primarily by North and South.

Padas

First Pada of this asterism (16° 40' - 20° 00' Vrischika) falls in Dhanur Navamsa ruled by Guru. Emphasis here is on family concerns and interests. This Pada is very concerned about financial affairs, even though its prosperity in that area will swing from one extreme to other. Lesson here is to take a more easy going attitude in regards to finances. A certain enthusiasm towards acquiring higher knowledge is noticeable here. Normally secretive Jyeshtha tends to leak out secrets through "Dhanur" carefreeness and frankness. Native is a risk taker. Generosity is more prominent in this Pada, in comparison to other Jyeshtha Padas. Native is chivalrous in terms of being protective towards kith and kin. Grahas here have a sense of humor. Surya, Mangal, Guru & Ketu are strong here, and Guru tends to give best results. Grahas placed in this Pada adversely effect wellbeing of one's siblings.

Second Pada of this asterism (20° 00' - 23° 20' Vrischika) falls in Makara Navamsa ruled by Sani. This Pada is very rigid in regards to responsibility and doing right thing. Natives here are fiercely protective and like to challenge others. This Pada produces authority type figures. This Pada can be selfish, stingy, materialistic and vengeful. Native is ruthless in regards to getting back at others. A strong sense of maturity is seen in physical and mental make-up of native from an early age. Native has an authoritative speaking voice. This Pada is very serious and overbearing and will tend to take its time to achieve its goals. Native usually only achieves their goals late in life, after much hard work, perseverance and penance. Natives are cautious, slow and stern.

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They need to watch a tendency towards too much skepticism, melancholy and negative attitudes in general. Mangal & Sani are strong here, in sense that they give some sort of position of authority. Grahas placed in this Pada adversely effect wellbeing of younger siblings.

Third Pada of this asterism (23° 20' - 26° 40' Vrischika) falls in Kumbha Navamsa ruled by Sani. This Pada gives a strong humanitarian instinct and allows native to play roles which are beneficial or protective towards society. Native works best in professions which involve protecting underdog or underprivileged. They like serving causes. Native can be very sacrificing when it comes to protecting others. This Pada gives a love for researching science or mysticism. Native has their own peculiar brand of family values. Native enjoys espousing their personal philosophy to others. Native gets caught up in bizarre sexual encounters. Sani, Budh, Sukr & Rahu are strong in this Pada. Grahas placed in this Pada adversely effect wellbeing of one's mother.

Fourth Pada of this asterism (26° 40' - 30° 00' Vrischika) falls in Meena Navamsa ruled by Guru. This is a very emotional Pada and native is inclined to get carried away. Native can simply drown themselves. There is a danger of too much indulgence in fantasy, sexual intrigue and intoxication. Native may be able to channel their emotions into creative expression. Native carries their sense of responsibility and protectiveness to an extreme at times. In its lowest aspect, natives are apt to fantasize about their woes and troubles in life in an unhealthy way. In its highest aspect, this Pada can give a strong sacrificing nature and a spiritual devotion to humanity. Native will be fond of children. Native will defend rights of others and take an interest in occult exploration for liberation purposes. Only downfall is that penance aspect, which is so necessary for Jyestha's proper functioning, is difficult to harness in this Pada. However, Jyestha's capacity for material gain is stronger in this Pada and its poverty aspect is decreased. This is true when strong benefics like Sukr and Guru are placed here. Mangal functions poorly in this Pada, however Sani, although giving material adversity, may be helpful in acquiring some sort of spiritual discipline. This Pada tends to be most self-destructive, when working through its negative aspect.

Professions

All policing professions; government officials; administrative posts of all types; reporters; radio & television commentators; newsreaders; talk show hosts; actors; orators; firemen; trade unionists; occultists (mainly black magicians); detectives; mafia; politicians; beaurocrats; naval professions; forest rangers; military professions in general; salvation army and other such "caring for aged" professions; manual laborers; athletes, especially sprinters; telecommunication industry related professions; air traffic controllers and radar experts; surgeons.

Places

Hilly inaccessible terrain; hot tropical jungles; government buildings; all places related to telecommunications & media in general; airports; hospitals; military bases; capital cities; manors, forts & palaces; old-age homes; all places connected with above mentioned professions.

Guna & Tatva

It is supposed to be a Satvic Nakshatra. This classification mainly relates to its elderly and protective aspect. As we have discussed earlier, Jyeshtha is reverential towards its elders (or those more powerful than itself) and is protective towards its juniors or subordinates. Jyeshtha is also Satvic in sense that it is ready to sacrifice a lot of pleasures and enjoyments for sake of its duties and commitments.

It belongs to air element. This relates to Budh's strong association with Jyeshtha. Behind its fixed and stern Mangal exterior, Jyeshtha is pretty light, floaty and airy in disposition. Jyeshtha hankers for freedom and movement (which are natural qualities of air element), but is usually constrained by its outer image, responsibilities or circumstances. For example, a police officer may like to join crowd in a rock concert, but he cannot do it because of his job and position.

Gana

It is considered a Rakshasa (demonic) Nakshatra. It is a surprise to find that Nakshatra, whose ruling deity is king of gods, is classified thus. A good look at stories and legends attached with Indra reveal that Indra at times surpasses demons themselves, as far as demonic or unrighteous actions are concerned. Jyeshtha's sense of right and wrong can get quite flawed because of its primarily selfish and self-centered disposition.

Orientation & disposition

It is a level Nakshatra. Jyeshtha's tendency to "get even" is first thing which comes up in regards to this classification. Jyeshtha is always concerned with fair play, justice, balancing events and people. A policeman pursuing a murderer is in essence fuelled by Jyeshtha's basic nature to get even. This "getting even" tendency

Jyeshtha

is found in gangster mentalities like Mafia. Heads, dons or elders of Mafias are always playing endless game of "getting even" with each other.

It is a hard, sharp and dreadful Nakshatra. Just like Graha Mangal, Jyeshtha is not averse to activities requiring above mentioned qualities. Jyeshtha carries within itself most of keywords associated with Rasi Vrishchika - hardness, coldness, focus, torture, punishment, attacking, arduousness and biting. Jyeshtha represents hard, stony and ferocious side of Rasi Vrishchika. Its brutality is well exemplified today by police departments and heads of organizations, corporations and institutions all around world.

Lunar month & Tithi

It relates to first half of lunar month of Jyaishtha. This usually corresponds to late May / early June in solar calendar.

Jyeshtha is also related to Saptami & Chaturdashi (7th & 14th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Harsh activities; plotting; spying; scheming; passing judgments; getting even; putting one's foot down over important issues; taking control; expressing one's authoritative nature out of a sense of caring; administrative activities; policing or monitoring situations; occult activities; acting responsibly; acts of concern, care or protection; associating with elders, especially giving assistance to elderly; taking care of family matters; occult activities requiring a lot of penance; holding discussions over serious issues; grand planning; acting restrained out of consideration for others; setting disciplines for oneself.

Inauspicious activities

Wallowing in depression and resentment or having a hard done by attitude; infidelity; acts of selfishness or self-centricity; taking advantage of others; marriage; healing; too much rest or recreational activity; any dealings which require a lot of tact, sensitivity and gentleness; not good for travelling.

Lords

Budh is main planetary Lord of this Nakshatra. Mercurial energy refines itself from its deceptive, cunning, childlike beginnings to a more serious energy, which tries to control scattered functionings of mind. Considering that Chandr represents mass mentality, Budh's functioning here is directed to controlling that energy. It is no wonder then that Jyeshtha natives feel like police of world.

Mangal, Lord of Vrishchika, of course supports this policing mentality and provides energy and initiative required for it. Budh - Mangal combination can turn self-serving very quickly, as martian energy afflicts perceptive and discriminative part of mercurial energy. Much of deceit and misuse of power, inherent in this Nakshatra, can be understood from many tales about unruly, boisterous behavior of its ruling deity Indra, scion of demigods. Budh makes Jyeshtha a sort of a chameleon, whose values are not based upon any real understanding of things, but are dependent upon its surroundings.

Ketu (and Pluto), being co-rulers of Vrishchika along with Mangal, also convey a part of Jyestha's energy in form of self-destructive tendencies, outer and inner transformation, emotional upheaval and penance.

Budh / Mangal & Budh / Mangal / Ketu conjunctions in a chart, carry similar energies to Jyeshtha. In present day and age, most Grahas placed here need to be watched very carefully by astrologer, as they usually work against native's peace of mind. Only a well placed Budh can give good results here.

Vowels & alphabets

First Pada of this asterism (16° 40' - 20° 00' Vrishchika) corresponds to "No" as in Nora.

Second Pada of this asterism (20° 00' - 23° 20' Vrishchika) corresponds to "Ya" as in Yani.

Third Pada of this asterism (23° 20' - 26° 40' Vrishchika) corresponds to "Yi" as in Yeast.

Fourth Pada of this asterism (26° 40' - 30° 00' Vrishchika) corresponds to "Yu" as in Yul.

In Sanskrit alphabet, Jyeshtha corresponds to "Dha" and consequently its Mantra is "Om Dham".

Sexual type & compatibility

Its sexual animal is a stag. A stag is an aggressive sexual animal, as compared to a deer, which is sexual animal for previous Nakshatra Anuradha. Jyeshtha is supposed to have a cold, yet aggressively, passionate

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response towards lovemaking and likes to dominate proceedings. It is not considered a very virile Nakshatra, even though it can get obsessive about sexuality.

For marital and sexual compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Being 18th Nakshatra, Jyeshtha reflects meaning associated with number 18. It is considered culmination of lunar energy. Tarot image, associated with 18th card, appropriately called "Moon", depicts a night-time scene with two dogs howling at two towers, which form a gateway to a mysterious region beyond. A full Chandr hangs above on horizon, while a crayfish is attempting to crawl out of a small pool in front. This predominantly dark imagery relates to a final confrontation with hidden workings of subconscious.

It is Jyeshtha's task to constantly confront mysteries, fears, illusions and pitfalls of dark realms of left hand side of nature. Jyeshtha has to bring order into scheme of things through right use of elemental forces. Catch here lies in knowing when to let nature take its course and when to interfere. Indra, along with other elemental gods like Agni (fire deity) and Varuna (water deity), is always trying to keep balance in terrestrial affairs, through confronting dark demonic forces, who are repeatedly trying to disrupt nature's functionings. Danger here lies in folly, which arises out of an improper understanding of universal functionings. This is point where next Nakshatra, Mula, takes over and tries to gain a root understanding of universal functionings.

Example

Ted Bundy, famous serial killer, has his Chandr placed in Jyeshtha. His character brings out negative side of Jyeshtha. Al Pacino, Hollywood actor, who has played many cop, mafia and father figure roles, has his Lagna Lord placed in this Nakshatra.

J. Krishnamurthi, celebrated philosopher, has his Chandr placed in this Nakshatra. Despite many good things in his message, Jyeshtha stubbornness comes out when he refuses to look towards anything beyond material, for arriving at a complete universal understanding. It is interesting to note that he suffered serious throbbing pain in his head for most part of his life. This was a result of his conscious effort to not pay attention to his internal psychic processes happening at Kundalini level.

Miscellaneous

According to Varahamihira, Chandr in Jyeshtha gives "an angry disposition, few friends, lustfulness, contentment and a sense of responsibility".

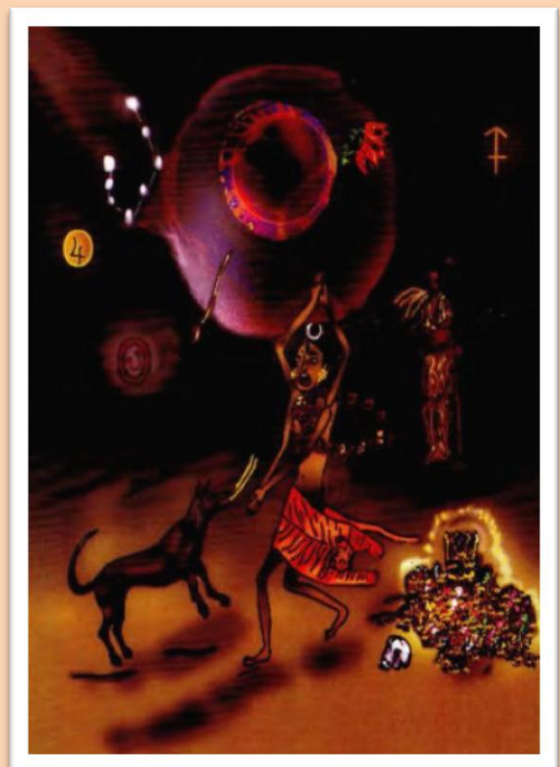
* * *

19. Mula

00° 00' Dhanur - 13° 20' Dhanur

In the Sky

Mula, first among last nine asterisms, consists of a bunch of nine stars, which were seen by ancients as forming a shape similar to a lion's tail. These nine stars are known in modern astronomy as Lambda Scorpionis (Shaula), Epsilon Scorpionis, Mu 1 Scorpionis, Iota 1 Scorpionis, Theta Scorpionis, Eta Scorpionis, Zeta Scorpionis, Kappa Scorpionis & Upsilon Scorpionis (Lesath). All of these stars lie in end portion of astronomical constellation of Vrischika, but astrologically they form part of Rasi Dhanur. Their location corresponds to center of Milky Way, which can be easily seen stretching across like a white river in night sky. When we look at these stars in night sky, we are basically looking towards centre of our galaxy. Shaula and Lesath, having visual magnitudes of 1.63 & 2.68 respectively, are studded together and form brightest part of this asterism.



Mula

Name

"Mula" translates into "root", "center" or "innermost core". In our view, nothing really needs to be said about this asterism's nature and functioning after its meaning is revealed. Mula is straight, direct and doesn't like to beat about bush. However, we nevertheless have no option but to carry on with our dissection of its roots.

Symbol

Its main symbol is a "tied bunch of roots". Both its name and symbol emphasize word "root", and this asterism literally relates to "root" of everything. Fact that centre of our galaxy lies in it, conveys same idea. Just like its planetary Lord Ketu, this asterism deals with getting to bottom / core of everything. In trees and plants roots are usually hidden, which means that this Nakshatra deals with all kinds of hidden things, realms, events, motives, propensities etc. Tied bunch of roots also symbolizes restrictive aspect of this asterism.

Term "root" has another meaning in word "rooted". This Nakshatra also relates to something properly rooted. This gives a strong foundation to actions of this Nakshatra. Its symbol also means collecting or tying up what belongs to one. Ketu, as we know, is one who stores past Karmas and releases ones ripe enough to be experienced in present life. It can help one collect necessary tools from past, which one requires in fulfilling one's goal in present life. This is suggested by symbolism of tied roots. Mula thus helps one put together, in a meaningful way, one's talents, which have developed in past lives.

Just as a tree's roots penetrate into unseen realms beneath earth's surface, Mula has a lot to do with investigation into things unseen or unknown. Along with its counterpart Ardra, (which lies directly opposite in zodiac), Mula has strongest and deepest sense of inquiry amongst all Nakshatras.

In ancient medicinal systems like Ayurveda, roots of various plants are used for medicinal purposes, thus Mula is directly associated with making medicines. In same way, Mule also relates to root of diseases, i.e. microorganisms like viruses, bacteria etc. Just like everything under Mula's jurisdiction, these microorganisms are invisible to naked eye.

Finally, fact that roots are tied suggests an idea of constraint and limitation. As a result, Mula often does not allow too much freedom or scattering away of energies, and makes one delve deeply within a limited sphere. In fact, Mula is most pinpointed in approach in comparison to other Nakshatras.

Deity

Its presiding deity, as per Vedic texts, is goddess of dissolution and destruction, known as "Nritti", a name which translates into "calamity". She is supposed to be daughter of Adharma (unrighteousness) and Himsa (violence), and mother of Mrityu (death) and Bhaya (fear). Some texts also mention Nritti as a destructive demon, and some texts see her as Alakshmi, opposite of Lakshmi (goddess of wealth, abundance and prosperity).

In light of above, it is not hard to see that this is not a very pleasant Nakshatra. However, everything is not doom and gloom with this Nakshatra. After all, it lies in luckiest among Rasis, Dhanur, which in turn is ruled by greatest benefic Guru.

In author's opinion, Mula is a very powerful Nakshatra, even on material plane. It can give worldly status, prosperity etc. Only thing is that it usually takes it all away from native in question at some point. This, however, is not uncommon in sense that death takes away all these things from everyone anyways.

Nritti shouldn't be seen as a goddess of poverty, misfortune and calamity. In fact, her Nakshatra represents peak of material achievement and beginning of spiritual impulse. Mula is 19th Nakshatra and 19 is a very lucky number for all types of material achievements.

Just like Kali, fierce form of Parvati, her destructive aspect is always constructive in some sense. Her Nakshatra promotes non-violence and all other such virtues, after a proper understanding has been attained.

Nature & functioning

Mula's primary approach to life is to get to root of things. It is a relentless Nakshatra, which will stop at nothing until it has exercised its will. Obviously, not all natives under a strong influence of Mula are this extreme, but they do try to fully utilize whatever willpower is available at their command.

It is in Mula's nature to quickly cut out and destroy things that have lost their value. It is a very impulsive Nakshatra. Much more often than not, it regrets its actions in hindsight. Only when its will is in tune with

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universal will, does Mula function in a wise jupiterian way. Struggle between individuality and universality reaches its peak here, as individuality is at its peak expression.

Process of individualization begins in Ashwini, lionizes in Magha and culminates in Mula. Completed individual seeks experiences beyond domain of ego and self-centeredness. Having said this, Mula is still quite a proud and haughty Nakshatra. Mula natives, however, are unable to comprehend their own power and abilities. In some cases, this is a good thing, as their ability to inflict damage upon themselves and others is restricted by their ignorance.

Its dreadful and demoniac side comes from negative functioning of Ketu in its lower aspects. It is a powerful asterism which can give dominion and lordship. This can sometimes breed ego, vanity and arrogance, which can lead one to perform abominable and demoniac actions. Ravana and Kamsa, two main villainical characters in Ramayana and Mahabharata respectively, are associated with this asterism. They started harassing and killing without discrimination after gaining influence and power. This asterism can give power and influence, as it follows Nakshatra known as Jyeshtha or "eldest", which signifies height of material accomplishment. This asterism relates to state after one has successfully conquered material realm.

Among body parts, it relates to feet, which emphasizes its capacity to take heavy responsibility, just as feet take up load of body. As suggested by symbolism of tied roots, it helps one put together, in a meaningful way, one's talents, which have developed in past lives. Although it may sound bizarre, it also promotes non-violence and protects good. It is also a magical Nakshatra, which either confers magical powers or helps those in need in sudden magical ways. This asterism gives both good or bad results in a blazing explosive way. It is usually triumphant in all sorts of warfare, but a downfall does take place at some point of time.

Natives with Mula relating to Lagna have prominent noses, ears and thick lower lips. They can't be classified as attractive in general sense of word, even though they have a peculiar magnetism, especially in case of highly evolved souls. It is usually quite easy to spot Mula types in a crowd. They usually display one form of arrogance or other in their dealings with others. Sarcasm, boldness and reservedness go hand in hand in Mula's behavioral patterns. There is a tendency to overtly dramatize or underplay situations. Mula natives have peculiar ways of looking at any given situation, which often puts them at odds with those around them. A degree of over-eagerness is seen when it comes to taking drastic actions or measures to resolve situations or problems. Their special talent lies in getting to root of any matter at hand, without any unnecessary beating about bush. However, this straightforward, direct approach lands them in trouble when their judgment is skewed.

Mode of functioning

Mula is considered to be an active Nakshatra. Mula is essentially a seeker on all planes of existence. Just like Rasi Dhanur, it is very proactive in this seeking. It is its active nature which makes Mula more scary in comparison to other demonic and Tamasic Nakshatras. As we have discussed earlier, Mula doesn't waste too much time in converting thoughts into actions. Since most of Mula's activities, like death, are feared, not many people are able to creatively harness its active energies.

Caste

It belongs to butcher caste. This obviously is in reference to Mula's destructive quality. It is Mula's job to cut away anything which has outlived its usefulness. There are different types of butchery, i.e. a man cutting up animals in an abattoir, Kali cutting off demon's heads (refer to image), or an ascetic cutting off his desires and attachments. Obviously we can see that there is a sense of right and wrong here and not all butcheries are bad. Death, which is essentially cutting cord between astral and physical body, is a kind of universal butchery, which in a way is a liberating and regenerative process.

Gender

It is a neutral Nakshatra. As far as gender is concerned, Mula represents neutral aspect of Ketu. This is why its presiding deity is sometimes seen as a goddess and sometimes as a male demon. After all, centre of galaxy and root of all things cannot have a gender bias.

Body parts & humor

Among body parts it relates to feet, which emphasizes its capacity to take heavy responsibility, just as feet take up load of whole body. It also relates to left side of torso.

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It is a primarily "Vata" (airy) Nakshatra. Trying to understand this classification is like trying to understand nature of a black hole. One would expect Mula to be a primarily Pitta (fiery) Nakshatra, considering its connection with Ketu, Guru and Dhanur. We will, however, try and give a small explanation here:

Vata humor is directly connected to Prana (astral life force) in body. Process of breathing is essential dividing line between life and death. Since Mula relates to only root processes, it has to relate to Vata humor.

Direction

It is related primarily to South-West, North-West, North-East and East. However, it is mainly connected with "centre" or "middle".

Padas

First Pada of this asterism (00° 00' - 3° 20' Dhanur) falls in Mesha Navamsa ruled by Mangal. This Pada relates to all types of deep searches and probes. These can take place on material or spiritual planes, depending upon evolutionary status of native in question. Outlook here is hopeful and optimistic if Ketu is well placed. A certain degree of erratic egotism and self-centeredness can be noticed when this Pada is working through its lower aspect. Grahas, especially Chandr, when placed in this Pada, are supposed to be harmful for wellbeing of father. Surya, Guru, Mangal and Ketu are strong here.

Second Pada of this asterism (3° 20' - 6° 40' Dhanur) falls in Vrisabha Navamsa ruled by Sukr. This Pada has both occult and material implications. It can make one hardworking while pursuing material objectives. This same resoluteness and tenacity is seen when Grahas here concentrate on realms beyond material. A certain creative spark is seen when it comes to arts, music and other venusian pursuits. Grahas here usually cause some sort of strife and obstacles. They give bad results for mother's wellbeing. Guru, Mangal, Chandr and Sukr do well here.

Third Pada of this asterism (6° 40' - 10° 00' Dhanur) falls in Mithuna Navamsa ruled by Budh. This is word play Pada. In a way, this is most light amongst Mula's Padas. Focus here is on communication, wordplay and relationships. Mula's need for dominion is transferred onto an intellectual plane. At their best, Grahas here can create a balance between material and spiritual values. This Pada is generally against money and material acquisition of any sorts. Afflicted Grahas here can cause dire poverty. Guru, Budh, Rahu and Ketu can give good results here.

Fourth Pada of this asterism (10° 00' - 13° 20' Dhanur) falls in Karkataka Navamsa ruled by Chandr. This is most tumultuous among Mula's Padas. There's a constant struggle in trying to bridge emotional realm with other planes. Emotional nature is too easily disturbed in this Pada. Best option for natives under strong influence of this Pada is to sacrifice their emotions for higher goals. According to ancient texts, this Pada is harmful for general wellbeing of a native and some propitiatory rites are required to harness its energy properly. Guru is Graha which is most conducive for channeling energy of this Pada.

Professions

Shaman, medicine men, healers; doctors and other such people who administer poisons, shots and vaccines; dentists; ministers, preachers; police officers; detectives and investigators; judges; hitmen & soldiers; researchers, especially in fields of microbiology & genetics; astronomers; morticians and those who perform autopsies; orators & public speakers; all professions involving oratorical ability, like mass leaders, rock musicians etc.; debators & contrarians; those involved in selling herbs, roots & root vegetables like carrots, potatoes etc.; bodyguards; wrestlers; homicide squads; politicians; those practicing Tantra (especially Aghoras), voodoo practitioners & black magicians; nuclear physicists; mathematicians; professional agitators; gold diggers & treasure hunters; horse trainers & all those involved in equine sports; psychotherapists; astrologers; ascetics; mining; coal & petroleum industry; all professions involving investigation of any kind; professions involving destructive activities.

Places

Deserts; high mountain regions where special herbs are found; dense rainforests & other such inaccessible places; frozen deserts like Antarctica; bottom of oceans, lakes etc.; hidden subterranean caves; earth's core & all layers beneath earth's surface; small isolated islands & places; big institution buildings; supreme courts & other courts of justice; abattoirs; cremation grounds and cemeteries; places connected to death & death rituals; agricultural wasteland; war grounds; drought areas; places where mass calamities have taken place; all places connected with abovementioned professions.

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Guna & Tatva

It is a Tamasic asterism, in sense that it relates to dark and passive aspect of nature. Thus it can cause all sorts of confusion, paranoia, fears etc., which fall in domain of Ketu's significations. It also deals with all types of smoking and intoxication.

It belongs to air element. This is again a puzzling classification, as Mula is more strongly connected to fiery Grahas and Rasis. Since air element is directly connected to Vata humor, readers can look up in Body parts & humor section for an explanation.

Gana

It is a Rakshasa (demonic) Nakshatra. It is a powerful asterism, which can give dominion and lordship. This can sometimes breed ego, vanity and arrogance, which can lead one to do abominable and demoniac actions. Two Titan kings, who are main characters in two main Vedic historical texts, Ravana and Kamsa, are associated with this asterism. They started harassing and killing without discrimination, after gaining influence and power.

Orientation & disposition

It is a downward Nakshatra. Since roots grow down into ground and not upwards, it makes sense that Mula is classified as a downward Nakshatra. Mula, as we know, has energy which is always trying to move towards centre or inner core. It involves digging, whether it be for earthly treasures like gold or petroleum, or more important things like enlightenment.

It is a hard, sharp and dreadful Nakshatra. Its sharpness relates to sharp and often harsh way Ketu functions. This relates more to destructive aspect of Ketu. Sometimes sharpness is necessary to initiate an important change and wake us up from our sleep. It is an intense Nakshatra, which initiates spiritual transformation. For understanding its hard and dreadful side, all one needs to do is look at its image.

Lunar month & Tithi

It relates to second half of lunar month of Jyaistha, which usually falls in June.

Mula is also related to Prathama & Chaturthi (1st & 4th Tithis) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Any activity involving getting down to root of a matter; activities involving gathering together of knowledge, people etc.; singing, oratory and all activities requiring forcefulness and dynamism; good for administering herbs & medicines; suitable for planting, gardening and other agricultural activities; suitable for laying foundations for house, construction work, buying and selling homes; good for expressing sexuality; favorable for adventures; good for getting even by cutting chase; favorable for contemplation, self-exploration & self-assertion; favorable for meditation on death and fierce deities like Kali ; good for initiation into occult realms & study of sciences like astrology.

Inauspicious activities

Does not favor any activity involving balance, tact, diplomacy; not good for initiations or beginnings pertaining to materialistic matters; unsuitable for marital ceremony; especially unfavorable for borrowing or lending money and financial transactions in general.

Lords

Mula combines energy of Guru and Ketu. Ketu is main Lord of this Nakshatra. Being a destructive asterism, Mula relates to destructive potential of Ketu. Ketu's destructiveness is always benign, in sense that it either initiates a new beginning or a spiritual transformation. Ketu is Graha signifying root underlying impulses of all thoughts and actions. It is also a Graha which gives access and insight into unseen realms as well as invisible causes of visible things or events.

Guru's involvement with this Nakshatra makes sure that transformations under Mula happen for better. Although it may sound bizarre, Mula also promotes non-violence and protects good. It is a magical Nakshatra, which either confers magical powers or helps those in need in sudden magical ways. Ketu loses much of its power to give bad results when associated with Guru in any way. In its negative aspect however, jupiterian energy can foster and expand wildly destructive and idiosyncratic tendencies of Ketu. Mula is a

Mula

strong energy, which can either produce a benevolent Sage or a demonic entity wanting to conquer everything.

Mula's fieriness relates to fiery aspect of Ketu. Ketu, as we know, is a predominantly fiery Graha. Through this asterism it gives both good or bad results in a blazing explosive way. Its fieriness makes it favorable for war and other similar activities. It is usually triumphant in all sorts of warfare, but a downfall does take place at some point of time. Most prominent generals and military leaders have important Grahas placed in Mula.

Adolf Hitler's chart is a glaring example of negative ramifications of combined functioning of Guru and Ketu. He is one of few people to have Guru - Ketu conjunction in Mula, which allows for a complete expression of tremendous power inherent in this Nakshatra. It is Guru's task to guide Ketu's energy in a wise and beneficial way. This is usually only achieved when energies of Guru and Sani are harmonized properly in a nativity (in Hitler's chart Sani didn't aspect Guru - Ketu conjunction, allowing for an uninhibited expression of darker demonic energies of Mula).

Guru - Ketu conjunction carries Mula energy. A well placed Surya, Mangal and Guru do well in Mula. Ketu almost always gives some extreme idiosyncratic tinge to native, despite being very strong in its own Nakshatra.

Vowels & alphabets

First Pada or quarter of this asterism (00° 00' - 3° 20' Dhanur) corresponds to "Ye" as in Yale.

Second Pada of this asterism (3° 20' - 6° 40' Dhanur) corresponds to "Yo" as in Yoga.

Third Pada of this asterism (6° 40' - 10° 00' Dhanur) corresponds to "Bha" as in Bhag.

Fourth Pada of this asterism (10° 00' - 13° 20' Dhanur) corresponds to "Bhe" as in Bhes.

In Sanskrit alphabet, Mula corresponds to "Na", "Pa" and "Pha", consequently its Mantras are "Om Nam", "Om Pam" and "Om Pham".

Sexual type & compatibility

Its sexual animal is a dog. It is more of a howling hound dog, rather than a Scottish terrier (please refer to image). It is most compatible with Ardra, other dog Nakshatra.

For sexual & marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Mula is first among asterisms which symbolizes spiritual journey of soul. It follows Jyeshtha (18th Nakshatra), which is last among second series of, asterisms dealing with material involvement and accomplishments. Even two titan kings, Ravana and Kamsa, were finally initiated on a spiritual path after they were defeated in battle by two incarnations of Vishnu, Rama and Krishna respectively.

Spirituality which Mula brings about is different from that of previous Nakshatras, in sense that Mula goes for "root" of everything. In spiritual terms, this means that Mula settles for nothing less than absolute merger with Paramatman (universal soul). Mula goes about this process through many extreme ways - sometimes it discards everything using principle of Neti Neti (not this, not this). At other times, it goes for accumulating immense power in three Lokas (heaven, earth and netherworld). It then misuses this power so that root deities like Vishnu have to personally intervene. In this intervention lies key to its salvation.

Third way relates to goddess Kali. On this path, Mula goes after and destroys demons and negativities within, without procrastination or mercy. Once this is done, only Satva remains and liberation is just a mere formality. Through this path Mula devotes itself to being a tool of universal mind, rather than being a wayward rebel. Life story of Anjaneya (commonly known by his other name Hanuman), an incarnation of Shiva and a devotee of Rama (an incarnation of Vishnu), reveals true spirituality of Mula.

Mula's association with centre of galaxy relates it to Brahma, creator among Trinity. Mula thus derives its power from this understanding of original process of creation.

Being 19th Nakshatra, it relates to number 19. 19 is seen as a solar number, which signifies both beginning and completion. 19 has power to stand before spiritual "sun" because it has gone beyond mundane lunar functionings, which reach their culmination in number 18. It is its association with number 19 which gives Mula power and prosperity on a material plane, even though its presiding deity Nritti is supposed to be averse to material abundance and prosperity.

Mula

Gotra

This Nakshatra is related to Sage Pulasthya, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "having smooth hair". Pulasthya appears to be a two sided Sage. His lighter, more benevolent side is expressed through his connection with Mrigashira and Uttaraphalguni, while his connection with Mula and Purvabhadrapada reveals a destructive aspect, concealed underneath benign posh exterior.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of fierce deities like Kali and Rudra. Contemplation and meditation on death in all its forms leads to constructive utilization of Mula energy.

Repetition of root Mantras of this Nakshatra - "Om Nam", "Om Pam" and "Om Pham" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life. "Om Eshte Nirate Bhagastam Jushsva" can be recited to cure bad effects associated with Mules first three Padas.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear a mixture of black, red & golden colors or earth tones. They should use its directions, lunar month and days when Chandr transits Mula, to undertake all important actions.

Example

Ravana, mightiest titan king and sorcerer of Treta Yuga (Silver age), was born with his Lagna Lord Surya placed in Mula. As narrated in famous historical text, Ramayana, he gained immense power and lordship over three worlds through hard penances aimed at pleasing Shiva. This shows Mula's ability to gain power on a universal level through a close association with root forces. He, however, fell prey to haughty, bashful and unwise aspect of Mule energy and met his end as a villain in hands of Rama, 7th incarnation of Vishnu.

Hanuman, or Anjaneya, incarnation of 11th Rudra (celestial deities presiding over universal affairs) in monkey form in abovementioned Treta Yuga, was born with Mula rising. His power surpassed even that of Ravana, but he always selflessly offered it to righteousness, which in his time was represented by abovementioned Rama.

Miscellaneous

According to Varahamihira, Chandr in Mula makes one "haughty, rich and happy besides giving a fixed, luxury loving and compassionate disposition".

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Purvashadha

20. Purvashadha

13° 20' Dhanur - 26° 40' Dhanur

In the Sky

Purvashadha, pinnacle of venusian energy, is represented in celestial firmament by three bright stars, known in modern astronomy as Epsilon Sagittarii (Kaus Australis), Delta Sagittarii (Kaus Media) & Epsilon Sagittarii (Kaus Borealis). All of these stars lie in a line (with a slight deviation) in middle portion of constellation Dhanur. These stars can be spotted easily, as they are located close to Milky Way as it stretches like a white celestial river across night sky. Kaus Australis, having a visual magnitude of 1.81, is brightest among these stars. Ancient Vedic Seers saw these stars as forming shape of a handheld fan.

Name

"Purvashadha" translates into "former invincible one" or "former unconquered". Its name, like its successor, concentrates on basic attribute of this asterism - invincibility.

Alternative name for Purvashadha is "Aparajita", which translates into "undefeated". We can see that this name goes along same lines as more commonly used name.

Symbol

In congruence with shape formed by its stars, a "handheld fan" is most famous symbol of this asterism. A fan can have 4 uses:

1. As a decorative item popular in Japanese / Oriental cultures.
2. To cool oneself down in hot conditions.
3. To fan up a fire.
4. As a mask to hide oneself.

Its first use relates to showy, glitzy and glamorous venusian aspect of this Nakshatra. In ancient Orient, type of fan one carried was directly related to social status. This conveys superiority aspect of this Nakshatra. It finds itself superior in comparison to all Nakshatras before it, especially earlier venusian ones. Superiority of perfection achieved in venusian realm will, however, depend on soul level of native in question.

Second use corresponds to this Nakshatra's ability to get through hard times. Fanning is essentially an act of aggression against heat. Thus this Nakshatra is often associated with all kinds of aggressive activities. It is patient in adversity and aggressive whenever opportunity arises.

Third use corresponds to this Nakshatra's ability to keep a thing going. In its negative aspect, this may manifest as exaggeration or over expansion. In its positive aspect, it is an inspiring energy which knows how to keep fire burning. As a result, it is a very expressive and expansive Nakshatra.

Fourth use relates to this Nakshatra's ability to conceal facts, information, feelings, personality etc. It is in a way a shy and sensitive Nakshatra, which likes to conceal its enthusiasm and bubblyness from outside world as much as possible. Only after some initial reluctance and when it begins to gain confidence does it show its true colors.

A "winnowing basket used for ridding grain of husks", is an alternative symbol, which more or less conveys above mentioned meanings for a winnowing fan. This symbol brings out aspect of this Nakshatra related to uncovering hidden talents. This Nakshatra is capable of shedding outer, unnecessary obstacles in order to bring out useful part inside. This may relate to people, places or things.

Deity

An obscure goddess by name of "Apah" is ruling deity of this Nakshatra. "Apah" translates into "water". Very little is known about this goddess, as surviving Vedic texts don't mention her name much. However, her



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obscurity makes sense, when seen in light of fact that this Nakshatra has a mysterious, hiding, secretive and shy quality about it.

Apah can be equated with ocean goddesses of other cultures like Aphrodites, Astartes etc. It is interesting to note "Aph" similarity in names "Apah" & "Aphrodites". They seem to share same roots as name of original celestial ocean "Apas". Even Purvashadha's alternative name "Aparajita" seems to have been derived from same root. "Apa" is still name for water in many languages around world and many of ancients saw water as invincible element.

"Apah" and "Aphrodites" are both venusian goddess figurines and can be seen as female counterparts of male ocean deity "Varuna". Both of them can be seen as part reflections of Lakshmi, universal goddess of prosperity. Lakshmi is spouse of Vishnu, overseer of celestial waters which sustain our Universe. Image of Vishnu and Lakshmi sitting on a snake bed on top of ocean of celestial waters is an image which is directly related to this Nakshatra.

"Churning of Ocean legend" (refer to author's previous work "The Rahu - Ketu Experience", Sagar Publications, India, "The Key Of Life", Lotus Press, USA) in which various treasures came out, signify productive potential of Apah as a goddess. Her negative side is reflected by deadly poison that came out as a result of churning. Apah relates to churning which goes on inside each one of us and good and bad things which come out as a result.

Her flamboyant, enticing, invincible approach is reflected in nature and functionings of Purvashadha. Like all primordial forces, Apah, though benevolent, is often cruel and harsh in her ways, which again can be seen to hold true for those having a prominent Purvashadha personality. Her grand, all-inclusive, all-embracing vision is where Sukr derives its higher qualities like real love and compassion from. Purvashadha is pinnacle of venusian energy and thus real aim of this Nakshatra is to get to an all-encompassing level of awareness, at least from a venusian point of view.

Apah is closely connected to mythical sea creature, now commonly known as mermaid. Qualities usually associated with mermaids like vain, alluring, sensitive, beautiful, mysterious, enticing, musical, freedom loving and adventurous, can be applied to this Nakshatra as well. It is interesting to note that Jimi Hendrix (a musician with Purvashadha rising on his Lagna), wrote a song dedicated to mermaids titled "1983, A Merman I should turn to be". He also wrote lines like "Blue are life-giving waters taken for granted, they quietly understand."

A Welsh folktale illustrates same concern and reverence this Nakshatra has for water. In that folk tale, "a mermaid who had spent three days with mortals on dry land, upon returning to her kith and kin, was asked what she had seen amongst those on land. She replied, "Nothing much, except that they are so ignorant as to throw away very water they boil their eggs in."

Nature & functioning

One characteristic which sets Purvashadha apart from all other Nakshatras is its intense conviction that "it can't lose". Purvashadha feels that it has ability to come out on top in wherever it directs its energies. As we have seen, there is a strong notion of invincibility attached with this Nakshatra. This notion can, however, be misplaced at times like famous character of Don Quixote.

Most of qualities readily associated with Rasi Dhanur - leaps of faith, ambitiousness, adventurous spirit, wild exuberance, philosophical zeal, wanderlust - usually stem from nature and functionings of this Nakshatra. It is one of most optimistic Nakshatras, but its optimism does not have tinge of impatience. It is always ready to bide its time until wind blows in its favor.

It is completely undaunted by setbacks and doesn't ponder on failure. At times this is a negative quality, in sense that it hardly ever learns from its mistakes.

Many a times one finds that natives under strong influence of Purvashadha have unrealistic hopes, ambitions and goals, unless there are other balancing factors in horoscope. For example, Adolf Hider, who has Chandr placed in Purvashadha, started a war with unrealistic aims way beyond power of his army and resources. Purvashadha has a straight forward driving "just do it" type of energy, which doesn't always take everything into account, especially feelings and concerns of those around them. This makes this Nakshatra an insensitive one and even cruel in some situations. This is why this Nakshatra is associated with declarations of war and other such actions which bring about destruction followed by sorrow and regret.

It has a cautious side to it in that it is slow to jump into new things and experiences, but once things are set in motion, it is type which almost always ends up going overboard. At their best, Purvashadha natives are an inspiration to those around them. In their presence one begins to realize that Universe is not such a bad place

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after all. Purvashadha natives usually have a fresh and unique approach to things, which has power to instill life into hearts and minds of those who are not as blessed. Jyestha is unhappy because it does not know root of things. Mula makes one find root and centre, but it is only Purvashadha which holds key to joy and happiness, after centre has been found.

Purvashadha is Nakshatra which can be most associated with joy of living. This doesn't mean that Purvashadha natives cling onto life like Ashlesha natives. It is just that they like to live each moment to its complete fullness without a care for past or future. They have a nonchalant attitude towards misery and thus are never phased by adverse circumstances. Obviously much depends on overall tone of chart as well, but basic energy of Purvashadha is to shrug off adverse circumstances just like a fan shrugs off misery caused by heat. As we can see, Purvashadha has a strong desire to live a good life and so natives under its influence are always trying to improve their circumstances. It is usually seen that Purvashadha natives have little formal education and often have to rise from depravity or generally unpleasant circumstances in order to enjoy their "good life". Improvement of circumstances is main concern for them.

They are kinds who like to be exuberant once they have achieved their goals. At times this may seem like a show-off to other people, but in most cases, Purvashadha natives are only acting out their inner nature. They are born natural show-offs. Much depends on refinement of Guru and Sukr in chart, in terms of how their exuberance expresses itself.

In general, Purvashadha has a pleasant, artistic way of looking at things. They carry a certain proud and serious expression on their faces, but are ever ready to break into a smile or laughter. Their demeanor can change from jovial to serious in twinkling of an eye. You can't always tell their inner thoughts from their outer expressions. They can be honest at times, but they always like to keep a part of themselves secret, just as ocean gods and goddesses like to have a mysterious touch about them. They have a flamboyant way about themselves, which reflects through their dressing, communication and their work. One marked characteristic of Purvashadha is that they usually don't fare well at formal education and are often seen dropping out of schools and universities.

In universal scheme of things, Purvashadha relates to "Varchograhan Shakti" - power to bring about invigoration. Its symbolism has strength above and connection below. This imagery emphasizes rejuvenation potential of waters of life, which Purvashadha stands for. Just as bathing process causes a renewal in our daily lives, waters of cosmic consciousness bathe us internally, so that most of our soul level hurts and confusions are washed away.

Mode of functioning

Purvashadha is considered to be a balanced Nakshatra. It is very unlikely for a Purvashadha native to overextend themselves, even in their Rajasic pursuits. Guru and Sukr, as Grahas, are not known to have an extreme attitude regarding activity in same way that Surya or Mangal does.

Caste

It belongs to Brahmin caste. This is one of most evident classifications as Purvashadha is only related to two Brahmin Grahas, Sukr and Guru. Purvashadha has a tendency to go for most cushy positions or modes of existence available at any given time. In today's times, Purvashadha would rather take up brahminical profession of being a rock star today! Purvashadha likes to maintain its position at top of society and have a luxurious existence with minimum of effort.

Gender

It is a female Nakshatra. This obviously relates to its ruling deity, Apah, being feminine, and fact that Sukr is seen as a predominantly feminine Graha.

Body parts & humor

Thighs and back (from neck to waist) are body parts related to this Nakshatra.

It is a primarily "Pitta" (fiery) Nakshatra. This classification relates to Purvashadha's location within predominantly Pitta Rasi of Dhanur. We have already talked about fiery aspect of this asterism.

Direction

It is related primarily to directional arc ranging from North-East to South-East, via East.

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Padas

First Pada of this asterism (13° 20' - 16° 40' Dhanur) falls in Simha Navamsa and is ruled by Surya. This Pada relates to proud and confident side of Purvashadha. Spiritual urge is strong here and is accompanied by a strong sense of ethics. Grahas placed here like to bring limelight in issues related to them.

Second Pada of this asterism (16° 40' - 20° 00' Dhanur) falls in Kanya Navamsa ruled by Budh. This Pada relates to intellectual, alchemical aspect of this Nakshatra. A lot of hard work is required here, but there is also promise of great spiritual or material accomplishment. Barring Sukr, Grahas placed here aid one's career in one way or other.

Third Pada of this asterism (20° 00' - 23° 20' Dhanur) falls in Tula Navamsa ruled by Sukr. This Pada relates to easy going, luxury loving venusian side of this Nakshatra. Emphasis here is on reaping fruits rather than working hard. This is a Pushkara Navamsa Pada and barring Surya, Grahas posited here give good material results and promote all types of partnerships and group related activities.

Fourth Pada of this asterism (23° 20' - 26° 40' Dhanur) falls in Vrischika Navamsa ruled by Mangal. This Pada relates to haughty, secretive, hidden and mysterious aspect of this Nakshatra. Herein lie two extremes, great occult wisdom or material perversity. Grahas posited here are good for occult attainments and foreign affairs.

Professions

Hypnotists & psychic mediums; sailors; navy personnel; marine life experts; shipping industry; fishing professions; professional hosts & hostesses; entertainment industry; rock stars; professional motivators and inspirers; teachers & preachers of motivational philosophies; managers of all types; poets, writers, artists, painters; all industries processing raw materials, especially liquids; refineries; war strategists & weapons experts; costume designers; fashion experts; hair dressers; para jumpers; hot air balloonists; flying profession, especially in regards to civilian transport; beauticians; herbalists; those working in amusement parks; all professions associated with water and liquids in all its forms.

Places

Oceans; lakes; aquarium parks; swimming pools; docks, ports; shipping yards; temples; boats; high class estates; airports; luxury islands & hotels; beauty salons; amusement parks; art galleries; music concert halls; places where pompous functions & high society gatherings are held.

Guna & Tatva

It is supposed to be a Rajasic Nakshatra. This fits well, seeing its planetary Lord Sukr, is a primarily Rajasic Graha. Purvashadha is a worldly energy in sense that it can satisfy one's desires on a material plane through relentless activity. It is a sucker for good things in life.

It belongs to air element. We have to go back to fan imagery to understand this classification. In at least two of its functions, fan requires involvement of air. Whether it is fanning fire or alleviating oneself from heat, air element comes into play. After all, it is air which keeps fire burning, and Purvashadha is a Nakshatra which is most adept at keeping fire burning.

Gana

It is considered a Manusha (human) Nakshatra. Just like human race, Purvashadha is a mixed up Nakshatra, displaying an extreme spectrum of good and bad qualities. Its human quality makes it very interested in terrestrial affairs. It is no wonder then that 70 % of our planet is made up of oceans and 70 % of our bodies are made up of water.

Orientation & disposition

It is a downward looking Nakshatra. Just like Mula, Purvashadha relates to all things which are hidden from view. When we look at our bodies, we can't really see water in them, even though they are 70 % water. Purvashadha's ruling deity Apah is supposed to reside under surface of ocean. It is Purvashadha's tendency to hide, which makes it a downward or under-surface Nakshatra. One has to dive down to pick up pearls of Purvashadha.

It is an Ugra (fierce and severe) Nakshatra. As we have already seen, Purvashadha is associated with all types of aggressions, like declarations of war. It is Purvashadha's naiveté of acting without a care for consequences or repercussions, which makes it a dangerous Nakshatra. It is quite a volatile Nakshatra, which is very hard to control once it has caught fire. It presses on with its severe actions, even after it has realized futility of them.

Purvashadha

Lunar month & Tithi

It relates to first half of lunar month of Ashadha. This month usually corresponds to late June in solar calendar.

Purvashadha is also related to Trayodashi (13th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Facing issues which require courage; taking a strong stance; confronting enemies and opposition along with reconciliations and forgiveness; settling debts; going to war; inspiring and inciting others into action; renewal and revitalizing one's energies, goals and actions on mental, spiritual, emotional or physical planes; adventures including exploration into nature and sporting activities; creative pioneering; travelling over water, visiting water places and activities connected to water; sailing and other water sports; confidence boosting strategies; worshipping female goddess energies; showing off; acts of bravery; good for equine activities; artistic performances; decorating oneself or one's surroundings to spice it up; visiting ancient sites; spiritual & occult initiations / attainments; favorable for agricultural activities; good for marriage and invigorating sexual activity; all activities connected to its professions.

Inauspicious activities

Unfavorable for activities requiring tact and diplomacy; not a time for calm reflection; not good for endings, unless ending promises a brighter future or higher step up ladder; not especially good for land journeys.

Lords

Sukr is main planetary Lord of Purvashadha . Sukr reaches its highest individual energy as a Graha in this Nakshatra (its peak expression however comes through Revati, where it reaches maximum exaltation).

Purvashadha is power and purity of childlike mind, which is represented by Guru, in form of faith and wonder. It is child which stands before Universe. It is power of renewed life that never grows old. That is why Budh, eternal youth, is intimately associated on esoteric plane with this Nakshatra. Wherever there is Sukr to bring back life from dead, there is Budh behind it. Combination of Budh, Sukr and Guru is alchemist's secret. Alchemy first takes place in this Nakshatra before reaching its completion in Revati (27th Nakshatra). Purvashadha is initiate of occult mystery schools, Guru in this case being student of Sukr and Budh. Everyone has to be blessed by Sukr and Purvashadha to enter this school. Therefore Budh has to function well with Sukr in a horoscope for any type of real occult attainments.

In general astrological terms, Guru - Sukr, Budh - Sukr, Guru - Budh - Sukr conjunctions carry an energy similar to that of Purvashadha. Budh - Sukr & Guru - Sukr exchange also carry Purvashadha energy.

Besides Sani, all Grahas usually do well in Purvashadha. Unless afflicted, even Sani would do well in its 2nd or 3rd Pada.

Vowel and alphabets

First Pada of this asterism (13° 20' - 16° 40' Dhanur) corresponds to "Bu" as in Bootis.

Second Pada of this asterism (16° 40' - 20° 00' Dhanur) corresponds to "Dah" as in Dahl.

Third Pada of this asterism (20° 00' - 23° 20' Dhanur) corresponds to "Bha" as in Bhatt.

Fourth Pada of this asterism (23° 20' - 26° 40' Dhanur) corresponds to "Dha" as in Dharma.

In Sanskrit alphabet, Purvashadha corresponds to "Ba", consequently its Mantra is "Om Bam".

Sexual type & compatibility

Its sexual animal is a monkey. This makes it very playful in regards to sexual activities. It is most compatible with Shravana, other monkey Nakshatra.

For marital & sexual compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

All of matter written below came to my wife Vela, in a dream. A goddess (which we can presume to be Apah or Lakshmi), revealed esoteric secret behind this Nakshatra.

Purvashadha

"Life giving waters" of Purvashadha is "elixir" of life, key to immortality, sought after in alchemical mystery schools. In this Nakshatra, initiate of ancient mystery schools becomes bride of heaven. Being highest expression of venusian energy, it is ultimate union with what is above. When one hears shadowy echoes of ancients through walls of their ancient temples, one is listening to voices of immortality, inherent in Purvashadha, that which lives on after death. When someone listens to feedback of Jimi Hendrix guitar (who has Purvashadha rising on his Lagna), one is again listening to immortality aspect of this Nakshatra.

This is 20th Nakshatra. 2 represents Sukr and harmonizing of two elements or two Rasis. 0 is number of completion and infinity. Purvashadha is thus infinity aspect of venusian energy. Purvashadha is harmonizing of Budh - Sukr and Vrisabha - Mithuna, two Rasis which form gateway to constellation of Orion. 2 relates to second Rasi of zodiac, Vrisabha, and 3 represents Mithuna, third Rasi of zodiac. This is why those who are born on 23rd day of month, carry some of this Purvashadha energy. Mrigashira, constellation which lies across Vrisabha - Mithuna axis, also carries some of Purvashadha's energy. 2 is feminine goddess energy, represented by Chandr. She is "Isis" mystery, High Priestess in Tarot deck, revealer of secrets and possessor of those secrets unrevealed. These secrets belong to high initiates of ancient mystery schools. This is why Budh's role with Purvashadha is hidden from view. This hidden role is seen by fact Mithuna is placed opposite Rasi of Dhanur in natural zodiac.

17th card of Tarot deck, known as "Star", relates most closely to Purvashadha's energies. Female figure in card expresses eternal youth and beauty and she pours waters of life from heaven onto earth. Motto of this card, "waters of life freely", speaks for itself in regards to its relation with Purvashadha.

Gotra

This Nakshatra is related to Sage Pulahu, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "connector of space". Purvashadha's relationship with connectivity can be gleaned from adhesive and connective role water plays in our bodies. Purvashadha relates to same connecting force which holds space together in much same way as it holds water droplets together in form of an ocean.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is to worship goddess Lakshmi, and other venusian deities, like Lalita and Tripurasundari.

Repetition of root Mantra of this Nakshatra - "Om Bam" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear ornate and decorative garments and jewelry, in variegated pastel colors. Mixtures of white, light pink and light blue are ideal. All psychedelic colors go well with energy of Purvashadha. One should use its directions, lunar month and days when Chandr transits Purvashadha, to undertake all important actions.

Example

Legendary French heroine of 15th century, Joan of Arc, has her Lagna Lord Budh placed in Purvashadha, and her Atmakaraka Chandr placed in Budh's Rasi Kanya. Chandr carries childlike qualities of this Nakshatra, making her Virgin Savior child. Lord of Purvashadha, Sukr, 12th Lord, is placed in her 8th Bhava, ensuring her name lives on after death.

Miscellaneous

According to Varahamihira, Chandr in Purvashadha "makes one have a loving and proud spouse, while native is of a proud disposition and steady in friendships".

* * *

Uttarashadha

21. Uttarashadha

26° 40' Dhanur - 10° 00' Makara

In the Sky

Uttarashadha, pinnacle of solar energy, is represented in celestial firmament by four bright stars, which ancients saw as resembling an elephant's tusk. In modern astronomy they are known as Sigma Sagittarii (Ascella), Tau Sagittarii, Phi Sagittarii & Zeta Sagittarii (Nunki). These four stars lie in end portion of astronomical constellation of Dhanur. However, it must be noted that this asterism's influence extends into first ten degrees of zodiacal Rasi of Makara as well. Nunki, having a visual magnitude of 2.07, is brightest among them. According to legend, these stars correspond to celestial area where godly forces got their final victory over demonic forces.

Name

"Uttarashada" translates into "latter invincible one" or "latter unconquered". This meaning reveals crux of this asterism, which has more to do with term "final victory" than any other asterism. It also reveals that it forms a pair with its predecessor Purvashadha, in same way as Purvaphalguni and Uttaraphalguni form a pair.

Symbol

Its primary symbol is an "elephant's tusk". Tusk is most prized part of an elephant's anatomy. Elephants are usually very conscious of their tusks and zealously guard them. Researchers have found that type, color and size of tusk has something to do with who becomes leader of an elephant tribe. It follows that Uttarashadha has a lot to do with leadership issues.

Besides ornamentation, tusk is useful to elephants for only one practical purpose - fighting. Just like its predecessor, Purvashadha, Uttarashadha has a lot to do with aggressive actions like declarations of war. As mentioned earlier, Purvashadha and Uttarashadha form a pair, and some scholars regard tusk of an elephant as a symbol for Purvashadha as well. They see left tusk as belonging to Purvashadha and right tusk to Uttarashadha.

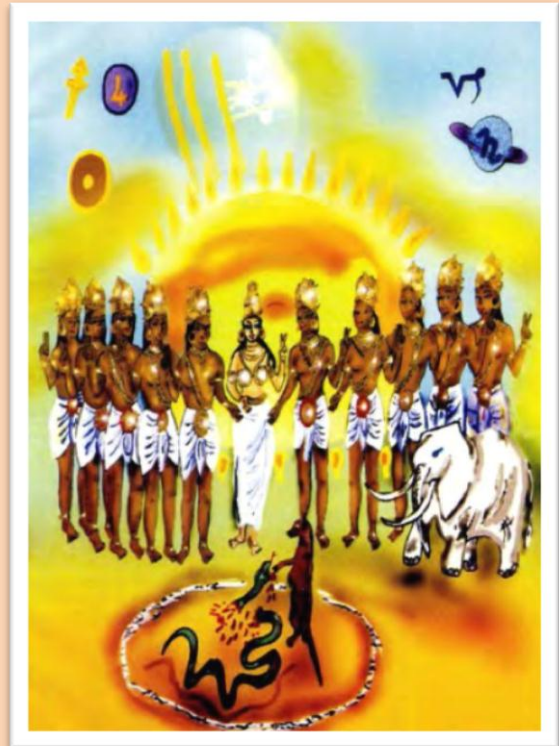
In most ancient cultures where elephants were known, they were used as symbols of royal insignia. All kings, including Indra, king of gods, were supposed to ride on elephants during processions and sometimes even during warfare, Uttarashadha, therefore, has a direct relationship with kingship and all responsibilities it entails. In a way, "responsibility" is most important keyword for this Nakshatra.

For obvious reasons, an elephant's tusk is also regarded as a symbol of penetration. It signifies penetrating mental insight and ability to enter new fields of endeavor. It also conveys a certain sense of fearlessness and a go ahead spirit.

Deity

Uttarashadha has ten ruling deities known as "Ten Vishvadevas". Vishvadevas means Universal Gods. Names of these ten celestial beings translate into - "goodness", "truth", "willpower", "skill", "time", "desire", "firmness", "ancestors", "brightness" and "peak". It is clear that all these ten gods are extremely benevolent and are representative of primary virtues of original, Divine creative spark. They can be said to be guardians of all that represents word "good" in Universe. In same way, Uttarashadha represents all that is good and benign on our planet.

All qualities expressed through names of Vishvadevas, find expression through Uttarashadha. This is what sets Uttarashadha apart from Purvashadha, even though most of Purvashadha's qualities and functionings apply to it as well. As a result of qualities like willpower and firmness, Uttarashadha has far greater permanence than its predecessor. It is easy to see that all these qualities are borne out of honest introspection, which makes Uttarashadha more introspective in comparison to extroverted, flamboyant Purvashadha.



Uttarashadha

It is interesting to note that one of these gods is named "ancestors". This must relate Uttarashadha to traditions as well as one's forefathers (see Magha). Uttarashadha is first Nakshatra which tries to encompass qualities of all its predecessors (Dhanishta and Revati do same). One can associate will power with Ardra and Kritika; skillfulness with Hasta and Chitra; time with Bharani and Anuradha; desire with Bharani, Rohini, Mrigashira and Ashlesha; goodness with Aswini, Punarvasu and Pushya; truth with Uttaraphalguni, firmness with Uttaraphalguni, Vishakha and Jyestha; ancestors to Magha; brightness with Rohini, Mrigashira, Purvaphalguni and Chitra; and peak with Mula and Purvashadha.

Ganesha, elephant headed god, is final presiding deity of this Nakshatra. Ganesha is only deity with an elephant's head. Story behind his getting an elephant's head reveals a lot relating to Uttarashadha's essence (refer to esoteric section). Ganesha is always portrayed as having a full right tusk and a cut left tusk. This symbolizes that Uttarashadha has a more complete and coherent energy in comparison to its mate Purvashadha. Ganesha can thus be seen as being strongly connected to both Ashadhas. Ganesha is seen as "Lord of beginnings" and "remover of obstacles", and his blessings are sought in all beginnings. Uttarashadha therefore relates to all kinds of beginnings. It is seen that activities, started under positive influence of this Nakshatra, are blessed with success and permanence.

Nature & functioning

Many of Magha's qualities like elegance, traditionalism, authority and respect for courtesies are similar to Uttarashadha. However, Uttarashadha has a more positive, introspective and enduring aspect. It shows a person of very good qualities, who may be valued for their advice. It gives a talent for commencing new enterprises and seeing them through to completion. It is a very practical and pioneering type of energy, as most of its quarters fall in practical and achievement orientated Rasi of Makara. It is a Nakshatra very concerned with structures, order and makes one adhere to activities and behavior which are seen as respectable and sometimes conformist.

Its association with ancestors shows a deep respect for traditional values and a desire to advocate these values in one's behavior and life. However, saturnine influence on this Nakshatra can make a person rigid and harsh, just as piercing symbol of elephant's tusk suggests. It can show an intolerance for anything which does not follow normal respectable lines. Spiritual and philosophical motivations are directed towards finding practical solutions to life's problems

Sexual animal of this Nakshatra, mongoose, is one of few animals which can defeat a snake. In a way, Uttarashadha can be seen as very opposite of all that Ashlesha stands for. Since they are placed opposite each other (6th / 7th / 8th Bhava relationship), there is open enmity and warfare between these two Nakshatras. This Nakshatra has little tolerance for underhanded or deceptive influences. However, mongoose is cunning in its own way and its symbol suggests that one is courageous and clever in finding ways to forge ahead in difficult, dangerous or complex situations. Natives under strong influence of Uttarashadha tend to gravitate towards or attract situations in life which represent a lot of challenges. On a spiritual level, it makes one very determined to pierce through veil of illusion to uncover one's true soul nature.

In universal scheme of things, Uttarashadha relates to "Apradhrishya Shakti"- power to give permanent victory. Its symbolism has achievable goals above and strength to achieve those goals below. This imagery is self-explanatory. Only thing worth mentioning is that this strength is not personal strength, but collective strength, which comes about due to an alliance with higher forces of good, when one is wholeheartedly and unselfishly trying to establish righteousness over unrighteousness.

Mode of functioning

Uttarashadha is considered to be a balanced Nakshatra. This self-evident classification does not require too much commentary. A centre is needed for any kind of balance and Uttarashadha, amongst all Nakshatras, relates most closely to this centre, from both a universal and personal perspective. It is said that "road to excess leads to palace of wisdom", but one must remember that this palace of wisdom has balance as its foundation.

Caste

It belongs to Kshatriya (warrior) caste. This Nakshatra is mostly concerned with attaining a place of position or strength in society. As we have already seen, it relates to leadership and ruling class. According to Manu (lawgiver for our planet), all kings and leaders came under Kshatriya caste. Uttarashadha has brahminical tendencies, but they often seem to manifest within a Kshatriya framework. A good king is akin to a Sage, but is still not a Sage. In fact, Janak is only earthly king to have been awarded a brahminical title (refer to Vedic legend Ramayana).

Uttarashadha

Gender

It is a female Nakshatra. This classification defies all common sense, as all of Uttarashadha's ruling deities and planetary rulers are male. Only way we can comprehend this is by considering fact that all ten good qualities are seen in a feminine light in Vedic texts. Vedic texts regard all qualities as being part of "nature", which in end is considered to be feminine principle of Absolute. Uttarashadha is a Nakshatra which has more to do with benign functionings of Maya rather than male observer essence of Absolute.

Body parts & humor

Thighs and waist are body parts related to this Nakshatra.

It is a primarily "Kapha" (watery) Nakshatra. Elephants (closely associated with this Nakshatra) are supposed to be main representatives of Kapha humor. Kapha is a constitution, which is derived from combination of earth and a little bit of water element. Earth element is provided by Rasi Makara (which most of Uttarashadha lies in) and little bit of water element is provided by Guru (part of Uttarashadha falls in Dhanur, Guru's Rasi).

Direction

It is related primarily to South, West, North-East and East.

Padas

First Pada of this asterism (26° 40' - 30° 00' Dhanur) falls in Dhanur Navamsa and is ruled by Guru. Righteousness, confidence and expansiveness are hallmarks of this Pada. Nothing seems impossible when one is working through energies of this Pada. It has supreme faith in its ability, knowledge and understanding. Being both a Pushkara Navamsa Pada and a Vargottama Pada, Grahas placed here give strong material / spiritual results. Surya, Guru, Mangal and Ketu are especially potent here. Guru gives best results.

Second Pada of this asterism (00° 00' - 3° 20' Makara) falls in Makara Navamsa ruled by Sani. Emphasis here is on concretization and material expression of one's thoughts, plans and desires. Grahas placed here give nerves of steel. Most of issues of this Pada circle around one's own self and personality and how it is expressed in outer world. It is goal rather than means which becomes important here. An exaggerated attention or attachment to worldliness and power structures can be noticed. Mangal and Sani have ability to best utilize energies of this Pada.

Third Pada of this asterism (3° 20' - 6° 40' Makara) falls in Kumbha Navamsa ruled by Sani. Emphasis here is on accumulation, whether it be knowledge or material possessions. A strong attachment to concept of family can be noticed in this Pada. Grahas here give good results if one works towards one's goals through involving other people. Group and team work are essential for proper functioning of this Pada. Rahu, Budh and Sani feel comfortable in this Pada. Sani gives strongest results.

Fourth Pada of this asterism (6° 40' - 10° 00' Makara) falls in Meena Navamsa ruled by Guru. This Pada promotes physical prowess, short travels, courage and philanthropy. There's a constant conflict between material and spiritual values, as native strives to achieve a balance. In present times, more often than not, materiality prevails. Grahas placed here give abundant energy for pursuing one's goals. Chandr, Mangal and Sani seem best equipped to handle energies of this Pada.

Professions

Preachers, priests; counselors; astrologers; lawyers (of an ethical nature); judges; government officials; psychologists; military professions; equine professions; pioneers; explorers; wrestlers, sword fighters and other combat sports; athletes; elephant trainers; business executives; organizers; defense industry; authority figures of all types; teachers; guards, high class servants; bird watchers & enthusiasts; body guards, security personnel; rangers; hunters; construction industry; cricketers; holistic physicians; politicians (as good as they get in present day and age); all professions requiring a sense of responsibility and ethics.

Places

Prairies; flat savannahs; mountainous forests; national parks; wildlife sanctuaries; bird sanctuaries; reservations; government buildings & grounds; courts; temples, churches and other religious buildings; universities; college campuses; military bases; traditionalistic towns & cities; elite gentlemen clubs & societies; sports stadiums; cricket grounds; all professions connected with above places.

Uttarashadha

Guna & Tatva

It is supposed to be a Satvic Nakshatra. Satvic and benevolent nature of this Nakshatra can be seen clearly through its ruling deity, Ten Vishvadevas.

It belongs to air element. This definitely must relate to its connection with airy Graha Sani. Besides ether, air is most all encompassing element. Uttarashadha, which has more to do with responsibility, equality and justice, has to have an all encompassing framework to manifest its ten golden qualities.

Gana

It is considered a Manusha (human) Nakshatra. Fact that its ruling deities are known as Vishvadevas, coupled with fact that Vishva is one of common terms used for terrestrial affairs on our planet, reveals intensive involvement of this Nakshatra with human affairs on earthly realm. It is said that one can only truly understand and develop ten qualities associated with Uttarashadha in a human birth. It is for this reason that a lot of astral beings like demigods are vying for earthly incarnations under suitable conditions.

Orientation & disposition

It is upward Nakshatra. All upward Nakshatras are considered good for things which grow or progress over time. We have already mentioned that all activities commenced under positive influence of Uttarashadha grow in leaps and bounds and achieve permanence. Another way of looking at it is that Uttarashadha takes its cue from up above.

It is a Dhruva (fixed or permanent) Nakshatra. If there is any Nakshatra which can be considered as "doyan of permanence", it is Uttarashadha. In fact, all qualities associated with character Dhruva (son of a demon king who was an ardent worshipper of Vishnu), are same as those belonging to Uttarashadha. In honor of this character, pole star was known as Dhruvatara in Vedic texts. In same vein, one can understand that Uttarashadha is pivot of good qualities around which game of life revolves.

Lunar month & Tithi

It relates to second half of lunar month of Ashadha, a period which usually falls in late July in solar calendar.

Uttarashadha is also related to Purnima (15th Tithi or Full Chandr day) of waxing phase of Chandr's monthly cycle.

Auspicious activities

Planning new beginnings; laying out plans for anything; initial plans for any activity; beginning things anew; laying foundations; all spiritual / religious activities & rituals; putting one's affairs in order; activities requiring great discernment and correct judgment; all types of business affairs; signing contracts; promotions; acting authoritatively; artistic ventures; marriage; sexual activity; entering a new residence; dealing with authority; public, political or legal matters; one of best Nakshatras for initiating any kind of activity.

Inauspicious activities

Unfavorable for travel; not good for concluding matters / endings. Uttarashadha is generally good for everything except committing unlawful activities. Unethical, rude, impetuous and primitive behavior is not allowed here.

Lords

Surya is main planetary Lord of this Nakshatra. Solar principle, which was born in Kritika, reaches its zenith in this Nakshatra. Theoretically it is suffice to say that Surya does not exist after this Nakshatra. It means that soul's ability to effect its surroundings reaches a peak in this Nakshatra. In its highest aspect, individual will is completely tuned with universal will and thus all actions on a worldly plane are taken without involvement of ego and selfishness. Sense of right and wrong, which is required here, is not related to personal human laws but to Divine laws of universal mind. This is Nakshatra where ego and individuality is sacrificed for sake of greater good.

Since this Nakshatra lies in Rasis Dhanur and Makara, Guru and Sani have a strong relationship with it. We can note that Guru and Sani also rule four Padas of this Nakshatra. Combination of expansive Guru and contractive Sani signifies moderation and practicality. Since Guru reaches maximum debilitation in Makara part of this Nakshatra, it is implied that this part of Nakshatra is not suited for too much hope, idealism,

Uttarashadha

expansiveness or outer religious displays and rituals. In simple language, this is place for action, not words. Concrete practical action, which takes place here, shapes material world according to universal laws.

Guru - Sani, Surya - Guru, Surya - Sani & Surya - Guru - Sani conjunctions carry energies similar to Uttarashadha. Grahas Budh, Sukr and Guru, unless operating from their higher aspect, can make one too materialistic if placed in Makara part of this Nakshatra. All Grahas, when placed in this Nakshatra, are prone to excessive and misplaced idealism, unless individual will is working in harmony with universal will. Every error one makes under influence of this Nakshatra is magnified, due to enormous capacity of this Nakshatra to influence material world.

Vowels & alphabets

First Pada of this asterism (26° 40' - 30° 00' Dhanur) corresponds to "Be" as in Beth.

Second Pada of this asterism (00° 00' - 3° 20' Makara) corresponds to "Bo" as in Bohemian.

Third Pada of this asterism (3° 20' - 6° 40' Makara) corresponds to "Ja" as in Jardine.

Fourth Pada of this asterism (26° 40' - 10° 00' Makara) corresponds to "Ji" as in Jimi.

In Sanskrit alphabet, Uttarashadha corresponds to "Bha", consequently its Mantra is "Om Bham".

Sexual type & compatibility

Sexual animal related to this Nakshatra is mongoose. Uttarashadha is not very sexual in first place, which is clear from fact that mongoose has no compatible sexual animal amongst other Nakshatras. To put it simply, sexuality is not Uttarashadha's domain.

For sexual & marital compatibility with other Nakshatras, please refer to table at end of this document.

Esoteric

Legend of birth of Ganesha carries within itself all tragedy, valor, divinity, esotericism, enforced sacrifice, renewal and regeneration inherent in Uttarashadha. In short story goes like this:

"Parvati created a mind-borne son and instructed him to stand as a guard and not to let anyone in while she was bathing. Her husband Shiva, returning home, was barred entry by Parvati's son. Shiva had not seen this boy before and did not know who he was, and boy in turn did not recognize Shiva. Harsh words were exchanged and a battle erupted. Shiva could not defeat this boy and had to retreat. He felt humiliated after being defeated by a mere child and sought help of Vishnu and other gods to defeat child.

In battle that ensued, all of gods together were unable to defeat him. Vishnu finally came up with a plan that someone should fight with boy from front, while he flew from behind to stealthily take mace out of boy's hand. Vishnu's theory was that boy couldn't be defeated until mace was taken out of his hand. The plan worked, as Shiva was able to cut boy's head with his trident as soon as Vishnu's vehicle Garuda (celestial eagle) snatched mace.

Since he was Parvati's mind-borne son, she immediately came to know of his death and whole story flashed before her mind's eye. She became enraged and summoned all Shaktis (feminine forces) of Universe to create havoc on Vishnu, Shiva and rest of gods. Whole creation went completely haywire and all gods were scared out of their wits. Vishnu realized that whole Universe would collapse if Parvati was not appeased quickly. This could only be done if boy was brought back to life.

Vishnu instructed gods to descend on earth and bring back head of first thing they saw. They saw an elephant and swiftly returned with its head. Vishnu and Shiva attached elephant's head to trunk of boy's body, which resurrected him. Finally Parvati's anger subsided and order was restored in Universe. Boy was named "Ganesha", which translates into "leader of all tribes", and was given boon to be worshipped first before any other gods."

As 21st asterism, Uttarashadha relates to number 21. According to ancients, number 21 is called "Crown of Magi. "Crown" here obviously refers to seventh sacral centre, Sahastrara, which is final resting place of Kundalini. Pythagoreans see it as a special number because it is a multiple of two sacred numbers, 3 and 7. We know that there are three channels, Ida, Pingala and Sushumna, which carry life-force within our astral bodies through seven sacral centres. 21 can be seen as a summation of passage of these three channels through seven sacral centres. Uttarashadha therefore relates to perfection on all levels, physical, mental and spiritual.

Shravana

In Tarot deck, 21st card is "World", which is seen to represent whole earthly plane of existence with all its complexities and diversities. It also represents perfection and finality from a universal perspective. We can easily relate this symbolism with Uttarashadha's ruling deities, "Ten Lords or overseers of world".

Gotra

This Nakshatra is related to Sage Kratu, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "inspirer". In a way, inspiring others is one of main functions of Uttarashadha, as its own goodness sets examples for others to follow. Since Sage Kratu is associated only with benign Nakshatras, we can infer that he has a similar role in celestial circles.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Ganesha, remover of obstacles and bestower of wisdom.

Repetition of root Mantras of this Nakshatra - "Om Bha" & "Om Bham" - 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all orange, yellow and light blue colors and whites. They should use its directions, lunar month and days when Chandr transits Uttarashadha, to undertake all important actions.

Example

Swami Vivekananda was born with Uttarashadha rising on his Lagna. He exuded ten sterling qualities associated with Uttarashadha's ruling deities through his personality and works.

Miscellaneous

According to Varahamihira, those born with Chandr in this Nakshatra are "modest, graceful, grateful, fortunate, abide by Dharma and have many friends".

* * *

22. Shravana

10° 00' Makara - 23° 20' Makara

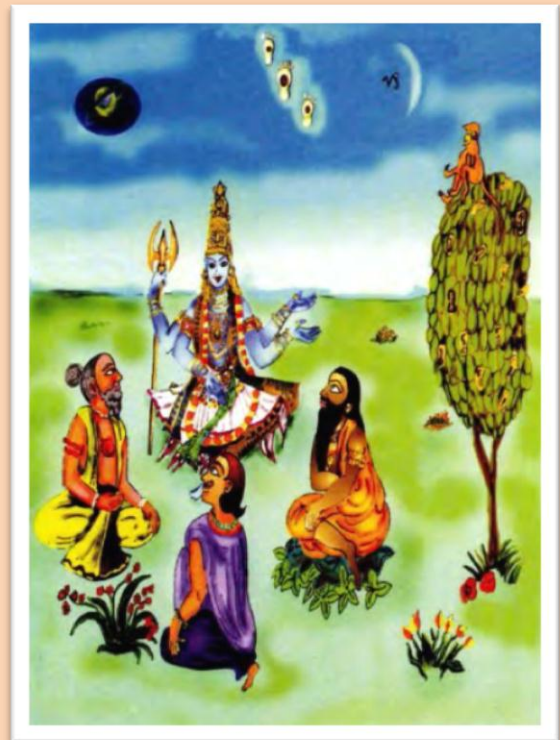
In the Sky

Shravana, apex of lunar energy, is represented in celestial firmament by three bright stars in constellation known as Aquila (Eagle). In modern astronomy these stars are known as Alpha Aquilae (Altair), Beta Aquilae (Alshain) & Gamma Aquilae (Tarazed). These three stars can be seen huddled together on top of constellation of Makara. Altair, having a visual magnitude of 0.93, is one of brightest objects in night sky, making Shravana a very easily visible asterism. According to Puranic legends, these stars correspond to three steps taken by Vishnu in his Vamana-avtar.

Name

"Shravana" translates into two very unrelated terms - "hearing" and "one who limps". Limping meaning is in obvious reference to Vishnu's three steps (please refer to story below in esoteric section), while "hearing" as we shall discover, forms crux of what this asterism is all about.

Its alternative name is "Ashvatha", a term used for sacred Pipal tree (Ficus Religiose). In Vedic texts, this tree is always given extraordinary significance. It is worthwhile to mention that Buddha received enlightenment meditating under this tree.



Shravana

Symbol

There are three main symbols for this Nakshatra. One is a "row of three uneven footsteps", which as we can see from Nakshatra's image, are represented by its constituent stars. These three steps were supposed to be taken by Vishnu in one of his incarnations, purpose of which was to establish order in Universe through restoration of heaven to gods and earth to human beings. We will discuss this story in more detail when we discuss esoteric aspect of this asterism. These three steps can be seen as threefold law through which cosmic intelligence maintains order in Universe. Nature, as we know, operates in three modes, and this threefold law relates to three interactions between these modes.

A "trident" is alternative symbol of this asterism, which once again reiterates this asterism's connection to number 3. Most numerologists know that 3 is number of communication and is energy responsible for establishing order in Universe. This is why all ancient cultures had three main deities responsible for overlooking universal affairs.

An "ear" is a commonly used symbol for this asterism, which we can see is derived directly from its name. Communication aspect of this asterism is therefore more focused on listening than speaking. Listening is one and only way one can learn anything. To emphasize this aspect, some wise men assigned three ears as its symbol. Reader can see that in Nakshatras image tree is "full of ears". In ancient Indian Vedic tradition, knowledge was orally transmitted and so Shruti, power of listening, automatically became most important quality an individual could possess. It is because of these oral transmissions that Vedic knowledge is available today in its pristine state. From this we can conjure that this asterism has a lot to do with preservation, in keeping with nature of Rasi it falls in. When a native has a strong Shravana influence in their horoscope, astrologer can safely advise that person to learn to listen more to others, or pay attention to one's inner voice in order to grow or progress in life.

Deity

Vishnu, preserver among Trinity, is main presiding deity of this asterism. His relationship with this Nakshatra is already established from symbolism and mythology associated with this Nakshatra. It is because of this strong relationship with Vishnu that this Nakshatra gets its strong organizational ability, which is normally associated with Rasi Makara. In keeping with Vishnu's nature, this Nakshatra likes to bring order through tact and cleverness and in many a case, through any which way possible. It allows one to be able to listen, assimilate and contemplate on a problem to arrive at solution. Like Vishnu, this asterism does not believe in hurrying with things and is ready to sit and wait until time is ripe.

Saraswati, goddess of learning, is also strongly associated with this Nakshatra, even though very few scholars acknowledge this fact. This Nakshatra is not all about listening. It is also related to speech and ability to put learning into words. Someone has to speak for someone to listen! This relationship with Saraswati connects this Nakshatra to use and study of languages, music and a fascination for all media connected with education.

Nature & functioning

On a positive level, Shravana is an amicable Nakshatra, which tries to be reasonable and keep its peace with its surroundings. It is calculative, but in its higher expression this calculativeness does not have selfish motivations. Even its stubborn, unyielding nature is directed towards a higher cause in its positive aspect. It is a persevering Nakshatra which doesn't like to leave things in middle or undone. This is probably reason why it is said that any activity started in this Nakshatra always reach its completion.

In its negative aspect, all its qualities like perseverance, shrewdness and knowledge are used for purely selfish means. Its power to listen, learn and teach meaningful things is usually lost in gossip, backbiting and manipulation. Since it is a very goal oriented Nakshatra, it becomes dangerous when its goals are unwholesome and unethical. Narrow-mindedness is one of strong traits to emerge out of negative functionings of this Nakshatra. This Nakshatra requires toning down of ego, as listening without preconceptions is only way to learn. There is always a danger with this Nakshatra, that a person under its influence may not always learn right things. A person born under a strong influence of this asterism should always be very careful of company they keep. There is always some foolhardiness attached with Shravana. Native can easily fall prey to deception and bad advice.

In its highest level of functioning, this asterism relates to acquiring universal knowledge and applying it to bring about order in material world. It usually bestows very strong powers of erudition and sagacity. Oratory and other forms of lecturing come naturally and effortlessly to such natives. In present times, much of organizational ability of this Nakshatra has been used for destructive and degenerative ends. This asterism is

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connected to all forms of media and in today's world most of media is used for propagating falsehood, lies and devoluting influences.

Shravana is a socially active Nakshatra which revels in public dealings. It has a very business like approach to things, even though maintaining cordiality is its primary objective. If this Nakshatra is rising on Lagna, person is likely to be mature in their approach, cunning, well mannered and receptive with an alert look. Appearance is a mix of moony softness and saturnine rigidity. Such people are usually clever in conversation and are skilled at putting others at ease quickly. In present day and age, most of them can be seen spending a whole lot of time on telephone! Whether a native under influence of this Nakshatra will listen more or speak more, depends upon Graha posited in this asterism. For example, if Sani is posited in this Nakshatra, one will tend to listen more and may find speaking difficult, while a person who has Mangal placed in this Nakshatra can be quite a chatterbox, but may not be well-versed in art of listening.

Philosophical and religious attitudes which rely heavily upon phrases like "Word is God..." and "In beginning, there was word, from which arose everything else...", corresponds to this Nakshatra's line of thinking. It is true that "Om" (or Aum) was first sound at beginning of creation, but it is important to remember that seed of Universe lay in a silent state before that. "Word" is not "god", but just one of many expressions of ultimate causative principle, commonly known as "god".

Downfall of this Nakshatra usually lies in excessive generosity which leads to debts and poverty. It can also make enemies through bigotry, narrow-mindedness or extreme ethical stances. This Nakshatra is not favorable for having and raising children. This seems to hold true in charts where this asterism falls in 5th Bhava. When Lagna or Chandr is placed in this asterism, or it is placed in 5th Bhava, or 5th Lord is placed in this asterism, it usually denotes few children and native derives little happiness from them. On contrary, they are always a source of anxiety for them.

In universal scheme of things, Shravana relates to "Apradhrishya Shakti" - power to give permanent victory. Its symbolism has achievable goals above, and strength to achieve those goals below. This imagery is self explanatory. Only thing worth mentioning is that this strength is not personal strength, but collective strength, which comes about due to an alliance with higher forces of good, when one is wholeheartedly and unselfishly trying to establish righteousness over unrighteousness.

Mode of functioning

It is supposed to be a passive Nakshatra. Its passivity relates to fact that it is receptive and takes time to listen to others. In fact, much of its organizational skill comes from a passive approach to things. It tends to let things organize themselves rather than poke its head into process too much.

Caste

Its caste is Mleccha (outcaste). It might surprise some that this amicable and worldly Nakshatra should be regarded as an outcaste. Thing to note here is that this Nakshatra was in some way connected with lower capricornian type working class in ancient times. It was related to people who had to basically listen to orders and carry them out. On higher levels, this Nakshatra relates to individuals who listen to and follow inner voice without caring much for social order of their times, which again puts them in an outcaste category!

Gender

It is a male Nakshatra. This can easily be seen from fact that its primary ruling deity is Vishnu, one of three bearers of masculine principle. It carries a sense of objectivity, a very masculine quality. It does have a soft, feminine side to it, since Saraswati, one of three main feminine archetypes, is also connected with it. Saraswati's feminine principle again relates to logic, reason and learning, but her influence imparts some sensitivity.

Body parts & humor

Primary body parts it relates to are ears and sex organs. In our view, it can be seen as primary indicator of ear and secondary indicator of sex organs. Considering its symbol and imagery, its relationship with ears comes as no surprise. Besides being organs of listening, ears are balancing organs for body. This again highlights balanced nature of this asterism. Its relationship with sexual organs is mainly connected to its connection with procreation as a means of preservation.

Shravana is also related to one's gait. Makara, as we know, is Rasi related to gait, but it is only Shravana part of it which relates to gait. Any affliction to this Nakshatra can result in limping or lameness, especially if Lords of 9th, 10th, 11th or 12th Bhava are involved.

Shravana

It is a primarily "Kapha" (watery) Nakshatra, due to its strong relationship with Chandr.

Direction

Its primary Direction are South and North-West.

Padas

First Pada of this asterism (10° 00' - 13° 20' Makara) falls in Mesha Navamsa and is therefore ruled by Mangal. Someone born under this Pada expresses an underlying martian quality in relation to Nakshatra, which is expressed as logic, initiative and a career conscious or ambitious approach.

Second Pada of this asterism (13° 20' - 16° 40' Makara falls) in Vrisabha Navamsa, ruled by Sukr. Therefore venusian qualities such as diplomacy, tact and courtesy, are dominant influences in way this Nakshatra expresses itself. This Pada corresponds to Pushkara Navamsa and any Graha posited in this Pada will give best results as far as this asterism is concerned. This Pada relates to those involved in organizational aspects of entertainment industry, especially music business.

Third Pada of this asterism (16° 40' - 20° 00' Makara) falls in Mithuna Navamsa, ruled by Budh. This Pada brings out part of Shravana which is flexible, cunning, versed in speech and conversation and eager to learn. This Pada relates to those working in mass-media and other communication oriented occupations.

Fourth Pada of this asterism (20° 00' - 23° 20' Makara) falls in Karkataka Navamsa, ruled by Chandr. This Pada brings out part of Shravana which is receptive, sympathetic and understanding. It is most mass-oriented Pada of this asterism, and thus relates most to those holding important public offices or those in lunar occupations, like hoteliers etc.

Professions

Teachers, preachers and educators in all fields; scholars, students and all those associated with universities; linguists, language translators and interpreters; story tellers and narrators; comedians; those involved in music business and recording industry (mainly producers and sound technicians); telephone operators and all those earning their livelihood by some kind of phone job; those involved in preservation of ancient traditions and those pursuing classical studies; those involved in organizational capacities in big and small corporations; gossip columnists, news broadcasters, talk show hosts and others involved in radio / TV business; modern day counselors, psychiatrists, psychoanalysts and psychologists; radio operators in different fields (even those who are involved in catching signals from other civilizations in galaxy!); travel agents and all those involved in transportation and tourism industry; those working in hotel / restaurant business; on a higher level, healers and practitioners of holistic medicine, and on a lower level, those involved with allopathy, hospitals and medical profession in general; those connected with charitable organizations, clubs and societies.

Places

Universities; libraries; schools; colleges; public auditoriums and other places of public gatherings; recording studios; hospitals; telephone companies; basically all places connected to above mentioned professions.

Guna & Tatva

It is a primarily Rajasic Nakshatra. This means that it is active on worldly plane. This activity can be motivated either by universal interests or purely selfish interests, depending upon evolutionary level of soul in question. This is a good Nakshatra for attaining wealth and worldly accomplishments in general. If a person under a strong influence of this asterism is poor, one can infer that this poverty is self inflicted, rather than being fated.

Its element is air, which again emphasizes communication aspect of this Nakshatra. It usually relates well to fire Nakshatras like Uttaraphalguni etc.

Gana

It is a godly Nakshatra. This is evident since Vishnu, harbinger of all godly qualities, presides over this asterism. This relates to its gentle, kind, amicable, liberal-minded, prosperous, reasonable and sociable nature. Shravana natives always think twice about doing harm to others and are not prone to take lead in any sort of cruelty.

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Orientation & disposition

It is an upward looking Nakshatra. This relates to its expansive attitude in relation to life in general. After all, Vishnu took three very expansive steps (refer to story in esoteric section) to take away control of all three worlds from Bali (demon king). This expansiveness in today's world tends to boil down to ambition.

This is a moveable Nakshatra. This is thus a Nakshatra which promotes travel, mostly in relation to career. A lot of natives under its strong influence go touring as part of their job, which may involve lecturing and teaching. Natives may enjoy hotel / tourism side of travelling with this Nakshatra placement.

Lunar month & Tithi

Its energies correspond to first 9 days of lunar month of Shravan. This period usually corresponds to month of August in solar calendar.

Shravana is also related to Tritiya (3rd Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Religious rituals and performances; beginning new ventures; entering a new house or buying property; medical actions and remedial measures; taking preventive measures of all kinds; listening to advice (listening in general); social interactions and public involvement; learning, study of languages and classical traditions; reading and writing; music, philosophy & meditation; good for sexual activity; making peace; organizing in general; making and taking herbs and medicines; politics; purchasing new clothes, items and equipment for home or business; initiations in spiritual learning; giving and receiving counseling; important phone calls; favorable for travel, especially towards its ruling directions; taking a new name; humanitarian actions in general; worship of Vishnu or Saraswati.

Inauspicious activities

Unfavorable for aggressive, uncertain or risky activities such as lawsuits, wars etc.; not good for creative activities involving manual work; not good for lending, making promises, oaths etc.; not good for putting an end to things, like demolishing old structures; not good for worshipping fierce deities like Rudra, it is not considered favorable for marriage ceremonies or adopting children.

Lords

Chandr and Sani are two Grahas governing this Nakshatra. Chandr is Nakshatra's main planetary Lord and Sani rules Makara, Rasi that it falls in. Chandr relates to receptive and gentle part of Shravana, while Sani relates to its persevering and organizational aspect.

Both Chandr and Sani are intimately connected with masses and mass mentality. This is where this Nakshatra gets its ability to influence mass opinions. This is probably reason why a lot of politicians are under a strong influence of this Nakshatra. 10th Bhava, which has a similar energy to Shravana, bestows position and influence so that one may educate masses in universal values and truths. In today's world, however, where majority among masses are ignorant and leaders dumb and selfish, only negative aspects of this Nakshatra come to life. In its higher aspect, it relates to dissemination of universal truths and knowledge through entertaining and easy to understand Vedic epics like Mahabharata and Ramayana.

Lunar energy attains completion in Shravana. In numerology, 2 is considered to be Chandr's number. Shravana is 22nd asterism and double 2's signify summation of lunar energy. This means that all best and worst of lunar qualities are expressed through this Nakshatra. Due to its extreme receptivity, error in judgment is very likely with this Nakshatra. Other negative lunar traits like changeability, vacillation, imaginary fears and phobias are also seen in their extreme expression here. Only in evolved souls, positive lunar qualities of universal compassion, motherly nurturing and complete receptivity to universal mind are witnessed.

Chandr in Makara, Sani in Karkataka or Chandr - Sani together in any Rasi or Bhava, are placements and combinations which carry an energy similar to that of Shravana.

Chandr, Sani, Mangal, Budh and Sukr do well in Shravana. Sukr, however, can make one too materialistic unless there are other elevating factors.

Vowels & alphabets

First Pada of this asterism (10° 00' - 13° 20' Makara) corresponds to "Ju" as in Jupiter or Justin.

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Second Pada of this asterism (13° 20' - 16° 40' Makara) corresponds to "Je" as in Jennifer or Jet.

Third Pada of this asterism (16° 40' - 20° 00' Makara) corresponds to "Jo" as in Joe.

Fourth Pada of this asterism (20° 00' - 23° 20' Makara) corresponds to "Gha" as in Ghana or Ghastly.

In Sanskrit alphabet, Shravana corresponds to "Mam", and so its Mantra would be "Om Mam".

Sexual type & compatibility

Its sexual animal is a monkey, which indicates more affinity towards affection and playfulness than actual sexual act. Those under influence of this Nakshatra can be exhibitionist in regards to sexual activities. They are prone to talk more about it rather than actually indulge in it.

For sexual & marital compatibility with other Nakshatras, please refer to table at end of this document.

Esoteric

Main Puranic story connected with this asterism is as follows:

"A demon king called Bali had taken over all three worlds (earth, heaven and netherworld) through his might and prowess. Beaten Devas (demigods) appealed to Vishnu for help. Vishnu assured them that he would restore their heavenly abode to them and rid Universe of rule of demons. He waited until Bali was performing a big Yagya (elaborate religious ceremony). One of rules of this Yagya was that Bali could not refuse demand of any Brahmin. Keeping this in mind, Vishnu went to this Yagya in form of a young Brahmin boy. Like all other Brahmins present there, he was honorably received by Bali and asked what he could do for him. Vishnu in his Vamana form (young Brahmin boy form) asked Bali for land which he could cover within his three strides. This demand amused Bali as he thought, "Why would this little Brahmin boy want something as little as three foot strides of land, when he could ask me for millions of other things?"

Bali's preceptor, Shukracharya, could see through Vishnu's act and warned Bali not to give into innocent looking Brahmin boy's request. Bali was a man of his word and told his preceptor that even though he honored and respected him, he couldn't go against his vow, and had no option but to fulfill Brahmin boy's wish. Shukracharya became furious with Bali for not paying heed to his advice and left assembly. When Bali was pouring sacred water from his pot as a ritual marking for granting boy's wish, Shukracharya assumed a tiny form and stuck himself in pot's spout so that no water could come out of it. Vishnu obviously knew what was going on and so he took a sharp blade of grass to clear obstruction. It is said that this blade of grass destroyed one of Shukracharya's eyes, and this is reason why he is always portrayed as having one eye ever since.

With obstacle removed and ritual over, it was time for Brahmin boy to take his three strides worth of land. Suddenly boy's size started increasing until it got so big that no one could see his head anymore. In one stride he took both netherworld and earth, and in second stride he took heaven. Then Vishnu turned around to Bali and said, "Now where do I put my third foot?" Bali knowing that he had no other place to give, offered his own head for him to put his third stride. Vishnu smiled and put his foot on Bali's head.

Bali was immediately transported into lowest among fourteen Lokas. Vishnu had now restored earth to humans and heavens to gods. He was, however, very pleased with Bali's magnanimity and devotion to universal laws. He conferred on him status as doorkeeper of "outer most universal sheath". He also promised to help him out whenever he was in need. At a later point in time, Vishnu actually took job of a doorkeeper in Bali's palace at his behest!"

If one just contemplates on this story, it reveals everything about nature, functioning and quality of Shravana. Vishnu taking form of an innocent Brahmin boy relates to amiable, innocent front projected by this Nakshatra. This Nakshatra is clever in achieving its goals in much same way as Vishnu was about achieving his. This Nakshatra keeps to its word same way Bali kept his word.

One interesting thing which comes out of this story is that Sukr doesn't like to be placed in this asterism, seeing how this incident was detrimental to Shukracharya, who is intimately connected with Sukr. This might seem odd as Makara is a friendly Rasi to Sukr. In our view, Sukr does better in other parts of Makara in comparison with Shravana part.

This story also brings out highest expression of this Nakshatra, which is upholding universal law at all costs. Since 21 is seen as number of perfection, number 22 is regarded as 0, or a new beginning, by ancient mystery schools. Even in Tarot deck, 22nd card does not exist. Instead there is a 0 card known as "Fool". "Fool" is a character, who is ready to jump into any unknown or foreign situation without any concern for past, future or its consequences. If this character is receiving its impulses from universal mind, then all actions undertaken

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are fruitful and necessary. On other hand, if this character is guided by ego or other false external influences, outcome is disaster. This character is what Shravana is all about.

Gotra

This Nakshatra is related to Sage Vashishta, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "possessor of wealth", so prosperity aspect of this Nakshatra is reinforced from this angle as well.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Vishnu, preserver and maintainer of all creation. This worship can be done through use of Mantra and meditation on any or all of Vishnu's incarnations and aspects.

Repetition of root Mantra of this Nakshatra - "Om Mam" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase its good effects through above mentioned ways. It is helpful for them to wear colors like white and light blue. They should use its directions, lunar month and days when Chandr transits Shravana, to take all important actions.

Example

Mohammed Ali, famous boxer, has his Chandr in Shravana. He was famous for using words to destabilize his opponents, whilst always maintaining his own balance. In his chart, Chandr, as his Lagna Lord, is placed in 7th Bhava, Bhava of opponents.

Miscellaneous

According to Varahamihira, Chandr in Shravana makes a person "learned, rich, famous and prosperous, and gives native a liberal minded spouse". In our example case, all these results fit in perfectly. Mohammed Ali did in fact get liberal-minded spouses, who rebelled against his own narrow-minded social, religious and political sensibilities.

* * *

23. Dhanishta

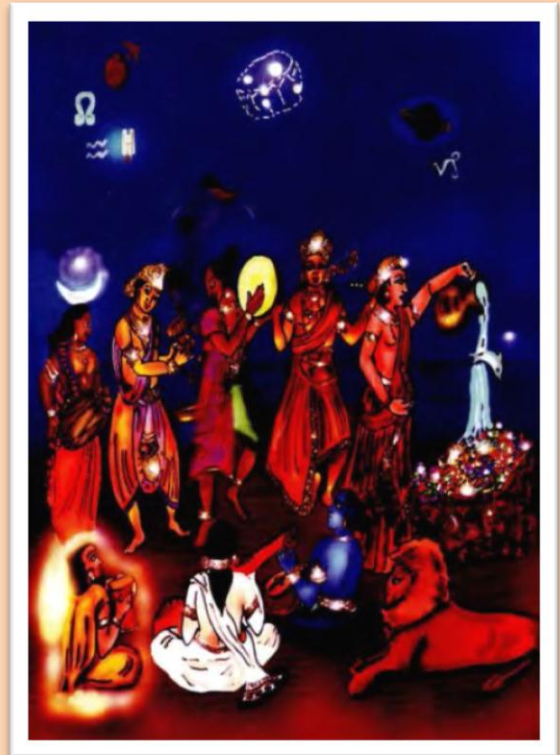
23° 20' Makara - 6° 40' Kumbha

In the Sky

Dhanishta, zenith of martian energy, is represented in celestial firmament by four stars in constellation known as Delphini (Dolphin). These four stars are arranged in a rhombus shape, which ancients saw as signifying a drum. In modern astronomy, these stars are known as Alpha Delphini, Beta Delphini, Delta Delphini & Gamma Delphini. This asterism can be seen lying in dark empty space above constellations of Makara and Kumbha. Beta Delphini, having a visual magnitude of only 3.63, is brightest among these stars, making Dhanishta less bright in comparison to other asterisms. However, it can be easily spotted as there are no bright constellations in its vicinity.

Name

"Dhanishta" translates into "wealthiest" or "most beneficent". Reader can already understand basic energy of this asterism through this simple meaning. Its alternative name is "Shravishta", a Sanskrit term which translates into "most heard of" or "most famous". This again is a self-explanatory meaning, which directly hints at extremely lucky quality of this asterism. Name Shravishta implies that Dhanishta forms a pair with previous Nakshatra Shravana.



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Symbol

All scholars agree on fact that a musical drum is main symbol of this Nakshatra. However, there is a difference of opinion in regards to type of musical drum. Some equate drum with a "tabor", some with a "tabla", some with a "mridanga", but in our view drum is actually a "damaru". Damaru is Shiva's favourite drum.

Drum (damaru) conveys two main attributes - music and hollowness. Hollowness here relates to receptivity to outer influences. In its highest expression, this receptivity allows one to be an instrument of universal mind without letting ego interfere with process. Since this Nakshatra follows Shravana, it relates to process where what we have listened to is synthesized. This gives this Nakshatra ability to actually accomplish things like playing music etc. In its lowest expression, this Nakshatra is susceptible to receiving lower level influences, and thus its outer works are not as elevating as they are in its highest expression. A drum, as we know, is a rhythmical instrument, which can be associated with time, and time is rhythm of Universe. This is why this Nakshatra is said to have immaculate timing.

Its alternative symbol is a flute, which again emphasizes fact that music is produced through hollowness, in much same way as celestial music is created through hollowness of universal space.

Deity

Dhanishta is presided over by a group of eight gods called Vasus. "Vasu" translates into "superb", "excellent" or "wealthy". Their names are:

Apa, which translates into "water". He is a male deity usually related to Apah, water goddess of Purvashadha.

Dhruva, which translates into "fixed", and is related to pole star at any given point in time.

Dhara, which translates into "a bearer" or "a stream of water". This deity is akin to "man pouring water from a pot" - symbol of Kumbha.

Anila, which translates into "wind". This deity is same as Vayu, wind god who is Lord of Swati.

Soma, which translates into "Chandr". He is same as Chandr deity associated with Mrigashira.

Anala, which translates into "fire". This deity is another manifestation of Agni, fire god who rules Kritika.

Pratyusha, which translates into "dawn". He is male counterpart of Usha, solar goddess who rides in front of Surya. This might be deity which made Jimi Hendrix, a musician with prominent Dhanishta influence, come up with phrase "first rays of new rising sun".

Prabhasa, which translates into "light". This is another solar deity related to morning time.

As we can see, all these eight deities carry within them energies of different Nakshatras. This makes Dhanishta a sort of compendium of energies of earlier Nakshatras, i.e. specifically Ashwini, Kritika, Mrigashira, Swati and Purvashadha. These eight Vasus are supposed to be wealthy and skilled at music. This conveys this Nakshatra's mastery over material plane and relates it with rhythmical, musical functionings of universal mind. This is probably reason why a lot of scholars associated Rasis of astrology with this asterism, which in a way is understanding rhythm of Universe.

Shiva is ultimate presiding deity of this asterism. This can be easily understood from fact that part of this asterism lies in Kumbha, a Rasi completely under influence of Shiva. Ancient Puranic scriptures are full of stories of Shiva's immense musical ability. Shiva, even while wreaking havoc and destruction, does so in a graceful and rhythmical dance form known as "Tandava", exemplified by his famous "Nataraja" posture. In fact, two of main Indian classical dance systems directly originate from Shiva.

In a way, this Nakshatra can be seen as a bridge between Vishnu's and Shiva's energy. It can thus be related to half-Vishnu, half-Shiva form which can still be found in some temples in India. Vishnu relates to its mastery of material world, while Shiva relates to its musical and bohemian aspect.

Nature & functioning

Much of nature of this Nakshatra can be derived from nature and qualities of eight gods presiding over it.

From Apah, it derives its musical ability, confidence, invincibility and a warrior-like disposition, which in its negative aspect can manifest as vanity and obstinacy. This can sometimes lead this Nakshatra to "beat its own drum".

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From Druva, it derives fixed part of its nature, which relates to its reliability, perseverance and good organizational ability. In a negative aspect it manifests as stubbornness. Dhanishta natives do not like to be told what to do!

From Dhara, it derives its wisdom, charitable nature and conversational ability. In its negative aspect it makes one a chatterbox, or having a tendency to disperse their energies in unconstructive, unwholesome ways.

From Anila, this Nakshatra derives its business acumen, resourcefulness and motivation to accomplish things. In its negative, aspect this can make one self-seeking or generally worried about their prospects.

From Anala, it derives its energy, mental acumen and discrimination. In its negative aspect, it can make this Nakshatra bad-tempered and consequently capable of hurting others.

From Pratyusha, it derives its radiance, happiness, joy and hopefulness. Nature expresses unbounded joyfulness through sunrise, which this Nakshatra usually tries to accomplish through music and dancing.

From Prabhasa, it derives its lightheartedness, purity, good nature and wholesome aspirations.

From Soma, it derives its gentleness and sensitivity, which some times can manifest as fickleness, deceptiveness or extreme indulgence.

Reader can easily infer from above that Dhanishta is all about living a good life. Reader can also infer how it is not easy to put Dhanishta personality in a box. It has many diverse aspects to its nature, making it one of most expressive among Nakshatras. It has an ability to adapt itself to any situation in which it finds itself.

Those born with Dhanishta rising on Lagna usually carry a rich, liberal, radiant expression on their faces. They exude confidence and nobility. They have a peculiarly captivating smile, which conveys a feeling of deep satisfaction at some inner level. In some cases they can have roving eyes.

Being good conversationalists, Dhanishta natives can always put other person at ease very quickly. This will hold more true of those natives who are born under Kumbha part of this Nakshatra. Makara part has a more worldly orientation and thus lacks in more refined, Divine aspects.

All those who have Dhanishta happening in their chart, one way or other, have a good sense of rhythm and enjoy music and dance. It is very easy for them to excel in these fields if they work at it. Dhanishta natives tend to be good at sports because rhythm and timing are key to almost all sports. This holds especially true for track and field athletics, ball games and gymnastics. Natives are especially good at sports like gymnastics, where grace is a prerequisite.

This is a social Nakshatra, which likes to be part of groups. It is not a loner and likes to mingle with people. Since it is naturally ambitious and is always conscious of its "Dharma", it very rarely shows escapist tendencies. It would rather confront things, which can make it appear argumentative at times.

When Chandr occupies this asterism, person concerned often goes for mates or partners who are very different in personality and outlook to them. This obviously leads to a lot of conflict in these issues. This can be seen to be most true when Chandr occupies Makara part of this asterism. A lot of scholars are unanimous regarding peculiar property of this asterism in promoting marital discord. Since this asterism carries so many good qualities, such a thing does not make sense straight away. In our view, martian aspect of this asterism is responsible for this problem.

Mangal is regarded as most unfavorable Graha for marital harmony. Once again Makara part of this asterism has more problems in this regard as compared to Kumbha part. This is simply because Kumbha has a more accommodating nature as compared to Makara. These marital difficulties are usually enhanced when either Mangal, Sani, Rahu or Ketu are placed in this Nakshatra, especially Makara part. If this placement has some connection with seventh Bhava, it might be impossible for such a person to have a smooth married life. In our experience, most Karkataka Lagnas, whose Lagna falls within 16° 40' - 30° 00', have difficulty in married life or sometimes don't marry at all. This is because Dhanishta falls on seventh Bhava cusp. Those under strong negative influence of Makara part of Dhanishta often end up hating opposite sex.

Rama, one of Vishnu's avatars, who is regarded as epitome of good conduct and righteousness, faced numerous problems in his married life. In his chart, Mangal is placed in Makara part of Dhanishta in seventh Bhava. He had to fight a big war to rescue his kidnapped wife Sita, and even after things returned to normal, he had to abandon her on some very flimsy ground. Readers can refer to ancient Vedic epic of "Ramayana" for whole story.

Dhanishta always has ability to tune into some source. Most important aspect of this is source it tunes itself into. In present day world, where media acts as primary influence for masses, and provides them with ever declining and degenerating standards of culture, music, dance, fine arts etc., most Dhanishta kinds find

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themselves tuning into these unwholesome influences. This is reason why higher expressions of this Nakshatra, which come about by direct tuning in with universal mind, are a rarity nowadays.

In universal scheme of things, Dhanishta relates to "Khyapayitri Shakti" - power to give fame and abundance. Its symbolism has birth above and prosperity below. This symbolism and imagery re-emphasizes beneficial and positive aspect of this Nakshatra. Dhanishta can be seen as zenith of worldly achievements, a characteristic often attached with Rasi Makara. It goes without saying that only when these worldly achievements are in tune with universal requirements do they have any lasting meaning.

Mode of functioning

In keeping with its basic nature and disposition, ancient Vedic Seers saw this as an active asterism. Even infants born under a strong influence of this Nakshatra are more active than other infants. They start to respond to music from a much earlier age than others. This is a Nakshatra meant for getting out in world and doing things.

Caste

It belongs to farmer caste. It is puzzling for everyone to understand why such a wealthy and well endowed asterism should be assigned to working caste. This relates to fact that this Nakshatra falls in Sani's Rasi, a Graha which was seen as belonging to working class. Dhanishta is involved in all farmer-like, creative activities, which deal with actual production of goods etc.

Gender

It is a female Nakshatra. This is odd considering fact that all its presiding deities are male. This is because this Nakshatra relates more to energies of its deities, rather than actual deities themselves. These energies are their "Shaktis" and are always feminine. It is a feminine force which presides over all creative arts like music and dancing. It is no wonder then that all male dancers of classical forms are quite feminine in their appearance and disposition!

Body parts & humor

Body parts it relates to most are back and anus. Spinal cord, as we know, is directly related to Graha Sani and Rasi Makara. Kundalini energy rises from area around anus and travels upwards through back to top chakra on head. This is only way for human beings to tune into universal mind. As discussed earlier, this Nakshatra requires one to do that in order to express its qualities.

It is a primarily "Pitta" (fiery) Nakshatra due to its strong relation with Mangal.

Direction

It is related to East, South-East, South, West and South-West.

Padas

First Pada of this asterism (23° 20' - 26° 40' Makara) falls in Simha Navamsa and is ruled by Surya. This portion relates to ambitious part of this asterism. It combines energies of Surya, Mangal and Sani, and directs one towards worldly accomplishments. Since Surya, as we know, is not a favorable Graha for marriage, this Pada is not good for marital harmony. It can also be too aggressive. This Pada assures easy success in one's undertakings, and often brings native under its influence into some kind of limelight.

Second Pada of this asterism (26° 40' - 30° 00' Makara) falls in Kanya Navamsa ruled by Budh. It relates to skillful and communicative part of this Nakshatra. This is a highly adaptable Pada which often gives a lot of success in one's chosen pursuits, however, once again Budh's mutability is not good for marital harmony. Rulership of Budh gives this Pada good mind-hand coordination, which promotes musical and athletic skill.

Third Pada of this asterism (0° 00' - 3° 20' Kumbha) falls in Tula Navamsa ruled by Sukr. This relates to amicable, optimistic, happy, social, musical, group orientated and wealthy aspect of Dhanishta. Since Sukr is natural significator of harmony, this Pada promotes marital harmony. This is Pada which carries most refined and subtle attributes of this Nakshatra. It relates to those involved in music, fine arts, divination and astrology.

Fourth Pada of this asterism (3° 20' - 6° 40' Kumbha) falls in Vrishchika Navamsa ruled by Mangal. This Pada has excessive martian energy and relates to rhythmical aspect of this asterism. It is helpful in creative arts requiring a lot of energy like drumming etc. This Pada is sympathetic to underdog, however, this Pada is not

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good for marital harmony due to its excessive aggressiveness. This Pada has a warrior's attitude and gives sporting prowess and athletic ability.

Professions

Musicians, dancers and performers; all those involved in management side of entertainment industry; drummers and those involved in rhythm sections of bands and orchestras; creative artists of all types; those involved in military bands and other types of marching bands; gemstones and precious metal dealers; athletes and other sports persons; group coordinators in all fields; those in real estate business; landscape artists; those who deal in financial transactions; scientists and physicists; computer professions; warriors and military people; poets, songwriters and reciters of rhythmical incantations; makers of musical instruments; vocalists with more emphasis on delivery than melody; astrologers and diviners; psychic channellers & mediums; on a higher level those involved in holistic healing through Kundalini Yoga; on a lower level, surgeons and medical practitioners; professions involving high tech devices and electronic equipment; professions requiring versatility and multiple task ability; managers in general. Immense versatility of this Nakshatra allows it to be involved in all types of professions, especially those involving large monies.

Places

All places related to music and other creative arts, ranging from schools to studios to dance halls etc.; meditation rooms; managerial offices; real estate agencies; gardens; science labs; factories with high tech equipment or producing high tech equipment; amusement centres and sports stadiums; all places related to sports; financial centres and institutions, like banks etc.; safes where wealth and valuables are stored.

Guna & Tatva

It is supposed to be a Tamasic Nakshatra. This is clear from fact that two inherently Tamasic Grahas, Mangal and Sani, govern this Nakshatra. This, however, does not mean that this Nakshatra is averse to activity. It just means that this Nakshatra is more geared towards dissolution than creation or maintenance.

It belongs to ether element. Ether element can mingle and cooperate with all elements. This is what gives this Nakshatra its all encompassing quality, just as space and ether pervade everything. This Nakshatra likes to keep its horizons as wide as possible.

Gana

It is considered a demonic Nakshatra. Once again, this can be attributed to its close relationship to two natural malefics, Mangal and Sani. It carries an energy which always tries to bring about change in present. Most godly Nakshatras are related to maintaining status quo, so in present times, however, this seemingly negative quality of this asterism is definitely positive from a universal point of view!

Orientation & disposition

It is an upward looking Nakshatra in keeping with its natural expansive nature. This is a Nakshatra signifying increase and expansion.

It is a moveable (ephemeral) Nakshatra. This means that it relates to travelling and change in all its forms. This is probably reason why some scholars say that this Nakshatra does well in foreign countries. A person with a strong influence of this Nakshatra is likely to travel a lot and attain success in a foreign land.

Lunar month & Tithi

It relates to middle portion (middle 9 days) of lunar month of Shravana. This period usually corresponds to month of August in solar calendar.

Dhanishta is also related to Ashtami (8th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Religious rituals and performances; creative activities in general, especially musical and dancing; group activities of all kinds; mega celebratory events involving huge crowds like concerts, opening ceremonies etc.; all activities involving pomp and splendor; purchasing moveable and immovable property; travelling - good for both short trips and long journeys; all activities requiring aggression and a pro-active attitude; lending money and all kinds of financial transactions; meditation and Yoga; gardening; buying new clothes, gemstones, jewelry etc.; favorable for treating diseases and commencing educational ventures; career activities involving fame and recognition; learning how to use high tech equipment and weapons.

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Inauspicious activities

Unfavorable for sexual activity or marriage; activities of a fixed or restrictive character, like giving up old habits etc.; not a good time to form new partnerships; homely activities like cleaning etc.; dealings with people requiring tact, cleverness and gentleness.

Lords

Main planetary influences affecting this Nakshatra are Mangal, Sani, Rahu and Uranus, Mangal being its primary Lord. It represents pinnacle of martian energy. Consequently bravery is a quality strongly associated with this Nakshatra. This is reason why it connects with warriors, weapons and military personnel. Courage is a prerequisite for a lot of sports as well, such as adventure sports or mountain climbing, and so this Nakshatra finds its expression through people involved in such activities.

Sani's rulership relates to persevering nature and organizational ability of this Nakshatra. It usually sets itself long-term goals, which it likes to fulfill at any cost. Discipline, as we know, is a key to excelling in any of creative arts as well.

Dhanishta is Nakshatra which finally accomplishes difficult task of harmonizing divergent energies of Mangal and Sani. Martian energy is at its absolute refinement here and this is why Dhanishta is pinnacle of martian energy. It has wisdom to use energy (Mangal) constructively over time (Sani), a quality which brings about all its other good qualities and its ability to gain wealth. We can see how keeping rhythm while playing drums is a very similar activity. Dhanishta understands rhythm of life, and its capacity to stick to rhythm / tune makes it reap all best Universe has to offer.

Its relationship with Rahu and Uranus connects it with mass media, and this is reason why a lot of top people in entertainment industry have a strong Dhanishta influence in their chart. It likes to make people wealthy and respected in their chosen fields, and in present day and age, Rahu and Uranus are keys to astounding success in any field.

In general astrological terms, Mangal in Makara, Mangal in Kumbha, Rahu - Mangal conjunction and Mangal - Sani conjunction in Nakshatras like Rohini, Mrigashira, Purnavasas, Pushya, Chitra, Anuradha or Uttarabhadrapada, carry an energy similar to that of Dhanishta. Rahu - Mangal - Sani conjunction completely carries energy of this Nakshatra.

Chandr, Mangal, Sani, Budh, Sukr and Rahu usually do well in Dhanishta. Chandr and Mangal do better in Makara part while Budh, Sukr and Rahu fare better in Kumbha part. Sani's positioning in this Nakshatra will make success slow to come and may totally deny marital pleasures.

Vowels & alphabets

First Pada of this asterism (23° 20' - 26° 40' Makara) corresponds to "Ga" as in Galileo.

Second Pada of this asterism (26° 40' - 30° 00' Makara) corresponds to "Gi" as in Gibson or G. I. Joe.

Third Pada of this asterism (0° 00' - 3° 20' Kumbha) corresponds to "Gu" as in Guitar and Gustav.

Fourth Pada of this asterism (3° 20' - 6° 40' Kumbha) corresponds to "Ge" as in George or Gertha.

In Sanskrit alphabet, Dhanishta corresponds to "Yam" and "Ram", consequently its Mantras are "Om Yam" and "Om Ram".

Sexual type & compatibility

Its sexual animal is a lion. As we will discover later in esoteric section, this Nakshatra has a strong connection with lion, which goes far beyond its sexual preferences. On a sexual plane this type does not relate well with other Nakshatras, except lion / tiger Nakshatras Dhanishta, Chitra, Vishakha and Purvabhadrapada. In keeping with its animal, it is not very enthusiastic about sexual activity, even though it might have multiple partners.

For sexual & marital compatibility with other Nakshatras please refer to tables at the end of this document.

Esoteric

Stars of this Nakshatra lie very close to constellation of Andromeda, where a lot of godly and asuric (demonic) forces are said to reside. However, eight Vasus, which preside over stars of constellation of Delphinus, are all godly in nature. Delphinus is associated with Dolphins, most intelligent and benevolent among all sea

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creatures. This Nakshatra shares a lot of its traits with dolphins. Even dolphins are known for their permanent mysterious smile!

This constellation sort of lies on borderline between Shiva's and Vishnu's territory. From an astrological point of view, it connects Rasis of Makara and Kumbha. Makara or 10th Bhava, as we know, relates to Karma, while Kumbha or 11th Bhava, corresponds to fruits of Karma. This Nakshatra thus relates to fulfillment of one's goals, desires and ambitions, as a result of good Karma from previous births. It is balancing point between forces of maintenance and destruction.

This is 23rd Nakshatra and 23 is a number associated in numerology with phrase, "royal star of lion". This obviously alludes to star Regulus, which forms core of Nakshatra "Magha". In zodiacal belt, "Magha" lies directly opposite Kumbha part of this Nakshatra. Thus these two Nakshatras can be seen as partners. Magha, as we know, is Nakshatra related to royal honors and exalted status. Dhanishta, especially its latter half, also carries within itself these qualities. One can see that lion is an animal strongly associated with both of these Nakshatras. 23 is regarded in numerology as a very fortunate number signifying completion. Both these Nakshatras carry completion aspect of this number, which makes them become best in their chosen fields, due to repeated past life efforts or having more Paramatmamsha (part belonging to eternal absolute one).

Gotra

This Nakshatra is related to Sage Angiras, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "fiery one", which is in keeping with martian aspect of this asterism.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of lion-riding goddess Durga, or Hari Hara, a deity with a half-Vishnu, half-Shiva form. Alternatively, one can worship eight Vasus. Practice of Raja Yoga, which involves raising of Kundalini through seven sacred centres, is one of best ways to utilize this Nakshatra's potential.

Repetition of root Mantras of this Nakshatra - "Om Yam" and "Om Ram" 108 times when Chandr transits this Nakshatra and its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear colors like red, blue and gold. They should use its directions, lunar month and days when Chandr transits Dhanishta, to undertake all important actions.

Example

Life of Bhesma, one of major characters in Vedic epic "Mahabharata", exemplifies functionings of Dhanishta. He took and observed vow of lifelong celibacy and was unconquerable in battle, was generous even to his competitors and showed immaculate courage till his dying breath.

Marilyn Monroe, famous model and actress, has her Chandr in Dhanishta in 7th Bhava. 7th Bhava relates to one's public image and relationship with masses. She definitely utilized all of Dhanishta's charm to become a mass sex symbol. Her famous smile and heavy alluring eyelids characterize peculiar, self-assured and captivating facial expression of this Nakshatra. However, Dhanishta spoilt her marital life. She had two unsuccessful marriages and a host of unsatisfying affairs.

Miscellaneous

According to Varahamihira, Chandr in Dhanishta makes a person "liberal, brave, rich and adept at music and other fine arts". Those who know about Marilyn Monroe can see that her life fits in perfectly with above description. She was more intelligent and learned than her public image portrayed and was said to have liberal views. She even married people who were at top of their respective fields. Her Chandr is in first Pada of this Nakshatra in Makara, which, as we mentioned earlier, can make one a star, but does not promote marital harmony.

* * *

Shatabhisha

24. Shatabhisha

60° 40' Kumbha - 20° 00' Kumbha

In the Sky

Shatabhisha, apex of Rahu's functioning, is represented in celestial firmament by a faint group of stars in heart of constellation of Kumbha. Ancients designated a hundred among these faint group of stars as belonging to this asterism. Brightest among this group, with a visual magnitude of only 3.85, is a star known in modern astronomy as Gamma Aquarii (Sadachbia). Despite its faintness, general location of this asterism can be gauged by its neighboring bright star, Alpha Aquarii (Sadalmelik). Sadachbia lies slightly above, on left hand side of this bright star.

Name

"Shatabhisha" (also spelt as "Shatabhishak") translates simply into "hundred physicians", "hundred medicines", or "possessing a hundred healers". Though this bizarre name conveys a part of this asterism's functioning, it doesn't completely convey its vast connotations. Its alternative name is "Shatataraka", which translates into "possessing a hundred stars". This is in obvious reference to fact that Vedic Seers saw this asterism as a collection of a hundred stars, with each one of stars representing one physician / medicine.

Symbol

Its main symbol is an "empty circle". This circle can be seen either as a round magical charm or as a representation of infinite void of creation. A circle can represent many things - circle of life, circle of zodiac, circle of creation, maintenance and dissolution.

Importance of circle can be seen from following words spoken by Black Elk, an Oglala Sioux holy man - "You have noticed that everything an Indian (native American Indian) does is in a circle, and that is because power of world always works in circles, and everything tries to be round... sky is round, and I've heard that earth is round like a ball, and so are all stars. Wind, in its greatest power, whorls. Birds make their nest in circles, for theirs is same religion as ours... even seasons form a great circle in their changing, and always come back again to where they were. Life of a man is a circle from childhood to childhood, and so it is in everything where power moves."

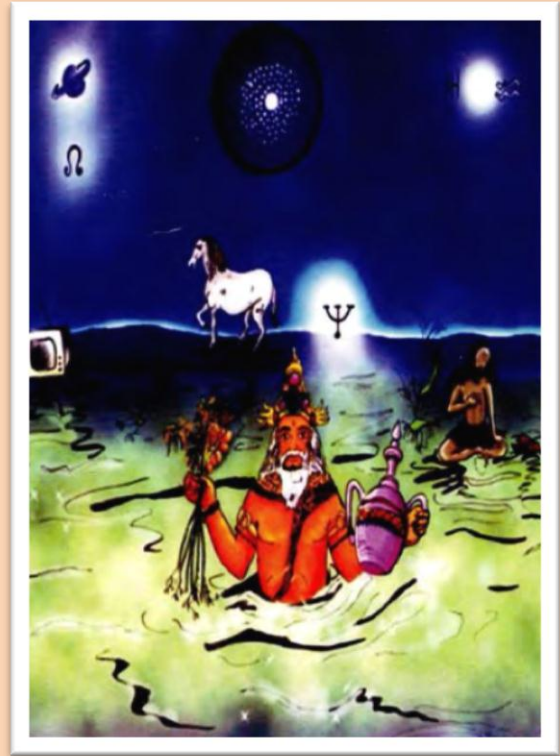
Besides these universal ideas, circle also suggests an idea of containment or circulation. There is an idea of protection and hiding related to this asterism. Circle can act as a boundary and protect one from dangers outside its circumference. A circle can conceal and hide things, just like an opaque jar hides liquid inside. This Nakshatra is thus related with secrets and ability to conceal secrets.

A circle also carries idea of identity through segregation. A shoreline separates ocean from land and thus allows for its identity. This asterism thus relates to all enclosed water bodies, like lakes and oceans. It, however, does not represent rivers, as rivers are not enclosed on all sides. In same way, idea of containment can be seen in our own beings, as physical body houses and offers protection to soul or astral body.

This asterism has a lot to do with idea of protection, which can operate on many levels of existence. Part in Vedic epic, Ramayana, where Lakshmana drew a line around hut for Sita's safety, and asked Sita not to cross it, is a wonderful example of magical containment and protection connotation of this asterism.

Deity

Even though this Nakshatra is related to a hundred physicians through its name, its main deity is Varuna, Lord of oceans. In essence, Varuna can be seen as representative deity of water element in nature. This fact automatically relates this Nakshatra with all kinds of liquids in physical as well as astral realm. Varuna can be equated with Neptune, as it is seen in modern astrology. Varuna, like Neptune, is Lord of cosmic and terrestrial waters.



Shatabhisha

In this Nakshatra's image, Varuna can be seen holding a pot. This pot contains Soma - preferred drink of gods. This drink is heavenly ambrosia, which suggests idea of rejuvenation and intoxication. We can easily see that liquids we consume in our day to day life produce same two effects. In other hand, Varuna is seen holding some medicinal herbs. This is where hundred physicians come into picture. This asterism has a lot to do with healing on all levels of existence, whereas herbs only signify healing on a physical level.

Idea of magical cures through Divine waters is common to all cultures. Our everyday glass of water is a vital rejuvenator in sense that it keeps us alive. "Blue are life giving waters taken for granted, they quietly understand..." as Jimi Hendrix, a contemporary musical genius put it. Oceans have always been seen in Vedic texts as a repository of herbs which can cure every possible disease. Some of these herbs came out during churning of ocean, undertaken by gods and demons collectively (please refer to author's previous work "The Rahu - Ketu Experience", Sagar Publications, India, "The Key of Life", Lotus Press, USA). Even Amrita, elixir of eternal life, came out of ocean during this churning.

On highest level, this asterism falls under jurisdiction of Shiva, Lord of ascetics. Shiva, as we know, presides over Rasi Kumbha, and since this asterism falls in heart of Kumbha, it automatically falls under Shiva's domain. Consequently it carries within itself Shiva's mystical, contemplative, ascetic and dissoluting nature.

Nature & functioning

Secrecy is one quality which immediately separates Shatabhishak from other Nakshatras, even though a lot of other Nakshatras, like Anuradha, Jyestha and Purvashadha, can be secretive. Shatabhishak, however, is in a league of its own when it comes to hiding thoughts, motives, self or anything else. In fact, Shatabhishak derives almost all of its power from what is hidden. Whether it be herbs in ocean or secret formulas of nature's functionings, Shatabhishak always tries to gain access to whatever is hidden and in doing so attains its power. Shatabhishak is not always very ready to share hidden secrets it has discovered and tries to hide them just like ocean covers up many a treasure.

As we shall discover, Shatabhishak is one of main Nakshatras presiding over media in all its forms, especially electronic media. In today's world, media as we know, functions on twin principles of secrecy and deception. People "running the show" obviously know about truth regarding actual seat of power, whilst all that masses get is a smokescreen. Shatabhishak is ultimate con artist.

Shatabhishak's essential nature is to view everything with suspicion. Natives under influence of its energy usually take their time to get accustomed to new things, thoughts, places and people. Their suspicious nature often makes them be on guard, thus making them capable of shielding themselves from harm. Once again, circle symbolism comes into play. Shatabhishak natives usually draw a hard to penetrate boundary around themselves, which makes it difficult for others to approach them. Reclusive aspect of Shatabhishak arises directly from its inclination to create these walls and boundaries.

Natives are generally solitary, eccentric, reclusive and introverted. Plus side to this aspect is that its reclusivity gives it capacity to be alone. Being alone gives rise to contemplation, which in turn produces wisdom and enlightenment. In negative cases, this seclusion can only translate into pessimism and self-pity. Shatabhishak is as keen on unraveling secrets as it is on keeping secrets. This is why most Shatabhishak natives enjoy activities like solving puzzles or those which involve pursuit of something hidden.

Shatabhishak loves to get to truth of anything in much same way as Mula loves to get to root of everything. Even though Shatabhishak natives are usually quiet and undemonstrative (which one should expect them to be since they are supposed to be masters of secrecy), they often blurt out harsh truths at most inopportune moments. This is in fact one of major problems Shatabhishak natives face in climbing ladder of success, especially material success. Refinement and sensitivity is not their forte.

It is noticed that most natives under strong influence of Shatabhishak lack proper grooming and education in their formative years. They often have to make their own rules for dealing with today's rough world, which adds to their innate roughness. They have extremely cold, calculating heads and there is a marked tendency to completely suppress emotional nature.

Shatabhishak in a way represents culmination of air element. It is thus master of mental, analytical and logical. In its higher mode, Shatabhishak can be all pervasive, just like air. This ability to relate to everyone without preconceptions, judgments and prejudice, is what makes a philosopher out of Shatabhishak. Their philosophy is usually heavy on intellectualism, but evolved souls understand that emotional and mental bodies need to be integrated in order for any true understanding to occur.

Those with Shatabhishak rising have their own particular brand of magnetism, even though they lack conventional charm and beauty. They are often unkempt in relation to their appearance and clothing. Their

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countenance is usually calm, quiet, shy and reserved, but they, however, have a tendency to explode every now and then. Absent-mindedness is one of their marked features. They usually convey a sense of aloofness even if they are genuinely attentive from inside. Their negative traits include laziness, addictions, perversions and vulnerability to all types of mental / emotional / psychological disorders. Their positive qualities include enterprise, moderation, discrimination, philosophical attitude, truth-seeking and unbounded vision.

On a material plane, Shatabhisha has a tendency to make a "zero" out of things it affects in a nativity. For example, if someone has their second Lord placed in Shatabhisha, they might experience a pauper state or a complete loss of family at some stage of their lives.

In universal scheme of things, Shatabhisha relates to "Bheshaja Shakti"- power of healing. Its symbolism has pervasiveness above and support below. This obviously relates to three worlds - heaven, earth and netherworld. This symbolism shows that Shatabhisha is even more pervasive than Purvashadha, a power which it uses to heal three worlds. Healing process here is different from Ashvini, in sense that it happens through genuine repentance, and sustained effort is required over comparatively longer periods of time. All-pervasive power that media has in today's world is basically Shatabhisha's power and since this power is in wrong hands, it is not being used to heal or teach but to fool, chain, dumb down and devolute.

Mode of functioning

This is an active Nakshatra. Its active disposition springs directly from its moveable nature. Kumbha, as we know, is an electric Rasi. This Nakshatra embodies electricity in all its different forms. In present day and age, where most of communication is electronic, this asterism assumes tremendous importance. This Nakshatra is active and fast in much same way as fast moving world of electricity.

Caste

It belongs to butcher class and is thus involved in all butcher-like or harsh activities, ranging from advanced medical treatment of complicated diseases to just plain killing and hunting. Natives highly influenced by this Nakshatra can also be butcher-like in their own self mortification or have some twisted tendencies in regards to people and things. Since this Nakshatra is not cruel or fierce, it is comparatively benevolent despite belonging to butcher class.

Gender

It is a neutral or eunuch Nakshatra, which means that it has a balance of masculine and feminine attributes. Of course, one would expect zero or nothingness to be genderless. Since it is a neutral Nakshatra, it doesn't promote childbirth if it is connected with 5th Bhava or Guru in a nativity. This neutral quality also makes it very dexterous in regards to its dealings with people, which is ideal for media related activities.

Body parts & humor

The body part it relates to most is jaw, which emphasizes its relation to acts of eating, drinking and speaking. It is also related to right thigh.

It belongs to Vata (airy) humor. This classification is clear from Shatabhisha's strong association with primarily Vata Grahas, Sani and Rahu.

Direction

Its direction is from South-West to South-East.

Padas

First Pada of this asterism (6° 40' - 10° 00' Kumbha) falls in Dhanur Navamsa and is ruled by Guru. This relates to happy-go-lucky, optimistic and philanthropic side of this Nakshatra. This Pada has a tendency to get carried away and so it is important for those under influence of this Pada to choose right thing to get carried away with. They are the kind who will go about fanatically espousing their cause or belief.

Second Pada of this asterism (10° 00' - 13° 20' Kumbha) falls in Makara Navamsa ruled by Sani. This conveys more practical and organizational aspect of this asterism. This is Pada which relates to all material activities under domain of Shatabhisha. One has to watch out for excessive ambition in relation to Grahas posited in this Pada.

Third Pada of this asterism (13° 20' - 16° 40' Kumbha) falls in Kumbha Navamsa ruled by Sani. This Pada relates to visionary, futuristic and philosophical side of this Nakshatra. In its negative aspect it can be too

Shatabhisha

eccentric and rebellious. Grahas placed in this Pada often do well on material plane, as this is a Vargottama position.

Fourth Pada of this asterism (16° 40' - 20° 00' Kumbha) falls in Meena Navamsa ruled by Guru. This Pada relates to expansive, hallucinatory and illusory side of this Nakshatra. When favorable, it can give great powers of healing and compassion. When afflicted, it can make one too ambiguous. Grahas placed in this Pada can often make native lose themselves in one form of intoxication or other. It is, however, good for activities relying on imagination like film-making etc.

Professions

Electricians and all those who work with electricity; technology experts; radar & X-ray experts; chemotherapists; astronauts; astronomers & astrologers; space research; pilots; radio operators; martial arts instructors & martial artists; aeronautical, rocket or space engineers; aeronautical industry; those who work in film and TV industry; movie stars; trend setters; photographers; science fiction writers & enthusiasts; nuclear physicists and physicists in general; those working in drug & pharmaceutical industry; physicians & surgeons; herbologists; professions connected with production & distribution of alcohol; drug dealers, pushers; waste disposal & recycling industry; pimps & prostitutes; those who work in production of plastics; petroleum & associated industries; bikers & motor sports; automobile industry; sea faring professions; detectives, puzzle experts; explorers, hunters & inventors; Yoga & meditation gurus; Zen experts.

Places

High-tech studios & environments; offshore drilling stations; space stations; airports; observatories & planetariums; physics & chemistry labs; bars & nightclubs, especially techno clubs; factories; hospitals; nuclear waste dumps and waste dumps in general; recycling stations; herbal centers; water treatment plants & reservoirs; oceans; sea-side; temples, meditation, Yoga & Zen centres; outer space; film & TV studios; processing labs; hunting grounds; all places connected to abovementioned professions.

Guna & Tatva

Its basic essence is Tamas, which relates to inertia on all levels of existence. Quality of inertia in this Nakshatra relates to its capacity for meditation and Zen practices. It also relates to its introverted and reclusive nature and on negative side, a tendency towards intoxication with drugs, alcohol, sex etc.

Its element is ether. Ether is element in nature which can mingle with every other element. This associates this Nakshatra with broad vision and wide open space. It relates to its meditative capacity and ability to attune oneself to omnipresent emptiness.

Gana

It is a Rakshasa (demonic) Nakshatra. This means that this Nakshatra primarily seeks independence and can be eccentric or overtly negative in its outlook. It should not, however, be seen as an overtly evil asterism, since it is mild by nature. Its demonic side is usually used for breaking through attachments and conventions.

Orientation & disposition

It is an upward Nakshatra. This means that it is an expansive Nakshatra and most of its activities happen above ground. Since this asterism rules all telecommunications in general, one can see how this fits in. One just has to look at professions connected with this asterism to understand its upward and expansive outlook.

Lunar month & Tithi

It can be seen as co-Lord of month Shravan, which is generally said to be ruled by Shravana. One can expect energies of this asterism to be stronger during last 9 days of lunar month of Shravan, a period which corresponds to month of August in solar calendar.

Shatabhisha is also related to Chaturdashi (14th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Good for signing business deals & contracts, land & housing deals; education or learning activities; travel (especially over water); bike riding; acquiring new vehicles; recreational ventures; meditation & Yoga; sexual activity; studying astronomy & astrology; medicine, therapies, rejuvenation & life enhancing activities; media events; technological activities; visiting sea-side.

Shatabhisha

Inauspicious activities

Not good for beginnings in general; marriage; childbirth; fertility treatments; law suits, arguments; negative or wrathful action; not beneficial for too much socializing, unless it is work related; not good for financial matters; not good for buying new clothes or jewelry; not good for domestic activities.

Lords

Shatabhisha is ruled by Sani, Rahu and Uranus. Rahu is main Lord of this asterism. Shatabhisha is pinnacle of Rahu's energy.

In its highest aspect, this Nakshatra relays most knowledgeable and philosophical side of Rahu. Rahu, being a child of Maya, carries within itself complete knowledge of nature's hidden and complex functionings. Humanitarian, all inclusive, philosophical disposition of this asterism, when it is functioning through its higher aspect, is very in tune with Rahu's disposition in its higher aspect. Rahu is that force that attempts to break down all boundaries of race, age, status, nationality and religion, to usher in a feeling of oneness of humanity, which in a sense embodies spirit of Kumbha. Functioning through its lower aspect, it relays aspect of Rahu, which is responsible for consumption and manufacturing of all types of alcohol, intoxicants and drugs. All significations of Rahu dealing with poisonous chemicals and substances also fall under domain of this asterism. How Grahas posited in Shatabhisha will function in a nativity depends, on Rahu's functionings and intentions.

Sani is associated with this Nakshatra being Lord of Kumbha. Sani, as we know, is a Graha associated with coldness, slowness, practicality, organization, melancholy, stillness, discipline, introversion, perseverance and detachment. All these qualities find expression through this Nakshatra. However, emphasis here is on stillness, introversion, contemplation, seclusion and philanthropy, instead of Makara-Sani traits like materiality and organizational capacity.

Uranus is co-Lord of Kumbha and is a Graha which relates to sudden events, eccentricity, electricity, science and high technology. Shatabhisha, as we have seen, rules most of electronic media in today's world. Since most of electronic media is dependent upon advancements in technology, relationship between Uranus and Shatabhisha is immediately clear.

It is interesting to note that Vedic astrologers have chosen name Varuna for Uranus. Varuna, as we have seen earlier, is ruling deity of this Nakshatra. Another interesting aspect to this correlation is that name "Uranus" is derived from Greek root "Ouaronus". Just like Varuna, Ouaronus was God of seas and oceans. Linguistically, it is pretty evident that Sanskrit term "Varuna" metamorphosed into Ouaronus during transference of Vedic knowledge through ages and civilizations.

Rahu - Sani, Rahu - Uranus and Sani - Uranus conjunctions in a chart convey similar energies to Shatabhisha.

Budh, Sukr and Rahu do best in this Nakshatra. Sani also does well here but it can make one too melancholic.

Vowels & alphabets

First Pada of this asterism (6° 40' - 10° 00' Kumbha) corresponds to "Go" as in Godwin.

Second Pada of this asterism (10° 00' - 13° 20' Kumbha) corresponds to "Sa" as in Sally.

Third Pada of this asterism (13° 20' - 16° 40' Kumbha) corresponds to "Si" as in Simon.

Fourth Pada of this asterism (16° 40' - 20° 00' Kumbha) corresponds to "Su" as in Surya.

In Sanskrit alphabet, Shatabhishak corresponds to "Lam" and consequently its Mantra is "Om Lam".

Sexual type & compatibility

Its sexual animal is a mare. This makes it most compatible with Aswini, whose sexual animal is represented by a horse. Aswini and Shatabhisha share a deep relationship on many levels. For example, they are two Nakshatras which deal with healing and rejuvenation. It is view of ancient Seers that diseases which begin in Shatabhisha can only be cured in Aswini.

For sexual & marital compatibility with other Nakshatras please refer to tables at the end of this document.

Esoteric

Etheric aspect of this asterism relates to subtle electric forces of etheric or heavenly realm. It is a deeply mystical asterism which can open one's consciousness to highest realms. Its empty circle symbolism highlights truth that all creation arises from nothingness and dissolves into nothingness.

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Present day phenomenon of "crop circles", is, in author's view, directly connected with this Nakshatra. These crop circles remain a big mystery to all those who don't want to accept any reality other than material. 90 % of them are formed in wheat fields of a small agricultural area in England, known as Wiltshire Plains. Interesting thing is that many ancient sites, like Stonehenge and Silbury Hill lie within this small area.

Many of these crop circles are complicated geometrical patterns based on universal mathematical principles like golden ratio 1.618, aka. "golden mean". Some of them are very similar to ancient Mandalas and pedaled sacred Chakras which lie within our astral bodies. They are called crop circles just because of extensive use of circle in their complicated patterns. Important thing about them is that they are all made with unerring finesse and not a single wheat plant is damaged or out of place in finished patterns.

Crop circles, some of them spreading over 300 ft., are formed within seconds and only one has ever been filmed forming. Many people who think they are hoaxes have failed to make even a simple accurate circle in fields in one whole night. Film clearly showed four roundish white lights (earth spirits) making a circle within 2 - 3 seconds. Film's validity is confirmed by fact that newly formed crop circle was open for public viewing on same day.

Shatabhisha, as we know, likes to baffle through mysteries and puzzles, and in that way leads people into discovering real truths of Universe. Despite all hopelessness in our times, there seems to be hope for future, considering that other side is still communicating with us, even if in a secretive playful way. Messages of these crop circles are very clear to those who have real knowledge and at moment a certain number of people reach that understanding, we would all be living in a different world.

Gotra

This Nakshatra is related to Sage Atri, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "one who devours", which is in keeping with essential demoniacal nature of this Nakshatra. Shatabhisha has a dissoluting nature and is very much in keeping with job assigned to this particular Sage.

Remedial

Healing measures can be used for those suffering from bad effects of this Nakshatra, which may manifest as health problems related to body parts it rules, or problems with drug and alcohol addiction etc. One can also strengthen this Nakshatra's energy to increase one's chances for fame in media or progress in meditation.

Best way is to recite its root Mantra "Om Lam" 108 times on Saturday and during its lunar month. While doing this, one should sit facing South-West or South-East. Other more potent way is worship of Lord Shiva in any form one is attracted to.

One can wear all shades of blues and neon electric colors when undertaking activities related to this asterism.

Example

Ramakrishna Paramahansa, leading spiritual light in late 19th century, had his Lagna, Surya, as well as Budh placed in Shatabhisha making him a triple Shatabhisha. Through his life highest indications of Shatabhisha found expression.

Famous singer and entertainer, Elvis Presley, has his Chandr placed in Shatabhisha. His life is a demonstration of name and fame Shatabhisha can bestow in today's day and age. Shatabhisha surely made him media savvy, but later in his life, it also made him a victim of its negative, intoxicative, delusory and self-destructive tendencies.

Miscellaneous

According to Varahamihira, "those with Chandr in Shatabhisha are truthful but harsh and cruel in their speech. They are always eager to conquer their enemies and suffer much grief in isolation. They have independence of thought and action, but are often seen acting without thought." Even a cursory look at our example Elvis Presley and his life, will testify that even in modern times Varahamihira's meanings have some validity.

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Purvabhadrapada

25. Purvabhadrapada

20° 00' Kumbha - 3° 20' Meena

In the Sky

Purvabhadrapada, culmination of jupiterian energy, is represented in celestial firmament by two bright stars in constellation of Pegasus, which ancient Vedic Seers saw as being representative of front legs of a funeral cot (or sleeping bed). Pegasus itself was seen as a full funeral cot (or sleeping bed). These two stars are known in modern astronomy as Alpha Pegasi (Markab) and Beta Pegasi (Scheat). Bright constellation of Pegasus lies directly on top of astronomical constellations of Kumbha and Meena.

Two stars of this asterism make a straight line (almost perpendicular to ecliptic belt) at juncture of constellations Kumbha and Meena. This is in harmony with fact that this asterism connects Rasis Kumbha and Meena. Alpha Pegasi, which can be said to represent part in Kumbha, lies closer to zodiacal ecliptic and has a visual magnitude of 2.49, while Beta Pegasi, which can be said to represent part in Meena, lies further away and is slightly brighter with a visual magnitude of 2.47. Both of them can be easily located in night sky.

Name

"Purvabhadrapada" translates into "former (one who possesses) lucky feet". Its alternative name is "Purvaproshtapada", which translates into "former (one who possesses) feet of a stool".

These translations clearly highlight problems one encounters when translating Sanskrit terms into English. Above translations seem odd and confusing and don't seem to convey much regarding nature or functioning of this asterism. As we shall find out later, they just relate to its ruling deity.

Symbol

Its main symbol is "front part of a funeral cot". A funeral cot denotes our exit from world. In astrology, Rasi Meena, or 12th Bhava in chart signifies this exit. Since this asterism begins Rasi of Meena, it is appropriate that it is ascribed front legs of funeral cot. Front part of a normal sleeping bed can also be seen as symbol of this asterism. Since 12th Bhava relates to sleep, which can be seen as a temporary form of death, a sleeping bed would also relate to this asterism. It signifies moment in time when, after doing our worldly duties and mingling with friends (Kumbha or 11th Bhava activities), we prepare for retiring to bed in night.

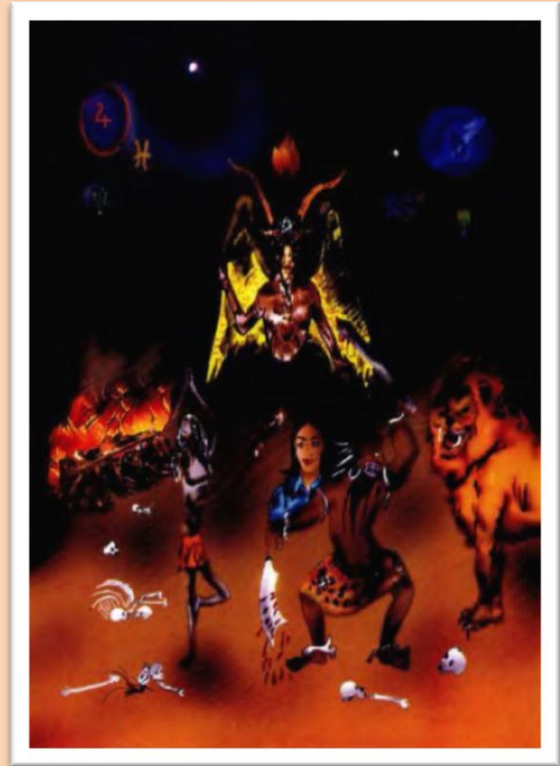
Its alternative symbol is "a man with two faces". As you can see in image for this Nakshatra, one face wears a benign look while other one appears mad, violent and destructive. This relates to Jekyll and Hyde character of this asterism. It can always put up a normal, socially acceptable and cheerful front on outside while holding its darker side inside at all times.

A "sword" is also used as its symbol by many scholars. Sword obviously relates to process of "cutting off". Cutting-off process relates to destructive, dissoluting side of nature and associates this Nakshatra with all kinds of pains, injuries, accidents, deaths and endings.

Another alternative symbol for this asterism is "a single ray of Surya". This relates to gloomy, desolate aspect of this Nakshatra, where all hope is at minimum and light at end of tunnel is very faint. Those readers who are conversant with novel "Count of Monte Christo" by Alexander Dumas, can easily see how this applies to experience of lead character Edmund Dantes, while he was imprisoned on remote island of Elba.

Deity

It has an obscure ruling deity with name of "Aja Ekapada", which translates into "one-footed goat". Its alternative meaning, which carries a cosmic pun, is "one-footed unborn one". This mysterious creature is a goat-headed monster with one leg, who forms part of entourage of Rudra (fierce form of Shiva).



Purvabhadrapada

Surprisingly, Aja Ekapada, a Vedic character, can be easily found on card no. 15 in western Tarot pack. This card is called "Devil" and is supposed to signify evil and dark side of life in general. This goat-headed creature carries much of same meanings from Vedic point of view, except fact that destruction and ruin it brings is supposed to be divinely ordained. We can see that name of this asterism also relates directly to this one-footed deity.

Rasi Meena is seen to symbolize feet and since this asterism has only one part in Meena, it can be said to have only one foot. It is interesting to note that this one footed dark deity has gained enormous prominence in present world age of Kali Yuga. It can be seen in all major important centres of western civilization. All secret societies and brotherhoods, like Freemasons, Club of Rome and Illuminati, consider this goat-god as their main deity. In these circles he is known as Baphomet.

Since our present day world is run by a secret elite group, which has strong connections with above mentioned secret societies, it is not hard to understand why there is so much unnecessary violence and bloodshed being perpetuated on our planet. Aja Ekapada can be seen as ruling deity of all types of black magic and that is why individuals deeply influenced by this asterism are attracted to or practice black magic.

In image representing this Nakshatra, reader can see skulls and bones lying all around, which form a secondary symbol for this asterism. One can see that skull and bones symbol has always been associated with danger, as it is displayed in dangerous places like high voltage areas etc. In this light, it is interesting to note that there's a secret order in United States known as "Skulls & Bones Society", of which prominent American presidents have been members!

Finally, supreme ruling deity of this asterism is Rudra, fierce form of Shiva. This asterism carries destructive aspect of Shiva in much same way as Ardra. Difference is that here Rudra represents final dissolution on all planes, while in Ardra chaotic destructive energy only operates on mental, emotional planes. As a result, this asterism can be much more cruel and merciless in comparison to Ardra. This can be said to be place where Universe loses its mind!

This is basically a purificatory energy. When old has fallen into decay, it has to be destroyed for new to take birth. Destructive fires of Rudra aim to achieve exactly that. On a more personal level, souls pay for their past life bad Karmas through penance and retribution under burning fires of this Nakshatra.

Nature & functioning

If there is one word which could sum up this Nakshatra it would be "diabolical". A lot of so called negative human traits like paranoia, pessimism, debauchery, violence, hedonism, thirst for macabre, lying, deceit, cruelty and morbidity, can be ascribed to this Nakshatra. This Nakshatra is mainly concerned with transformation. Those under strong influence of this asterism have huge task of witnessing and understanding lower dark side of life without getting their hands dirty.

Although most scholars don't recognize this fact, this is most intense amongst all Nakshatras. Since all its negative aspects can only in essence be manifested through ego, humility becomes most important thing for Purvabhadrapada natives. One of few good qualities of this Nakshatra is that it is devoted to those it respects. This again, however, is a double edged sword, since many a times its object of veneration is not very wholesome.

Ramakrishna Paramahansa (famous 19th century saint), who has his Chandr in Purvabhadrapada, was devoted to Kali, fierce goddess. Dark deity Kali, despite being fierce, is ultimately benevolent. This devotion helped him rise above all negative Purvabhadrapada characteristics, but many under this Nakshatra's influence take to worshipping demonic and devilish deities and spoil their Karma for many lives. Thus we can see that it is very important for natives under this Nakshatra to find right thing to get devoted to from very beginning.

Another good quality of this Nakshatra is that it is very sincere and hardworking, even if its goals are not so wholesome. It has tremendous perseverance and will go to any lengths to achieve its objective. In fact, a lot of Purva Bhadrapada natives end up engaging in bad Karma because they are ready to do "just about anything" to obtain their objectives.

If a case study of mass murderers, homicides and genocides was carried out, it would be found that most of people involved would have some strong connection with Purvabhadrapada. This Nakshatra relates both to persecuted and persecutor.

More evolved souls usually use this Nakshatra's energy to mortify themselves instead of others. All Sages, like Vishwamitra, who underwent extreme penance, are basically utilizing this Nakshatra's energy. Even today in India, one can see a lot of Sadhus involved in intense practices involving self-torture and self-

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mortification. A Purvabhadrapada native is ready to stand on one foot for ten years or even more, if they are convinced that it is going to bring them their desired result.

After reading above description, reader may be surprised to know that a lot of times Purvabhadrapada natives cannot be distinguished from rest, just because they have a very strong capacity to fit in with contemporary societal structure. They are normal people with nine-to-five office jobs, who speak, eat and dress like everyone else, and no one can suspect kind of things they are up to in their private lives. They usually keep their idiosyncrasies and nefarious activities secret.

Only way of spotting a Purvabhadrapada person is their highly strung, nervous demeanor along with an overtly serious look. They are ones who are likely to snap first in any confrontational situation. They, however, try to carry a happy look and act amicably in social gatherings.

They are basically two-faced people, kind who work on normal day jobs, and in nights they can be found in fetish clubs, banging heads at hard core heavy metal concerts, entertaining macabre fantasies, practicing dark tantric rituals or plotting and carrying out violent or criminal activities... Purvabhadrapada natives are very susceptible to extreme views and often end up being part of extreme fundamentalist groups.

Not every Purvabhadrapada person gives physical expression to their negative energies. More evolved souls learn to fight battle between light and dark within their own minds and hearts. A lot of common everyday Purvabhadrapada people, instead of being perpetrators, end up being victims. Creative artists, who have this Nakshatra strongly placed in their charts, can often be seen channeling its energy, by implementing all dark side of life in their art, whether it be writing, music or drama.

Purvabhadrapada natives, like everything else, tend to oscillate between extremes in sexual sphere. All kinds of sexual perversions and phobias are seen to originate in this Nakshatra.

Regretfulness is another of prominent qualities of this Nakshatra. Being contemplative at some inner level, its natives are often seen brooding over past, tormenting themselves for all wrongs they have done.

On a material plane, such natives are stingy in regards to money. However, their one peculiarity is that they are always ready to place all of their wealth at disposal of their spouse, partner, teacher or cause. Their capacity for revenge holds no equal among Nakshatras. Once again Alexander Dumas's novel, "Count of Monte Christo", reveals how this emotion can be taken to extreme.

In universal scheme of things, Purvabhadrapada relates to "Yajamana Udyamana Shakti" - power to raise evolutionary level. Its symbolism has humanity above, and astral regions below. This imagery suggests that Purvabhadrapada acts as a bridge between consciousness on material and non-material planes. It is this bridge which is blocked in majority of humanity in present times. Purvabhadrapada has power to raise one's evolutionary level through internal purification brought about by raging celestial fires of penance.

Mode of functioning

It is supposed to be a passive Nakshatra, but this does not mean that it does not or cannot act when required. Its passivity relates to fact that it takes its time in forming and visualizing its goals and does not act in haste. It is usually in no hurry to achieve its ends.

Caste

Surprisingly, this asterism is given Brahmin caste by ancient Vedic Seers. It is, however, easy to understand the why of it with a closer look. It is ruled by Guru, most brahmanical among Grahas. It is related to universal law, that power and knowledge can be achieved through penance, and this asterism is very capable of achieving both. What it finally does with that power and knowledge is another matter.

Gender

It is a male Nakshatra in keeping with its male deities. Even Guru, one of its planetary rulers, is a male Graha.

Body parts & humor

It mainly relates to sides of body. This includes ribs, abdomen and sides of legs. It is also an indicator of left thigh and soles of feet. It is interesting to note that patting left thigh was considered an invitation for war or an aggressive act meant to cajole or humiliate others. In Vedic epic Mahabharata, Duryodhana did a similar gesture when he asked Draupadi to come and sit on his thigh, and Bhima took a vow to break off his thigh in battle and drink blood from it (a very Purvabhadrapada act!).

It is a predominantly Vata (air) Nakshatra in keeping with its expansive nature.

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Direction

Its directions are West and South-East, leaning a little closer towards East as compared to South.

Padas

First Pada of this asterism (20° 00' - 23° 20' Kumbha) falls in Mesha Navamsa and is ruled by Mangal. This Pada brings out most aggressive side of this Nakshatra. Energy here is more mental. Such natives will do well to control their temper, aggression and violence. It gives tremendous determination to achieve one's objective.

Second Pada of this asterism (23° 20' - 26° 40' Kumbha) falls in Vrisabha Navamsa ruled by Sukr. This Pada relates to more indulgent side of this Nakshatra. Energy here is more earthy and natives are likely to give some physical expression to aforementioned dark sides of this Nakshatra.

Third Pada of this asterism (26° 40' - 30° 00' Kumbha) falls in Mithuna Navamsa ruled by Budh. This Pada expresses this Nakshatra's energy through more communicative means and makes native curious. This is lightest Pada of this intense Nakshatra.

Fourth Pada of this asterism (0° 00' - 3° 20' Meena) falls in Karkataka Navamsa ruled by Chandr. This Pada has an extremely diabolical quality, in sense that it can be extremely benign or extremely dangerous. It relates both to persecuted and persecutor. Such natives can be found in all walks of life and are most socially adept in comparison with other three Padas.

Professions

Morticians and all professions relating to death or death process, like coffin makers, cemetery keepers etc.; surgeons and contemporary medical practitioners (basically those who administer poisons as remedies); fundamentalists, radicals, fanatics, terrorists etc.; horror, mystery and Sci-Fi writers; present day psychiatrists (who often end up making things worse); dark side of entertainment industry; dark side of ruling elite; pornographic industry; weapon makers and users; occultists dealing with dark side, black magicians; perpetrators of dark technologies; leather industry; extreme ascetics involved in self-mortification (like famous Aghoras); police departments, particularly homicide squads; soldiers; metal industry; all professions involving use of fire and high temperatures; those who deal with toxic substances and highly polluting waste products; enemies of environment like lumber jacks; environmental activists; pharmaceutical industry.

Places

Cemeteries, morgues, cremation grounds; factories; heavy industries of all types; land fills; dark alley ways; centres for occult studies and practices of a dark nature; operation theatres and terminal illness wards; asylums and penitentiaries; churches; top secret military research bases; atomic power plants; places where high technology equipment is kept; nightclubs and all other places associated with dark entertainment; places related to above mentioned professions in general.

Guna & Tatva

Ancient Vedic Seers saw it as a Satvik Nakshatra. Once again, this classification relates mainly to its capacity for penance, detachment and generosity. It must be kept in mind that its generosity only extends to those close to it by family or association.

It belongs to ether element. This has primarily to do with its planetary Lord Guru, who also has primarily etheric constitution. This element relates to dissoluting aspect of this asterism. In a way, even murdering a person is nothing but an act of separating their etheric, subtle body from their physical body.

Gana

It is a Manusha (human) Nakshatra. Going by its qualities, one would expect it to be a demonic Nakshatra, but it is important to remember an old dictum from Vedic wisdom here - "Humans are capable of more demonic acts than demons and more godly acts than gods."

Orientation & disposition

It is a downward Nakshatra. This means that it is concerned with what is below surface of things. It also suggests a person whose glance is downwards instead of upwards. It also relates to its capacity for deep research of all kinds. Natives predominantly influenced by Purvabhadrapada are very good at keeping secrets and can't be taken on their face value.

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Vedic Seers regarded it as an Ugra (cruel & fierce) Nakshatra. This doesn't come as much of a surprise, after understanding its essential nature.

Lunar month & Tithi

It can be seen as ruler of waning part (first nine days) of month known as Bhadrapada. This period usually corresponds to month of September in solar calendar.

Purvabhadrapada is also related to Chaturdashi (14th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

All dangerous, uncertain and risky activities; all activities of a mechanical or technological nature; holding funeral services; putting an end to things; exploring death issues; agricultural activities; all activities connected with water, like sailing etc.

Inauspicious activities

Generally unfavorable for most activities except those mentioned above; especially unfavorable for beginning new things or initiations of all kinds; not good for travelling, sex, marriage and dealing with government or higher authorities. Most of actions carried out under its influence often end up causing pain, anxiety, regret, sorrow or extreme difficulty.

Lords

Grahas associated with this Nakshatra are Sani, Guru and Ketu (and Uranus, Neptune). Guru is its main planetary Lord. Sani and Uranus are connected to this asterism because of their co-rulership of Kumbha, while Ketu (and Neptune) connect to portion of this asterism which falls in Meena.

It is important to note that even though Rahu is a co-ruler of Kumbha, Rahu does not relate to part of Kumbha where this asterism lies (20° to 30°). Rahu's energy culminates in previous asterism Shatabishak (6° 42' to 20° Kumbha).

Sani primarily relates to grief causing and disciplined aspect of this asterism. It also points to fact that this asterism always tends to physically carry out its dark functionings. Sani also provides detachment aspect, which can be best seen through self-tormenting ascetic standing on one foot (see Nakshatra's image).

Uranus relates to futuristic and technological aspect of this asterism. Most famous among modern science fictions, "Star Wars", displays uranian aspect of this Nakshatra. It can be seen that this Nakshatra has a tendency to go overboard with technology, and in its hands technology always ends up being used for destructive purposes. This is asterism which furthers "anti-nature" and dehumanizing technologies, like microchipping, androids and mindless genetic manipulation.

It is hard for some people to understand how a benefic Graha like Guru can rule such a malefic asterism. In order to explain this mystery, we would like to once again bring into picture two-faced nature of this asterism. This Nakshatra is very capable of putting up a jupiterian, socially acceptable, well mannered and conservative front. It is also skilled at earning money and Guru, as we know, is natural signifier of wealth. However, its means of earning money are always questionable. It is an expansive asterism in keeping with Guru's natural tendency. It, however, uses its expansiveness for furthering darker / destructive causes. Its jupiterian side also comes out when it is ready to place all of its belongings and resources at disposal of its partners or those whom it admires and respects.

Guru's energy culminates in this Nakshatra. This means that at some stage, Purvabhadrapada goes beyond jupiterian values which uphold society. Once moralistic and preservative influence of Guru is finished, stage is set for destruction and dissolution. This process can be seen as Vishnu stopping his preservation activities, which sustain drama of life, so that Shiva's destructive energies are let loose without restraint.

Neptune relates to fantasy aspect of this Nakshatra. All its uranian futuristic visions like "Star Wars" have been made into hugely successful movies. Neptune, as we know, rules cinematic realm and this asterism has a strong hold over modern day showbiz capital, Hollywood. One can plainly see energy of this asterism being relayed through 90 % of movies being churned out by Hollywood, especially in last 20 years or so. Its fantasy aspect goes into other areas as well, which we have already mentioned in its nature and disposition.

Ketu comes in touch with this Nakshatra through "little foot" it has in Rasi Meena. Ketu, as we know, is most destructive and detached among all Grahas, and this asterism requires that energy to be able to inflict torture upon itself or others. When it is working on an internal, benefic level, attachments are destroyed without any

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self-mortification. When it is working on an individualized but external, benefic level, this Nakshatra tries to control and sublimate inner desires through external means like tormenting body through extreme penance. When working in a malefic, externalized way, it reeks havoc on its surroundings, and this is where we get cold-blooded murderer, serial killer, war general or behind-scenes manipulator.

In general astrological terms, conjunctions of Mangal – Sani – Rahu – Ketu - Uranus or Neptune in cruel and harsh Nakshatras have an energy similar to Purvabhadrapada.

Not many Grahas fare well in Purvabhadrapada. Only a well aspected, well fortified Guru is good here. Sani can also give okay results in Purvabhadrapada, if Guru is well placed in chart. A well placed Ketu, especially in Meena part, can generate detachment in a positive way.

Vowels & alphabets

First Pada (20° 00' to 23° 20' Kumbha) relates to "Se" as in name "Seth".

Second Pada (23° 20' to 26° 40' Kumbha) relates to "So" as in name "Somalia".

Third Pada (26° 40' to 30° 00' Kumbha) relates to "The" as in "Then".

Fourth Pada (0° 00' to 3° 20' Meena) relates to "Di" as in name "Divali".

In Sanskrit alphabet, Purvabhadrapada corresponds to letters "Vam" and "Sham" and consequently its Mantras are "Om Vam" and "Om Sham".

Sexual type & compatibility

Its sexual animal is a lion, which points towards an aggressive sexual nature and attitude. It likes to be dominant partner in sexual union, and in many cases does not have a healthy respect for its partner. One can notice in image of this Nakshatra, lion is a roaring lion and not a tame, gentle one as is case with Dhanishtha.

For sexual & marital compatibility with other Nakshatras please refer to tables at end of this document.

Esoteric

Its ruling deity, as we have seen earlier, is a mysterious figure and finds little mention in Vedic texts. Surprisingly, it is a much revered deity in present time and human sacrifices are carried out under its name by today's ruling elite. This may come as a shock to many of readers, but as saying goes, "Fact is always stranger than fiction!"

This asterism relates to all dark deities of all ancient cultures, who were supposed to require sacrifice of some live thing, in form of an animal or human being. Blood sacrifices of Mayan civilization are notoriously famous.

This Nakshatra is consummation point of Guru's energy, which in effect means that Guru's benefic nature cannot intervene in destructive acts of this asterism. Universal function of maintenance, so dear to Guru, holds little meaning for destructive, dissolving energies of this Nakshatra. Since this Nakshatra relates to extremely destructive types among Shiva's entourage, it deals specifically with unrestrained aspect of Shiva.

Imagery of "two-faced man" (refer to image), on an esoteric level, refers to dying process. Each of us, when we die, get to face all our actions in earthly realm, and at same time we get to peer into astral plane, commonly referred to as "world of dead."

Gotra

This Nakshatra is related to Sage Vashishta, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "possessor of wealth". This seems to be apt, considering fact that this Nakshatra seems to be good at acquiring wealth, especially in today's world, as Purvabhadrapada seems to have taken complete control of all resources of our planet. On other hand, Vashishta is renowned for his extreme penances in keeping with Purvabhadrapada's essential inclinations.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Shiva. Practice of Karma Yoga, which involves carrying out one's divinely ordained path in life, is best way to neutralize bad effects of this Nakshatra.

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Repetition of root Mantra of this Nakshatra - "Om Vam" and "Om Sham" 108 times when Chandr transits this Nakshatra and in waning half of lunar month of Bhadrapada, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear light colors like light blue. Leather apparels and black colors should be avoided as much as possible.

Example

Michael Jackson, famous entertainer, has his Chandr placed in this asterism. This Nakshatra's energy can be found expressed in his later music, especially music videos like "Thriller". He definitely does not seem to have a normal sexual life and has been accused of child molestation. Self-mortification of this asterism is evident from his continuous surgery, which he is supposed to be undertaking to reach a state of physical perfection. He is also said to have suffered a lot of abuse in his early childhood, which can be seen from Chandr's placement in this Nakshatra in his 4th Bhava, Bhava of childhood and upbringing.

Miscellaneous

Varahamihira states that "those who have Chandr in Purvabhadrapada are good at earning money, are stingy and are liable to place their wealth at disposal of their partners. They speak distinctly, but tend to suffer from grief." All these characteristics seem to fit in with our example, and curiously enough, they would easily fit in with 90 % of present day ruling elite!

* * *

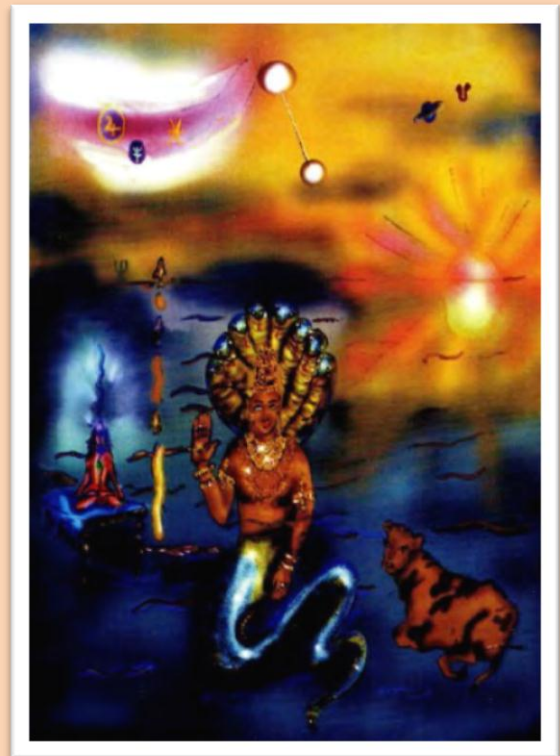
26. Uttarabhadrapada

3° 20' Meena - 16° 40' Meena

In the Sky

Uttarabhadrapada, apex of saturnine energy, is represented in celestial firmament by two bright stars, one of which lies in constellation of Pegasus, while other is seen as being part of constellation Andromeda. Ancient Vedic Seers saw these stars as being representative of back legs of a funeral cot (or sleeping bed). Also ancients saw these two stars forming a rectangular bed (which is now known as "Square of Pegasus"), along with two stars of Purvabhadrapada.

These two stars, which lie in Pegasus and Andromeda respectively, are known in modern astronomy as Gamma Pegasi (Algenib) and Alpha Andromedae (Alpheratz). They can be seen lying directly above constellation of Meena. Gamma Pegasi has a visual magnitude of 2.84, and lies closer to zodiacal ecliptic. Alpha Andromedae is brighter of two, with a visual magnitude of 2.06, and lies farther away from zodiacal ecliptic. Both of them can be easily located in night sky through spotting Andromeda, one of brightest constellations in night sky.



Name

"Uttarabhadrapada" translates into "latter (one who possesses) lucky feet". Its alternative name is "Uttaraproshtapada", which translates into "latter (one who possesses) feet of a stool". These names and meanings are a direct result of this asterism forming a pair with previous asterism, Purvabhadrapada and don't convey much regarding nature or functioning of this asterism.

Symbol

Its main symbol is "back part of a funeral cot". A funeral cot denotes our exit from world, and Rasi Meena, or 12th Bhava in chart, signifies this exit. Since this asterism forms heart of Rasi of Meena, it is appropriate that it is ascribed back legs of funeral cot, while its counterpart, Purvabhadrapada, is ascribed front legs. In a way, it

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represents our initial state after death, while Purvabhadrapada can be seen as relating to actual process of dying. Back part of a normal sleeping bed can also be seen as symbol of this asterism. Since 12th Bhava relates to sleep, which can be seen as a temporary form of death, a sleeping bed would also relate to this asterism. Uttarabhadrapada signifies deep sleep state, in which dream activity is at minimum, and we go to depths of our unconscious. It can, however, be also representative of all dreams and dreamlike states.

In our view, its alternative symbol is a serpent with two and a half coils (see image), symbolizing Kundalini, primeval life force lying at base of spine in humans. This asterism symbolizes enlightenment through awakening of all seven vital centres through movement of Kundalini. This process of Kundalini awakening is actually started in Anuradha, which can be seen as an associate asterism, in sense that Sani rules both of these asterisms. As we discussed in section dealing with Anuradha, Anuradha is initiator of this process, while Uttarabhadrapada is culmination point of this process.

Deity

Its deity is known by name "Ahir Bhudhanya" and in keeping with basic energy of this asterism, is a figure shrouded in mystery. His peculiar name roughly translates into "Serpent of Depths" or "Serpent that lies beneath surface of earth". Most of Vedic texts don't say much about him, except mention of him being a serpent god dwelling in primeval depths. Even West has its own share of imagined or otherwise mysterious underwater serpent creatures like Scotland's Loch Ness monster. Vedic mythology, however, is replete with stories of serpent beings which reside at bottom of bodies of water like lakes, rivers and oceans. These beings also reside in all netherworlds. Ahir Bhudhanya can be seen as a collective composite of all these serpent beings.

There is an obvious connection of serpent forces, revered by all ancient cultures, with this asterism. Reader can refer to author's previous work ("The Rahu - Ketu Experience", Sagar Publications, India, and "The Key Of Life", Lotus Press, USA), for gaining a more detailed understanding of how these forces are central to universal plan. Ahir Bhudhanya was seen as deity responsible for maintaining fertility of earth. Symbolism of a serpent lying at core of earth, who maintains earth's structure and fertility, can be found in all ancient cultures. In West, Pluto, planet seen as Lord of underworld, was given a similar portfolio.

Ahir Bhudhanya is a more wise and compassionate deity in comparison with Aja Ekapada (please refer to section on Purvabhadrapada). Its essential nature is akin to western neptunian god-figure, which is not very interested in revealing itself. Like Neptune, it presides over celestial ocean. Even Vishnu, preserver among Trinity, has a similar symbolism, as can be seen from his lying on a serpent bed on top of celestial ocean image.

Finally Shiva, destroyer among cosmic Trinity, can be seen as main presiding deity of this asterism, even though its symbolism relates to Vishnu. This asterism has a dissolution aspect to it in guises of death, transformation and enlightenment through destruction of forms - Shiva's domain. Shiva also carries a serpent around his neck!

Nature & disposition

First thing which must be said here, is that it is very hard to pin down exact nature of this Nakshatra. It can function in a variety of ways and fashion itself according to its needs and surroundings. Since wisdom is key word for this Nakshatra, native strongly under its influence acts according to needs of moment rather than from any instinctual archetype.

Real motives of this Nakshatra are always very hard to know. Natives under its strong influence are as elusive as serpent of deep sea. Just like ocean carries a whole different variety of plants and creatures, this Nakshatra has room for many different qualities, natures and expressions.

Despite its apparent flexibility, it is quite a fixed Nakshatra, which is usually very determined to achieve its set goals. Flexibility here is just a mean to an end. This is wise old man amongst Nakshatras. It never acts hastily. In fact, many a times it can postpone actions too long for its own good. In a lot of cases it can just be plain lazy, in both physical and mental matters.

Alot can be understood about this Nakshatra by understanding nature and role of old wise chief archetype of indigenous native tribes. Its wisdom has been gained from experience. It is calculative when it comes to achieving its ends. These natives always try to keep big picture in mind while making plans, decisions and like. Uttarabhadrapada likes to do everything in a controlled fashion, with care and restraint. Its intentions are usually benevolent. Its ambitions are not self-serving and it is full of qualities like empathy, understanding and sympathy.

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Uttarabhadrapada natives usually make very good counselors. Water, as we know, has ability to extinguish any fire. In same way, cooling waters of this Nakshatra can ease and cool out all fiery emotions like anger, revenge, jealousy etc. Even in all native tribes of past, everyone used to turn to elder or wise man of tribe to find solace and direction in their troubled times. Level of compassion this Nakshatra can show will obviously depend upon evolutionary status of soul in question.

Calculative aspect of this Nakshatra connects it to all sciences concerned with understanding functionings of universal mind, like astrology, numerology, Yoga, meditation, divination etc.

Natives with Uttarabhadrapada rising on Lagna usually have a serene and calm countenance. They try their best to remain happy even in difficult, disturbing and unfavorable circumstances. Uttarabhadrapada has a tendency to give one a large body with broad shoulders. This can be gauged from fact that oceans are quite expansive. Such natives are usually short in height, with a tendency towards weight gain, especially with age. Uttarabhadrapada usually produces shy, reluctant and passive personalities. Such natives are usually in no hurry, a tendency which in its lowest aspect can make them lazy and prone to inaction in times where action is indispensable.

Much depends on placement of Sani in ascertaining how this Nakshatra will function in a particular nativity. Serpent of depths is quite an immobile and inert creature, and it requires some external agency or force to arouse it. This is why presence of fiery optimistic Grahas like Mangal, Surya and Guru in this Nakshatra help it overcome its latent inertia. In fact, placement of any Graha in this Nakshatra makes it dynamic.

Uttarabhadrapada can initiate destructive or seemingly evil actions, but unlike its predecessor, Purvabhadrapada, it usually does so for some wholesome reason. Uttarabhadrapada, even when causing destruction, puts less emphasis on cruelty and depravity as compared to its predecessor. Uttarabhadrapada's anger is more sublimated and thus its actions are not mindless.

Reasonability is another key to this Nakshatra. It likes to come out with best possible solutions, which are fair to all parties. Interesting thing to note about this Nakshatra is that it usually has an eye for needs of others, but almost always ends up benefitting from others. Natives born under its strong influence usually benefit from gifts, donations and inheritance etc. One interesting thing to note about this Nakshatra is that it is usually fortunate with making and handling money.

This Nakshatra relates to Vana Prastha, third stage of life according to ancient Vedic texts, in which native is supposed to cut off their worldly chords and retire to forest in order to seek enlightenment. It has secretive, reclusive tendencies, which may sometimes make native under strong influence of this Nakshatra prematurely retire from their worldly duties. No matter what evolutionary status an Uttarabhadrapada native has, there is always some seeking towards some higher awareness.

In universal scheme of things, Uttarabhadrapada relates to "Varshodyamana Shakti" - power to bring about rain. Its symbolism has raining clouds above, and growing plants below. This imagery obviously has more to it than just being a common fertility reference. Rain here connects with soothing universal vibrations which can flow through our astral and causal bodies, if we open ourselves to them. This spiritual rain comes about from celestial ocean of consciousness when hot Surya (representing our Atman) touches upon it. Reader can refer to image of Uttarabhadrapada to understand whole process better.

Mode of functioning

It is supposed to be a balanced Nakshatra. We have already seen that this Nakshatra takes its time before acting. When well disposed, it can give one wisdom to put things in their proper perspective. When afflicted, it can make one too conservative and too afraid to confront reality or face transformation.

Caste

This Nakshatra belongs to Kshatriya (warrior) caste. It is strange that a prudent Nakshatra like this should be assigned this caste. This comes about because of its association with energies of Pluto and Shiva. Uttarabhadrapada is always a warrior, but not in any aggressive, cruel sense like its predecessor Purvabhadrapada. It works in typical Kshatriya fashion of setting goals and attaining them.

Gender

It is a male Nakshatra. Rulership of Guru gives this Nakshatra its male quality. Also its presiding deities are both male.

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Body parts & humor

It mainly relates to sides of body, including sides of legs, shins and soles of feet.

It is a primarily "Pitta" (fiery) Nakshatra. This association comes from its symbol of a funeral cot. As we discussed earlier, it is related to earth's core, which as we know is hottest part of our planet.

Direction

It covers range from West to North.

Padas

First Pada of this asterism (3° 20' - 6° 40' Meena) falls in Simha Navamsa and is ruled by Surya. It represents active, illuminating, proud and achievement oriented side of this Nakshatra. Just like rising or setting sun on oceanic horizon (refer to image), function of this Pada is to spread around light of its experience.

Second Pada of this asterism (6° 40' - 10° 00' Meena) falls in Kanya Navamsa ruled by Budh. This relates to analytical, calculative and planning side of this Nakshatra. It tends to find wisdom in small things, and Grahas here are more likely to stay in background then reveal themselves.

Third Pada of this asterism (10° 00' - 13° 20' Meena) falls in Tula Navamsa ruled by Sukr. This relates to passive, balance seeking and equilibrium-oriented side of this Nakshatra. Grahas placed here seek wisdom through balance and objectivity. They might, however, become too passive and may lack energy to let their findings be known.

Fourth Pada of this asterism (13° 20' - 16° 40' Meena) falls in Vrischika Navamsa ruled by Mangal. This relates to occult, mysterious and hidden aspect of this Nakshatra. This Pada can go to extreme depths of confusion or depths of wisdom. Whichever way it operates, it always has ability to aggressively externalize its energy. Everything is intense here and things are usually likely to get to fever pitch in relation to whatever area this Pada is influencing (Graha or Bhava).

Professions

Yoga and meditation experts; counselors & therapists of all types; shamen; healers; practitioners of Tantra and other occult sciences; diviners; renunciates; monks, hermits; those working in charity organizations; researchers; philosophers; poets, writers, musicians and artists; those working in professions requiring extraordinary abilities, whether it be patience, insight, erudition or awareness; professions involving little movement, like shop clerks, night watchmen, doormen; historians; librarians; those who are unemployed and relying on inheritance, legacies or charity.

Places

Libraries, temples & museums; occult book stores; ancient ruins; historical places; cremation grounds; holy sites and pilgrimage places; caves; mountainous caverns; meditation centres; all places suitable for meditation and quiet activities; charity organization compounds; forests, high mountain ranges and other uninhabited solitary places; bottoms of lakes, deep seas & oceans; social welfare centres; centres for psychic and spiritual research.

Guna & Tatva

It is supposed to be a Tamasic Nakshatra. Its basic inert quality and fact that it deals with dissolution on all levels of existence, made ancient Vedic Seers ascribe this Guna to it. We have seen earlier that Shiva, overlord of Tama Guna, is main presiding deity of this Nakshatra.

Ether element predominates for Uttarabhadrapada, as is case with last group of Nakshatras starting from Dhanishta. Its relation to Ether is clear from its wisdom and all-encompassingness.

Gana

It is a Manusha (human) Nakshatra. This goes to show that Uttarabhadrapada has a strong involvement in human affairs, even though it relates to other finer realms of existence. It is one of Nakshatras which form a bridge between astral, causal and physical realms, bringing in higher, universal truths into material human frame of existence.

Uttarabhadrapada

Orientation & disposition

It is an upward looking Nakshatra. This mainly relates to expansive nature of this asterism. Activities begun under influence of this Nakshatra are more likely to grow and expand with time.

It is a fixed Nakshatra in keeping with nature of its ruling deity, Ahir Bhudanya. As mentioned earlier, he is a very fixed sort of character, who literally and figuratively budges only when absolutely necessary.

Lunar month & Tithi

It can be seen as Lord of middle 9 days of month known as Bhadrapada. This usually falls in solar calendar month of September.

Uttarabhadrapada is also related to Navami (9th Tithi) of waxing and waning phases of Chandr's monthly cycle.

Auspicious activities

Quiet peaceful activities; research, meditation, psychic development & astral exploration; good for making promises, pledges and commitments, including marriage; beginning construction activities - homes, offices etc.; financial dealings; beginning activities requiring support from others; artistic ventures; treatment of diseases; sexual activity; entering a new home; naming children, organizations etc.; planting & gardening.

Inauspicious activities

Unfavorable for travelling; litigation; dealing with enemies; activities which require quick, swift action in general; speculation & gambling; bad for lending money; too much physical movement or exertion.

Lords

Grahas associated with this Nakshatra are Sani, Guru, Ketu (and Neptune). Sani is main Lord of this asterism. In fact, this Nakshatra represents culmination of saturnine energy. This is place where saturnine lessons learnt under Rasis Makara and Kumbha, are synthesized and transformed into true wisdom and enlightenment. Sani's role here is not that of a hard task master, but that of a wise, old teacher who teaches through patience, perseverance and example. Most refined aspects of Sani's functionings are expressed through this Nakshatra. At times this Nakshatra can give abundant material prosperity, as one reaps fruits of hard work done in previous lives. In more evolved souls however, this prosperity is bestowed as a result of functioning in tune with universal will. This is Nakshatra where Sani becomes Shiva and can no more be seen as an outcaste, slow, troublesome, painful deity of sorrow.

Guru lends an expansive quality to this Nakshatra. Uttarabhadrapada does not believe in boundaries, and carries within itself all higher jupiterian virtues like compassion, caring, sensitivity and acceptance of Divine will. This Nakshatra has a lot to do with final balancing of energies of Guru and Sani, two Grahas regarded by some astrologers as being most important.

Neptune, as we know, is directly related to celestial ocean, which houses manifest Universe. Uttarabhadrapada as we have seen earlier, is directly related to this ocean through its presiding deity Ahir Bhudanya. Uttarabhadrapada is one of few Nakshatras which sets stage for drama of life. In a way it can be seen as a director of movie called life. This is reason why natives under strong influence of this Nakshatra often take up filmmaking in today's media-heavy society.

Ketu relates to spiritual / detachment / enlightenment aspect of this asterism. On closer inspection, one finds that Ketu has a strong connection to the way this Nakshatra goes about achieving its spiritual goals. Uttarabhadrapada relates to Raja Yoga, which involves harnessing of Kundalini Shakti and opening of seven sacral centres. Ketu is Graha which relates directly to Kundalini Shakti, and seventh and final centre known as Sahastrara (please refer to author's previous work "The Rahu - Ketu experience", Sagar Publications, India or "The Key Of Life", Lotus Press, USA, for more insight on Ketu's role in this regard).

Active dynamic Grahas like Surya, Mangal and Rahu do best in Uttarabhadrapada. Sani also does well here if it is aspected by active Grahas like Mangal and Guru. Guru, Budh and Sukr can also do well in this Nakshatra when associated with active Grahas.

Guru - Sani conjunction and conjunctions of Ketu and Neptune with Guru and Sani carry an energy similar to this Nakshatra. Sani - Ketu conjunction, however, would relate more to Purvabhadrapada.

Uttarabhadrapada

Vowels & alphabets

First Pada (3° 20' - 6° 40' Meena) relates to "Du" as in name "Durga".

Second Pada (6° 40' to 10° 00' Meena) relates to "Tha" as in name "Thatcher".

Third Pada (10° 00' to 13° 20' Meena) relates to "Jha" as in name "Jhanci".

Fourth Pada (13° 20' to 16° 40' Meena) relates to "Na" as in name "Natasha".

In Sanskrit alphabet, Uttarabhadrapada corresponds to letters "Sha", "Sa" and "Ha", and consequently its Mantras are "Om Sham", "Om Sam" and "Om Ham".

Sexual type & compatibility

Its sexual animal is a Cow, which indicates a docile and passive sexual nature. It is not a very sexually active Nakshatra. It, however, can be quite interested in sex from a Tantra point of view.

For sexual & marital compatibility with other Nakshatras, please refer to table at end of this document.

Esoteric

As a meeting point of energies of Vishnu, preserver, and Shiva, destroyer, this Nakshatra carries a very special influence. It relates to harmonizing aspect of universal mind, which oftentimes uses destruction as a means of preservation. Even Krishna, Vishnu's incarnation, used destruction (Shiva's means) to set things right.

This Nakshatra relates to Sahastrara or crown centre, topmost amongst seven Chakras. It is final destination of Kundalini, serpent force residing at base of spine. Thus whole symbolism of this Nakshatra relates to journey of Kundalini from base of spine (which can be equated with bottom of sea), to crown Chakra (which can be equated with surface of celestial ocean).

Left (Ida), right (Pingla) and middle (Sushumna) channels converge and become one at third eye centre. These three channels can be equated with trinity of Shiva, Brahma and Vishnu respectively. Thus this Nakshatra has a special affinity with third eye Chakra (Agneya). It is at third eye centre where perfect equilibrium is established between nature's three Gunas. This allows one to directly comprehend functionings of universal mind. This is Nakshatra where wisdom is gained, and as a result, all mental, intellectual and emotional thirsts are quenched. After third eye Chakra, there is only one channel, centre one, leading up to crown Chakra, which means that this Nakshatra readies an individual for supreme enlightenment, putting them on a singular path.

"Serpent of depths" is often equated with "a stream in Milky Way". This, besides suggesting a path which leads us through darkness of space, hints at fact that serpent imagery is present on all levels of existence - it is Kundalini within our bodies, stream in Milky Way within our galaxy, and Ahir Budhanya in celestial ocean.

Uttarabhadrapada is unfathomable darkness of space in which material Universe dwells. It is nothingness from which everything is born. It is where answer to most basic questions, eventually encountered by all thinkers, scientists, spiritualists and philosophers alike, i.e. "how did creation come out of nothingness and what existed when nothing existed", lies.

Gotra

This Nakshatra is related to Sage Pulahu, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "connector of space". This makes sense when we recall that Uttarabhadrapada presides over all dark space which harbors creation.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Shiva, Durga or Vishnu. Practice of Raja Yoga, which involves raising of Kundalini through seven sacred centres, is one of best ways to utilize this Nakshatra's potential.

Repetition of root Mantras of this Nakshatra - "Om Sham", "Om Sam" and "Om Ham" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear shades of blue and yellow. It is Nakshatra which encompasses everything classified under term "psychedelic", so imagery, patterns and colors associated with

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"psychedelia" are good for conveying this Nakshatra's energy. One should use its directions, lunar month and days when Chandr transits Uttarabhadrapada, to undertake all important actions.

Example

Rabindranath Tagore, famous Indian writer and musician, has Uttarabhadrapada rising on his Lagna. His life, works and image bring out many of qualities discussed earlier. His works are full of compassion, humanity and sensitivity, qualities which form cornerstone of this Nakshatra. He lacked occult prowess which Uttarabhadrapada can bestow in case of more evolved souls. He, however, fits bearded, old wise chief / advisor / teacher archetype, commonly associated with this Nakshatra.

Miscellaneous

According to Varahamihira, Chandr placed in Uttarabhadrapada denotes "a happy disposition. Such natives usually end up having lots of children and grandchildren. They are virtuous and make convincing speakers. They are supposed to prevail over their enemies".

* * *

27. Revati

16° 40' Meena - 30° 00' Meena

In the Sky

Revati, culmination of mercurial energy, in fact all zodiacal energies, is represented in celestial firmament by a group of very faint stars in constellation of Meena. Exact number of these stars is not specified in ancient texts, although 27 seems like an automatic choice! Ancient Vedic Seers saw that these stars made a shape similar to a "Dhola" (drum strung across neck with a strap and played with both hands, used for carrying in processions).

Brightest among these faint stars is known in modern astronomy as Zeta Piscium, which has a visual magnitude of only 5.20. It is located close to a comparatively brighter star, Mu Piscium, around fag end of tail of fish, formed by constellation Meena. This asterism is not easy to locate in night sky, but one can always utilize fact that Zeta Piscium lies almost exactly on planetary ecliptic (path of planets around zodiac), in order to locate it in a very clear New Chandr night sky.

Name

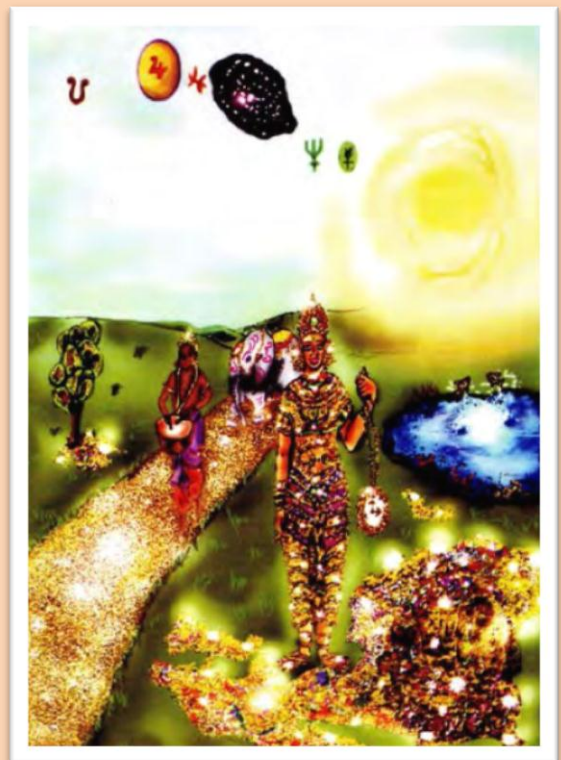
"Revati" has a simple translation - "wealthy". As we shall discover later, this name conveys alot about this asterism on all levels, even though it is not apparent straightaway why final asterism representing complete dissolution be related to something as transitory as wealth. Its alternative translation is "to transcend", which is more in keeping with this being final Nakshatra.

Symbol

Since this asterism has a lot to do with duality, it has two and not one main symbol - a "fish swimming in sea" and a "drum".

A fish swimming in water is an obvious choice as a symbol for this Nakshatra, as it falls completely in Rasi of Meena, which, as we know, is represented by two fishes swimming in opposite directions. Symbolism of a fish swimming in sea has been used from time immemorial to show soul's journey in waters of Universe. Vishnu, preserver among Trinity, is often shown sitting atop sea of consciousness.

Fish swimming in sea also suggests a path. This Nakshatra has a lot to do with paths of all kinds, whether it is just a path to one's house or whole life-path itself. As declared by all wise men and incarnations, knowing and following one's path in life is biggest penance of all. In a way it is one and only path to liberation.



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This Nakshatra, as we know, is last among Nakshatras and thus has a lot to do with Moksha and final enlightenment. It should be noted here that Moksha doesn't actually mean liberation from cycles of births and deaths, as is enunciated by many schools of thought. Even after final enlightenment, one might have to take birth in some cycle of some Universe. To find one's true path in life, one has to learn to see bigger picture. This happens through connecting oneself with universal mind, which in turn is tuned to collective consciousness. This Nakshatra represents collective consciousness. This, however, is a little different from mass consciousness represented by Rasi Karkataka.

A drum, as we recall, is symbol for Dhanishta as well. There's a lot of similarity between Revati and Dhanishta. One similarity which stands out immediately is that they are both regarded as wealthy. Please refer to symbol section in Dhanishta for understanding signification of a drum as a symbol. Revati's drum is similar to a Naggada (a type of Indian drum played with two sticks), and other types of modern drums used by marching bands (refer to image).

It can be seen that Revati's drums are always played by sticks of some kind instead of by hand. They also have a connotation of bringing news, which Dhanishta drum doesn't have. In all ancient cultures, any news of importance to community was always announced accompanied by sound of drums. In some cultures, drum beats were even used as a way of sending signals in much same way as Morse code. We can thus infer that "communication" is one of key aspects of this Nakshatra.

Deity

Pushan, a solar deity, similar to Surya god, is considered main presiding deity of this asterism. He is supposed to light up all paths. This gives him rulership over as diverse a thing as streetlights, which light up road, a lighthouse, which keeps ship from getting lost, to rulership of inner light of soul, which lights up one's life-path. He is always portrayed as standing at beginning of all paths and beginnings (refer to image). This is reason why he became popular as deity connected with safe travel. Consequently this Nakshatra relates to all kinds of travelling - physical, mental, emotional, astral or causal.

Pushan is supposed to be a more nourishing, softer deity than our Surya god and is said to give wealth, prosperity and completion. It is not hard to see how fruitful journeys or fruitful life-paths will bring these to us automatically.

Finally Vishnu, preserver among Trinity, is overseer of this Nakshatra. At time of final dissolution, it is Vishnu's job to gather together all of universal life force and consciousness. It is gathering quality of this Nakshatra which makes it wealthy, whether it be in terms of material wealth, knowledge or experience. Vishnu, as we know, is husband of Lakshmi, goddess of wealth and prosperity, which again brings this Nakshatra in touch with principle of abundance. Budh, planetary Lord of this Nakshatra is supposed to be directly connected with Vishnu. Communication is a forte of Budh and Vishnu and, as we have seen earlier, of this Nakshatra as well. Image of Vishnu and Lakshmi sitting on a snake bed on top of ocean of celestial waters is an image which can very much sum up this Nakshatra.

Nature & functioning

Common English words like "reverie", "reverent", "revolving", "reverend", "revelry", "represent", "resolution" - seem to have same root as word "Revati". We can easily see that their meanings relate to Revati's functioning at some level or other.

Revati is one of most pleasing and benevolent of Nakshatras. It is an extremely fortunate Nakshatra and this helps it see life in a positive light. It is eternal optimist and remains completely unflustered even in face of big setbacks. It has an innate trust in Divine providence. It knows how to keep faith, but in some cases it has a tendency to not do anything else except having faith. In such cases this usually positive quality turns out to its detriment.

Alot of natives born under this Nakshatra tend to rely too much on belief and their beliefs are not always real. It is seen that some Sani influence is required to give a realistic groundedness to this Nakshatra. Let us take two cases. In one nativity, Guru is placed in this Nakshatra aspected by Sani and in other, Guru is placed in this Nakshatra without having an aspect of Sani. The former is more likely to reap all expansive benefits of this Nakshatra, while latter will be more prone to idle fantasies.

This is Nakshatra of dreamer. It can create whole worlds around itself. This is because of its strong association with Maya, illusory quality related with Vishnu, which sustains drama of life. Alot of natives with prominent Revati tend to live in universes of their own creation. It is a case of Maya within Maya, which is not very conducive for enlightenment. Best thing Revati natives can do is to see things as they are.

Revati

Revati people are always supportive of others and since one reaps what one sows, they often get supported as well. Peculiar thing about Revati natives is that they always get support when they need it most.

Revati can be seen as apex of civilization. Its natives place special emphasis on refinement, sophistication, grooming and civilized behavior. They like all things which constitute civilization, and abhor primitive behavior. A lot of Revati natives are born into rich, aristocratic or refined families. Unless there are other conflicting factors in chart, Revati promotes good childhood, upbringing, early education and physical felicity.

Revati natives seem to have pleasing social personalities and are usually well-liked within their social sphere. This is to be expected from someone who has had a good upbringing. No other Nakshatra comes close to Revati as far as being a socialite is concerned. They are very good hosts and their friendships last long because of their responsible nature. They are very understanding of other's problems and like to be as helpful to as many people as they can. However, sometimes they take too many people's problems on their shoulders, and can exhaust themselves mentally, emotionally or physically as a result.

They are always soft and polite in conversation and only spiteful if hurt or jealous. Revati is one of most tender Nakshatras and so has a tendency to get hurt very easily. Despite this they are often good counselors and have a knack for solving people's problems or showing them their right path.

Revati natives usually have a lustrous and luscious body and a smiley, lighthearted demeanor. One can refer to picture of Pushan in Nakshatra image, or look up an image of Vishnu, for getting a general idea of appearance of Revati natives. Revati is a soft, but indulgent asterism. It is Nakshatra which derives most fun and joy out of drama of life. It must be said that while more evolved souls learn to keep themselves on an observer status, younger, less evolved souls tend to immerse themselves completely in Maya of life.

This Nakshatra doesn't actually have a sense of limits and so it is very easy for it to do too much of anything. This Nakshatra likes to exude power through its speech and other forms of communication. It is most charming and enchanting amongst all Nakshatras and its charm lies in completely engaging another person's attention. This engagement can at times be so extreme that other person may feel that nothing but two of them exists. It is also a master at appearing intensely engaged in things, even though its attention might be scattered in a million directions. Among Nakshatras, Revati has strongest ability to cast illusions, while at same time in its lower aspect it can just as easily get caught up in illusions itself.

Revati is most tricky and clever amongst Nakshatras. It is a chameleon which can put on any act at any given point in time. More evolved souls use this ability for serving universal causes, while less evolved souls end up using it for selfish motives.

Revati natives are proverbial "Richy Rich" characters. People often take them to be very financially well off even when they are penniless.

To sum it up, Revati can be seen as height of civilization with all its upsides and downsides.

If there is one asterism which can see bigger picture, then this is it. Since it is last Nakshatra, it has ability to understand and even mimic energies of every other Nakshatra. Revati is a complete display of all possibilities of existence. It is only complete Nakshatra in sense that it contains all wisdom and knowledge there is. There's nothing which is beyond scope of Revati's domain and thus it is very difficult to label it, stereotype it, or put its nature and activities in a box. It always surprises others by turning into something completely different just as it is being put into a category.

It is a Nakshatra dealing with infinity of time, space and everything else. This is reason why it is hard to pin this Nakshatra down, as some new light is always shining on horizon.

Most significant thing about Revati is that it has ability to see and understand every other Nakshatra. Its most important keyword is "summation". It is sigma and omega. Other Nakshatras can only fathom where they are at, but Revati can fathom where everyone is at. Obviously this all seeing capacity is restricted by evolutionary state of soul in question. The more evolved soul, more all-encompassing vision.

In universal scheme of things, Revati relates to "Kshiradyapani Shakti" - power to nourish through milk. Its symbolism has cows above, and calves below. This imagery emphasizes nourishing and sustaining aspect of Revati. However, if one pays attention to fact that Vishnu, sustainer amongst Holy Trinity, sits atop celestial ocean known as Kshirasagar, a whole new interpretation opens up. Revati then relates to Shakti which sustains celestial ocean in which all fourteen Lokas play game of life.

Revati

Mode of functioning

Revati is considered to be a balanced Nakshatra. This relates to its love of society and its conservative and balanced approach to fostering civilization. It also relates to its wisdom aspect, which after seeing all sides of a situation, takes middle path. Finally all philosophical and religious schools of thought consider middle way to be best way. It is this Nakshatra's task to accommodate and resolve duality inherent in existence.

Caste

It belongs to Shudra caste. This is case because ancient Seers saw it as a service orientated Nakshatra. As mentioned earlier, Revati natives are always willing to give assistance to others. In fact, this is one of few Nakshatras which doesn't mind helping out even their enemy. In a way, Vishnu is also doing service to Universe by maintaining harmony and keeping game of life alive.

Gender

It is a female Nakshatra. It represents sum total of all feminine force which sustains Universe.

Body parts & humor

Feet, ankles, abdomen and groin are body parts related to this Nakshatra. Its association with feet and ankles is clear from its relationship with Meena. In our view, it must relate to abdomen because of positioning of Manipura (navel) Chakra. Vishnu is presiding deity of this Chakra. We are not very clear about reason why some scholars associate groins with this Nakshatra.

It is a primarily "Kappa" (watery) Nakshatra. This is clear from fact that it falls completely in a water Rasi and is associated with watery Grahas like Guru (and Neptune).

Direction

It is related primarily to North and North-East.

Padas

First Pada of this asterism (16° 40' - 20° 00' Meena) falls in Dhanur Navamsa and is ruled by Guru. This relates to happy-go-lucky, optimistic and philanthropic side of this Nakshatra. This Pada has a tendency to get carried away and so it is important for these natives to choose right thing to get carried away with. They are kind who will go about fanatically espousing their cause or belief.

Second Pada of this asterism (20° 00' - 23° 20' Meena) falls in Makara Navamsa ruled by Sani. This conveys more practical and organizational aspect of Revati. This is Pada which relates to all time-related sciences like astrology etc. Natural benefics maintain a sense of balance here, while natural malefics can give too much ambition. This is most realistic Pada within this Nakshatra and has a tendency to not be swayed by blind belief.

Third Pada of this asterism (23° 20' - 26° 40' Meena) falls in Kumbha Navamsa ruled by Sani. This relates to bohemian and humanitarian aspect of Revati. This Pada finds it difficult to express its workings on a material plane.

Fourth Pada of this asterism (26° 40' - 30° 00' Meena) falls in Meena Navamsa ruled by Guru. This is eternal dreamer. It can only give good material results if natural malefics like Mangal and Sani occupy it. Like first Pada, this Pada has a tendency to get swayed easily.

Professions

Hypnotists & psychic mediums; creative artists of all kinds, including painters, musicians etc.; actors, entertainers & comedians; linguists; conjurors, illusionists, magicians; watchmakers; road planners and those working in rail & road construction business; time keepers; calendar / ephemeris makers; astrologers; diviners; managers; professional hosts & hostesses (especially air hostesses, ship stewards etc.); gemstone dealers; those involved in pearl industry; all kinds of shipping and marine industry; those involved with foster homes & orphanages; driving or transport professions; those involved with religious institutions; air traffic controllers, traffic cops; lighthouse workers; those involved with road safety; driving instructors.

Places

Roads, railroad tracks, airports; oceans, seas, beaches; shipping yards; stage; cinema; orphanages; monasteries; ships, airplanes, trains, cars etc.; bus stations, transport industry; public auditoriums; clock

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towers / watch towers; lighthouses; driving instruction schools; all places connected with above mentioned professions.

Guna & Tatva

It is supposed to be a Satvic Nakshatra. This comes as no surprise, as this Nakshatra has primarily Satvic ruling deities and is associated with benefit Satvic Grahas like Guru, Budh (and Neptune).

It belongs to ether element. This again comes as no surprise, as ether element has an all-encompassing quality, and can mingle and cooperate with all other elements, which is what essence of Revati's functioning is.

Gana

It is considered a Deva (godly) Nakshatra. This fact is quite apparent from its general benefic nature and benefic quality of its ruling Grahas and deities.

Orientation & disposition

It is a level Nakshatra. This relates to balanced nature of this asterism. We have already discussed how it is a soft Nakshatra, which automatically means that it doesn't go to extremes. The level aspect also relates to its innate capacity to maintain a regular equilibrated flow of life force on all planes of existence.

As mentioned previously, it is a soft Nakshatra. This basically relates to its mild, tender, easy going and pleasure loving nature.

Lunar month & Tithi

It relates to last 9 days of lunar month of Bhadra Pada, which usually falls in September.

Revati is also related to Purnima (15th Tithi) of waxing phase of Chandr's monthly cycle.

Auspicious activities

Initiating all activities of a positive nature; business activities and financial dealings; anything involving exchange of goods; good for marriage & sexual activity; religious rituals; all kinds of travelling; good for dealing with gemstones (putting them on for first time etc.); buying cars, homes and other valuable goods; creative activities like music, drama etc.; good for kind, charitable and soft activities; learning, especially spiritual or occult; healing and treatment of diseases; rest and relaxation; good for leisure activities like gardening; good for completion of all types (putting final touches on things).

Inauspicious activities

* Last two quarters of this Nakshatra should be avoided for beginnings of all kinds.

All activities requiring harshness and boldness should be avoided. Not good for overcoming difficulties, obstructions, enmity or calamities; not good for negative, sharp actions, like surgery; not good for strenuous activities of any kind, like mountain climbing.

Lords

Budh is primary Lord of this Nakshatra along with its Rasi rulers Guru, Ketu (and Neptune). As mentioned earlier, Revati represents culmination point of mercurial energy. Since it is last amongst Nakshatras, it can be seen as culmination point of all zodiacal energies. Budh's function here is not so much analytical as it is discriminatory. Budh's function here is to categorize, classify and give everything its own unique place in scheme of creation. Budh doesn't lose its sense of humor here, despite fact that its task here is enormous. Budh has to evolve and become a Buddha (enlightened one) here. It is interesting to note that Buddha is Sanskrit name originally assigned to Budh by ancient Vedic Seers. They had set and encoded its goal in its name itself! Budh has to become Vishnu, maintainer of universal affairs, who, while being in game, is still out of game.

Budh, however, cannot achieve this feat without help of Guru, harbinger of wisdom and compassion. It is Guru which gives an understanding of basic laws of nature, as Budh gives no cognizance to rules - universal or otherwise. Blending together energies of Guru and Budh creates neptunian field. One ancient school of astrological thought says that three our Grahas act as secondary suns and in turn control two of inner Grahas. According to this school of thought, Neptune presides over functioning of Guru and Budh. One can easily see that this line of thought is validated through Vedic mythology and astrology. Vishnu is in essence a Neptunian deity and most of schools of Jyotish relate Grahas Guru and Budh with Vishnu.

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Together Neptune, Guru and Budh rule over intellectual realm and share responsibility of connecting our individual consciousness with collective universal consciousness.

Ketu is Graha of beginning and end. Since Revati represents end, Ketu's relationship with this Nakshatra is not very hard to establish. Ketu is Graha most intimately connected with dissolution of our past Karmas and it achieves that using energy of Revati.

Guru, Budh, Sukr and Chandr usually do well in Revati. Ketu's placement here is good for spiritual pursuits. Conjunctions like Guru - Budh, Guru - Budh - Ketu, Guru - Neptune, Guru - Ketu, Budh - Ketu, Budh - Neptune, Ketu - Neptune, mirror this asterism's energy.

Vowels & alphabets

First Pada of this asterism (16° 40' - 20° 00' Meena) corresponds to "The" as in The.

Second Pada of this asterism (20° 00' - 23° 20' Meena) corresponds to "Tho" as in Though.

Third Pada of this asterism (23° 20' - 26° 40' Meena) corresponds to "Cha" as in Charlie.

Fourth Pada of this asterism (26° 40' - 30° 00' Meena) corresponds to "Chi" as in Chile.

In Sanskrit alphabet, Revati corresponds to "La", "Ksha", "A[m]" and "Pa", consequently its Mantras are "Om Lam", "Om Ksham", "Om Am" and "Om Aam".

Sexual type & compatibility

Its sexual animal is an elephant. In fact, many of these Nakshatras' qualities can be gauged from essential nature and behavior of elephants. Fact that elephants prefer level grounds rather than uneven terrain, once again reiterates level aspect of this Nakshatra. Elephants are largest among all land animals. In oceans their counterparts, blue whales, will also fall under auspices of Revati. One can do a study of sexual nature of these creatures to understand sexual nature of this Nakshatra.

For sexual & marital compatibility with other Nakshatras, please refer to tables at end of this document.

Esoteric

Revati corresponds to universal point in time where material as well as astral are drawn into causal realm and after process is completed, causal is drawn into supreme eternal void. On a more personal level, Revati relates to assimilation of life experiences from many previous lives, so that a synthesis can take place and a state of completeness achieved.

Revati can thus be associated with seventh sacral centre known as Sahastrara. A state of complete awareness is achieved after Kundalini opens every petal of this thousand pedaled lotus centre. After achieving this, Kundalini breaks through top part of head known as Brahma Randha. At this point will of soul achieves complete harmony with universal will, and personal consciousness is submerged into collective universal consciousness. In other words, drop joins with ocean and can no longer be traced as an individual drop. In its highest aspect, Revati relates to this state and process.

In a relatively lower aspect, Revati relates to "ocean of illusion" associated with third sacral centre often known as Manipura Chakra (or navel centre). This is place where Chi (life force) is supposed to reside as per Zen principles. This centre is representative of all activities on a worldly / material plane. Only after mastery of this oceanic field does a soul gain true knowledge about higher planes of existence. Once again image of Vishnu sitting atop ocean of illusion best characterizes this aspect of Revati.

Revati represents celestial ocean in which creative force rests, after Mahapralaya (universal dissolution). On a smaller scale, cycles of destruction and dissolution take place on our planet as well. In each such Pralaya, where oceans are engulfing all land, Vishnu is supposed to incarnate as a fish and save seven Sages and all plants and animals required for recontinuation of life. This can be said to be a very Revati operation. In fact, process of earthly death also requires Revati's services, as all actions of this life and all vital Pranas (life forces) are accumulated within astral / causal center before chord between material body and astral body is cut.

Finally, Revati conceals answer to ultimate question - "Why all of this creation, for what purpose, and for whom?"

Abhijit

Gotra

This Nakshatra is related to Sage Kratu, one of seven celestial Sages looking after affairs of our galaxy. Name of this Sage translates into "inspirer", which is in harmony with fact that Revati is one of most optimistic and inspirational Nakshatras.

Remedial

For those suffering from bad effects resulting from afflictions to this Nakshatra, best remedial measure is worship of Vishnu.

Repetition of root Mantras of this Nakshatra - "Om Lam", "Om Ksham", "Om Am" and "Om Ram" 108 times when Chandr transits this Nakshatra and in its corresponding lunar month, is sure to reduce suffering and bring enlightenment into a person's life.

Persons who are benefiting from positive energy of this Nakshatra can also increase good effects through above mentioned ways. It is helpful for them to wear all oceanic, light, variegated colors and pastel shades. They should use its directions, lunar month and days when Chandr transits Revati, to undertake all important actions.

Example

Dolly Parton, well-known singer / entertainer, has Revati rising on her Lagna. Her expansive body and appearance combined with soft, friendly features characterize benevolent and expansive nature of this Nakshatra. Her life is a good example of Revati's capacity to give easy money, comforts, luxury, fame, and an upbringing in benevolent surroundings.

Miscellaneous

According to Varahamihira, Chandr in Revati "gives one perfect body and physical felicity. Native is supposed to be blessed with purity, luck, wealth and a heroic disposition." One will generally find that those having Chandr or Lagna in Revati are usually gentle, kind and pious, unless there are other overwhelming factors to contrary in chart.

Rabindranath Tagore, famous Indian writer, musician and thinker was born with his Chandr placed in Revati and all of Varahamihira's precepts apply to his life and personality.

* * *

28. Abhijit

Abhijit is a Nakshatra which comes into picture when a 28 Nakshatra system is used. This system was discarded by Vedic Seers for a variety of reasons. Firstly, division of 360 degree zodiacal arc by 28 gives an incomplete fraction. This makes it impossible to specify exact degree range of each Nakshatra, which makes an unequal size system only possibility. Even if one unwantingly accepts that each Nakshatra would have a different size, one is faced with strange task of dividing 28 Nakshatras among 9 Grahas. Even if one manages to get over this obstacle by assigning 4 Nakshatras to one Graha and 3 to rest, one finds that exceedingly accurate Dasha system falls to pieces. In other words, it makes perfect sense to use a 27 Nakshatra system. All this has a lot to do with fact that 27 is a more perfect number than 28, but a discussion on that is beyond scope of this work. Average time it takes Chandr to complete one revolution through zodiac is 27.3217 days, a figure which is closer to 27 than it is to 28. Thus a 27 Nakshatra system also fits in with lunar calendar much better than a 28 Nakshatra system. It is interesting to note that Chinese and Arabic astrologers are still using this borrowed 28 lunar mansion system, which has no sense besides fact that it fits in with seven day - four week solar calendar ($7 \times 4 = 28$).

Abhijit can be seen as an attempt to highlight specialty of a certain portion of zodiac. This certain portion lies between 0 and 12 degrees of Rasi Makara, which would place Abhijit between Uttarashadha & Shravana. English translations of term "Abhijit" can range from "undefeatable", "ever-conquering", "complete victory" & "final victory", but they all point towards same general area of triumph and achievement. No wonder then that Krishna says in Bhagavadgita, "Amongst Nakshatras I am Abhijit". It is in this part of celestial firmament that Indra and gods achieved a final & lasting victory over demons.

One finds that triumphant aspect of Abhijit is very similar to that of Uttarashadha. Also Abhijit more or less lies within last 10 degrees of Uttarashadha. Uttarashadha is Nakshatra where a conclusive triumph of good

Example charts

over evil takes place. Abhijit then can just be seen as a specific part in Uttarashadha where there is absolute domination of all that is good from universal perspective.

* * *

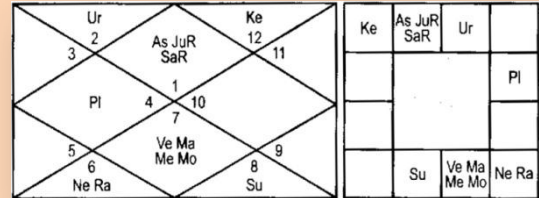
Example charts

Ashwini

Chart 1: Bruce Lee

27th Nov 1940, 2:45 pm, Seattle

As	09:32:15	Mes	Ashwini	Cho
Su	12:31:53	Vrk	Anuradha	Noo
Mo	23:02:19	Tul	Vishakha	Tee
Ma	11:43:52	Tul	Swati	Ray
Me	22:31:33	Tul	Vishakha	Tee
Ju R	14:28:20	Mes	Bharani	Lee
Ve	08:42:59	Tul	Swati	Roo
Sa R	16:25:56	Mes	Bharani	Lee
Ra	14:56:37	Kan	Hasta	Shah
Ke	14:56:37	Min	U. Bhadra.	Jya
Ur	00:37:53	Vrb	Krittika	Ec
Ne	04:22:28	Kan	U. Phalg.	Pah
Pl	11:11:36	Kar	Pushya	Hoh



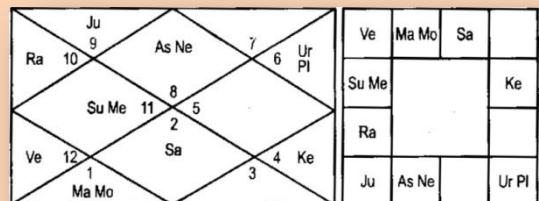
Bruce Lee was known for his agility, speed, alertness and pioneering activities in martial arts. Most astrologers fail to recognize that only Aswini (fastest of Nakshatras) rising on his Lagna could set him on a life path where he received recognition for these particular qualities.

Bharani

Chart 2:

21st Feb 1972, 1:20 am, Bombay, India

As	11:14:18	Vrk	Anuradha	Noo
Su	07:48:57	Kum	Satabhi.	Goh
Mo	26:04:34	Mes	Bharani	Loh
Ma	13:17:26	Mes	Ashwini	Lah
Me	10:44:52	Kum	Satabhi.	Sah
Ju	09:00:56	Dha	Moola	Bha
Ve	18:50:38	Min	Revati	Day
Sa	06:29:50	Vrb	Krittika	Oo
Ra	10:27:57	Mak	Shravana	Joo
Ke	10:27:57	Kar	Pushya	Hoh
Ur	24:29:02	Kan	Chitra	Pay
Ne	11:43:02	Vrk	Anuradha	Noo
Pl	07:59:48	Kan	U. Phalg.	Pee



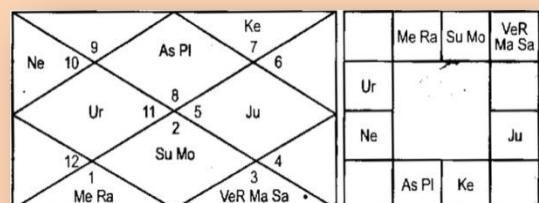
This native has had sudden extreme fluctuations in his fortunes rising from poverty to millionaire status to bankruptcy in a very short space of time. His Lagna Lord Mangal is conjunct 9th Lord Chandr (luck & fortune) in extreme Nakshatra of Bharani in 6th Bhava (winning and losing).

Krittika

Chart 3:

6th Jan 2004, 2:50 pm, London

As	24:39:26	Vrk	Jyeshtha	Yee
Su	06:15:50	Vrb	Krittika	Do
Mo	24:41:37	Vrb	Mrigashi.	Vay
Ma	14:39:08	Mit	Ardra	Nga
Me	11:22:41	Mes	Ashwini	Lah



Example charts

Ju	15:22:23	Sim	P. Phalg.	Moh
Ve R	02:03:00	Mit	Mrigashi.	Kah
Sa	16:54:58	Mit	Ardra	Cha
Ra	16:19:47	Mes	Bharani	Lee
Ke	16:19:47	Tul	Swati	Roh
Ur	12:42:22	Kum	Satabhi.	Sah
Ne	21:28:32	Mak	Shravana	Guh
Pl	27:32:41	Vrk	Jyeshtha	Yoo

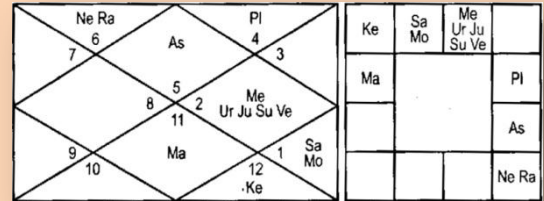
This child has his fourth Lord from Chandr, Surya, placed in maternal Nakshatra of Krittika. From birth he has had been surrounded by maternal energy of 3 people and is about to add another 4 to list to complete seven mother aspect of seven sisters constellation. It is interesting to note how child has a Mangal Lagna rising, brings legend of Mangal-deity Karttikeya being raised by seven Krittika sisters to life.

Rohini

Chart 4: Bob Dylan

24th May 1941, 11:05 am, Duluth, Minnesota

As	06:58:45	Simha	Magha	Moo
Su	09:50:03	Vrb	Krittika	Ay
Mo	20:33:58	Mes	Bharani	Lay
Ma	12:29:53	Kum	Satabhi.	Sah
Me	28:54:28	Vrb	Mrigashi	Vo
Ju	06:28:26	Vrb	Krittika	Oo
Ve	19:07:42	Vrb	Rohini	Vee
Sa	26:57:27	Mes	Krittika	Ah
Ra	05:32:15	Kan	U. Phalg.	Pah
Ke	05:32:15	Min	U. Bhadra.	Doo
Ur	03:33:10	Vrb	Krittika	Oo
Ne	01:54:42	Kan	U. Phalg.	Toh
Pl	09:19:21	Kar	Pushya	Hay



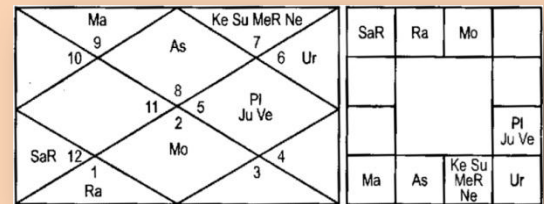
This singer songwriter achieved legendary status in field of singing / song writing. His 10th Bhava is full with his Lagna Lord / natural Karaka for career Surya and creative Graha Sukr placed in Rohini, representing beauty of material creation and riches.

Mrigashira

Chart 5:

23rd Oct 1967, 7:35 am, Southport, Australia

As	18:24:14	Vrk	Jyeshtha	Noh
Su	05:23:10	Tul	Chitra	Ree
Mo	24:00:20	Vrb	Mrigashi.	Vay
Ma	06:27:11	Dha	Moola	Yoh
Me R	23:44:48	Tul	Vishakha	Too
Ju	07:09:07	Sim	Magha	Moo
Ve	20:06:35	Sim	P. Phalg.	Tee
Sa R	14:05:51	Min	U. Bhadra	Jya
Ra	04:18:07	Mes	Ashwini	Chay
Ke	04:18:07	Tul	Chitra	Ree
Ur	03:30:32	Kan	U. Phalg.	Pah
Ne	29:45:08	Tul	Vishakha	Tay
Pl	28:22:55	Sim	U. Phalg.	Tay



Presence of 9th Lord Chandr in Nakshatra of Mrigashira suggests a searching disposition in relation to religious / spiritual issues. Native, despite being born in West, found Vedic learning and vegetarianism at a young age. Chandr's exaltation helps in finding an exalted way. Because of 7th Bhava involvement, native's partner also helped in getting her deeper into Vedic realm.

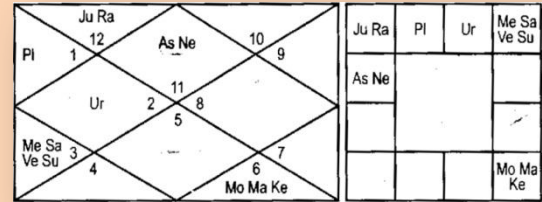
Example charts

Ardra

Chart 6: Nikola Tesla

9th July 1856, 10:50 pm, Croatia

As	15:42:44	Kum	Satabhi.	See
Su	25:52:37	Mit	Punarvasu	Koh
Mo	21:06:14	Kan	Hasta	Tuh
Ma	27:03:11	Kan	Chitra	Poh
Me	06:12:48	Mit	Mrigashi	Kee
Ju	16:44:01	Min	Revati	Day
Ve	22:52:26	Mit	Punarvasu	Kay
Sa	13:41:50	Mit	Ardra	Nga
Ra	28:13:09	Min	Revati	Chee
Ke	28:13:09	Kan	Chitra	Poh
Ur	02:04:58	Vrb	Krittika	Ee
Ne	28:30:51	Kum	P. Bhadra.	Dah
Pl	13:41:31	Mes	Bharani	Lee



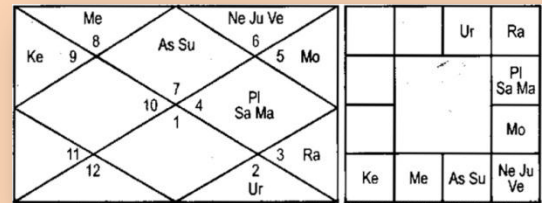
Brilliant scientist Nikola Tesla is credited for invention of radio, free energy and alternate current conductor coil. Eccentric and inventive Rasi of Kumbha rises on his Lagna with his Lagna Lord Sani placed in intellectual Ardra in 5th Bhava (creativity & intellect). He claimed that he could destroy buildings and split earth's core with a high vibrational device, a very Ardra concept. Ardra's intellectual and electrical ability finds full expression in his chart.

Purnavasu

Chart 7:

18th Jul 1950, 8:10 am, Marehra, India

As	01:53:33	Tul	Chitra	Rah
Su	14:06:49	Tul	Swati	Roh
Mo	19:40:56	Sim	P. Phalg.	Tah
Ma	03:11:49	Kar	Punarvasu	Hee
Me	01:16:01	Vrk	Vishakha	Toh
Ju	21:04:36	Kan	Hasta	Tuh
Ve	21:34:19	Kan	Hasta	Tuh
Sa	01:46:01	Kar	Punarvasu	Hee
Ra	09:39:59	Mit	Ardra	Koo
Ke	09:39:59	Dha	Moola	Bha
Ur	23:46:15	Vrb	Mrigashi.	Vay
Ne	14:12:08	Kan	Hasta	Shah
Pl	18:40:19	Kar	Ashlesha	Dee



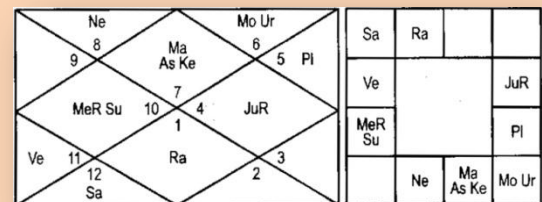
Native has Sani and Mangal placed in Punarvasu in 10th Bhava (Bhava of profession). Native was employed in Indian Air Force for over 30 years and a major part of it was to do with air traffic controls. This highlights safety aspect of Punarvasu along with its association with air and flight.

Pusya

Chart 8:

30th Jan 1967, 12:00 am, New York

As	08:33:34	Tul	Swati	Roo
Su	16:42:55	Mak	Shravana	Joh
Mo	09:45:20	Mit	Ardra	Koo
Ma	23:45:53	Tul	Vishakha	Too
Me R	14:48:29	Mak	Shravana	Jay
Ju R	12:28:55	Kan	Hasta	Poo
Ve	03:38:58	Min	U. Bhadra.	Doo
Sa	26:41:00	Min	Revati	Chee
Ra	09:38:30	Min	U. Bhadra.	Tu
Ke	09:38:30	Kan	U. Phalg.	Pee



Example charts

Ur	10:21:46	Kan	Hasta	Poo
Ne	05:02:15	Vrk	Anuradha	Nah
Pl	01:23:07	Kan	U. Phalg.	Toh

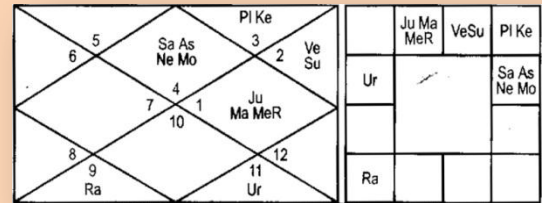
Since native's Guru Dasa began she has been having increasing prosperity in her profession as a medical lawyer. Guru (Graha of law) is exalted in 10th Bhava in helpful, righteous and institutional constellation of Pushya.

Ashlesha

Chart 9:

27th May 1917, 7:37 am, London, England

As	02:41:14	Kar	Punarvasu	Hee
Su	12:43:20	Vrb	Rohini	Oh
Mo	24:36:01	Kar	Ashlesha	Day
Ma	23:53:12	Mes	Bharani	Loh
Me R	28:03:25	Mes	Krittika	Ah
Ju	29:45:08	Mes	Krittika	Ah
Ve	20:56:47	Vrb	Rohini	Voo
Sa	04:12:27	Kar	Pushya	Hoo
Ra	19:54:35	Dha	P. Shad.	Dah
Ke	19:54:35	Mit	Ardra	Cha
Ur	01:00:34	Kum	Dhanish.	Goo
Ne	09:54:18	Kar	Pushya	Hay
Pl	10:30:18	Mit	Ardra	Gha



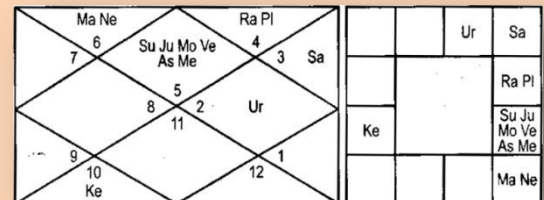
Above native (female) has her Lagna Lord Chandr placed in Aslesha, which puts both her self and mind under influence of energies of this Nakshatra. Native chose medical line as profession, something which many Aslesha natives take up. She remained a bachelor her whole life in order to avoid sharing of resources. She was always stocking up for fear of war or any such calamity. After fifty years of tireless work, she had amassed a huge fortune but still always lived like a pauper. Most of Ashlesha's mass significations in modern world are shown through her character. She still ended up as a benign, harmless type as real nasty side of Ashlesha was kept in check by presence of Sani in Pushya, next to Chandr.

Magha

Chart 10: Rajiv Gandhi

20th Aug 1944, 9:08 am, Mumbai, India

As	21:25:35	Sim	P. Phalg.	Tee
Su	03:50:38	Sim	Magha	Mee
Mo	17:23:37	Sim	P. Phalg.	Tah
Ma	01:12:43	Kan	U. Phalg.	Toh
Me	28:34:48	Sim	U. Phalg.	Tay
Ju	12:12:29	Sim	Magha	May
Ve	18:40:55	Sim	P. Phalg.	Tah
Sa	14:13:18	Mit	Ardra	Nga
Ra	02:49:05	Kar	Punarvasu	Hee
Ke	02:49:05	Mak	U. Shad.	Boh
Ur	19:41:18	Vrb	Rohini	Vee
Ne	09:33:45	Kan	U. Phalg.	Pee
Pl	15:49:10	Kar	Pushya	Dah



Surya is ruling Graha in chart, being main dispositor. Magha can be clearly seen in native's life through his inheritance of prime ministership of India from his mother Indira Gandhi and his grandfather Nehru. Following family tradition, he also inherited an unfortunate demise, having been blown up by a suicide bomber.

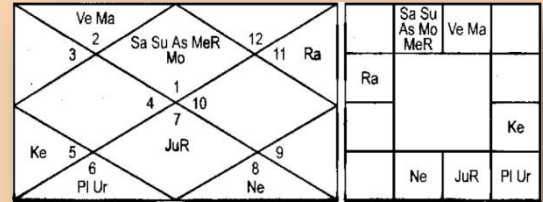
Example charts

Purvaphalguni

Chart 11:

6th May 1970, 4:55 am, Munich, Germany

As	22:21:35	Mes	Bharani	Lay
Su	21:46:19	Mes	Bharani	Lay
Mo	28:34:58	Mes	Krittika	Ah
Ma	18:24:25	Vrb	Rohini	Vee
Me R	26:42:47	Mes	Krittika	Ah
Ju R	05:50:12	Tul	Chitra	Ree
Ve	16:40:28	Vrb	Rohini	Vee
Sa	19:05:29	Mes	Bharani	Loo
Ra	15:12:49	Kum	Satabhi.	See
Ke	15:12:49	Sim	P. Phalg.	Moh
Ur	11:47:34	Kan	Hasta	Poo
Ne	06:28:34	Vrk	Anuradha	Nah
Pl	01:27:58	Kan	U. Phalg.	Toh



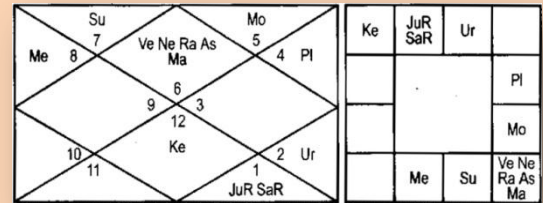
Native (female) has intense desire for children and dreams of having up to 9 or more. Ketu (Graha of past life desires and inclinations) occupies child bearing & lovemaking Nakshatra Purvaphalguni in 5th Bhava. The way she is going, one can see that she is stuck in her Ketu area (past life area). If she had moved towards her Rahu area she would have different, more universal interests. Readers can refer to "The Rahu - Ketu Experience" book by this author, to understand more about importance of balancing Rahu - Ketu energies.

Uttaraphalguni

Chart 12: John Gotti

27th Oct 1940, 4:30 am, New York, USA

As	19:50:21	Kan	Hasta	Nuh
Su	10:49:41	Tul	Swati	Ray
Mo	22:09:37	Sim	P. Phalg.	Tee
Ma	21:05:44	Kan	Hasta	Tuh
Me	03:45:36	Vrk	Anuradha	Nah
Ju R	18:29:16	Mes	Bharani	Loo
Ve	00:41:58	Kan	U. Phalg.	Toh
Sa R	18:52:10	Mes	Bharani	Loo
Ra	16:36:48	Kan	Hasta	Shah
Ke	16:36:48	Min	U. Bhadra.	Jya
Ur	01:55:04	Vrb	Krittika	Ee
Ne	03:35:23	Kan	U. Phalg.	Pah
Pl	11:17:33	Kar	Pushya	Hoh



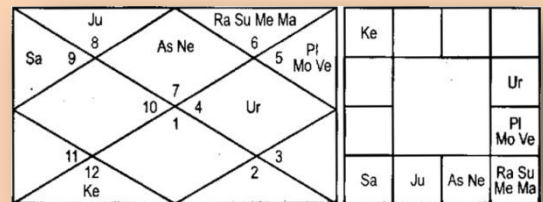
Presence of 9th Lord Sukr in Uttaraphalguni made native involved with mafia through lineage from father's side. 9th Bhava relates to father and authoritarian influence of Uttaraphalguni shows through in John Gotti's personality and profession. He became one of most well-known mafia dons to have come out of New York.

Hasta

Chart 13:

29th Sep 1959, 9:20 am, Belgium

As	06:01:22	Tul	Chitra	Ree
Su	12:08:02	Kan	Hasta	Poo
Mo	01:06:41	Sim	Magha	Mah
Ma	21:57:52	Kan	Hasta	Tuh
Me	21:00:57	Kan	Hasta	Tuh
Ju	05:35:40	Vrk	Anuradha	Nah
Ve	07:24:13	Sim	Magha	Moo
Sa	07:38:30	Dha	Moola	Bha
Ra	10:23:27	Kan	Hasta	Poo
Ke	10:23:27	Min	U. Bhadra.	Jha



Example charts

Ur	26:16:17	Kar	Ashlesha	Day
Ne	12:15:52	Tul	Swati	Ray
Pl	11:41:30	Sim	Magha	May

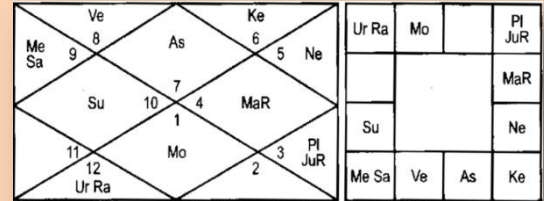
Native (female) is a financial wizard and enjoys playing with money. Her 2nd and 11th Lord from Chandr, Budh, is placed in its exaltation Rasi in clever constellation of Hasta along with 11th Lord (gain Lord) Surya and 2nd Lord (wealth Lord) Mangal. Fact that all 3 Grahas are located in Hasta gives her a penchant for book-keeping and tracking movement of money in its present currency form.

Chitra

Chart 14:

26th Jan 1931, 11:00 pm, Melbourne, Australia

As	01:02:24	Tul	Chitra	Rah
Su	12:43:55	Mak	Shravana	Joo
Mo	07:31:54	Mes	Ashwini	Cho
Ma R	14:30:36	Kar	Pushya	Dah
Me	17:59:05	Dha	P. Shad.	Dah
Ju R	20:01:47	Mit	Punarvasu	Kay
Ve	26:05:17	Vrk	Jyeshtha	Yee
Sa	23:48:39	Dha	P. Shad.	Dah
Ra	25:22:01	Min	Revati	Cha
Ke	25:22:01	Kan	Chitra	Pay
Ur	19:06:08	Min	Revati	Day
Ne	12:16:12	Sim	Magha	May
Pl	26:34:39	Mit	Punarvasu	Koh



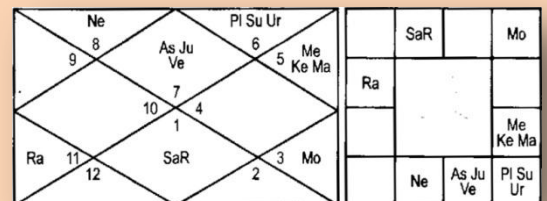
This native has Chitra rising on Lagna and is known to his acquaintances as a builder. Laying foundations for homes was his occupation for over 30 years. This proves Chitra’s connection with Vishvakarma and all types of construction activities. Fact that 10th Lord is in Ashvini, makes him deal with beginning part of construction process.

Swati

Chart 15:

24th Sep 1970, 10:00 am, London

As	09:34:09	Tul	Swati	Roo
Su	07:26:53	Kan	U. Phalg.	Pee
Mo	29:37:38	Mit	Punarvasu	Hah
Ma	19:59:46	Sim	P. Phalg.	Tah
Me	20:46:52	Sim	P. Phalg.	Tee
Ju	13:17:11	Tul	Swati	Ray
Ve	20:54:03	Tul	Vishakha	Tee
Sa R	28:49:35	Mes	Krittika	Ah
Ra	07:43:46	Kum	Satabhi.	Goh
Ke	07:43:46	Sim	Magha	Moo
Ur	15:12:17	Kan	Hasta	Shah
Ne	05:12:44	Vrk	Anuradha	Nah
Pl	03:54:52	Kan	U. Phalg.	Pah



Native (male) has 3rd (enterprise Lord) and 6th Lord (effort Lord) present in suave Nakshatra of Swati. He is a budding entrepreneur who is planning to start his own independent company. This highlights Swati’s independent entrepreneurial nature. It has, however, taken him a long time to develop enough self-confidence, as Swati is a Nakshatra which develops slowly over a long period of time.

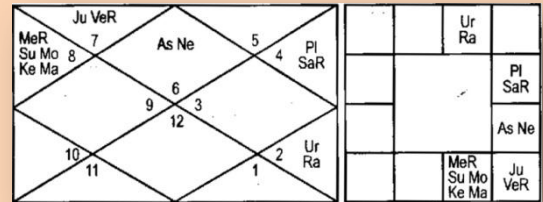
Example charts

Vishakha

Chart 16: Ted Bundy

24th Nov 1946, 2:30 am, Burlington, Vermont

As	16:00:54	Kan	Hasta	Shah
Su	08:18:39	Vrk	Anuradha	Nee
Mo	14:41:25	Vrk	Anuradha	Nay
Ma	19:38:28	Vrk	Jyeshtha	Noh
Me R	02:19:07	Vrk	Vishakha	Toh
Ju	19:46:22	Tul	Swati	Tah
Ve R	27:56:53	Tul	Vishakha	Tay
Sa R	15:46:01	Kar	Pushya	Dah
Ra	19:02:09	Vrb	Rohini	Vee
Ke	19:02:09	Vrk	Jyeshtha	Noh
Ur	27:24:27	Vrb	Mrigashi	Vo
Ne	17:01:37	Kan	Hasta	Nuh
Pl	20:14:19	Kar	Ashlesha	Doo



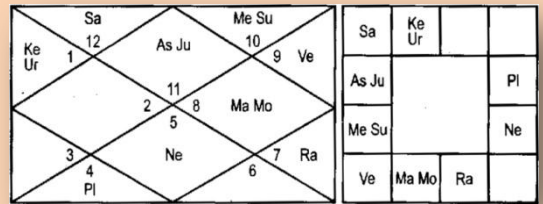
First Lord Budh's presence in Vishakha gave Ted Bundy, famous serial killer, a completely obsessive personality. Readers may note through this example that Vrishchika part of Vishakha is much more prone to obsessive compulsive behavior than Tula part. He used his Budh energy in Vrishchika in 3rd Bhava (Bhava of imitation) to get into characters of those he admired and present that face to world. He used Sukr's charm in Vishakha to lure people (especially females) into his world and in end they fell victim to overwhelming and destructive Vrishchika energy in his chart. This example brings out damage which Vishakha can inflict in present day and age, once it chooses wrong path.

Anuradha

Chart 17: Ray Manzarek

12th Feb 1939, 7:10 am, Chicago

As	05:43:33	Kum	Dhanish.	Gay
Su	29:55:14	Mak	Dhanish.	Gee
Mo	15:36:50	Vrk	Anuradha	Nay
Ma	15:33:17	Vrk	Anuradha	Nay
Me	24:54:19	Mak	Dhanish.	Gah
Ju	16:44:49	Kum	Satabhi.	See
Ve	13:33:47	Dha	P. Shad.	Boo
Sa	21:15:18	Min	Revati	Doh
Ra	19:37:05	Tul	Swati	Tah
Ke	19:37:05	Mes	Bharani	Loo
Ur	21:01:02	Mes	Bharani	Lay
Ne	29:42:46	Sim	U. Phalg.	Tay
Pl	06:53:08	Kar	Pushya	Hay



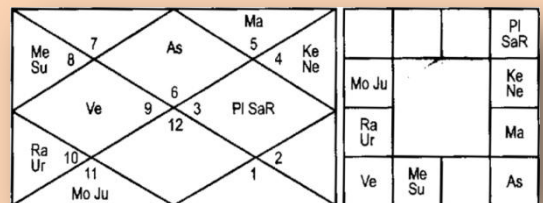
This native got fame for his role as organ player and musical composer / arranger in 60's music group, The Doors. Presence of Chandr and Mangal in 10th Bhava (Bhava of occupation), in Nakshatra of group work, Anuradha, points to same. There are 3 Dhanishta placements in this chart, making it clear that native will be deeply involved in rhythm and music. But it is only Anuradha Grahas which made him express his talents within a group format and made his group a worldwide phenomenon.

Jyeshtha

Chart 18: Frank Sinatra

12th Dec 1915, 3:45 am, New York

As	06:06:29	Kan	U. Phalg.	Pah
Su	26:25:37	Vrk	Jyeshtha	Yee
Mo	11:01:49	Kum	Satabhi.	Sah
Ma	04:51:36	Sim	Magha	Mee
Me	24:19:01	Vrk	Jyeshtha	Yee
Ju	27:11:13	Kum	P. Bhadra.	Dah



Example charts

Ve	19:06:33	Dha	P. Shad.	Dah
Sa R	22:10:54	Mit	Punarvasu	Kay
Ra	18:06:26	Mak	Shravana	Joh
Ke	18:06:26	Kar	Ashlesha	Dee
Ur	20:06:14	Mak	Shravana	Guh
Ne	09:37:54	Kar	Pushya	Hay
Pl	09:51:05	Mit	Ardra	Koo

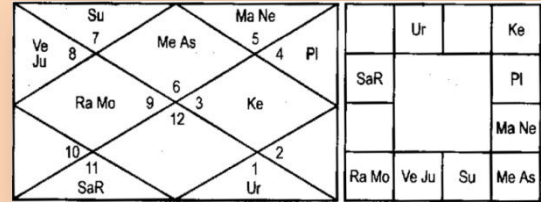
Successful show singer and crooner, Frank Sinatra, has his 9th Lord Surya and 7th / 10th Lord Budh placed in Jyestha in hidden 12th Bhava. It has become known that his rise and success was orchestrated by criminal underworld. He could be considered an employee of mafia and shared his mafia connections with Kennedy family. Among his Jyestha 12th Bhava activities he was famous for boozing and womanizing.

Mula

Chart 19:

21st Oct 1936, 6:00 am, Enadi, Haryana, India

As	18:09:32	Kan	Hasta	Nuh
Su	04:24:56	Tul	Chitra	Ree
Mo	04:55:40	Dha	Moola	Yoh
Ma	22:05:41	Sim	P. Phalg.	Tee
Me	17:18:53	Kan	Hasta	Nuh
Ju	28:26:03	Vrk	Jyeshtha	Yoo
Ve	04:17:20	Vrk	Anuradha	Nah
Sa R	23:32:06	Kum	P. Bhadra.	Soh
Ra	04:22:22	Dha	Moola	Yoh
Ke	04:22:22	Mit	Mrigashi.	Kee
Ur	15:01:18	Mes	Bharani	Lee
Ne	24:58:51	Sim	P. Phalg.	Too
Pl	05:45:53	Kar	Pushya	Hoo



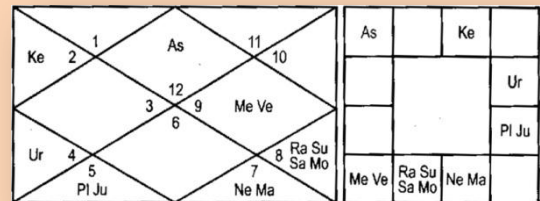
This Native (male) has been trying to get to root of his ancestry and lineage for over 30 years. This is very much in keeping with Chandr’s placement in Mula in 4th Bhava (Bhava of family origin). He also is highly interested in rejuvenating herbs which would reverse ageing. Considering is undergoing his Rahu major period and Rahu is posited in Mula , this reveals Mula’s relationships with all kind of herbs, especially ones in which roots have more therapeutic importance.

Purvashadha

Chart 20:

12th Dec 1955, 1:32 pm, Paris

As	08:55:23	Min	U. Bhadra.	Tu
Su	26:27:43	Vrk	Jyeshtha	Yee
Mo	07:14:43	Vrk	Anuradha	Nee
Ma	15:29:23	Tul	Swati	Roh
Me	00:52:03	Dha	Moola	Yay
Ju	08:12:29	Sim	Magha	Moo
Ve	22:08:39	Dha	P. Shad.	Pah
Sa	03:33:19	Vrk	Anuradha	Nah
Ra	23:52:35	Vrk	Jyeshtha	Vee
Ke	23:52:35	Vrb	Mrigashi	Vay
Or	08:34:46	Kar	Pushya	Hay
Ne	06:27:51	Tul	Chitra	Ree
Pl	05:20:02	Sim	Magha	Mee



This native has been running Sukr major period for last 8 years and she has been enjoying all Purvashadha significations like music, seaside holidays, luxuries and comforts of all kinds. Purvashada’s carefree spirit has kept her out of general downers of modern life. All of it, though, comes at a price - since Sukr is inimical with Lagna Lord , she has had to sacrifice personal freedom & integrity to have all above.

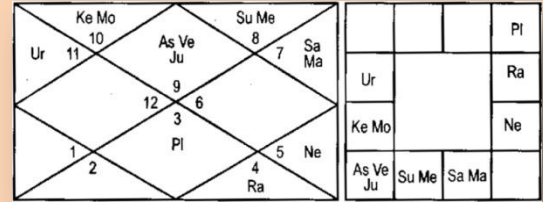
Example charts

Uttarashadha

Chart 21:

21st Nov 1925, 8:50 am, Kasganj, India

As	10:14:33	Dha	Moola	Bee
Su	05:29:14	Vrk	Anuradha	Nah
Mo	09:52:56	Mak	U. Shad.	Jee
Ma	12:13:05	Tul	Swati	Ray
Me	27:20:14	Vrk	Jyeshtha	Yoo
Ju	27:23:36	Dha	U. Shad.	Bay
Ve	22:33:17	Dha	P. Shad.	Pah
Sa	25:31:59	Tul	Vishakha	Too
Ra	05:39:10	Kar	Pushya	Hoo
Ke	05:39:10	Mak	U. Shad.	Jah
Ur	28:46:57	Kum	P. Bhadra.	Dah
Ne	01:57:52	Sim	Magha	Mah
Pl	21:40:26	Mit	Punarvasu	Kay



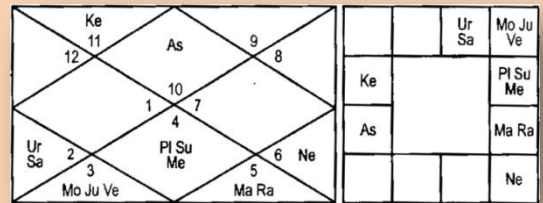
Native was born into a serious Brahminical lineage and kept a Thursday fast throughout her life. Guru’s presence in Uttarashadha made her have an upright, pious attitude when it came to traditional aspects of Vedic Brahminical practices. Self-righteous aspect of Uttarashadha was clearly evident in native’s personality. She was also untitled head of town she lived in and people looked upto her. Uttarashadha usually gets people [? originaly missing text].

Shravana

Chart 22:

7th Aug 1942, 7:05 pm, New York

As	03:55:41	Mak	U. Shad.	Jah
Su	21:43:47	Kar	Ashlesha	Doo
Mo	05:44:55	Mit	Mrigashi.	Kee
Ma	11:06:31	Sim	Magha	May
Me	27:07:30	Kar	Ashlesha	Doh
Ju	20:00:52	Mit	Punarvasu	Kay
Ve	25:49:45	Mit	Punarvasu	Koh
Sa	17:27:25	Vrb	Rohini	Vee
Ra	12:11:45	Sim	Magha	May
Ke	12:11:45	Kum	Satabhi.	Sah
Ur	11:04:08	Vrb	Rohini	Oh
Ne	04:58:15	Kan	U. Phalg.	Pah
Pl	12:35:33	Kar	Pushya	Hoh



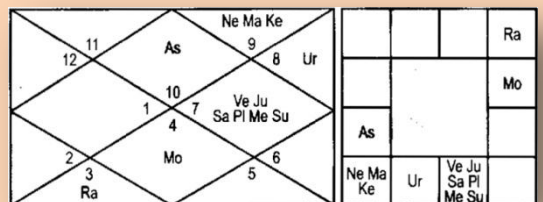
Native has spent his life working in music recording industry. His Lagna constellation is Shrivana. His job is to listen to music artistes in studio and finalize right takes. Job primarily involves listening and deciding what sounds good. This example definitely makes Shrivana live upto its name.

Dhanishta

Chart 23:

7th November 1982, 11:47 am, Southport, Australia

As	28:03:38	Mak	Dhanish	Gee
Su	20:42:26	Tul	Vishakha	Tee
Mo	04:59:09	Kar	Pushya	Hoo
Ma	10:57:38	Dha	Moola	Bee
Me	13:00:47	Tul	Swati	Ray
Ju	25:49:15	Tul	Vishakha	Too
Ve	21:27:40	Tul	Vishakha	Tee
Sa	03:52:07	Tul	Chitra	Ree
Ra	13:09:25	Mit	Ardra	Gha
Ke	13:09:25	Dha	Moola	Bee



Example charts

Ur	10:02:04	Vrk	Anuradha	Noo
Ne	01:40:02	Dha	Moola	Vay
Pl	03:56:38	Tul	Chitra	Ree

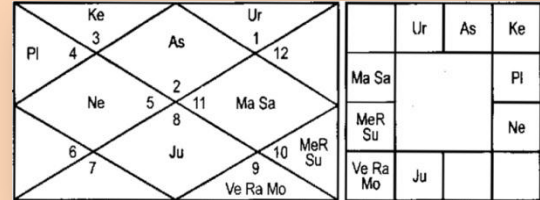
Above native is a multi-talented musician. She is proficient at drums as well as organ and piano. One can see Dhanishta rising on Lagna, with Lagna Lord exalted in Chitra (Nakshatra of form). Also Mangal, Dhanishta's Lord, is in a friendly fire Rasi in 12th Bhava (Bhava of rhythm and dance). One can [? originally missing text].

Shatabhishak

Chart 24:

23rd Jan 1936, 11:54 am, London

As	06:17:31	Vrb	Krittika	Oo
Su	09:21:02	Mak	U. Shad.	Jee
Mo	28:40:00	Dha	U. Shad.	Bay
Ma	14:00:14	Kum	Satabhi.	See
Me R	24:37:16	Mak	Dhanish.	Gah
Ju	23:10:45	Vrk	Jyeshtha	Yah
Ve	00:52:09	Dha	Moola	Yah
Sa	15:08:32	Kum	Satabhi.	See
Ra	18:45:31	Dha	P. Shad.	Dah
Ke	18:45:31	Mit	Ardra	Cha
Ur	08:39:06	Mes	Ashwini	Cho
Ne	23:28:56	Sim	P. Phalg.	Too
Pl	03:11:51	Kar	Punarvasu	Hee



Native has lived most of her life in foreign lands and made a career out of researching / writing about goldmines in desert plains of Sahara, Egypt and Ethiopia. Her 10th Lord Sani is conjunct 12th Lord Mangal in Nakshatra of Shatabhishak. Fact that Shatabhisha represents vast uninhabitable terrain and hidden objects becomes clear from this chart.

Purvabhadrapada

Chart 25:

13th Mar 1964, 11:00 am, Delhi, India

As	21:40:43	Vrb	Rohini	Voo
Su	29:19:12	Kum	P. Bhadra.	Dah
Mo	18:11:46	Kum	Satabhi.	See
Ma	23:55:52	Kum	P. Bhadra.	Soh
Me	29:13:24	Kum	P. Bhadra.	Dah
Ju	29:37:46	Min	Revati	Chee
Ve	13:05:31	Mes	Ashwini	Lah
Sa	05:25:57	Kum	Dhanish.	Gay
Ra	14:10:59	Mit	Ardra	Nga
Ke	14:10:59	Dha	P. Shad.	Boo
Ur	14:02:21	Sim	P. Phalg.	Moh
Ne	24:19:55	Tul	Vishakha	Too
Pl	19:19:37	Sim	P. Phalg.	Tah



This native has 5 malefics placed in 10th Bhava, 3 of them in Rasi of Purvabhadrapada, namely his creative and coordination Graha Budh, Karaka for body Surya and energy Graha Mangal. He has spent a great deal of time teaching and mastering his own martial arts style, where training includes punching trees in order to increase one's capacity for pain and toughness. His training methods involve self-torture in form of hitting tree trunks with bare hands and feet, which is very much in keeping in with nature of Purvabhadrapada. He has left his home and family to become a wandering Sadhu. Tough ascetic lifestyle without any real spiritual goal he has chosen, once again points to energies of Purvabhadrapada. Before this ascetic turn, he had also been involved in drugs, prostitution and all other kinds of dark distortions that plague humanity in Kali Yuga.

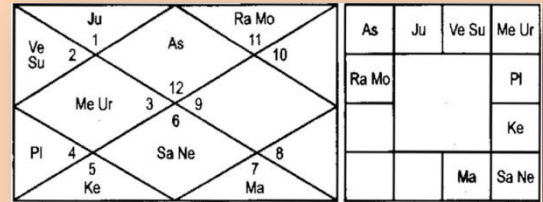
Example charts

Uttarabhadrapada

Chart 26:

13th Jun 1952, 1:34 am, Gorha, India

As	11:57:24	Min	U. Bhadra.	Doh
Su	28:33:50	Vrb	Mrigashi.	Vo
Mo	02:04:00	Kum	Dhanish.	Goo
Ma	08:01:06	Tul	Swati	Roo
Me	03:11:16	Mit	Mrigashi.	Kah
Ju	17:00:22	Mes	Bharani	Loo
Ve	25:15:17	Vrb	Mrigashi.	Vay
Sa	15:00:04	Kan	Hasta	Shah
Ra	01:35:08	Kum	Dhanish.	Goo
Ke	01:35:08	Sim	Magha	Mah
Ur	19:36:46	Mit	Ardra	Cha
Ne	25:49:00	Kan	Chitra	Pay
Pl	26:18:51	Kar	Ashlesha	Day



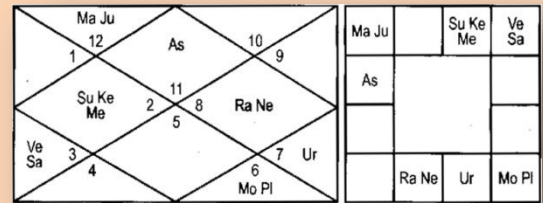
Above native (female) has had a steady progress in spiritual discipline in her Sani major period. Sani in this case releases Uttarabhadrapada’s spiritual potential as Nakshatra Lord. Fact that it is also 12th Lord and aspects Lagna, gives it more strength to act. Native ran through whole Guru major period without seriously entering spiritual / occult realm. This exemplifies fact that Nakshatra Lord has more power to unleash Nakshatra energy than Rasi Lord in which Nakshatra is posited.

Revati

Chart 27:

21st May 1975, 12:31 am, Bidar, India

As	00:20:52	Kum	Dhanish.	Goo
Su	05:37:34	Vrb	Krittika	Oo
Mo	07:02:41	Kan	U. Phalg.	Pee
Ma	06:04:09	Min	U. Bhadra.	Doo
Me	27:00:00	Vrb	Mrigashi	Vo
Ju	21:00:55	Min	Revati	Doh
Ve	18:42:01	Mit	Ardra	Cha
Sa	22:14:40	Mit	Punarvasu	Kay
Ra	07:40:20	Vrk	Anuradha	Nee
Ke	07:40:20	Vrb	Krittika	Ay
Ur	05:44:29	Tul	Chitra	Ree
Ne	17:13:20	Vrk	Jyeshtha	Noh
Pl	13:09:49	Kan	Hasta	Poo



Native has been running Guru period for last 4 years. In that time, he has already authored 3 comprehensive treatises on different aspects of cosmic science of astrology. Guru’s presence in Revati in 2nd Bhava (Bhava of accumulated knowledge) allows him to gain an oceanic and complete perspective of any issue a hand. Obviously, 1st / 9th Bhava conjunction helps, but strength of Budh is key when judging Revati’s functioning. Budh is involved in an exchange here, while establishing connections with highly spirualizing Surya - Ketu conjunction.

* * *

Afterword

Afterword

It has been author's endeavor to write majority of this book in harmony with nature's ever-changing & time-bound functionings. Each Nakshatra was dealt with only when Chandr was passing through that particular Nakshatra. Same is case with visualization and drawing of Nakshatra images. This was done to minimize many imperfections which tend to creep in despite utmost care. Each Nakshatra has a special power to assert its own energy during time-period in which Chandr is passing through them and who better to guide what is written about them than they themselves.

Importance of learning & connecting to energies of Nakshatras through images included in this work cannot be re-iterated enough. It is our hope that readers will see uniqueness of these images in relation to other Vedic literature published in modern times and will come up with their own visualizations & techniques to enrich learning process.

Study of Nakshatras has a vast scope beyond natal astrology. Esoteric sections in this work are nothing more than mere signboards pointing towards hitherto unknown galactic level functionings which Nakshatras encode and ancient Sages were privy to.

* * *

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Sexual compatibility table

Yoni / Sexual animal	Horse	Elephant	Sheep	Serpent	Dog	Cat	Rat	Cow	Buffalo	Tiger	Hare	Monkey	Mongoose	Lion
Horse	4	2	2	3	2	2	2	1	0	1	3	3	2	1
Elephant	2	4	3	3	2	2	2	2	3	1	2	3	2	0
Sheep	2	3	4	2	1	2	1	3	3	1	2	0	3	1
Serpent	3	3	2	4	2	1	1	1	1	2	2	2	0	2
Dog	2	2	1	2	4	2	1	2	2	1	0	2	1	1
Cat	2	2	2	1	2	4	0	2	2	1	3	3	2	1
Rat	2	2	1	1	1	0	4	2	2	2	2	2	1	2
Cow	1	2	3	1	2	2	2	4	3	0	3	2	2	1
Buffalo	0	3	3	1	2	2	2	3	4	1	2	2	2	1
Tiger	1	1	1	2	1	1	2	0	1	4	1	1	2	1
Hare	1	2	2	2	0	3	2	3	2	1	4	2	2	1
Monkey	3	3	0	2	2	3	2	2	2	1	2	4	3	2
Mongoose	2	2	3	3	1	2	1	2	2	2	2	3	4	2
Lion	1	0	1	2	1	1	2	1	2	1	1	2	2	4

One can see from this table that Nakshatras sharing same sexual animal are most compatible. Apart from comparing Chandr of each partner for sexual compatibility, one can also compare Grahas relating to lovemaking / sex in horoscopes, such as 12th Lord, 5th Lord, Sukr etc.

Marriage compatibility table

	1 Mes	2 Vrb	3 Mit	4 Kar	5 Sim	6 Kan	7 Tul	8 Vrk	9 Dha	10 Mak	11 Kum	12 Min
Bride groom's star	1 Ash 2 Bha 3 Kri	3 Kri 4 Roh 5 Mri	5 Mri 6 Ard 7 Pun	7 Pun 8 Pus 9 Ash	10 Mag 11 PPa 12 UPa	12 UPa 13 Has 14 Chi	14 Chi 15 Swa 16 Vis	16 Vis 17 Anu 18 Jye	19 Mul 20 PAs 21 UAs	21 UAs 22 Sra 23 Dha	23 Dha 24 Sha 25 PBa	25 PBa 26 UBa 27 Rev
Bride's star												
1 Asw	28 33 27	17 23 22	25 16 17	22 30 27	20 24 14	9 10 12	22 28 22	18 24 13	12 24 23	25 26 20	19 14 15	14 23 26
2 Bha	33 28 23	18 26 14	17 25 25	30 22 24	19 17 24	19 18 3	13 28 21	18 17 19	19 17 25	27 28 10	9 19 23	22 4 25
3 Kri	26 28 28	18 10 16	19 19 19	24 26 22	15 10 20	15 14 14	27 14 19	16 19 25	25 19 11	13 13 25	24 25 18	17 14 10
3 Kri	19 19 19	28 18 26	17 17 17	21 23 19	19 21 22	20 18 23	22 9 14	21 24 30	22 15 7	12 10 24	29 30 23	20 22 13
4 Roh	23 23 11	20 28 30	26 23 22	26 27 12	10 24 27	25 25 18	17 15 8	14 29 23	13 19 11	16 18 19	24 24 29	26 27 19
5 Mri	23 14 18	27 35 28	18 23 22	26 19 21	19 15 24	23 25 11	10 9 17	23 21 24	14 10 16	21 26 12	17 26 28	25 18 27
5 Mri	28 17 21	19 26 19	28 33 31	18 11 13	22 18 27	31 34 20	13 27 19	13 13 14	23 19 23	19 24 10	12 21 22	24 17 26
6 Ard	18 26 21	19 24 25	34 28 25	12 20 12	21 27 20	24 24 27	20 27 20	13 19 5	15 28 27	21 22 17	19 12 17	18 26 26
7 Pun	18 25 21	19 22 23	31 24 28	14 21 15	21 25 19	23 24 26	19 27 21	14 20 6	14 27 27	21 22 16	18 13 16	17 26 26
7 Pun	21 28 24	21 24 25	17 10 13	28 34 28	16 20 14	16 17 19	19 26 20	19 25 10	7 20 20	16 27 21	12 5 9	18 25 24
8 Pus	29 20 26	23 25 18	10 18 24	34 28 29	18 14 23	15 25 11	11 25 20	19 17 20	17 12 20	26 27 13	4 13 17	26 18 26
9 Asl	25 23 21	18 11 19	11 11 13	27 28 28	15 15 17	19 19 24	24 11 16	14 19 25	22 15 7	13 13 26	17 18 11	17 20 12
10 Mag	19 19 15	16 9 17	20 20 19	16 18 16	28 30 26	14 14 19	23 10 15	24 24 32	24 19 8	3 4 17	13 24 17	17 18 12
11 PPa	25 17 19	20 23 15	18 26 25	22 16 10	30 28 34	24 20 5	9 24 17	23 22 24	20 17 24	19 18 5	9 18 23	23 16 24
12 UPa	15 25 20	21 26 24	27 19 17	14 23 18	26 34 28	16 15 12	16 25 16	22 30 16	9 25 25	20 20 11	17 10 15	15 26 24
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13 Has	11 18 16	20 23 21	32 18 23	18 26 21	16 20 15	26 28 28	29 26 18	20 26 13	15 27 23	23 24 18	19 10 13	15 26 24
14 Chi	12 4 18	23 18 10	18 22 24	21 11 25	20 6 13	24 27 28	19 19 25	27 11 25	27 13 21	15 17 15	16 24 16	19 10 19
14 Chi	22 14 28	23 18 10	12 20 18	19 11 25	24 10 17	27 20 20	29 27 33	22 6 20	27 13 21	23 25 23	18 26 18	12 3 12
15 Swa	20 28 16	11 14 24	26 26 27	27 20 13	12 24 25	25 27 21	28 28 20	9 21 15	23 27 19	21 22 26	21 22 25	18 19 11
16 Vis	21 22 20	15 9 17	18 20 20	20 20 17	16 18 17	17 18 26	33 19 28	16 16 21	27 21 13	15 15 29	24 26 20	13 12 4
16 Vis	16 16 14	19 13 21	11 12 12	18 18 14	24 22 21	17 18 26	21 7 15	28 27 31	21 15 7	11 11 25	24 25 19	19 18 9
17 Anu	23 14 18	23 27 20	10 15 19	25 17 20	24 20 28	24 25 11	6 20 16	28 28 31	15 13 21	25 26 12	11 20 24	24 17 26
18 Jye	10 17 23	28 22 29	12 2 4	9 19 25	31 23 15	11 11 24	19 14 10	31 30 28	14 16 16	20 20 25	24 17 10	9 20 20
19 Mul	11 19 25	19 12 12	21 14 12	7 17 23	24 18 9	13 13 26	26 21 26	22 16 16	28 28 13	13 14 19	28 21 14	16 24 26
20 PAs	25 17 19	14 18 10	19 26 27	22 14 16	19 17 25	28 27 12	12 27 20	16 15 17	27 28 34	22 22 5	14 23 28	20 22 30
21 UAs	24 25 11	6 10 16	25 26 27	22 22 8	8 24 25	28 28 20	20 19 12	18 23 17	25 35 28	16 15 13	22 23 28	20 30 22
21 UAs	27 28 14	12 16 22	19 24 21	28 28 14	4 20 21	24 24 15	22 31 14	12 27 21	14 24 17	28 27 25	15 16 21	29 30 22
22 Shr	28 27 14	12 17 26	23 19 21	28 28 14	5 18 20	23 24 17	24 21 14	12 27 21	14 22 15	26 28 27	17 17 20	28 29 23
23 Dha	20 11 26	23 19 11	18 16 14	21 13 27	18 4 10	15 17 15	29 24 28	26 12 26	20 6 14	25 27 28	17 23 17	24 15 22
23 Dha	19 10 25	30 25 17	11 18 17	12 4 18	24 10 18	17 19 17	18 20 24	25 11 25	20 15 23	16 18 18	28 33 27	16 6 13
24 Sat	14 20 26	31 25 26	20 12 12	6 13 19	25 19 11	10 10 25	20 21 26	26 20 18	22 24 24	17 17 24	33 26 29	8 24 15
25 PBa	17 24 19	24 30 30	23 17 17	11 19 12	18 26 16	15 15 17	18 26 20	20 26 11	15 29 29	22 22 27	27 19 28	16 22 19
25 PBa	11 21 16	19 25 25	24 17 17	17 25 17	16 22 14	16 16 18	11 18 12	19 25 9	14 28 28	28 28 24	15 7 15	28 33 30
26 UBa	23 25 18	21 26 18	17 25 26	26 19 20	17 25 25	27 26 9	2 19 11	18 18 23	23 21 29	29 29 14	5 24 21	33 28 33
27 Rev	25 23 10	13 17 26	25 24 25	24 26 13	12 22 22	24 25 19	12 10 4	10 20 21	26 28 20	23 21 22	13 15 17	29 33 28

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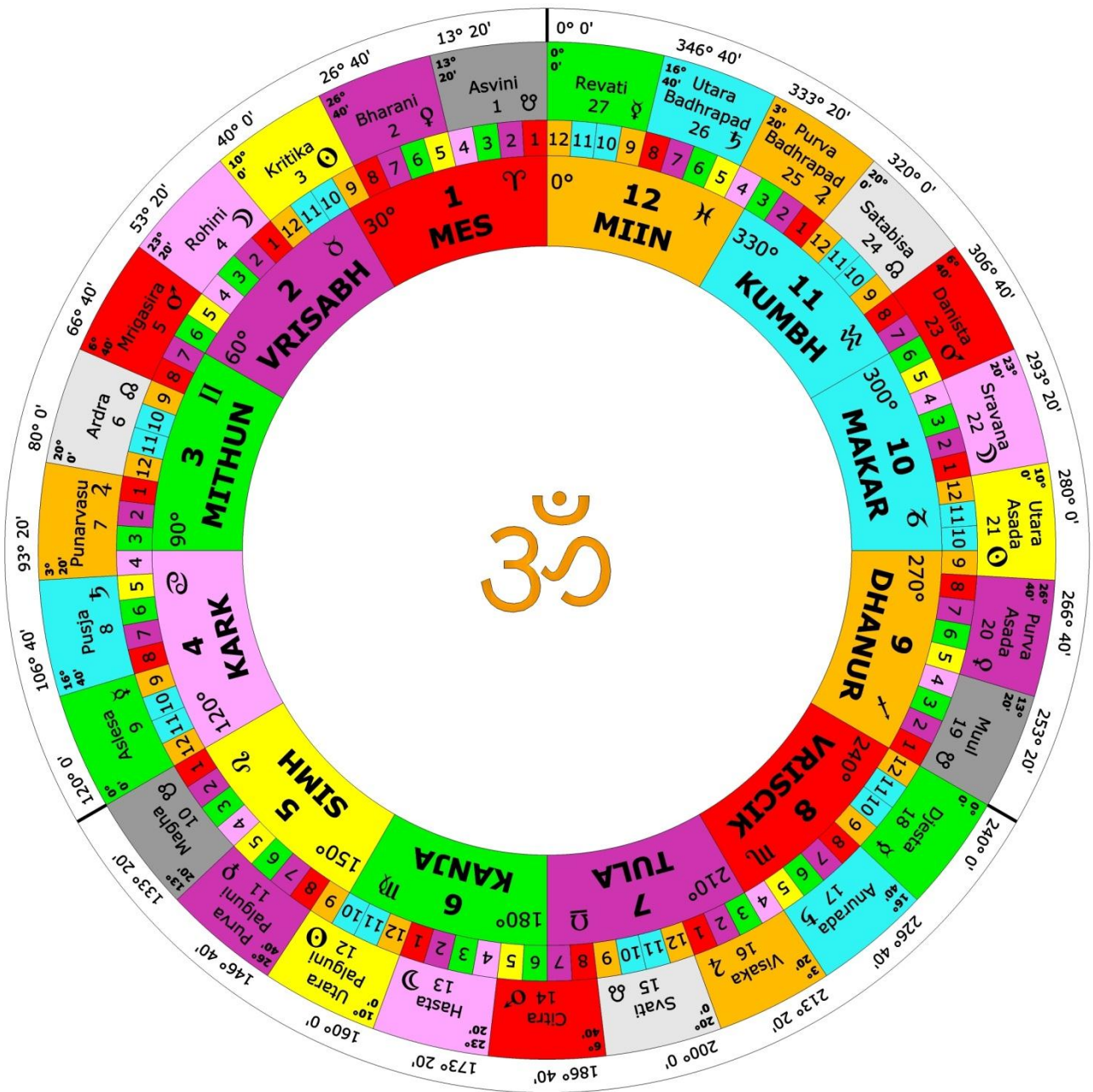
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Kal Purusha scheme

[Added by Chistabo]



Nakshatras characteristics table

[Added by Chistabo]

#	Nak.	Mode	Caste	Ge.	Guna	Tatva	Orient.	Dispos.	Tithi	Alphab.
1	Asv	A	Vaishya	M	Satva	E	LV	movable	Prathma (1 st SP)	Am, Aam, Im
2	Bha	B	Mleccha	F	Rajas	E	DN	fierce	Chaturti (4 th)	Eem
3	Kri	A	Brahmin	F	Rajas	E	DN	mixed	Shasti (6 th)	i, Oo, U
4	Roh	B	Shudra	F	Rajas	E	UP	fixed	Dvitiya (2 nd)	Rm, Lrm
5	Mri	P	(farmer)	N	Tamas	E	LV	soft, tender	Panchami (5 th)	Em
6	Ard	B	(butcher)	F	Tamas	W	UP	sharp	Ekadasi (11 th)	Aee
7	Pun	P	Vaishya	M	Satva	W	LV	movable	Ashtami (8 th)	Om, Aum
8	Pus	P	Kshatriya	M	Tamas	W	UP	light, swift	Dashami (10 th)	Ka
9	Asl	A	Mleccha	F	Satva	W	DN	hard, sharp	Navami (9 th)	Kha, Ga
10	Mag	A	Shudra	F	Tamas	W	DN	fierce	Amavasya (15 th)	Gha, Nga
11	PPa	B	Brahmin	F	Rajas	W	UP	fierce	Trayodasi (13 th)	Cha
12	UPa	B	Kshatriya	F	Rajas	F	DN	fixed	Dvadasi (12 th)	Chha, Ja
13	Has	P	Vaishya	M	Rajas	F	LV	light, swift	Dvadasi (12 th)	Jha, Nya
14	Chi	A	(farmer)	F	Tamas	F	LV	soft, tender	Dvitiya (2 nd)	Ta, Tha
15	Sva	P	(butcher)	F	Rajas	F	LV	movable	Saptami (7 th)	Da
16	Vis	A	Mleccha	F	Satva	F	DN	mixed	Shasti (6 th), Saptami (7 th)	Dha, Na
17	Anu	P	Shudra	M	Tamas	F	LV	soft, tender	Dvadasi (12 th)	Tam, Tham, Dam
18	Jye	A	(servant)	F	Satva	A	LV	hard, sharp	Saptami (7 th), Chaturdasi (14 th)	Dha
19	Mul	A	(butcher)	N	Tamas	A	DN	hard, sharp	Prathama (1 st), Chaturti (4 th)	Na, Pa, Pha
20	PAs	B	Brahmin	F	Rajas	A	DN	fierce	Trayodasi (13 th)	Ba
21	UAs	B	Kshatriya	F	Satva	A	UP	fixed	Poornima (15 th)	Bha
22	Shr	P	Mleccha	M	Rajas	A	UP	movable	Tritiya (3 rd)	Mam
23	Dha	A	(farmer)	F	Tamas	Et	UP	movable	Ashtami (8 th)	Yam, Ram
24	Sat	A	(butcher)	N	Tamas	Et	UP	expansive)	Chaturdasi (14 th)	Lam
25	PBa	P	Brahmin	M	Satva	Et	DN	fierce	Chaturdasi (14 th)	Vam, Sham
26	UBa	B	Kshatriya	M	Tamas	Et	UP	fixed	Navami (9 th)	Sha, Sa, Ha
27	Rev	B	Shudra	F	Satva	Et	LV	soft, tender	Poornima (15 th)	La, Ksha, Am, Pa

Legend:

P - passive, A - active, B - balanced

Ge. - gender, M - male, F - female, N - neutral (eunuch)

E - earth, W - water, F - fire, A - air, Et - ether

LV - level, UP - upward, DN - downward

SP - Shukla, KP - Krishna Paksha, Poornima - Full Chandr, Amavasya - New Chandr