

The Nakshatras of Vedic Astrology: Ancient & Contemporary Usage

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“In these twenty-eight mansions do lye hid many secrets of the wisdom of the ancients by which they wrought wonders on all things which are under the circle of the Moon”. Cornelius Agrippa-Alchemist/Magician (1500 CE)

Historical Origins of the Lunar Mansions

Before the ecliptic was divided into the twelve zodiac signs, the ancient Indian astronomers recognized 27 divisions called *nakshatras*. The primary usage of the nakshatras is a fundamental difference between Western and Vedic astrology. One must deeply encounter and explore the *nakshatras* to appreciate the diversity and richness of Vedic astrology.

The Moon takes about 27.3 days to complete its sojourn around the ecliptic. The nakshatras represent the average daily movement of the Moon against the fixed stars. Each daily segment is identified by a small constellation or a single star. Originally the length of each nakshatra varied, but by the time the Surya Siddhanta was written (c. 500 CE), a classical astronomy text, the segments were fixed to a length of 13 degrees 20 minutes of arc.

The Sanskrit term *nakshatra* translates as “that which does not decay” (*na* –not and *kshatra* – destructible). *Naksh* can also indicate approaching, to worship, to guard or protect. *Tra* is a suffix implies a tool or instrument. Thus, the nakshatras are themselves a means of worship.¹

Each nakshatra has a symbol that emphasizes its meaning. Unlike the zodiac or “circle of animals” the nakshatras are symbolized by inanimate objects. *Swati* is shown as a blade of grass blowing in the wind, *Chitra* is shown as a pearl, and *Anuradha* is symbolized by a lotus flower. Each nakshatra is governed by a Vedic deity. So we find *Ashwini* ruled by the Ashwin twins, the physicians of the gods, and *Hasta* governed by Savitar the creative force of the Sun.

The Rig Veda is a compilation of hymns to the gods and the first known composition in an Indo-European language. Historians agree that the Rig Veda was originally transmitted through an oral tradition, and that it was written down, or *codified* no later than 1500 BCE. Several nakshatras are mentioned by name in the Rig Veda. New academic research by Dr. David Frawley² and B.N. Narahari Acher³ suggests that all of the nakshatras are to be found in the Rig Veda where they are referenced by their associated deity.

The earliest reference to the complete solar zodiac based on 12 sign divisions is found in Mesopotamia c. 450 BCE,⁴ yet the Indian astrologers were using the 27 divisions of the nakshatras far earlier. The original lists of the nakshatras always start with Krittika which is associated with the Pleiades. There has been much speculation about why the nakshatra order would start with what we now consider the third in the list. The earliest Indian star calendars were based on the 27 nakshatras, and some scholars believe that the nakshatra system was developed during the time when the vernal equinox occurred in the asterism of the Pleiades. The period when the Pleiades heliacally rose at the vernal equinox was 2720-1760 BCE.⁵

¹ Harness, Dennis M. *The Nakshatras* (Twin Lakes, WI: Lotus Press, 1999) Introduction by David Frawley.

² Frawley, David *The Rig Veda and the History of India* (Dehli: Aditya Prakashan, 2001) Pg. 7. Frawley believes the main Vedic period ended by 2500 BCE, a substantially earlier date than is commonly accepted. John Keay gives the time span of 1700-900 BCE to the Vedic culture, however this is surely to change with future archeological work.

³ Achar, B.N. Narahari *Searching for Nakshatra in the Rgveda* (Electronic Journal of Vedic Studies, vol. 6 2000, editor Michael Wizel, Harvard University)

⁴ North, John. *The Norton history of Astronomy and Cosmology*. New York: Norton & Co., 1995. Pg. 39.

⁵ Parpola, Asko. *Deciphering the Indus Script* (New York: Cambridge University Press, 1994) Pg. 204

Historical and Contemporary Use of Nakshatras

The primary use of the nakshatras in ancient Indian culture was to determine when religious rituals were conducted. The position of the Moon was critical to the successful outcome of any ritual or sacrifice. Nakshatras were also used in the naming of children. Each nakshatra is associated with a particular syllable or sound and these would be the basis of the religious name given to a child.

In addition to their traditional usage, contemporary usages of the nakshatras include:

1. **Muhurta or Electional Astrology:** The nakshatras are classified by quality. Some lunar mansion are “light” or “sharp” while others are “moveable” or “fixed.” These categories are used primarily in muhurta, or electional astrology.⁶
2. **Mundane Astrology:** The Moon’s location can be used in mundane astrology, as the Moon nakshatra reflects the social behavior patterns due to its reflection of the general public.
3. **Vedic Synastry:** The nakshatras are used extensively for relationship compatibility, even in contemporary India. Certain nakshatras are considered more compatible than others. Vedic astrologers have developed an elaborate point system that measures Moon compatibility (kuta point system).⁷
4. **Navamsha Harmonic Chart:** The nakshatras are connected to the navamsha, or 9th harmonic chart as each nakshatra is divided into four equal parts which correspond to the 108 divisions used to calculate the navamsha chart. (The Navamsha chart is used extensively in Vedic astrology to reflect one’s marital karma and one’s deeper spiritual tendencies.)
5. **Vedic Dasha System:** Perhaps the most well known use of the nakshatras is the basis of calculating the vimshottari dasa system. The dasas are planetary periods which reflect developmental cycles. The full cycle is 120 years which is the theoretical natural length of a human life. Where an individual starts in the cycle is determined by the ruling planet of their birth nakshatra of their natal Moon.
6. **Vedic Mythology and Spirituality:** The mythological and spiritual depth of the nakshatra material and its application is coming to fruition in the West. Exploring the rich mythology of the nakshatras offers both spiritual and psychological insight. According to the Taittiriya Brahmana 1.5.2, “One who offers worship here reaches the world of heaven beyond. That is the *nakshatrahood* of the *nakshatras*.” Thus, the nakshatras create a cosmic bridge between the human mind and the universal mind. They are the lunar mansions of the Vedic gods and goddesses, the celestial palaces of these divine beings. According to Dr. David Frawley, “the ancient Vedic sages looked to the origins of the human soul, the eternal or light part of our nature, in the heavens, among the stars, in the realms of light and eternity ruled by the creator or cosmic lord”.⁸ To the ancient seers, the *nakshatras* and planets in the sky were spiritual forces dispensing divine blessings on humanity. The heavenly lights reward us with the fruits of our karma according to our spiritual efforts made thru worship, prayer and meditation.

⁶ For further information on choosing an auspicious lunar nakshatra, see *The Nakshatras* (pp. 113-116) by Dennis Harness.

⁷ DeFouw, Hart & Svoboda, Robert. *Light On Relationships: An Introduction to the Astrology of India*. York Beach, ME: Samuel Wieser, 2000. Sekhar, K. Jaya. *The Best Bet: Forming the right Relationships*. Delhi: Motilal Banarsidass, 2002. Both DeFouw/Svoboda and Sekhar provide an excellent overview of the kuta point system for compatibility.

⁸ Harness, Dennis M. *The Nakshatras* (Twin Lakes, WI: Lotus Press, 1999) Introduction by David Frawley.

7. **Personality Analysis:** The 27 nakshatras offer a deeper analysis of personality, character and temperament than the twelve zodiac signs. They reflect the most intimate aspects of one's mental, emotional and spiritual nature. The nakshatras are an important tool for self-discovery.

The Nakshatras: The Lunar Mansions of Vedic Astrology

“Dawn is the head of the sacrificial horse. Heaven is his eye. The year is his soul. His form are the nakshatras and the stars are his bones”. Taittiriya Samhita of Yajur Veda VII 5.25

The following brief descriptions of the lunar mansions provide basic information in regard to temperament, motivation, symbols, deities and the shakti or power of each nakshatra. The astronomical correlation with the fixed stars and sign constellations is also presented. *Remember to subtract approximately 23 degrees from your tropical natal chart planets if you have not already calculated your sidereal Vedic horoscope.*

1. Ashwini: The Star of Transport - (Aries 0-13 20')

The symbol for Ashwini is a horse's head representing a dauntless spirit of adventure and a head-strong nature. The ruling deities are the *Ashwin* twins who ride in a golden chariot and shower healing energy down to the earth plane. They are the “Physicians of the Gods”. Their shakti⁹ is the power to quickly heal and reach what they desire. This is a nakshatra of initiation, revitalization and transformational healing. The Ashwini natives have a *deva* or godly temperament and their primary motivation is dharma. The ruling planet is Ketu (South Node of the Moon) which gives a mystical and mysterious bent to their life journey. Ashwini is formed by three stars in the head of the constellation of the Ram (horse).

“Our ancestors fashioned heaven as a dark horse with pearls. They placed darkness in the night and light in the day. Brahaspati (Jupiter) broke the rock and released the rays”. Rig Veda X. 68.11

2. Bharani: The Star of Restraint – (Aries 13 20' to 26 40')

The symbol for Bharani is a clay vessel or yoni, reflecting the potent creative energy that is contained in this lunar mansion. The ruling deity is Yama (the binder), the God of Death. According to Atharva Veda, Bharani is the final nakshatra listed revealing its connection with the end of life. Another name for this asterism is Apabharani which translates as “the waters that carry things away”. The shakti is the “power to cleanse and remove impurities”. Bharani has a *manushya* or human temperament and the primary motivation is *artha* or prosperity. The ruling planet is Venus reflecting the creative nature and strong sexual desires of this nakshatra. Bharani is formed by three stars above the tail of the Ram.

3. Kritika: The Star of Fire – (Aries 26 40' to Taurus 10 00')

The primordial flame is the primary symbol of this nakshatra, representing the purification by the sacred fire (*yagna*). The ruling planet is Sun with the Agni, the God of Fire as the residing deity. The shakti of this lunar mansion is “the power to burn away the negativity to get to the truth”. According to the Atharva Veda, Kritika is the first nakshatra reflecting the stars rising at the spring vernal equinox during the height of the Indus Valley civilization (2720-1760 BCE.) Interestingly, the Moon is exalted in this powerful nakshatra. It has a *rakshasa* or demon nature with a primary motivation of *kama* or desire. The other symbol for this asterism is a razor reflecting the cutting activity of this nakshatra which can heal or destroy. Kritika is formed by the star cluster of the Pleiades, the seven stars residing in the upper torso of the Bull.

Note: An ancient seal from the Indus Valley region depicts a six-headed deity surrounded by goddesses. This could reflect the connection of the god Mars (Karttikeya, Skandha, or Subramaniya in Sanskrit) with the Pleiades.

4. Rohini: The Star of Ascent – (Taurus 10 00' to 23 20')

⁹ According to Frawley the shakti is “the power of the devata or the deities ruling the lunar mansion.”

The symbols of this asterism are a chariot, a temple and a banyan tree. Rohini provides movement toward the divine as well as a place of worship. The sacred banyan tree is the home of the Goddess of the ancient Indus Valley civilization. It has a manushya or human temperament with a primary motivation of moksha or spiritual liberation. The divine Krishna is said to have had both his Moon and Ascendant in this lunar mansion. The primary deities are Brahma and Prajapati, the creators of the universe. The shakti experienced here is the ability to “foster growth and creation”. Rohini, “the red one” correlates with the rose star Aldebaran, the red eye of the Bull.

5. Mrigashira: The Searching Star – (Taurus 23 20’ to Gemini 6 40’)

The symbol for Mrigashira is an antelope’s head. People born with this nakshatra prominent often have the face of a deer. It has a deva temperament and *moksha* or spiritual liberation as its primary motivation. It is an excellent asterism for research of religious or philosophical truths. The ruling planet Mars, reflects the energy of the spiritual warrior. The primary deity is Soma, the Moon God who imparts the divine nectar of ever-new bliss. The shakti of Mrigashira is the “power to give fulfillment”. It is formed by three faint stars at the head of the constellation of Orion.

6. Ardra: The Star of Sorrow – (Gemini 6 40’ to 20 00’)

The primary symbols for Ardra are a human head (thinking) and a teardrop which represents overcoming suffering. It is an excellent rising nakshatra reflecting brilliant mental abilities (Albert Einstein, Robert Hand). Rudra, the Lord of the Storms is the deity of this lunar mansion. The ruling planet is Rahu, the North Node of the Moon denoting the sharp, fierce activity of this asterism. Ardra can represent the clarity and emotional cleansing that occurs after the storms of the soul recede. The temperament in manushya and primary motivation is artha or wealth. The shakti of Ardra is “the power to make gains in life thru greater effort”. The fixed star Betelgeuse in the constellation of Orion and Sirius, the Dog star are associated with this lunar mansion.

7. Punarvasu: The Star of Renewal – (Gemini 20 00’ to Cancer 3 20’)

The primary symbols of this illuminating nakshatra are a bow and a quiver of arrows. The sky is the limit with this nakshatra. Punarvasu means “the return of the light” and has the divine ability to bring spiritual light into darkness. Punarvasu reflects purity, *satya* (truth) and strong moral values. It is a deva nakshatra with the primary motivation of *artha* or material prosperity. Its shakti or power is “the ability to gain wealth or abundance”. The main deity is Aditi, the Cosmic Mother who bestows her creative abundance on all who seek her blessings. This lunar mansion is ruled by the planet Jupiter, the great benefic. Punarvasu is reflected by the Gemini twins, Castor and Pollox.

8. Pushya: The Star of Nourishment – (Cancer 3 20’ to 16 40’)

Pushya is considered to be the most auspicious of the twenty-seven lunar mansions. The symbols for this asterism are a lotus, circle, arrow and the udder of the sacred cow. The ancient name of Pushya in the Rig Veda was Tishya, the Celestial Archer. It has a deva temperament with the primary motivation of *dharma* or right action. The ruling planet is Shani or Saturn which grounds the energy of this powerful nakshatra. The chief deity is Brahaspati, the High Priest of the Gods. The shakti of Pushya is “the ability to create spiritual energy”. It is formed by North and South Aselli, the two donkeys which reflect the manger and the birth of the Christ child that occurs under the spiritual energy of this benefic lunar mansion.

“O wise Maruts, let us carry off the wealth of food which you have bestowed on us; give us, O Maruts, such thousand fold wealth as never fails, like the star Tishya (Pushya) from heaven” Rig Veda, V.55.13

9. Ashlesha: The Clinging Star – (Cancer 16 40’ to 30 00’)

The symbol for this intense nakshatra is the coiled serpent at the base of the spine reflecting the potent kundalini energy that resides here. Ashlesha means “the entwiner” and denotes the challenges of our

addictions to sensory attachments. It is a very mental asterism ruled by Mercury and located in the sign of Cancer ruled by Moon. The main deities are the Nagas, the Serpent Kings. The shakti revealed here is “power to inflict poisonous venom”. Ashleshans have a rakshasa temperament with a primary motivation of dharma. Great mystical talents and enlightenment can be experienced if the primordial energy of this lunar asterism is harnessed. The Buddha had this nakshatra rising under a benefic full Moon during his blessed birth. The King Cobra protected the Buddha from the storms of life as performed his *tapas* (spiritual austerities) under the bodhi tree. The nakshatra, Ashlesha is formed by six stars in the constellation of Hydra, the Water Snake.

10. Magha: The Star of Power (Leo 0-13 20’)

Magha means “the mighty one”, reflecting strength and spiritual leadership. The great Indian saint, Paramahansa Yogananda had both his Moon and rising sign in this powerful nakshatra. The symbol is the king’s chamber or palequin. The deities are the *Pitris*, the great protectors and fathers of humanity. Magha people have a fiery rakshasa temperament with a primary motivation or *artha* or material prosperity. The ruling planet is Ketu which reveals the mystical nature of this asterism. Their shakti is “the power to leave the body”. Magha is correlated with the bright fixed star Regulus, the kingly star located in the heart of the Lion.

11. Purva Phalguni: The Fruit of the Tree (Leo 13 20’ to 26 40’)

This creative nakshatra is ruled by the planet Venus denoting brilliant skills in the fine arts and a love of pleasure. The sensual singer Madonna has both her Ascendant and Moon residing here. The symbols associated with this asterism are a swinging hammock, a couch and two legs of a bed reflecting a place of rest and enjoyment. The primary motivation experienced here is *kama* or pleasure. Their shakti is “the power of creative procreation”. The deity is Bhaga, the God of Prosperity, who protects marital happiness and bestows family inheritance. They have a human or manushya temperament. Purva Phalguni is formed by two stars, Leonis and Zosma which are found at the rear flank of the Lion.

12. Uttara Phalguni: The Star of Patronage (Leo 26 40’ to Virgo 10 00’)

The symbol for this service oriented lunar mansion is a healing bed or two legs of a cot. This is the “social worker” nakshatra who is always helping the friend in need. They possess great skills in the healing arts and counseling fields. These natives have a manushya or human temperament, while their primary motivation is *moksha* or spiritual liberation. The deity is Aryaman, the God of Patronage and son of Aditi, the Cosmic Mother. The shakti associated with this asterism is “the power of giving prosperity thru marriage”. The ruling planet is Sun reflecting their ability to shine their healing light on those they come into contact with. Uttara Phalguni is formed by two stars at the tail of the Lion.

“Straight be the paths and thornless on which are friends will travel to present our suit. May Aryaman and Bhaga lead us together! May heaven grant us a stable marriage! Rig Veda X.85.23

13. Hasta: The Hand (Virgo 10 00’ to 23 20’)

The symbol for this nakshatra is the palm of the hand. The primary deity is Savitar, the Sun God who promotes creativity. He is called “the golden handed one”. The shakti of Hasta is “the power to manifest what one seeks and place it in their hands”. Hasta natives can have great dexterity and skilled with hands in healing arts in with handicrafts. Hasta is ruled by the Moon and in the sign of Virgo ruled by Mercury reflecting the very mental, intellectual nature of this lunar mansion. It has a deva temperament with a primary motivation of *moksha* or spiritual liberation. Hasta is formed by five stars (fingers) in the constellation of Corvus, the crow.

14. Chitra: The Star of Opportunity (Virgo 23 20’ to Libra 6 40’)

The symbol for the brilliant Chitra nakshatra is a bright jewel or pearl. Chitra translates as “the beautiful one” or “pretty pictures” which reflects its ability to arrange things nicely with an artistic fashion. The deity

is *Tvashtar*, the divine celestial architect. The creator of Astro*Carto*Graphy, Jim Lewis, had his natal Moon placed here. They are often successful artisan types. The shakti is “the ability to accumulate merit in this life”. Chitra has a rakshasa temperament with a primary motivation of kama or desire. The animal associated with this nakshatra is a female tiger which reveals the passionate, sensual nature experienced here. Mars is the ruling planet of this asterism. Chitra is represented by the beautiful, high magnitude, fixed star Spica at the beginning of sidereal Libra.

“The Universe is uncaused, like a net of jewels in which each is only the reflection of all others in a fantastic interrelated harmony without end”. – The Upanishads

15. Swati: The Self-Going Star (Libra 6 40’ to 20 00’)

The symbol for Swati is a single blade of grass blowing in the wind reflecting the independent and autonomous nature of this asterism. It has a *chara* or moveable nature and is ruled by restless Rahu, the North Node of the Moon. A love for educational travel and the need for positive change is often experienced here. The primary deity is *Vayu*, the God of the Wind and Prana. The shakti is “the power to scatter like the wind”. Other symbols for this lunar mansion are a sword (discrimination) and a priest or priestess. Swati is of deva temperament with a primary motivation of *artha* or attainment of wealth. Saraswati, the Goddess of Learning is the female deity associated with Swati. This is a very intellectual nakshatra that demonstrates excellent communication skills. It has the capacity to achieve justice (Libra) thru personal power. Swati is located by the bright star, Arcturus in the constellation of Bootis.

16. Vishakha: The Star of Purpose (Libra 20 00’ to Scorpio 3 20’)

The symbols associated with Vishakha are an archway and a potter’s wheel. The archway is a symbol of moving thru thresholds of spiritual initiation. Jupiter is the ruling planet of this nakshatra reflecting the deep connection with one’s soul purpose. The potter’s wheel symbolizes the patience that must be developed in order to progress on the spiritual path. Vishakha has a rakshasa temperament with a primary motivation of dharma. The animal symbol is a male tiger. The main deities are Radha, the divine consort of Sri Krishna and Indra/Agni. The shakti is the power to achieve many and various fruits in life. Vishakha is formed by four stars of the Northern Scales.

17. Anuradha: The Star of Success (Scorpio 3 20’ to 16 40’)

Anuradha is symbolized by a lotus flower, reflecting the ability to blossom in any life situation. The primary deity is Mitra, the God of Friendship and Partnership. Anuradha individuals have the great ability to gather people together for social and spiritual activities. The spiritual teacher, Ram Dass has his natal Moon in this nakshatra. Anuradha has a deva temperament with the primary motivation of dharma or right action. The shakti is “the power of worship”. The ruling planet is Sani or Saturn, which gives tenacity and discipline when needed. Anuradha contains three stars in the body of the Scorpion including Alpha Centauri, the closest star to our solar system.

18. Jyeshtha: The Chief or Elder Star (Scorpio 16 40 to 30 00’)

The symbols for Jyeshtha are an earring and an umbrella. The earring is a symbol of Vishnu’s discus. Jyeshtha also translates as the “eldest” or “seniormost”. It is related to the eldest sister Alakshmi, who is in the opposition constellation to Rohini, her beautiful sister located in Taurus. Issues with jealousy and betrayal can be experienced here. Jyeshtha has a *rakshasa* nature with *artha* as the primary motivation. The chief deity is Indra, the King of the Gods. He is the spiritual warrior and “dragon slayer”. The shakti of this asterism is “the power to rise and conquer and gain courage in battle”. The ruling planet Mercury reflects the troubled, yet creative genius of this lunar mansion. Albert Einstein, Friedrich Nietzsche, Howard Hughes and Vincent Van Gogh all had their natal Moons in this nakshatra. It is the nakshatra of the “creative eccentric”. The sharp Mars-like nature of Jyeshtha is reflected thru the fixed star Antares which is located in the heart of the Scorpion.

Note: An interesting seal was found in the Indus Valley area dated 2400 BCE. It depicted a pair of scorpions on one side and an antelope with an arrow thru it on the other side. The antelope/arrow is a symbol of the nakshatra Mrigishira, which is opposite the sign of the Scorpion.

19. Mula: The Foundation Star (Sagittarius 00 00' to 13 20')

Mula translates as the “root” or original star which is symbolized as a tied bunch of roots. It is located around the galactic center of our universe. The ruling planetary deity is Ketu, the South Node of the Moon which reflects the mystical nature of this asterism. The primary deity is Nirriti, the Goddess of Destruction. She lives in the Kingdom of the Dead and is associated with the powerful goddess, Kali. The shakti revealed here is “the power to ruin, destroy, and break things apart. The 9/11 tragedy occurred when Mars and Ketu were conjoined near the point of the galactic center in the middle of this intense nakshatra. Mula has a rakshasa temperament with a primary motivation of kama. Mula is formed by a group of stars around the tail of the Scorpion.

20. Purva Ashadha: The Invinceable Star (Sagittarius 13 30' to 26 40’)

Purva Ashadha means “early victory” or the “undefeated, the unsubdued”. The symbol is a fan or a winnowing basket, which rids corn of the husks. The fan can signify popularity as their name is fanned around a lot by the public. The popular talk show host Johnny Carson as well as the infamous Adolph Hitler have their natal Moon in this asterism. The primary deity is Apas, the Cosmic Waters. Varuna, the God of the Waters is considered a secondary deity for this nakshatra. The shakti experienced here is “the power of invigoration”. Purva Ashadha has a human or manushya temperament with a primary motivation of moksha or spiritual liberation. It is formed by the stars Kaus Borealis and Kaus Australis in the Archer’s bow.

21. Uttara Ashadha: The Universal Star (Sagittarius 26 40' to Capricorn 10 00')

Uttara Ashadha translates as “later victory”. The symbols are an elephant’s tusk and the planks of a bed. The elephant tusk is associated with Ganesha, the remover of obstacles. The main deities are the ten *Vishvadevas* such as *Vasu* (goodness), *Satya* (truth), *Kratu* (will power), *Kama* (desire) and *Kala* (time). This nakshatra is ruled by the powerful Sun. The shakti is “the power for unchallengeable victory”. These natives have the humanitarian vision to see all races as equal. Abraham Lincoln’s Moon resided in this lunar mansion. This asterism has a manushya or human temperament with a primary motivation toward moksha or spiritual liberation. The animal symbol is a male mongoose, which has no female counterpart reflecting the independence and sometimes loneliness associated with this nakshatra. Uttara Ashadha is formed by two stars in the breast of the Archer.

*Note: A twenty-eighth nakshatra called **Abhijit** is sometimes in the last five degrees of Uttara Ashadha (Capricorn 5 to 10 degrees). This asterism is usually used for muhurtha or electional astrology and not for natal chart analysis. Abhijit is considered a laghu or light nakshatra which is auspicious for healing, travel or starting a business.*

22. Shravana: The Star of Learning (Capricorn 10 00' to 23 20')

Shravana translates as “the hearing” with the primary symbol being an ear. It is a deva or godly nakshatra that has the capacity to hear the astral sounds of Krishna’s flute, the celestial bells or the cosmic Om. The natives of this asterism usually have brilliant minds and the capacity to study other cultures and spiritual dimensions. The movie director, George Lucas and Vedic scholar, David Frawley both have their natal Moons in this auspicious nakshatra. The Moon is also strengthened by being in a nakshatra that is ruled by the Moon. Material success is a result of the primary motivation of this asterism being *artha* or wealth. The primary deity is Vishnu, the Preserver of the Universe. Saraswati, the Goddess of Learning, is considered to be the female deity associated with Shravana. The shakti is “the power to provide connection with others”. Shravana is formed by three stars in the head of the Eagle, Aquilla.

23. Dhanishtha: The Star of Symphony (Capricorn 23 20' to Aquarius 6 40')

The symbol for the Dhanishtha is the drum indicating a love of music. It is sometimes called “the kingly star” due to the fame and wealth that can occur under the influence of this lunar mansion. Marilyn Monroe and Princess Diana both had their natal Moons in this nakshatra. The shakti is “the power to give abundance and fame”. Marital difficulties and a fiery temper are observed here due to the rakshasa temperament, the animal totem of a female lion and the ruling planet Mars. The primary motivation of Dhanishtha is dharma. The deities are the eight *Vasus* such as *Soma* (water), *Dhara* (earth), *Anala* (fire), *Apa* (space) and *Dhruva* (nakshatras). Dhanishtha is formed by four stars located in the head of Delphinus, the Dolphin.

24. Shatabisha: The Hundred Stars (Aquarius 6 40’ to 20 00’)

Shatabisha also translates as “the hundred healers” or “the hundred flowers”. The primary deity is Varuna, the God of Medicine and the Cosmic Waters, which provides the natives with a strong connection to the healing arts. Varuna is the Cosmic Man pouring his healing waters unto humanity. Astrologer, Ronnie Gale Dreyer and author of *Healing Signs* has her natal Moon in this powerful nakshatra. The shakti of Shatabisha is “the power of healing”. The symbol for Shatabisha is an empty circle reflecting the independent nature and autonomy experienced thru this lunar mansion. This lunar mansion can also be a challenging birth star for early marriage. It has a rakshasa temperament with the primary motivation being dharma or right action. Rahu as the ruling planet of this asterism indicates a love for travel and adventure. Shatabisha is formed by a large group of faint stars in Aquarius, the Water Bearer.

25. Purva Bhadrapada: The Burning Pair (Aquarius 20 00’ to Pisces 3 20’)

The symbols for this unique nakshatra are a sword, two legs of a bed and a two faced man. The sword represents the ability to cut thru the negativity to get to the truth. The two faced man indicates the ability to see both sides of an issue. The deity is *Aja Ekapada*, a one-footed goat that is the vehicle for the fiery god, Agni. The shakti is “the power to raise a spiritual person up in life”. This nakshatra is ruled by the benefic Jupiter, which reflects the high idealism of this asterism. Martin Luther King had his natal Moon in this lunar mansion. They are often successful in the business world due to their human or *manushya* temperament with a primary motivation toward *artha* or prosperity. Purva Bhadrapada is associated with two stars, Markab and Scheat located in the body of Pegasus, the Winged Horse.

26. Uttara Bhadrapada: The Warrior Star (Pisces 3 20’ to 16 40’)

The symbols for Uttara Bhadrapada are two legs of a bed or twins. Bhadrpadada translates as the “scorching” or “burning pair” related to these “twin” nakshatras. A woman born with this birth star is considered associated with the goddess Lakshmi and is considered “the gem of her family”. The animal symbol is the sacred female cow of India. The deity is *Ahir Budhnya*, the Serpent of the Deep Sea and part of Lord Shiva’s army which reflects the warrior nature of this lunar mansion when needed. Uttara Bhadrapada has a human or *manushya* temperament with a primary motivation of *kama* or healthy pleasures. The ruling planet Saturn provides great depth and spiritual discipline. The shakti is “the bringing of the cosmic rain”. Uttara Bhadrapada is associated with Pegasi and Andromedae which complete the square of Pegasus.

27. Revati: The Wealthy (Pisces 16 40’ to 30 00’)

The symbols for Revati are a fish and a drum. The fish is a symbol of deep spirituality and the twelfth sign of Pisces. The drum is a marker of time reflecting the final lunar mansion according to the constellations. This auspicious nakshatra has a *deva* temperament with a primary motivation of *moksha* or spiritual enlightenment. The deity is *Pushan*, the nurturer and protector of travelers and animals. Revati is ruled by the intellectual planet Mercury, residing in a constellation ruled by benefic Jupiter. The animal symbol is a female elephant. The shakti is “the power of nourishment symbolized by milk”. Revati is one of the most benefic nakshatras for spiritual growth and development of psychic abilities. It is formed by thirty-two faint stars at the tail of the Fish.

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