

Slides from the Nakshatra Sutras of Taittiriya Brahmana are from Ernst Wilhelm's Book: Energies of the 27 Nakshatras which is available as a Free Ebook Download at www.vedic-astrology.net
I highly recommend all of Ernst's Books.

Nakshatras and Varuna

Varuna as a Vedic Deity was first connected with the skies, then the waters, then justice, then truth. Varuna was one of the Adityas, or sons of Aditi. The Rig Veda lists seven of these whilst Bhagavata Puran lists twelve which are referenced to the Sun, There is importance to this connection and even the sequence in which he was related to the skies, waters, justice and truth. Varuna was noted for placing the Nakshatras in the Heavens. Varuna as Lord of the Waters and Water Creatures also relates to the Oceanic Consciousness of God, Vast and Deep. The Ocean Waves are a result of the Moon's gravitational pull on the Earth. Krishna states that amongst water creatures, he is Varuna. Krishna is the incarnation of Vishnu connected to the Moon, So, it is no surprise to understand Varuna as the presiding deity of the Moon and in addition the Oceans. Varuna placed the Nakshatras in the sky. And each night, Varuna as the Moon visits a different one. As he does, he creates waves of consciousness. The Moon is also connected to the Earth. As we note, Varuna is also a Sun Deity. Varuna as the Moon bridges the Atman, more specifically the Paramataman together with the Earth Bound Consciousness of the Jivatman.

'The Lord is in all beings and the entire Universe is in Him. All beings contain both Jivatma and Paramatma Amsas. Some have predominance of the former while yet some have the latter in predominance. Paramatmamsa is predominant in the Grahas the Sun, etc. and Brahma, Siva and others. Their powers or consorts too have predominance of Paramatmamsa. Others have more of Jivatmamsa'

BPHS Chapter 1, 21-24

Atma – Best understood as the Soul of Everything

Paramatma – The Supreme Soul

Jivatma – The Individual Soul

Manas – Sensory Mind, Consciousness

The Sun is the Atman. It's position in the horoscope through the Paramatman delineates the path of the Jivatman.

The Moon is Manas. The Moon's purpose is to reflect the Light of the Sun, that of the Atman. As well, it's purpose is to influence the tides, or waves of Consciousness to stimulate the growth of our evolutionary path. A strong Moon with positive influence can help to do so in a clearer and less distorted manner. A weak Moon does so with more distortion to the degree of it's more distorting influence. A Waxing Moon will cause us to grow our life externally in a productive manner in harmony with our evolutionary path. When the Moon Wanes, external growth decays forcing introspection.

The wives of deities carry the shakti of that particular deity. The Moon is wed to the Nakshatras. The Nakshatras are the powers of God given to us to grow our relation to a particular planet or area (bhava) of our life so that we evolve. These powers operate on the levels of the Paramatma and Jivatma within each individual.

With some nakshatras, we have a higher level of Paramatma influence. With others, there is a higher level of Jivatma influence. Our goal is to harmonise the two. Our job as an astrologer is to help our clients to do the same, plain and simple. Prediction alone is useless without this guidance.

This will vary in different vargas, dependent upon the well being of it's emissary, or planet that is associated with it as per Vimshottari Dasa.

Nakshatra Associations

Deity – Each Nakshatra has at least one associated deity. In the Rig Veda, the Nakshatras are actually named by the deities. They give the overall energy of the Nakshatra. The Nakshatra is their ‘responsibility’. Understanding the Mythology of these deities is very important. As I mentioned, there is sometimes more than one deity listed. That is because the Nakshatra Sutras of Taittiriya Bhramana many times list different deities. In these cases, I have put this deity first as it should be considered of prime importance. The consideration of the second deity is also important however as it will give further detail.

Nature – This is also one of the most important factors as it describes the energy with which a Nakshatra will go about doing what it is doing. These Natures are Laghu (Light), Kshipra (Swift), Ugra (Violent), Krura (Cruel), Mridu/Tikshna (Soft/Sharp), Mrisa (Mixed), Sadharana (General), Dhruva (Fixed), Sthira (Firm), Maitram (Friendly), Tikshna (Sharp), Daruna (Hard, Harsh), Cara (Moving), Cala (Unsteady). Many times these are combined.

Kingdom – These are also very vital to understanding how the nakshatra will exude its energy. There are three Kingdoms Mula (Plant), Dhatu (Mineral) and Jiva (Animal). These correspond to the three kingdoms of nature. Plants (Mula) tend to adapt to where they are going to find the most nourishment. They will just naturally seek out more Sun, extend their roots to where they can find more nutrients and water from the soil, etc. But they can be too adaptable. For instance an individual may feel that they are not being nourished by their environment only to adapt and adapt again. But if they would have stayed with one environment, they would have been able to eventually attain their nourishment from where they were. Mineral (Dhatu) Nakshatras when strong are steady and self-supportive. They can also be a support for others due to their strength. But when weak there can be the tendency to feel as if no one is supporting them. So, they will find ways of being supported. In the Animal (Jiva) Kingdom, it is eat or be eaten, dominate or submit, lead or follow. Jiva Nakshatras when strongly supported will know when to lead and when to follow, when to take charge and delegate and when to submit to a higher authority. When Imbalanced, there is often a need for greater assertion and to prove one’s strength against the rest of the pack/herd....at least until someone else proves they are stronger. Or there can be a tendency to submit to others who are not worthy of being followed. This is also

one of the most vital qualities of the Nakshatras. Though you should learn more, these three associations will give you more Nakshatra information than the other qualities.

Emissary – Most sources list the Nakshatras as having a ruling planet. But, this is thinking that we should really work to curb in my opinion. It is the deity that is in charge of the Nakshatra and not it's lord. Different Dasa systems associate different planets with the Nakshatras as this is how the planets were originally associated with the Nakshatras. As Vimshottari Dasa is the most common of the Dasa systems, this is how the classical association of the planets with the Nakshatras came into being. But although the Deity is the actual Lord of the Nakshatra, the planet connected to the Nakshatra is important. And its well being, or lack of, will impact how a Nakshatra grows. When the planet is afflicted, the Nakshatra will grow things in a more challenging manner. When it is supported, more positive growth of the Nakshatra will tend to result. For this reason, the planets can be understood as emissaries of the deities connected to the Nakshatras. If the emissary is not treated well, the deity's message will not get through.

Gunas – I like to explain the gunas in regard to Nakshatras as the building blocks of creation. All things are made up of these 'qualities' or combinations of them. They are the quality that is the motivation behind the Nakshatra. Each Nakshatra has a blend of three gunas. When we understand how these forces interact with each other, we have a good understanding of the Nakshatra itself. Sattva literally means True Essence and relates to equanimity, recognition of the Truth and Inspiration, Tamas can be translated as 'Darkness'. When we stumble in the dark, we are more likely to encounter obstacles. The idea here relates to doing the things that take us out of darkness. For this we can need great strength. So we then become resistant , firm or dense as it were, another quality of tamasic energy. Perhaps this can best be understood as resistant energy. Rajas means mist. Mist creates illusion. The main illusion is that of the ego and that the ego is the doer. So with rajasic enegy we become motivated by desire, active toward realisation of our desires. A good way to understand these energies is Sattva as stillness, Tamas as resistance and Rajas as motion or aspiration

K/B/N - Each Nakshatra is either Karma, Bhoga or Naasa. Karma means Action. Bhoga Means Enjoyment, Naasa Means Loss

Trimurthi – These are the Three Main aspects of God. Brahma is the Primal Creator. These Nakshatras Create Something. Vishnu is the Preservative aspect of God that Permeates and Sustains all of Creation. These Nakshatras relate to seeing the essence beneath the surface in order to understand and grow. Siva destroys those things which hinder our experience of the Truth. Siva Nakshatras are there to destroy illusion or put an end to something.

Doshas – Ayurveda explains human constitution as being composed of one to three types of energies. Vata is dominantly expressed as ‘space and air’ and is responsible for all ‘communication and movement’. Its qualities are light, dry, changeable, quick, cold & subtle...like the ‘wind’. Pitta is dominantly expressed as fire. Pitta governs all ‘energy and transformation’ in our bodies and the universe. Its qualities are like fire – hot, intense, sharp, dynamic, sour/acidic. Kapha is dominantly expressed as water and earth. As such it is almost the exact opposite of Vata dosha. It is heavy, slow, non-changing, sweet and moist. Kapha governs all ‘structure and lubrication’.

Gana (Race) – The three races are Manusha (Human), Deva (Divine) and Rakshasa (Demons). Jataka Bharanam, A text on astrology gives the Ganas as follows. *Deva Gana* has a sweet voice, is sweet spoken, takes small quantity of food, appreciates or discerns the virtuous, is virtuous and very wealthy. *Manushya Gana* is a devotee of the gods and Brahmins, is subjected to pride, wealth, compassionate, powerful, well versed in the arts, intelligent, has handsome appearance and causes happiness to many. *Rakshasa Gana* is very talkative, hard hearted, courageous, wrathful, of vicious nature, insolent/rude, quarrelsome, powerful and opposed to the people.

There can be an aloof quality to the Deva Nakshatras, which are also often sensitive by nature. The Need for Hope and Trust is important with these Nakshatras. Manushya Nakshatras are pragmatic with care and thoughtfulness to their pragmatism, Rakshasa Nakshatras are unorthodox and often radical in their approach.

Caste of the Planets

“Mind control, sense control, self-discipline, purity, forgiveness, honesty, wisdom, self-realization, and faith in a hereafter constitute the duties of Brahmins, springing from their own nature.”

Bhagavad Gita: 18.42

“Valor, radiance, resolute endurance, skillfulness, not fleeing from battle, generosity, and leadership are the natural duties of the Kshatriyas”

Bhagavad Gita: 18.43

“Tilling the soil, cattle breeding, and business are the natural duties of the Vaishyas.”

Bhagavad Gita: 18.44

Actions that are of service to others are the natural duty of the Sudras”

Bhagavad Gita: 18.44.5

Chandala – are the outcastes

Anuloma – Married to the higher

Pratiloma – Married to the Lower

Up looking Nakshatras strive towards the best outcome they can envision

Sideways looking Nakshatras move towards the obvious possibilities

Down looking Nakshatras Become more introspective and go into themselves

Yoni

Buffalo- strength, patience, overrunning.

Cat- cleanliness, finicky, detached, indifferent.

Cow- utilise, running strongly, sometimes running past.

Dog- loyalty, friendship, slinking, holing up.

Elephant- understanding, immobility.

Hare- fear, comfort.

Horse- power, panic.

Lion- pride, leadership, respect.

Monkey- playfulness, lack of seriousness, moving from one thing to another.

Moongoose- viciousness, speed.

Rat- trickster or treachery.

Sheep- gentleness, retreat, bareness.

Snake- transmutation, hibernation, sneakiness.

Tiger- aggressive, ruthless.

The effects given by Hora Ratnam of the Yonies according to the Yavanas is as follows. Please note that these meanings are meant to be figurative and not exact:

- Horse:* Will be fickle minded, move fast, be fond of war, powerful and faithful to his lord.
- Elephant:* Will walk in a slow pace, be strong, eat aplenty, be dear to king, truthful and fatigued.
- Sheep:* Will break into impeccable and rare places and be quite suspicious and intelligent.
- Snake:* Sight of will instil fear, and will be ostentatious and will usurp other’s homes.
- Dog:* Will hear everything, be a liar, wicked, will wish good for his employer, will not be able to withstand forests and be heroic.
- Cat:* Will have tawny eyes, eat anything, be fickle minded, contemptuous, and unnecessarily irascible.
- Rat:* Will be wicked, interested in his undertakings, will destroy others work and completely destroy enemies.
- Cow:* Endowed with various kinds of quadrupeds, fond of consuming milk, very charming and helpful to others.
- Buffalo:* Will walk in a slow pace, be stout bodied, eat avidly, powerful, wealth and consume much food and milk.
- Tiger:* Will be a destroyer, eat anything, be a scholar, skilful and fearful by mere appearance.
- Deer:* Will enjoy songs and musical instruments, be quite good looking, fond of animals and wicked.
- Monkey:* Will be tawny eyed, unstable in mind, move in forests, consume fruits and will win the trust of no one.
- Mongoose:* Will be charming in appearance, devoted to his undertakings, will honour other’s missions, live in holes and be long lived.
- Lion:* Will be very powerful, have tawny eyes and thin waist, be fearful in appearance and eat anything.

Primary Motivation

- Dharma Nakshatras Strive to Live in Alignment with their Ethics
- Artha Nakshatras Strive to Deal with their Responsibilities or to Gain Something, Goal Driven
- Kama Nakshatras Strive to Fulfil their Desires
- Moksha Nakshatras Strive to be Free of a Situation, to Create Change, Be Free of Burden

Ashwini Nakshatra

The two harnessed horses [aśvayujau] of the aśvinī (The Two Charioteers) are the community from above [grāmaḥ] and the army [senā] from below.

Deity: The Two Asvin Kumars (Divine Physicians, Focused on Righteousness, Swift to Act, Ever Youthful, Dualistic)

Nature: Laghu (Light), Kshipra (Swift)

Kingdom: Dhatu (Mineral)

Emissary: Ketu

Gunas: Rajasic-Rajasic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Vata

Gana (Race): Deva

Gender: Male

Activity: Passive

Caste: Brahmin

Facing: Side

Body: Knees

Yoni: Horse

Symbol: Horses Head

Constellation Shape: Turyagaasya (horse's mouth)

Number of Stars: 3

Place: town

Shakti: Shidhra- Perfect, Good, Success, Quickly, Vyapani- Diffuse, Pervade, Reach (Shidhra Vyapani Shakti)

Primary Motivation: Dharma

Articles & People from Brihat Samhita: horse-dealers, commandants, physicians, attendants, horses, horse-riders, merchants, handsome persons and horse-grooms.

*The aśvayujau "two harnessed horses"
of Ashvini deities*

*Common name Ashvini nakshatra,
A Light and Swift Mineral nakshatra ruled by Ketu.*

अश्विनोरश्वयुजौ।
ग्रामः परस्तात्सेनाऽवस्तात्।

*aśvinoraśvayujau
grāmaḥ parastātsenā vastāt.*

aśvinoḥ - dual of the Two Ashvin, The Two Horse Drawn Charioteers.
aśvayujau – dual harnessed horses. **grāmaḥ** - community, village.
parastāt - from above. **senā** – army. **avastāt** - from below.

The two harnessed horses [aśvayujau] of the **aśvinī** (The Two Charioteers) is the community from above [grāmaḥ] and the army [senā] from below.

The two harnessed horses of the The Two Charioteers is the community from above and the army from below.

Bharani Nakshatra

The bearing away [apabharaṇīḥ] of yama (The Restrainer) is drawing away [apakarṣantaḥ] from above and carrying away [apavahantaḥ] from below. ---Taittiriya Brahmana

Deity: Yama (God of Death, Transmigration of Souls, Dharmaraja)

Nature: Ugra (Violent), Krura (Cruel)

Kingdom: Mula (Plant)

Emissary: Venus

Gunas: Rajasic-Rajasic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Manusha

Gender: Male

Activity: Balanced

Caste: Kshatriya

Facing: Down

Body: Head

Yoni: Elephant

Symbol: Female Reproductive Organ

Shakti: Power of Bearing or Carrying Things Away(Apabharani Shakti), Power to Cleanse and Remove Impurities

Number of Stars: 3

Place: Street

Primary Motivation: Artha

Articles & People from Brihat Samhita: those that feed on blood and flesh, cruel men, those that are engaged in killing, imprisoning and beating others, cereals, low-born persons, and those who are devoid of courage (character or nobility).

Lesson of respect for what one has (Respecting one's life, even if it seems cruel)
Attached to something-Learn to let go and accept
Learn to cut off from something or someone and purify

Venus is Shukra – Shukra rules over life and death, has the power to resurrect
Venus astrologically rules vehicles

There can be suffering in that area of life for the person.

*The apabharaṇīḥ “bearing away”
of Yama deity*

*Common name Bharaṇī nakṣatra,
a Cruel and Violent Plant nakṣatra ruled by Venus.*

यमस्यापभरणीः ।
अपकर्षन्तः परस्तादपवहन्तोऽवस्तात् ।

*yamasyāpabharaṇīḥ
apakarṣantaḥ parastādapavahanto ‘vastāt.*

yamasya – of Yama, of The Restrainer. **apabharaṇīḥ** - bearing or carrying away. **apakarṣantaḥ** - drawing away. **parastāt** - from above. **apavahantaḥ** - carrying away. **avastāt** - from below.

The bearing away [apabharaṇīḥ] of **yama** (The Restrainer) is drawing away [apakarṣantaḥ] from above and carrying away [apavahantaḥ] from below.

The bearing away of The Restrainer is drawing away
from above and carrying away from below.

Krittika Nakshatra

The white spots [kṛttikāḥ] of agni (Fire) are bright [śukraṁ] from above and light [jyotiḥ] from below.

Taittiriya Brahmana

Deity: Agni (Fire)

Nature: Mridu-Tikshna(Soft,Sharp), Mrisa (Mixed), Sadharana (General)

Kingdom: Jiva (Animal)

Emissary: Sun

Gunas: Rajasic-Rajasic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Kapha

Gana: Rakshasa

Gender: Feminine

Activity: Active

Caste: Vaishya

Facing: Down

Body: Hips, Waist

Yoni: Goat, Sheep

Symbol: Razor

Constellation Shape: Kshara (cloud's potency)

Shakti: Power to be burnt (Dahani Shakti)

Number of Stars: 6

Secondary Associations

Place: jungle

Primary Motivation: Kama

Articles & People from Brihat Samhita

White flowers, Brahmans who maintain and worship the sacred fire daily, knowers of the sacred hymns and sacrificial rules, grammarians, miners, barbers, Brahmans, potters, priests and astrologers.

People, Professions, Activities: Critics, Managers, Generals & People in authority positions, Technical professions in general, Teachers, Educators, University related professions, Swordsmen, Fencers, People who make swords, knives and other sharp instruments, Blacksmiths, Creative Arts involving the use of fire based processes, Jewellers and Glassmakers, Spiritual Teachers who promote strong purificatory measures or worship involving the Sun or Fire, Professions involving fire like Fire dancers or Fire Sacrifices, Barbers, Hairdressers, Tailors, Work involving use of needles like Embroiderers, Cooks of all varieties, Those who make clay objects like bricks for building houses or ceramic object, Furnace makers, Those who make Cooking Utensils or Trade tools, All professions involving use of fire and sharp objects. protector, food cook, fire departments, use of fire to make things like a blacksmith.

*The kṛttikāḥ “white spots”
of Agni, the Sun deity*

*Common name Krittika nakshatra,
a Delicately Sharp and Mixed Animal nakshatra ruled by the Sun.*

अग्नेः कृत्तिकाः ।
शुक्रं परस्ताज्ज्योतिरवस्तात् ।

agneḥ kṛttikāḥ
śukraṁ parastājjyotiravastāt.

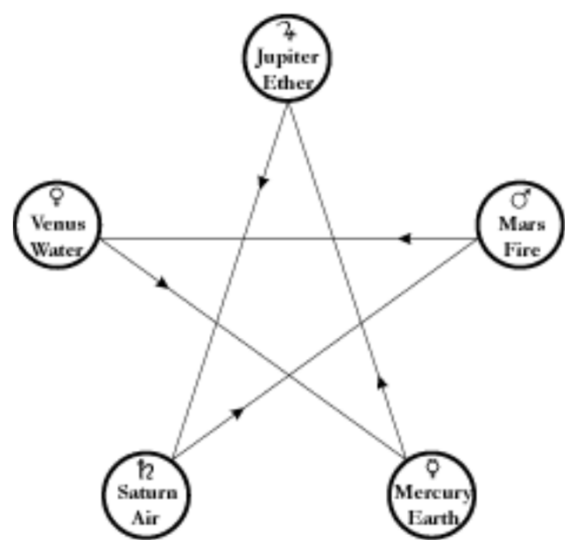
agneḥ - of Agni, of Fire. **kṛttikāḥ** - white spots. **śukraṁ** - bright, clear, pure, semen. **parastāt** - from above. **jyotiḥ** - light, also light as the principle of life and intelligence. **avastāt** - from below.

The white spots [kṛttikāḥ] of **agni** (Fire) are bright [śukraṁ] from above and light [jyotiḥ] from below.

The white spots of Fire are bright from above and light from below.

Krittika consists of six fixed stars within Pleiades with an invisible seventh star added to it. These seven stars are known as the seven sisters. They are said to be the wives of the seven rishis or seers who figure into the big dipper. The seventh invisible star is said to be married to Dhruva, or the pole star. The pole star relates to the pole around which the earth rotates. So we see a reflection of the septenary system (seven chakras, seven colours composing light)

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Agni relates to fire. As you see, Ether the first element creates space for existence, Air creates movement then comes fire which is given cohesion through water to make earth.

Potential, truth, pure

When negative experiences occur through Krittika, the person may have to face harsh realities so they can get rid of those qualities that are obstructing their path or purity

Rohini Nakshatra

The red growing [rohiṇī] of prajāpati (The Creator) is water [āpaḥ] from above and the receptacles of light [oṣadhayaḥ] from below. -Taittiriya Brahmana

Deity: Brahma, Prajapati(The Creator, the Father of All)

Nature: Dhruva (Fixed), Sthira (Firm)

Kingdom: Dhatu (Mineral)

Emissary: Moon

Gunas: Rajasic-Tamasic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Kapha

Gana: Manusha

Gender: Feminine

Activity: Balanced

Caste: Sudra

Facing: Up

Body: Shanks

Yoni: Snake

Symbol: Chariot

Constellation Shape: Ana (breath)

Shakti: Power of Growth, Having a Means to Ascend, Virility (Rohana Shakti)

Number of Stars: 5

Place: Stable

Primary Motivation: Moksha

Articles & People from Brihat Samhita

Observers of vows, merchandises, kings, wealthy persons, Yogins, cartmen, cows, bulls, aquatic animals, husbandmen, mountains and men in authority.

Miscellaneous Articles: forests beasts, gems, ornaments, mountain, cows, bulls,
People, Professions, Activities: Farming, Botanists, Herbalists, Artists, Musicians, Gemstone Dealers, Interior Decorators,
Transportation Business, Tourism Industry

*The rohiṇī “red growing”
of Prajapati deity*

*Common name Rohini nakshatra,
a Fixed and Firm Mineral nakshatra ruled by the Moon.*

प्रजापते रोहिणी।
आपः परस्तादोषधयोऽवस्तात्।

*prajāpate rohiṇī
āpaḥ parastādoṣadhayo'avastāt.*

prajāpateḥ - of Prajapati, literally the lord of the born, the lord of procreation and the creator of the born. **rohiṇī** - red, increasing, growing. **āpaḥ** - water. **parastāt** - from above. **oṣadhayaḥ** - pl. plants, literally receptacles of light. **avastāt** - from below.

The red growing [*rohiṇī*] of *prajāpati* (The Creator) is water [*āpaḥ*] from above and the receptacles of light [*oṣadhayaḥ*] from below.

*The red growing of The Creator is water from above
and the receptacles of light from below.*

Mrigasira Nakshatra

The diminutive pervadings [invakā] of soma (Moon) are diffusions [vitatāni] from above and weaving [vayantaḥ] from below.

Taittiriya Brahmana

Deity: Soma (Name of the Moon, God of Immortality)

Nature: Mridu (Soft), Maitram (Friendly)

Kingdom: Mula

Emissary: Mars

Gunas: Rajasic-Tamasic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Deva

Gender: Feminine

Activity: Passive

Caste: Anuloma

Facing: Side

Body: Eyes

Yoni: Snake

Symbol: Head of a Deer

Constellation Shape: Stag's Mouth

Shakti: Power of Giving Fulfilment (Prinana Shakti)

Primary Motivation: Moksha

Number of Stars: 3

Place: Cot

Articles & People from Brihat Samhita

Fragrant articles, garments, aquatic products, flowers, fruits, gems, foresters (or forest-dwellers), birds, beasts, those who partake of Soma juice (in sacrifices), musicians, lovers and carriers of letters.

Miscellaneous Articles: fruits, fragrant articles, garments, gems, perfumes, brewery, juices, tastes, crops

People, Professions, Activities: Artists of all types, Thinkers and Seekers, Those involved in the Textile & Garment Industry, Psychics and Astrologers, researchers.

*The invakā "diminutive pervadings"
of Soma, the Moon deity*

*Common name Mrigashira nakshatra,
a Soft and Friendly Plant nakshatra ruled by Mars.*

सोमस्येन्वका विततानि।
परस्ताद्वयन्तोऽवस्तात्।

*somasyenvakā vitatānī
parastādvayanto'avastāt.*

somasya - of Soma, of the Moon. **invakā** – *pl.* diminutive pervadings.
vitatānī – *pl.* extensions, diffusions. **parastāt** - from above. **vayantaḥ** -
weaving. **avastāt** - from below.

The diminutive pervadings [*invakā*] of **soma** (Moon) are
diffusions [*vitatānī*] from above and weaving [*vayantaḥ*] from
below.

The diminutive pervadings of the Moon are diffusions
from above and weaving from below.

Ardra Nakshatra

The two arms [bāhū] of rudra (The Howling) are deer and grain [mrigayavaḥ] from above and the caustic [vikṣaraḥ] from below.

Taittiriya Brahmana

Deity: Rudra (God of the Tempest, The One Who Roars, Fire as a Destructive Agent)

Nature: Tikshna (Sharp), Daruna (Hard, Harsh)

Kingdom: Jiva

Emissary: Rahu

Gunas: Rajasic-Tamasic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Vata

Gana: Manusha

Gender: Female

Activity: Balanced

Caste: Pratiloma

Facing: Up

Body: Hair, Scalp

Yoni: Dog

Symbol: Tear Drop, Gem

Shakti: Power of Effort (Yatna Shakti)(Care)

Constellation Shape: Mani (gem)

Number of Stars: 1

Place: temple

Primary Motivation: Kama

Articles & People from Brihat Samhita

Murderers (or executioners), animal-catchers, liars, adulterers, thieves, rogues, creators of discord, cereals, cruel persons, charmers, sorcerers and those well versed in the art of raising goblins.

Miscellaneous Articles: fort, husky grains, heavy rains

People, Professions, Activities: Electrical Professions and Computer Industry, Mathematicians and Researchers, Writers, especially of science fiction, Psychoanalysts and Psychotherapists,

*The bāhū "arms"
of Rudra deity*

*Common name Ardra nakshatra,
a Sharp and Harsh Animal nakshatra ruled by Rahu.*

रुद्रस्य बाहू।
मृगयवः परस्ताद्विक्षारोऽवस्तात।

***rudrasya bāhū
mṛgayavaḥ parastādvikṣaro'avastāt.***

rudrasya - of Rudra, of the Howler or Roarer, god of tempest, fire as a destructive agent. **bāhū** - *dual* arms. **mṛga** - deer, game animal. **yavaḥ** - grain. **mṛgayavaḥ** - hunting and gathering. **parastāt** - from above. **vikṣaraḥ** - caustic, melting away. **avastāt** - from below.

The two arms [bāhū] of **rudra** (The Howling) are deer and grain [mṛgayavaḥ] from above and the caustic [vikṣaraḥ] from below.

*The two arms of The Howling are deer and grain from
above and the caustic from below.*

Punarvasu Nakshatra

The restoration of good [punarvasu] for aditi (The Undivided) is wind [vātaḥ] from above and moisture [ārdram] from below.

Taittiriya Brahmana

Deity: Aditi (Undivided, Boundless, Mother of the Adityas)

Nature: Cara (Moving), Cala (Unsteady)

Kingdom: Dhatu(Mineral)

Emissary: Jupiter

Gunas: Rajasic-Sattvic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Vata

Gana: Deva

Gender: Female

Activity: Passive

Caste: Brahmin

Facing: Side

Body: Fingers

Yoni: Cat

Symbol: House, Quiver, Bow

Shakti: Power of Wealth Conveyance(Vasutva Prapani)

Constellation Shape: Griha (house)

Number of Stars: 5/4

Place: granary

Primary Motivation: Artha

Articles & People from Brihat Samhita

The truthful, generous, pure, high-born, handsome, intelligent, famous, the rich, best varieties of grains, merchants, servants and artisans.

Miscellaneous Articles: weapons, best of grains

People, Professions, Activities: Visionaries, Hotel and Restaurant Industry, Transport Industry, House Construction Companies, spiritual teachers, teachers

*The punarvasu "restoration of good"
for Aditi deity*

*Common name Punarvasu nakshatra,
a Moving and Unsteady Mineral nakshatra ruled by Jupiter.*

अदित्यै पुनर्वसू।
वातः परस्ताद्द्रुमवस्तात् ॥ १ ॥

***adityai punarvasū
vātaḥ parastāḍṛamavastāt.***

adityai - for Aditi, the Undivided, the Boundless, Mother of the Adityas.
punarvasū – restoration of good. **vātaḥ** - wind. **parastāt** - from above.
ārdram - moist, wet, fresh. **avastāt** - from below.

The restoration of good [*punarvasu*] for **aditi** (The Undivided)
is wind [*vātaḥ*] from above and moisture [*ārdram*] from below.

The restoration of good for The Undivided is wind
from above and moisture from below.

Pushya Nakshatra

The auspiciousness [tishya] of bṛhaspati (The Lord of Devotion) is worshipping [juhvataḥ] from above and the worshippers [yajamānā] from below.

Taittiriya Brahmana

Deity: Brihaspati (Priest of the Gods, Lord of Abundance; the Lord of Devotion and Prayer)

Nature: Laghu (Light), Kshipra (Swift)

Kingdom: Mula (Plant)

Emissary: Saturn

Gunas: Rajasic-Sattvic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Deva

Gender: Male

Activity: Passive

Caste: Kshatriya

Facing: Up

Body: Mouth, Face

Yoni: Goat/Sheep

Symbol: Teat of a Cow, Arrow, Flower, Circle with a dot in the center

Shakti: Brahmavarcasa Shakti Power to have pre-eminence in Holy or Sacred Knowledge, Superhuman Power, Sanctity, Divine Glory

Constellation Shape: Prishatka (arrow)

Number of Stars 3

Place: house

Primary Motivation: Dharma

Articles & People from Brihat Samhita

Barley, wheat, rice, sugarcane, forest, ministers, kings, fishermen and the like, virtuous men and those that are engaged in big and small sacrifices.

Miscellaneous Articles: sugarcane, barley, wheat, rice, water, tanks, flowers

People, Professions, Activities: Dairy Industry, Food and Drink, Hoteliers, Clergy, Gurus, Spiritual Teachers, Counsellors

Professional Hosts & Hostesses, Education, Real Estate Agents

*The tiṣyaḥ “auspiciousness”
of Brihaspati, the Jupiter deity*

*Common name Pushya nakshatra,
a Light and Swift Plant nakshatra ruled by Saturn.*

बृहस्पतैस्तिष्यः ।
जुह्वतः परस्ताद्यजमाना अवस्तात् ।

***br̥haspateṣṭiṣyaḥ
juhvataḥ parastādyajamānā avastāt.***

br̥haspateḥ - of Brihaspati, literally of the Lord of Abundance; of the Lord of Devotion and Prayer; of Jupiter. **tiṣyaḥ** - auspicious, fortunate. **juhvataḥ** - tongue of Agni, a flame, hence the act of sacrificial worshiping where the tongue of Agni, a flame, licks the offerings. **parastāt** - from above. **yajamānā** - *pl.* worshippers. **avastāt** - from below.

The auspiciousness [*tiṣya*] of **br̥haspati** (The Lord of Devotion) is worshipping [*juhvataḥ*] from above and the worshippers [*yajamānā*] from below.

The auspiciousness of The Lord of Devotion is
worshipping from above and the worshippers from
below.

Ashlesha Nakshatra

The embraces [āśreṣāḥ] of sarpāḥ (The Serpents) are approaching indirectly [abhyāgacchantāḥ] from above and indirectly dancing towards [abhyānṛtyantāḥ] from below.

Taittiriya Brahmana

Deity: Sarpah Deities, Naagas (Serpent Deities)

Nature: Tikshna (Sharp), Daruna (Hard, Harsh)

Kingdom: Jiva (Animal)

Emissary: Mercury

Gunas: Rajasic-Sattvic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Kapha

Gana: Rakshasa

Gender: Male

Activity: Active

Caste: Vaishya

Facing: Down

Body: Nails

Yoni: Cat

Symbol: Wheel, Serpent

Shakti: Visashleshana Shakti The Power to Adhere or Hang On to Poison

Constellation Shape: Chakra (wheel)

Number of Stars 6/5

Place: debris

Primary Motivation: Dharma

Articles & People from Brihat Samhita

Artificial things, bulbs, roots, fruits, insects, reptiles, poison, robbers, cereals and all classes of physicians.

Miscellaneous Articles: bulbs, root, fruit, insect, reptiles, poison, herb, worm, aquatic objects or animals

People, Professions, Activities: Professions dealing with Poisons, medicines that heal, Politicians, Manipulators, Psychologists, Secret Service Agents, Spies, Lawyers, Yoga Teachers, Hypnotists

*The āśreṣāḥ "embraces"
of Sarpah deities*

*Common name Aslesha nakshatra,
a Sharp and Harsh Animal nakshatra ruled by Mercury.*

सर्पाणामाश्रेषाः ।
अभ्यागच्छन्तः परस्तादभ्यानृत्यन्तोऽवस्तात ।

*sarpāṇām āśreṣāḥ
abhyāgacchantāḥ parastādabhyānṛtyanto
'vastāt.*

sarpāṇām - *pl. of The Serpents.* **āśreṣāḥ** - *pl. embraces.*
abhyāgacchantāḥ - *approaching indirectly; abhī – reach, join, to come to + agacchantāḥ - not going.* **parastāt** - *from above.* **abhyānṛtyantāḥ** - *indirectly dancing towards.* **avastāt** - *from below.*

The embraces [āśreṣāḥ] of **sarpāḥ** (The Serpents) are approaching indirectly [abhyāgacchantāḥ] from above and indirectly dancing towards [abhyānṛtyantāḥ] from below.

*The embraces of The Serpents are approaching
indirectly from above and indirectly dancing
towards from below.*

Magha Nakshatra

The gifts [maghāḥ] of the pitaraḥ (The Ancestors) are crying [rudantaḥ] from above and the fallen down [apabhramśaḥ] from below.

Taittiriya Brahmana

Deity: Pitr (Ancestral Deities, of the Father, Also Known as the Pitris, Pitnam means called by the Father's Name)

Nature: Ugra (Violent), Krura (Cruel)

Kingdom: Dhatu (Mineral)

Emissary: Ketu

Gunas: Tamasic-Rajasic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Kapha

Gana: Rakshasa

Gender: Male

Activity: Active

Caste: Sudra

Facing: Down

Body: Nose

Yoni: Mouse/Rat

Symbol: Throne, Palanquin, Royal Court

Shakti: Tyage (Leaving, Withdrawal, Renouncing, Sacrificing) Kshepani (Oar, That which steers, A Kind of Net) Shakti, Power to Leave the Body

Constellation Shape: Bhavana (dwelling)

Number of Stars: 5
Place: Paddy Box
Primary Motivation: Artha

Articles & People from Brihat Samhita

People rich in gold and corn, granaries, mountaineers, those who are devoted to parents or the manes, traders, heroes, carnivorous beings and women-haters.

Miscellaneous Articles: corns, granaries, non-vegetarian food

People, Professions, Activities: Administrators, Managers, Royalty and those in direct touch with Royalty, Judges, Referees, Historians, Upholders of Traditions, Psychic Arts, Shamans, Professions that require the transcendence of the body

*The maghāḥ "gifts"
of The Ancestor deities*

*Common name Magha nakshatra,
a Cruel and Violent Mineral nakshatra ruled by Ketu.*

पितॄणां मघाः।
रुदन्तः परस्तादपभ्रंशोऽवस्तात्।

*pitṛṇām maghāḥ
rudantaḥ parastādapabhraṁśo 'vastāt.*

pitṛṇām - pl. of the Ancestors. **maghāḥ** - pl. gifts, rewards. **rudantaḥ** - crying, weeping. **parastāt** - from above. **apabhraṁśaḥ** - fallen down, fail, corruption. **avastāt** - from below.

The gifts [maghāḥ] of the **pitaraḥ** (The Ancestors) are crying [rudantaḥ] from above and the fallen down [apabhraṁśaḥ] from below.

*The gifts of The Ancestors are crying from above and
the fallen down from below.*

Purva Phalguni Nakshatra

The reddish at the early [pūrve phalguṇī] of aditya aryaman (The Companion) is wife [jāyā] from above and a male [ṛṣabhah] from below.

Taittiriya Brahmana

Deity: Aryaman (God of Contracts and Agreements, an Aditya, a friend who on behalf of his friend asks a woman to marry his friend)

Nature: Ugra (Violent), Krura (Cruel)

Kingdom: Mula (Plant)

Emissary: Venus

Gunas: Tamasic-Rajasic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Manusha

Gender: Feminine

Activity: Balanced

Caste: Anuloma

Facing: Down

Body: Genitals

Yoni: Mouse/Rat

Symbol: Legs of a Cot, Stage, Couch, Fireplace

Shakti: Prajanana Shakti, Power of Generating, Begetting, Semen, Offspring, Procreation, Children

Constellation Shape: Mancha (platform)

Place: Ruined House

Primary Motivation: Kama

Articles & People from Brihat Samhita

Actors, young women, amiable persons, musicians, artists, commodities, cotton, salt, honey, oil and boys.

Miscellaneous Articles: fire, commodities, oil, honey, children

People, Professions, Activities: Diplomats, Dealers in products related to women, Entertainers, Beauticians, Event Managers, Art Gallery Managers, Singers, mostly romantic types, Musicians, Creative Artists, Teaching, Interior Decorators, Marriages

*The pūrve phalgunī “reddish at the early”
of Aryaman deity*

*Common name Purva Phalguni nakshatra,
a Cruel and Violent Plant nakshatra ruled by Venus.*

अ॒र्य॒म॒णः पू॒र्वे फ॒ल्गु॒नी।
जा॒या प॒रस्ता॑दृ॒षभो॑ऽवस्ता॑त्।

aryamṇaḥ pūrve phalgunī
jāyā parastādr̥ṣabho’vastāt.

aryamṇaḥ - of Aryaman, of The Close Friend, of The Companion, and Aditya. **pūrve** - at the early, previous. **phalgunī** - reddish. **jāyā** - the one who brings forth, wife. **parastāt** - from above. **r̥ṣabhaḥ** - male animal, a male. **avastāt** - from below.

The reddish at the early [pūrve phalgunī] of aditya **aryaman** (The Companion) is wife [jāyā] from above and a male [r̥ṣabhaḥ] from below.

Note: Texts interchange the deities of this Nakshatra, Purva Phalguni, and that of the next, Uttara Phalguni. This is because the two deities are actually the same, and so it matters little which name is used. One Nakshatra is at the earlier, *pūrve*, part of the deity, the other is at the concluding or latter, *utṭare*, part of the deity.

The reddish at the early of The Companion is wife
from above and a male from below.

Uttara Phalguni Nakshatra

(The reddish) at the concluding [uttare] of the aditya bhaga (The Dispenser) is strong flow [vahatavaḥ] from above and flowing wishes [vahamānā] from below.

Taittiriya Brahmana

Deity: Bhaga (An Aditya, The Sun as Bliss, Part, Portion, Division, Luck)

Nature: Dhruva (Fixed), Sthira (Firm)

Kingdom: Jiva (Animal)

Emissary: Sun

Gunas: Tamasic-Rajasic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Vata

Gana: Manusha

Gender: Male

Activity: Balanced

Caste: Pratiloma

Facing: Up

Body: Genitals

Yoni: Cow

Symbol: Bed, Legs of a Cot

Shakti: Chayani Shakti, Power of Accumulation,

Constellation Shape: Shayya (Bed)

Number of Stars: 2

Place: water

Primary Motivation: Moksha

Articles & People from Brihat Samhita

Kind-hearted persons, the pure in conduct, modest, heretics, charitable persons and the learned, fine-grains, very rich men, those who are devoted to their duties, and kings.

Miscellaneous Articles: elephants, fire, corns, salt

People, Professions, Activities: Creative Artists, Media and Entertainment, Teachers, Philanthropists, all service professions, Patriot

*The uttare phalgunī "reddish at the
concluding" of Bhaga deity*

*Common name Uttara Phalguni nakshatra,
a Fixed and Firm Animal nakshatra ruled by the Sun.*

भगस्योत्तरि।
वहतवः परस्ताद्वहमाना अवस्तात् ॥ २ ॥

***bhagasyottare
vahatavaḥ parastād vhamānā avastāt.***

bhagasya - of Bhaga, The Dispenser, Affection, the Aditya presiding over love and marriage. **uttare** – at the later, at the concluding. **vahatavaḥ** - strong carrying or flow. **parastāt** - from above. **vhamānā** – conveying wishes, flowing wishes. **avastāt** - from below.

(The reddish) at the concluding [uttare] of the aditya **bhaga** (The Dispenser) is strong flow [vahatavaḥ] from above and flowing wishes [vhamānā] from below.

Note: Texts interchange the deities of this Nakshatra, Uttara Phalguni, and that of the previous, Purva Phalguni. This is because the two deities are actually the same, and so it matters little which name is used. One Nakshatra is at the earlier, *purva*, part of the deity, the other is at the concluding or latter, *uttare*, part of the deity.

(The reddish) at the concluding of The Dispenser is
strong flow from above and flowing wishes from
below.

Hasta Nakshatra

The hand [hastah] of the aditya deva savitr (The Vivifier) is the delivery [prasavaḥ] from above and the acquisition [saniḥ] from below.

Taittiriya Brahmana

Deity: Savitar (Sun as the Inspirer and Giver of Life)

Nature: Laghu (Light), Kshipra (Swift)

Kingdom: Dhatu (Mineral)

Emissary: Moon

Gunas: Tamasic-Tamasic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Vata

Gana: Deva

Gender: Female

Activity: Passive

Caste: Brahmin

Facing: Side

Body: Hands

Yoni: Buffalo

Symbol: Hand

Shakti: Hasta Sthapaniya Agama Shakti ,(Power of Arriving at and being kept in or fixed to the hand)

Constellation Shape: Kara (the doer, hand)

Number of Stars: 5

Place: Pond

Primary Motivation: Moksha

Articles & People from Brihat Samhita

Thieves, elephants, those who travel in chariots, elephant-drivers, artisans, commodities, cereals, men learned in the Vedas, traders and men of prowess.

Miscellaneous Articles: Neem Tree, Commodities, Elephants

People, Professions, Activities: Artisans, Manual Labor, Mechanics, Stage Magicians, Pickpockets, Stock Brokers, Manicurists, Toy Makers, Carpenters, Palmists, street smart

*The hastaḥ "hand"
of Savitri deity*

*Common name Hasta nakshatra,
a Light and Swift Mineral nakshatra ruled by the Moon.*

देवस्य सवितुर्हस्तः।
प्रसवः परस्तात्सनिर्वस्तात्।

*devasya saviturhastaḥ
prasavaḥ parastātsaniravastāt.*

devasya – of the deva, of the divine. **savituh** - of The Vivifier, an Aditya, the vivifying power of the Sun. **hastaḥ** - **prasavaḥ** - delivery. **parastāt** - from above. **saniḥ** - reward, gain, acquisition. **avastāt** - from below.

The hand [*hastaḥ*] of the aditya **deva savitr** (The Vivifier) is the delivery [*prasavaḥ*] from above and the acquisition [*saniḥ*] from below.

*The hand of The Vivifier is the delivery from above
and the acquisition from below.*

Chitra Nakshatra

The brights [citrā] of Indra (The Conqueror) is right [ṛtaṁ] from above and truth [satyam] from below.

Taittiriya Brahmana

Deity: Indra (Indra Conquered his senses, He is the God of the Senses and achieved notoriety as King of the Gods),

Nature: Mridu (Soft), Maitram (Friendly)

Kingdom: Mula (Plant)

Emissary: Mars

Gunas: Tamasic-Tamasic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Rakshasa

Gender: Female

Activity: Active

Caste: Kshatriya

Facing: Side

Body: Forehead

Yoni: Tiger

Symbol: Pearl

Shakti: Punya Cayani Shakti (punya= holy, pure, virtue, merit, holy basil, cayani= accumulate, heap upon) Power to Accumulate Merit

Constellation Shape: Maitrika (pearl)

Number of Stars: 1

Place: river bund (embankment)

Primary Motivation: Kama

Articles & People from Brihat Samhita

Persons skilled in making ornaments, jewelers (or jewel-examiners), dyeing (or painting), writing, singing and perfumery, as well as mathematicians, weavers, ophthalmic surgeons and king's corn.

Miscellaneous Articles: Corns for Royal Use, Painted Vessels

People, Professions, Activities: Artisans, Architects, Designers, Interior Designers, Jewellery makers, Vastu and Feng Shui Experts, Landscapers, Painters, Screenplay writers, Novelists, Production and Set designers, Art Directors, Jazz Musicians,

*The citrā "brights"
of Indra deity*

*Common name Chitra nakshatra,
A Soft and Friendly Plant nakshatra ruled by Mars.*

इन्द्रस्य चित्रा।
ऋतं परस्तात्सत्यमवस्तात्।

*indrasya citrā
ṛtaṁ parastāt satyam avastāt.*

indrasya – of Indra, of The Conqueror. **citrā** - pl. brights, clears, excellences. **ṛtaṁ** - right. **parastāt** - from above. **satyam** – truth. **avastāt** - from below.

The brights [*citrā*] of **indra** (The Conqueror) is right [*ṛtaṁ*] from above and truth [*satyam*] from below.

The brights of The Conqueror is right from above and truth from below.

Swati Nakshatra

The strange things [niṣṭyā] of vayu (Wind) are the spreading [vratatiḥ] from above and the non-accomplishment [asiddhiḥ] from below.

Taittiriya Brahmana

Deity: Vayu (Wind God)

Nature: Cara (Moving), Cala (Unsteady)

Kingdom: Jiva (Animal)

Emissary: Rahu

Gunas: Tamasic-Tamasic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Kapha

Gana: Deva

Gender: Male

Activity: Passive

Caste: Vaishya

Facing: Side

Body: Teeth

Yoni: Buffalo

Symbol: Coral, Blade of Grass

Shakti: Pradhvamsa (disappearance, annihilation, utter destruction, perishing) Shakti, The power to disappear, to perish and to utterly annihilate)

Constellation Shape: Vidramu (red coral)

Number of Stars: 1

Place: field

Primary Motivation: Artha

Articles & People from Brihat Samhita

Birds, beasts, horses, traders, grains that cause lots of wind, unsteady friends, feeble characters, ascetics and connoisseurs of wares.

Miscellaneous Articles: birds, grains that produce gas, airplanes

People, Professions, Activities: Wrestlers, sports relying on breath control, Singers, Musicians playing Wind, Pilots, Lawyers, Judges, Politicians, Diplomats, Hosts, Hostesses, Merchants, Good salesmen, and talkers, Negotiator, Mediator

*The niṣṭyā “strange things”
of Vayu deity*

*Common name Svati nakshatra,
a Moving and Unsteady Animal nakshatra ruled by Rahu.*

वा॒योर्नि॒ष्ठ्यां व्र॒ततिः॑ ।
प॒रस्ता॒दसि॒द्धिर्वा॒स्तात् ।

**vāyor niṣṭyā
vratatiḥ parastādasiddhiravastāt.**

Vāyor – of Vayu, of The Wind. **niṣṭyā** – pl. strange, foreign things, strange things. **vratatiḥ** - spreading, expansion. **parastāt** - from above. **asiddhiḥ** - non-accomplishment, failure, imperfection. **avastāt** - from below.

The strange things [*niṣṭyā*] of **vayu** (Wind) are the spreading [*vratatiḥ*] from above and the non-accomplishment [*asiddhiḥ*] from below.

The strange things of Wind are the spreading from
above and the non-accomplishment from below.

Vishakha Nakshatra

At the branched [viśākhe] of indra & agni (The Conqueror and The Fire) are yokes [yugāni] from above and crops [kṛṣamāṇā] from below.

Taittiriya Brahmana

Deity: Indraagni (Indra and Agni, the Conqueror, King of the Gods and God of Fire)

Nature: Mridu-Tikshna (Delicate/Sharp) Mrisa (Mixed) Sadharana (General)

Kingdom: Dhatu (Mineral)

Emissary: Jupiter

Gunas: Tamasic-Sattvic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Kapha

Gana: Rakshasa

Gender: Male

Activity: Active

Caste: Sudra

Facing: Down

Body: Arms

Yoni: Tiger

Symbol: Leaf Decked Triumphal Gate, Potter's Wheel

Shakti: Vyapana (penetration, covering, spreading through and pervading) Shakti, The Power of Penetration, pervading, covering and spreading through)

Constellation Shape: Torana (arch)

Number of Stars: 5/4
Place: Cottonfield
Primary Motivation: Dharma

Articles & People from Brihat Samhita

Trees that bear red blossoms and fruits, sesame, green gram, cotton, black gram, Bengal gram and men devoted to Indra and Agni.

Miscellaneous Articles: cotton, crops
People, Professions, Activities: Manual Labor, Politicians, Professional Agitators, Custom and Immigration Officials, Guards, criminal lawyers, sports requiring Herculean Effort

*Viśākhe “at the branched”
of Indraagni deities*

*Common name Vishakha nakshatra,
a Delicately Sharp and Mixed mineral nakshatra ruled by Jupiter.*

इन्द्राग्नयोर्विशाखे।
युगानि परस्तात्कृषमाणा अवस्तात्।

*indrāgnyorviśākhe
yugāni parastatkṛṣamāṇā avastāt.*

indrāgnyoḥ – *dual.* of Indra and agni, Indra and Agni in tandem. **viśākhe**
– at the branched. **yugāni** – pl. yokes. **parastāt** - from above. **kṛṣamāṇā**
– pl. crops. **avastāt** - from below.

At the branched [*viśākhe*] of **indra & agni** (The Conqueror and
The Fire) are yokes [*yugāni*] from above and crops [*kṛṣamāṇā*]
from below.

The branched of The Conqueror and The Fire are yokes
from above and crops from below.

Anuradha Nakshatra

The well beings along with the gifts [anurādhāḥ] of aditya mitra (The Friend) is ascending towards [abhyārohat] from above and the ascended to [abhyārūḍham] from below.

Taittiriya Brahmana

Deity: Mitra (God of Friendship, The One Who uncovers in the day what Varuna has covered over during the night) Radha (Supreme Devotee)

Nature: Mridu (Soft), Maitram (Friendly)

Kingdom: Mula (Plant)

Emissary: Saturn

Gunas: Tamasic-Sattvic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Deva

Gender: Female

Activity: Passive

Caste: Anuloma

Facing: Side

Body: Breast

Yoni: Deer

Symbol: Lotus Flower

Shakti: Radhana (propitiating, speech, means or instrument of accomplishing anything, obtaining, pleasure, acquisition, conciliating, satisfaction) Shakti

Constellation Shape: Balinibha (Offered food)

Number of Stars: 4

Place: Grassy Place

Primary Motivation: Dharma

Articles & People from Brihat Samhita

Men of prowess, heads of corporations, friends of the virtuous, lovers of assemblies, tourists (or lovers of carriages), all honest persons in the world and all things that grow in autumn.

Miscellaneous Articles: games, things growing in the Autumn

People, Professions, Activities: Institution and Organization Heads, Astrologers, Musicians, Artists, Promoters, Counselors, Psychologists, Numerologists, Explorers,

*The anurādhāḥ “well beings”
of Mitra deity*

*Common name Anurādha nakshatra,
a Soft and Friendly Plant nakshatra ruled by Saturn.*

मित्रस्यानूराधाः ।
अभ्यारोहत्परस्तादभ्यारूढमवस्तात् ॥ ३ ॥

***mitrasyānurādhāḥ
abhyārohatparastādabhyārūḍhamavastāt.***

mitrasya – of Mitra, of The Friend, an Aditya. **anurādhāḥ** - *pl.* literally along with the gifts; well-beings. **abhyārohat** – ascending, rising to, increase. **parastāt** - from above. **abhyārūḍham** – ascended to, risen to. **avastāt** - from below.

The well beings along with the gifts [anurādhāḥ] of aditya **mitra** (The Friend) is ascending towards [abhyārohat] from above and the ascended to [abhyārūḍham] from below.

The well beings along with the gifts of The Friend is
ascending towards from above and the ascended to
from below.

Jyeshtha Nakshatra

The red growing (rohini) of indra (The Conqueror) is attacking [sṛṇat] from above and attacking in return [pratiṣṛṇat] from below.

Taittiriya Brahmana

Deity: Indra (The Conqueror, King of the Gods)

Nature: Tikshna (Sharp), Daruna (Hard, Harsh)

Kingdom: Jiva (Animal)

Emissary: Mercury

Gunas: Tamasic-Sattvic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Vata

Gana: Rakshasa

Gender: Male

Activity: Active

Caste: Pratiloma

Facing: Side

Body: Neck

Yoni: Deer

Symbol: Earring, Umbrella

Shakti: Arohana (Way Up, Ladder, Ascending, Carriage) Shakti

Constellation Shape: Kundala (ear ring)

Number of Stars: 3

Place: jungle

Primary Motivation: Artha

Articles & People from Brihat Samhita

Great battle heroes, those who are noted for pedigree, wealth and fame, thieves, kings who are intent on conquests and commandants.

Miscellaneous Articles: buffalo, weapons, groups, elite

People, Professions, Activities: Policing Professions; Government Officials, Administrative Posts of all types, Reporters, Detectives, Mafia, Politicians, professions dealing with Athletes, especially Sprinters, Surgeons, Fraud Experts

*The rohinī “red growing”
of Indra deity*

*Common name Jyeshtha nakshatra,
a Sharp and Hard Animal nakshatra ruled by Mercury.*

इन्द्रस्य रोहिणी।
शृणत्परस्तात्प्रतिशृणदवस्तात्।

***indrasya rohinī
sṛṇatparastātpratiṣṛṇadavastāt.***

indrasya – of Indra, of The Conqueror. **rohinī** - red, increasing, growing.
sṛṇat – attacking, crushing. **parastāt** - from above. **pratiṣṛṇat** -
attacking, crushing in return. **avastāt** - from below.

The red growing (*rohinī*) of **indra** (The Conqueror) is attacking
[*sṛṇat*] from above and attacking in return [*pratiṣṛṇat*] from
below.

The red growing of The Conqueror is attacking from
above and attacking in return from below.

Mula Nakshatra

The uprootings [mūlavarhaṇī] for nirṛti (The Without Motion) is fracturing [pratibhañjantaḥ] from above and breaking into pieces [pratiṣṛṇantaḥ] from below.

Taittiriya Brahmana

Deity: Nirriti (Goddess of Dissolution, Destruction, Alakshmi, The One Without Motion)

Nature: Tikshna (Sharp), Daruna (Hard, Harsh)

Kingdom: Dhatu (Mineral)

Emissary: Ketu

Gunas: Sattvic-Rajasic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Vata

Gana: Rakshasa

Gender: Male

Activity: Active

Caste: Brahmin

Facing: Down

Body: Feet

Yoni: Dog

Symbol: Tail of Lion, Roots tied together

Shakti: Barhana Shakti (Dissolving, Laying Bare, Raising Up)

Constellation Shape: Simhapuccha (tail of lion)

Number of Stars: 11
Place: horse stable
Primary Motivation: Kama

Articles & People from Brihat Samhita

Medicines, physicians, leaders of groups, those who deal in flowers, roots and fruits, seeds, exceedingly wealthy persons and those who live only on fruits and roots.

Miscellaneous Articles: seeds, weapons, medicines, herbs
People, Professions, Activities: Shamans, Healers, people who administer poisons, shots and vaccines, Dentists, Detectives and Investigators, Judges, Herbology, Astrologers,

*The mūlavarhaṇī “uprootings”
of Nirriti deity*

*Common name Mula nakshatra,
a Sharp and Harsh Mineral nakshatra ruled by Ketu.*

निर्ऋत्यै मूलवर्हणी।
प्रतिभञ्जन्तः परस्तात्प्रतिशृणन्तोऽवस्तात्।

***nirṛtyai mūlavarhaṇī
pratibhañjantaḥ parastātpratiśṛṇanto’vastāt.***

nirṛtyai – for Nirṛiti, for The Without Motion, goddess of dissolution and destruction. **mūlavarhaṇī** – *pl.* uprootings, literally pulled out roots. **pratibhañjantaḥ** - fracturing. **parastāt** - from above. **pratiśṛṇantaḥ** - breaking into pieces. **avastāt** - from below.

The uprootings [mūlavarhaṇī] for **nirṛti** (The Without Motion) is fracturing [pratibhañjantaḥ] from above and breaking into pieces [pratiśṛṇantaḥ] from below.

The uprootings for The Without Motion is fracturing
from above and breaking into pieces from below.

Purva Ashadha Nakshatra

The earlier victories [pūrvā aṣāḍhāḥ] of apā (The Waters) is vigor [varcaḥ] from above and a battle [samitiḥ] from below.

Taittiriya Brahmana

Deity: Apa(s) (Of The Waters)

Nature: Ugra (Violent), Krura (Cruel)

Kingdom: Mula (Plant)

Emissary: Venus

Gunas: Sattvic-Rajasic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Manusha

Gender: Male

Activity: Balanced

Caste: Kshatriya

Facing: Down

Body: Thighs

Yoni: Monkey

Symbol: Hand Fan, Winnowing Basket, Tusk

Shakti: Varchograhana Shakti (Grasping Power, Vigour and Energy; Eclipsing Power)

Constellation Shape: Gajadanta (elephant tusks)

Number of Stars: 2

Place: roof

Primary Motivation: Moksha

Articles & People from Brihat Samhita

People that are tender-hearted, navigators, fishermen, aquatic animals, etc., the truthful, pure and wealthy, constructors of bridges, those who live by water, and aquatic flowers and fruits.

Miscellaneous Articles: aquatic flowers, fruits and animals

People, Professions, Activities: Hypnotists and Psychic Mediums, Sailors, Marine Life Experts, Shipping Industry, Fishing Professions, Entertainment Industry, Professional Motivators and Inspirers, Poets, Artists, Painters, Beauticians,

*The pūrvā aṣāḍhāḥ “earlier victories”
of Apa deities*

*Common name Purva Ashadha nakshatra,
A Cruel and Violent Planet nakshatra ruled by Venus.*

अ॒पां पू॒र्वा अ॒षा॒ढाः ।
व॒र्चः प॒रस्ता॒त्समि॒तिर॒वस्ता॑त् ।

***apām pūrvā aṣāḍhāḥ
varcaḥ parastātsamītiravastāt.***

apām - pl. of The Waters. **pūrvā** – pl. the earlier. **aṣāḍhāḥ** - pl. victories.
varcaḥ - vigor. **parastāt** - from above. **samītiḥ** - assembly, conflict,
battle. **avastāt** - from below.

The earlier victories [pūrvā aṣāḍhāḥ] of **apā** (The Waters) is
vigor [varcaḥ] from above and a battle [samītiḥ] from below.

The earlier victories of The Waters is vigor from above
and a battle from below.

Uttara Ashadha Nakshatra

The concluding (victories) [uttarāḥ (aṣāḍhāḥ)] of viśveśāni devānāni (All Divine Lords) is superiorly conquering [abhijayat] from above and complete victory [abhijitam] from below.

Taittiriya Brahmana

Deity: The Vishvadevas (Gods of Universalisation, All Divine Lords)

Nature: Dhruva (Fixed), Sthira (Firm)

Kingdom: Jiva (Animal)

Emissary: Sun

Gunas: Sattvic-Rajasic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Kapha

Gana: Manusha

Gender: Female

Activity: Balanced

Caste: Vaishya

Facing: Up

Body: Thighs

Yoni: Cow Uas/Mongoose Abhijit

Symbol: Elephant Tusk, Square, Planks of a bed

Shakti: Apradhrisnya Shakti (Power of Later View, Show, Seen)

Constellation Shape: Manchaka (Small platform)

Number of Stars: 8/2

Place: washing ghat
Primary Motivation: Moksha

Articles & People from Brihat Samhita

Elephant drivers, wrestlers, elephants, horses, devotees of Gods, immovable things like trees, warriors, persons enjoying pleasures, and men of valor.

Miscellaneous Articles: elephant, horses, stone
People, Professions, Activities: Priests, Counsellors, Astrologers, Lawyers, Judges, Swordsmen, Athletes, Social Work, Altruism

*The uttarāḥ aṣāḍhāḥ "conclusive victories"
of Vishvesha Deva deities*

*Common name Uttara Ashadha nakshatra,
A Fixed and Firm Animal nakshatra ruled by the Sun.*

विश्वेषां देवानामुत्तराः।
अभिजयत्परस्तादभिजितमवस्तात्।

***viśveśāṃ devānāmuttarāḥ
abhijayatparastādabhijitamavastāt.***

viśveśāṃ - pl. of All Lords. **devānām** – pl. of The Divines. **uttarāḥ** - pl. conclusive, latter. **abhijayat** – superiorly conquering. **parastāt** - from above. **abhijitam** – complete victory. **avastāt** - from below.

The concluding (victories) [uttarāḥ (aṣāḍhāḥ)] of **viśveśāni devānāni** (All Divine Lords) is superiorly conquering [abhijayat] from above and complete victory [abhijitam] from below.

*The concluding victories of All Divine Lords is
superiorly conquering from above and complete
victory from below.*

Sravana Nakshatra

The cripples [śroṇā] of viṣṇu (The All Pervasive) are inquiring ideas [pṛcchamānāḥ] from above and the paths [panthā] from below.

Taittiriya Brahmana

Deity: Vishnu (Pervader and Preserver)

Nature: Cara (Moving), Cala (Unsteady)

Kingdom: Dhatu (Mineral)

Emissary: Moon

Gunas: Sattvic-Rajasic-Tamasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Kapha

Gana: Deva

Gender: Male

Activity: Passive

Caste: Sudra

Facing: Up

Body: Ears

Yoni: Monkey

Symbol: Ear, 3 Footprints, Arrow

Shakti: Samhanana (Connection, Striking together, destroying, making solid, robust, harmony) Shakti

Constellation Shape: Chitraranabha (Bright navel)

Number of Stars: 3

Place: battle-field

Primary Motivation: Artha

Articles & People from Brihat Samhita

Jugglers, the ever-active, the efficient, the energetic, the righteous, devotees of Lord Visnu and the truthful.

Miscellaneous Articles: Medicinal Plants, Conveyance

People, Professions, Activities: Teachers, Preachers and Educators, Linguists, Producers and Sound technicians, Modern day Counsellors, Psychiatric, Psychoanalysts and Psychologists, Speech Therapist, Counselors.

*The śroṇā "cripples"
of Vishnu deity*

*Common name Shrivana nakshatra,
a Moving and Unsteady Mineral nakshatra ruled by the Moon.*

विष्णोः श्रोणा पृच्छमाणाः ।
परस्तात्पन्था अवस्तात् ॥ ४ ॥

***viṣṇoḥ śroṇā pṛcchamānāḥ
parastātpanthā avastāt.***

viṣṇoḥ - of Vishnu, of The All Pervasive. **śroṇā** - *pl.* cripples, lame.
pṛcchamānāḥ - *pl.* inquiring ideas. **parastāt** - from above. **panthā** – *pl.*
paths. **avastāt** - from below.

The cripples [śroṇā] of **viṣṇu** (The All Pervasive) are inquiring
ideas [pṛcchamānāḥ] from above and the paths [panthā] from
below.

The cripples of The All Pervasive are inquiring ideas
from above and the paths from below.

Dhanishtha Nakshatra

The most famous ones [śraviṣṭhāḥ] of the vasūnāḥ (The Excellent Ones) are the past [bhūtaṁ] from above and the thriving [bhūtiḥ] from below.

Taittiriya Brahmana

Deity: Vasus (The Good or Excellent Ones (The Supporting i.e. the Earth, Water, The Pole Star, Moon, Wind, Fire, Dawn and Light, Gods of Light and Abundance)

Nature: Cara (Moving), Cala (Unsteady)

Kingdom: Mula (Plant)

Emissary: Mars

Gunas: Sattvic-Tamasic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Rakshasa

Gender: Female

Activity: Active

Caste: Anuloma

Facing: Up

Body: Back

Yoni: Lion

Symbol: Mardala (Drum), Krishna's Flute

Shakti: Khyapayitri (Glory, Renown to one's Father or Ancestors)

Constellation Shape: Mardala (drum)

Number of Stars: 5/4

Place: oil press

Primary Motivation: Dharma

Articles & People from Brihat Samhita

Men without pride, eunuchs, fast friends, men who are hated by women, charitable persons, the very wealthy, the peaceful (or self-controlled) persons.

Miscellaneous Articles: Ornaments

People, Professions, Activities: Musicians, Dancers, Management side of the entertainment industry, Drummers, rhythm, Makers of musical instruments, On a higher level those involved in Holistic Healing through channeling energy

*The śraviṣṭhāḥ "most famous"
of the Vasu deities*

*Common name Dhanishṭha nakshatra,
a Moving and Unsteady Plant nakshatra ruled by Mars.*

वसूनां* श्रविष्ठाः ।
भूतं परस्ताद्भूतिरवस्तात् ।

***vasūnām śraviṣṭhāḥ
bhūtaṁ parastādbhūtiravastāt.***

vasūnām - *pl.* of the Vasus, The Good or Excellent Ones (The Supporting i.e. the Earth, Water, The Pole Star, Moon, Wind, Fire, Dawn and Light). **śraviṣṭhāḥ** - *pl.* most famous. **bhūtaṁ** - past. **parastāt** - from above. **bhūtiḥ** - the thriving. **avastāt** - from below.

The most famous ones [śraviṣṭhāḥ] of the **vasūnāḥ** (The Excellent Ones) are the past [bhūtaṁ] from above and the thriving [bhūtiḥ] from below.

The most famous ones of The Excellent Ones are the
past from above and the thriving from below.

Shatabhishak Nakshatra

The 100 cures [śatabhiṣak] of Indra (The Conqueror) are all expanse [viśvavyacāḥ] from above and all earth [viśvakṣitiḥ] from below.

Taittiriya Brahmana

Deity: Indra (The Conqueror, King of the Gods), Varuna (God of the Cosmic Waters)

Nature: Cara (Moving), Cala (Unsteady)

Kingdom: Jiva (Animal)

Emissary: Rahu

Gunas: Sattvic-Tamasic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Vata

Gana: Rakshasa

Gender: Female

Activity: Active

Caste: Pratiloma

Facing: Up

Body: Chin, Laughter

Yoni: Horse

Symbol: Circle, Thousand Petalled Lotus Flower

Shakti: Bheshaja (Healing, Cure) Shakti

Constellation Shape: Vritta (Circle)

Number of Stars: 100

Place: Street

Primary Motivation: Dharma

Articles & People from Brihat Samhita

Snarers, anglers, aquatic products, and dealers in fish etc., boar-hunters, washer-men, distillers and fowlers.

Miscellaneous Articles: Aquatic Creatures, Rope, Net

People, Professions, Activities: Electricians, Technology Experts, Chemotherapists, Astronauts, Astronomers and Astrologers, Bartenders and Alcohol, Physicians, Detectives, Inventors, Yoga and Meditation gurus

*The śatabhiṣak "100 cures"
of Indra deity*

*Common name Shatabhiṣhak nakshatra,
a Moving and Unsteady Animal nakshatra ruled by Rahu.*

इन्द्रस्य शतभिषक्।
विश्वव्याचाः परस्ताद्विश्वक्षितिर्वस्तात्।

*indrasya śatabhiṣak
viśvavyacāḥ parastād viśvakṣitir avastāt.*

indrasya – of Indra, of The Conqueror. **śatabhiṣak** – one hundred cures. **viśvavyacāḥ** - all expanse. **parastāt** - from above. **viśvakṣitih** - all earth. **avastāt** - from below.

The 100 cures [śatabhiṣak] of Indra (The Conqueror) are all expanse [viśvavyacāḥ] from above and all earth [viśvakṣitih] from below.

The 100 cures of The Conqueror are all expanse from above and all earth from below.

Purva Bhadrapada Nakshatra

One foot at the earlier feet of the stool [ekapadaḥ pūrve proṣṭhapadāḥ] of aja (The Unborn) is common to all humans [vaiśvānaram] from above and the collective gods [vaiśvāvasavam] from below.

Taittiriya Brahmana

Deity: Aja Ekapada (One Footed Goat Form of Siva)

Nature: Ugra (Intense, Violent), Krura (Cruel)

Kingdom: Dhatu (Mineral)

Emissary: Jupiter

Gunas: Sattvic-Sattvic-Rajasic

K/B/N: Karma

Trimurthi: Brahma

Dosha: Vata

Gana: Manusha

Gender: Male

Activity: Passive

Caste: Brahmin

Facing: Down

Body: Side

Yoni: Lion

Symbol: Double Faced Man, Legs of a Cot

Shakti: Yajamana Udyamana(Sacrificer, Worshipping, Head of Family, Rich Man, Host, Person Paying for Sacrifice/Exertion, Raising, Elevation, Effort)

Constellation Shape: Manca (platform)

Number of Stars: 2

Place: house in south

Primary Motivation: Artha

Articles & People from Brihat Samhita

Thieves, cowherds, murderous persons, niggards and those engaged in despicable and roguish activities, those who are devoid of virtuous or religious observances and those that are clever in single combat.

People, Professions, Activities: Morticians, Fundamentalists, Radicals, Extreme Ascetics, Metal Industry, All professions involving the use of fire and high temperatures, Those who deal with toxic substances, Activists, Pharmaceutical Industry.

*The ekapadaḥ pūrve proṣṭhapadāḥ “one foot at
the earlier feet of the stool”
of the Aja deity*

*Common name Purva Bhadrapada nakshatra,
a Cruel and Violent Mineral nakshatra ruled by Jupiter.*

अजस्यैकपदः पूर्वे प्रोष्ठपदाः।
वैश्वानरं परस्ताद्वैश्ववासवमवस्तात्।

***ajasyaikapadaḥ pūrve proṣṭhapadāḥ
vaiśvānaram parastādvaiśvasavamavastāt.***

ajasya – of The Unborn, of The Goat. **ekapadaḥ** - one foot, one and the same place. **pūrve** - at the early, previous. **proṣṭhapadāḥ** - pl. the feet of a stool. **vaiśvānaram** - relating or common to all humans. **parastāt** - from above. **vaiśvasavam** – the collective Vasus or Gods. **avastāt** - from below.

One foot at the earlier feet of the stool [ekapadaḥ pūrve proṣṭhapadāḥ] of **aja** (The Unborn) is common to all humans [vaiśvānaram] from above and the collective gods [vaiśvasavam] from below.

*One foot at the earlier feet of the stool of The Unborn is
common to all humans from above and the collective
gods from below.*

Uttara Bhadrapada Nakshatra

Deity: Ahirbudhnya (Serpent of the Depths, Serpent at the Bottom)
Nature: Dhruva (Fixed), Sthira (Firm)
Kingdom: Mula (Plant)
Emissary: Saturn
Gunas: Sattvic-Sattvic-Tamasic
K/B/N: Bhoga
Trimurthi: Vishnu
Dosha: Pitta
Gana: Manusha
Gender: Male
Mode: Balanced
Caste: Kshatriya
Facing: Up
Body: Side
Yoni: (Female) Cow
Symbol: Last Bed, Two Joined Men, Legs of a Cot
Shakti: Varsodyamana (Torrent, Unexpected Rain/Unclean) Shakti
Primary Motivation: Kama
Dik: North
Place: Rivers
Miscellaneous Articles: Elephant, Stone, Fruits, Roots

People, Professions, Activities: Yoga and Meditation Experts,
Counselors, Shaman, Healers, Renunciates, Those working in
Charity Organizations, Researchers, Philosophers, Poets,
Writers, Musicians and Artists, Historians, Librarians, Teachers

*The uttare proṣṭhapadāḥ "concluding feet of
the stool"
of Ahirbudhniyas deity*

*Common name Uttara Bhādrapada nakṣatra,
a Fixed and Firm Plant nakṣatra ruled by Saturn.*

अहेर्बुध्नियस्योत्तरि ।
अभिषिञ्चन्तः परस्तादभिषुण्वन्तोऽवस्तात ।

***ahirbudhniyasyottare
abhiṣiñcantaḥ parastādabhiṣuṇvanto'vastāt***

ahirbudhniyasya – of Ahirbudhnyas, of the Serpent at the Deep, Bottom or Base. **uttare** - at the later, at the concluding. **abhiṣiñcantaḥ** - sprinkling upon, consecrating. **parastāt** - from above. **abhiṣuṇvantaḥ** - pressing out juice. **avastāt** - from below.

In the concluding (feet of the stool) [*uttare (proṣṭhapadāḥ)*] of **ahirbudhniyas** (The Serpent at the Deep) is sprinkling upon [*abhiṣiñcantaḥ*] from above and pressing out juice [*abhiṣuṇvantaḥ*] from below.

In the concluding (feet of the stool) of The Serpent at the Deep is sprinkling upon from above and pressing out juice from below.

Uttara Bhadrapada Nakshatra

In the concluding (feet of the stool) [uttare (proṣṭhapadāḥ)] of ahirbudhnyas (The Serpent at the Deep) is sprinkling upon [abhiṣiñcantāḥ] from above and pressing out juice [abhiṣuṇvantāḥ] from below.

Taittiriya Brahmana

Deity: Ahirbudhnya (Serpent of the Depths, Serpent at the Bottom)

Nature: Dhruva (Fixed), Sthira (Firm)

Kingdom: Mula (Plant)

Emissary: Saturn

Gunas: Sattvic-Sattvic-Tamasic

K/B/N: Bhoga

Trimurthi: Vishnu

Dosha: Pitta

Gana: Manusha

Gender: Male

Activity: Balanced

Caste: Kshatriya

Facing: Up

Body: Side

Yoni: Cow

Symbol: Last Bed, Two Joined Men, Legs of a Cot

Shakti: Varsodyamana (Torrent, Unexpected Rain/Unclean) Shakti

Constellation Shape: Yamalaabha (pair meeting)

Number of Stars: 8/2

Place: rivers

Primary Motivation: Kama

Articles & People from Brihat Samhita

Brahmanas, those that are engaged in sacrifices, charity and penance, very wealthy persons, recluses, heretics, monarchs and valuable corn

Miscellaneous Articles: Elephant, Stone, Fruits, Roots

People, Professions, Activities: Yoga and Meditation Experts, Counselors, Shaman, Healers, Renunciates, Those working in Charity Organizations, Researchers, Philosophers, Poets, Writers, Musicians and Artists, Historians, Librarians, Teachers

*The uttare proṣṭhapadāḥ "concluding feet of
the stool"
of Ahirbudhniyas deity*

*Common name Uttara Bhādrapada nakṣatra,
a Fixed and Firm Plant nakṣatra ruled by Saturn.*

अहेर्बुध्नियस्योत्तरि ।
अभिषिञ्चन्तः परस्तादभिषुण्वन्तोऽवस्तात् ।

***ahirbudhniyasyottare
abhiṣiñcantaḥ parastādabhiṣuṇvanto'vastāt***

ahirbudhniyasya – of Ahirbudhnyas, of the Serpent at the Deep, Bottom or Base. **uttare** - at the later, at the concluding. **abhiṣiñcantaḥ** - sprinkling upon, consecrating. **parastāt** - from above. **abhiṣuṇvantaḥ** - pressing out juice. **avastāt** - from below.

In the concluding (feet of the stool) [*uttare (proṣṭhapadāḥ)*] of ***ahirbudhniyas*** (The Serpent at the Deep) is sprinkling upon [*abhiṣiñcantaḥ*] from above and pressing out juice [*abhiṣuṇvantaḥ*] from below.

In the concluding (feet of the stool) of The Serpent at the Deep is sprinkling upon from above and pressing out juice from below.

Revati Nakshatra

The wealthy ones [revatī] of aditya pūṣan (The Nourisher) are the cow [gāvahaḥ] from above and calves [vatsā] from below.

Taittiriya Brahmana

Deity: Pushan (Sun as Nurturer, Protector and Fosterer, an Aditya, the Sun as measuring out the sky)

Nature: Mridu (Soft), Maitram (Friendly)

Kingdom: Jiva (Animal)

Emissary: Mercury

Gunas: Sattvic-Sattvic-Sattvic

K/B/N: Naasa

Trimurthi: Siva

Dosha: Kapha

Gana: Deva

Gender: Female

Activity: Balanced

Caste: Vaishya

Facing: Side

Body: Abdomen

Yoni: Elephant

Symbol: Mridanga, Fish

Shakti: Kshiradyapani (To be gotten or procured from milk) Shakti

Constellation Shape: Mardala (drum)

Number of Stars: 32

Place: garden

Primary Motivation: Moksha

Articles & People from Brihat Samhita

Aquatic products as well as fruits and flowers, salt, gems, conch shell, pearls, lotuses, perfumes, flowers (or fragrant flowers), traders and sailor.

Miscellaneous Articles: Conches, Pearls, Lotuses

People, Professions, Activities: Hypnotists, Creative Artists, Watchmakers, Road Planners, Time Keepers, Calendar and Ephemeris Makers, Astrologers, Professional Hosts, Shipping and Marine Industry, Those involved with Fostering

*The revatī “wealthy ones”
of Pushan deity*

*Common name Revati nakshatra,
a Soft and Friendly Animal nakshatra ruled by Mercury.*

पूष्णो रेवती।
गावः परस्ताद्वत्सा अवस्तात्।

***pūṣṇo revatī
gāvahaḥ parastādvatsā avastāt.***

pūṣṇaḥ – of Pushan, of The Nourisher, an Aditya. **revatī** – the wealthy ones. **gāvahaḥ** - cow. **parastāt** - from above. **vatsā** – pl. calves. **avastāt** - from below.

The wealthy ones [revatī] of aditya **pūṣan** (The Nourisher) is the cow [gāvahaḥ] from above and calves [vatsā] from below.

The wealthy ones of The Nourisher is the cow from
above and calves from below.