

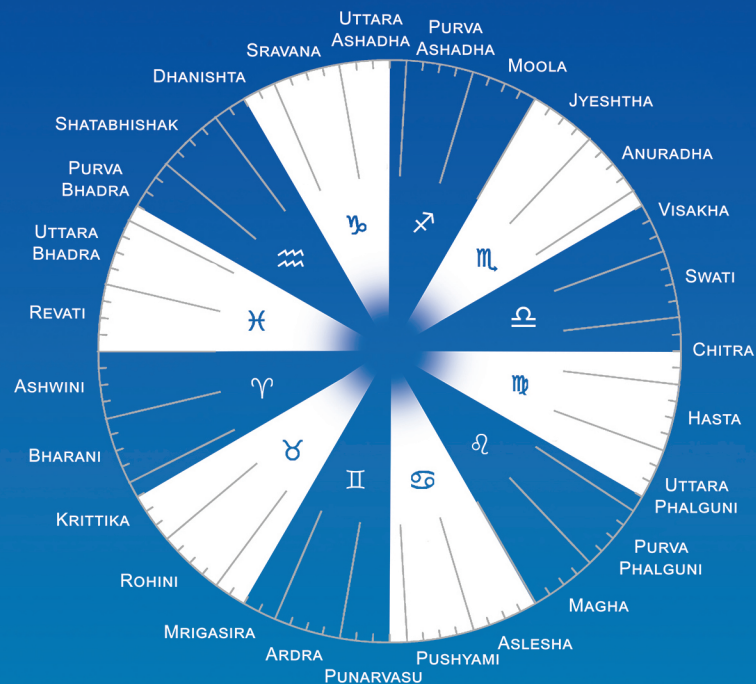
We should be grateful to the seers for the knowledge which they handed down to the posterity in relation to the celestial energies. In ever gratefulness to the hierarchy of seers and teachers we proceed to learn and perform.

WISDOM OF NAKSHATRAS

Dr. K. Parvathi Kumar



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Dr. K. Parvathi Kumar

WISDOM OF NAKSHATRAS



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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishta is a non-profit publishing house.

About the Composer

Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

“Wisdom belongs to none and all belong to Wisdom.”

The Publisher

Contents

<i>Introduction</i>	7
1. <i>Ashwini</i>	17
2. <i>Bharani</i>	21
3. <i>Krittika</i>	25
4. <i>Robini</i>	31
5. <i>Mrigashira</i>	35
6. <i>Ardra</i>	39
7. <i>Punarvasu</i>	43
8. <i>Pushya</i>	47
9. <i>Ashlesha</i>	51
10. <i>Magha</i>	57
11. <i>Purva Phalguni</i>	61
12. <i>Uttara Phalguni</i>	65
13. <i>Hasta</i>	69
14. <i>Chitra</i>	75
15. <i>Swati</i>	79
16. <i>Visakha</i>	83
17. <i>Anuradha</i>	87
18. <i>Jyeshtha</i>	93
19. <i>Moola</i>	97
20. <i>Purvashada</i>	101
21. <i>Uttarashada</i>	105
22. <i>Shravana</i>	109
23. <i>Dhanishtha</i>	113
24. <i>Shatabhishak</i>	117
25. <i>Purva Bhadra</i>	121

<i>26. Uttara Bhadra</i>	125
<i>27. Revati</i>	129
<i>Annexure</i>	133

INTRODUCTION

Nakshatra means division. The zodiac is divided into twenty-seven parts which are called twenty-seven nakshatras. The twenty-seven divisions were conceived on the basis of the daily movement of the Moon. Moon covers one nakshatra in one thithi (a phase which is not equal to a day), and thus covers the zodiac in twenty-seven days and reaches the original point in the circular movement on the twenty-eighth day generally. Nakshatras also mean Na-Kshatras, meaning 'not destroyable'. They also mean the regions or constellations in the sky. The ancient seers first looked to Moon to calculate time and marked the nakshatras. They did deep contemplations to experience the nature of each constellation and accordingly named the nakshatras. The name of the nakshatra indicates the nature of that particular constellation. Each constellation has its special characteristics and when Moon enters a constellation it reflects the related nature of that constellation upon Earth. Therefore, location of Moon in a particular constellation at the time of a person's birth is considered as a clue to that person's nature. An insight into the twenty-seven nakshatras is provided in this work to enable intuitional students to unfold vistas of wisdom within them.

The constellations called the nakshatras are like the zodiacal signs, but more specific. In the zodiacal signs we have twelve divisions and each division is made of 30° (30 degrees). But in nakshatras or constellations each division is made of $13^\circ 20'$ (13 degrees 20 minutes) and therefore there are twenty-seven divisions. They are called the lunar mansions in which the Moon resides a day (approximately). In ancient times the day was counted by the phase of the Moon instead of a uniform division of twenty-four hours. This twenty-seven-fold division of the zodiac throws much light to gain deeper understanding of the energies presented by the celestial bodies. Every constellation has its symbol, its deity, its stars, its mythology, its colour note, sound vibration, and number potency. The knowledge of the constellations came down to the posterity from the Vedic times. The seers and the sages of ancient India conducted deep contemplations and derived information regarding the constellations. They checked, and rechecked themselves, they also exchanged notes amongst themselves, and finally gave out the knowledge of nakshatras which is truly profound.

The purpose of study of nakshatras is to gain deeper understanding of the celestial influences upon Earth and its beings which is beyond the zodiac of twelve sun-signs. The zodiac of twelve sun-signs are seen as the windows into the scenery which is presented by the

constellations. The former should align with later to gain proper understanding. Adjusting the later to the former may not many times give right perception.

The nakshatras are three to four hundred light-years away from Earth. Based on a person's Moon in a constellation at the time of birth the science of nakshatras offers much information relating to the personality and the psyche of the native.

The Vedic astrology lays much emphasis upon the twenty-seven constellations with each constellation again divided into four parts. It enables to fine-tune the understanding and gain the needed guidance. Every constellation has its basic characteristics, and the transit of Moon brings out the characteristics of a particular constellation as it resides for about a day in each constellation. In a month the Moon covers all constellations thereby reflecting the energies of all twenty-seven constellations upon Earth and upon the beings of the Earth. Moon represents the mind and therefore the mental attitudes of oneself can better be realized by a study of the characteristics of the constellation to which one belongs.

The list of names of the twenty-seven constellations with their fair translation to English, along with their planetary lords, is given here under:

#	Constellation (Nakshatra)	English Translation	Ruler (Adipathi)	
1	<i>Ashwini</i>	<i>Horsehead</i>	<i>Ketu</i>	
2	<i>Bharani</i>	<i>Triple path</i>	<i>Venus</i>	
3	<i>Krittika</i>	<i>Scissors</i>	<i>Sun</i>	
4	<i>Robini</i>	<i>Chariot</i>	<i>Moon</i>	
5	<i>Mrigashira</i>	<i>Deer's head</i>	<i>Mars</i>	
6	<i>Ardra</i>	<i>Coral</i>	<i>Rahu</i>	
7	<i>Punarvasu</i>	<i>Earrings</i>	<i>Rahu</i>	
8	<i>Pushya</i>	<i>Food pipe/Cow's Udder</i>	<i>Saturn</i>	
9	<i>Ashlesha</i>	<i>Serpent</i>	<i>Mercury</i>	
10	<i>Magha</i>	<i>Rain ritual</i>	<i>Ketu</i>	
11	<i>Purva Phalguni</i>	<i>Anterior leap</i>	<i>Venus</i>	
12	<i>Uttara Phalguni</i>	<i>Posterior leap</i>	<i>Sun</i>	
13	<i>Hasta</i>	<i>Elephant trunk</i>	<i>Moon</i>	
14	<i>Chitra</i>	<i>Rainbow</i>	<i>Mars</i>	

	<i>Lord</i>	<i>Quality (Guna)</i>	<i>Degrees in Lunar Zodiac</i>
	<i>Ashwins, the Horse-headed Twins who are physicians to the gods</i>	<i>Deva</i>	<i>0° - 13°20' Mesha</i>
	<i>Yama, the God of Death or Dharma</i>	<i>Manava</i>	<i>13°20' - 26°40' Mesha</i>
	<i>Agni, the God of Fire</i>	<i>Rakshasa</i>	<i>26°40' Mesha - 10° Vrishabha</i>
	<i>Prajapati, the Creator</i>	<i>Manava</i>	<i>10° - 23°20' Vrishabha</i>
	<i>Soma, Chandra, the Moon God</i>	<i>Deva</i>	<i>23°20' Vrishabha - 6°40' Mithuna</i>
	<i>Rudra, the Storm God</i>	<i>Manava</i>	<i>6°40' - 20° Mithuna</i>
	<i>Aditi, Mother of gods</i>	<i>Deva</i>	<i>20° Mithuna - 3°20' Karkata</i>
	<i>Brihaspati, Priest of the gods</i>	<i>Deva</i>	<i>3°20' - 16°40' Karkata</i>
	<i>Sarpas or Nagas, deified snakes</i>	<i>Rakshasa</i>	<i>16°40' - 30° Karkata</i>
	<i>Pitris, 'the Fathers', family ancestors</i>	<i>Rakshasa</i>	<i>0° - 13°20' Simha</i>
	<i>Aryaman, the God of patronage and favours</i>	<i>Manava</i>	<i>13°20' - 26°40' Simha</i>
	<i>Bhaga, the God of marital bliss and prosperity</i>	<i>Manava</i>	<i>26°40' Simha - 10° Kanya</i>
	<i>Savitr, the Sun God</i>	<i>Deva</i>	<i>10° - 23°20' Kanya</i>
	<i>Indra, Chief of the Gods</i>	<i>Rakshasa</i>	<i>23°20' Kanya - 6°40' Tula</i>

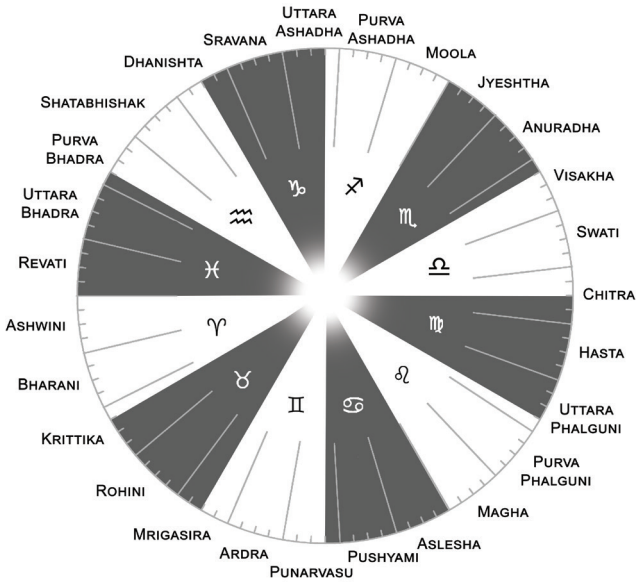
#	<i>Constellation (Nakshatra)</i>	<i>English Translation</i>	<i>Ruler (Adipathi)</i>	
15	<i>Swati</i>	<i>Pearl</i>	<i>Rahu</i>	
16	<i>Visakha</i>	<i>Virgin child</i>	<i>Jupiter</i>	
17	<i>Anuradha</i>	<i>Spiral ritual</i>	<i>Saturn</i>	
18	<i>Jyeshtha</i>	<i>Snow ritual</i>	<i>Mercury</i>	
19	<i>Moola</i>	<i>Corner, base, root</i>	<i>Ketu</i>	
20	<i>Purva Ashadha</i>	<i>Anterior rod</i>	<i>Venus</i>	
21	<i>Uttara Ashadha</i>	<i>Posterior rod</i>	<i>Sun</i>	
22	<i>Shravana</i>	<i>Clairaudience</i>	<i>Moon</i>	
23	<i>Dhanishta</i>	<i>Wealthy wind</i>	<i>Mars</i>	
24	<i>Shatabhishak</i>	<i>100 healers</i>	<i>Rahu (Anti- Node)</i>	
25	<i>Purva Bhadra</i>	<i>Anterior shelter</i>	<i>Jupiter</i>	
26	<i>Uttara Bhadra</i>	<i>Posterior shelter</i>	<i>Saturn</i>	
27	<i>Revati</i>	<i>Wealthy queen</i>	<i>Mercury</i>	

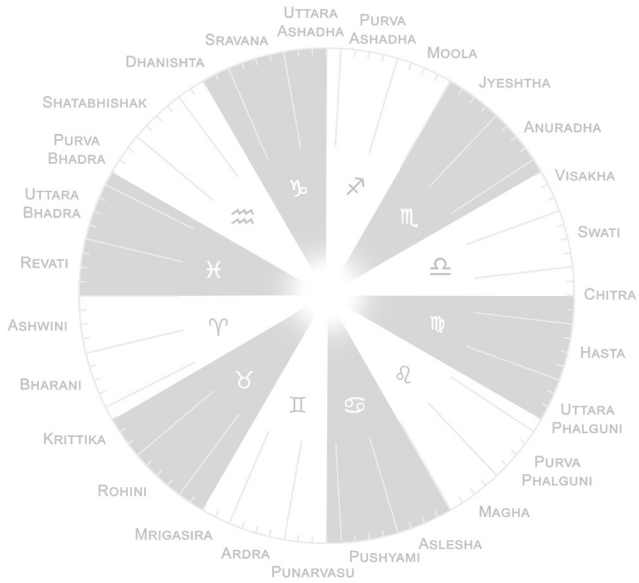
	<i>Lord</i>	<i>Quality (Guna)</i>	<i>Degrees in Lunar Zodiac</i>
	<i>Vayu, the Wind God</i>	<i>Deva</i>	<i>6°40' - 20° Tula</i>
	<i>Indra, Chief of the Gods; Agni, God of Fire</i>	<i>Rakshasa</i>	<i>20° Tula - 3°20' Vrishchika</i>
	<i>Mitra, one of the Adityas of friendship and partnership</i>	<i>Deva</i>	<i>3°20' - 16°40' Vrishchika</i>
	<i>Indra, Chief of the Gods</i>	<i>Rakshasa</i>	<i>16°40' - 30° Vrishchika</i>
	<i>Pitris, 'The Fathers', Family ancestors</i>	<i>Rakshasa</i>	<i>0° - 13°20' Dhanus</i>
	<i>Apah, God of Water</i>	<i>Manava</i>	<i>13°20' - 26°40' Dhanus</i>
	<i>Visvedevas, Universal gods</i>	<i>Manava</i>	<i>26°40' Dhanus - 10° Makara</i>
	<i>Vishnu, Preserver of the Universe</i>	<i>Deva</i>	<i>10° - 23°20' Makara</i>
	<i>Eight Vasus, Deities of earthly abundance</i>	<i>Rakshasa</i>	<i>23°20' Makara - 6°40' Kumbha</i>
	<i>Varuna, the God of Celestial Waters</i>	<i>Rakshasa</i>	<i>6°40' - 20° Kumbha</i>
	<i>Ajoikapada, an ancient fire dragon</i>	<i>Manava</i>	<i>20° Kumbha - 3°20' Meena</i>
	<i>Ahirbradhna, Serpent or Dragon of the deep sea</i>	<i>Manava</i>	<i>3°20' - 16°40' Meena</i>
	<i>Pushan, Nourisher, the protective deity</i>	<i>Deva</i>	<i>16°40' - 30° Meena</i>

May this work benefit those who look for knowledge of the constellations. May this serve its purpose for the students of wisdom.

The Publisher

NAKSHATRAS







ASHWINI

In Lunar zodiac 0° - 13 Aries

Ashwini is the first constellation covering 13°20' starting from 0°0' Aries in Vedic astrology (Eastern astrology). The Vedic astrology follows the fixed star method. The table provided in the introduction helps locate every constellation as per the astrology followed in the West for easy reference.

The term Ashwini means “of the horse”, meaning born out of the horse energy. Ashwini is considered to be the horse-head. In puranas this constellation represents the energies of Ashwins. Ashwins are the twin gods. At the supra-cosmic plane they are known as Drasyu and Nasatya (Mitra and Varuna). Together they are called Ashwini Kumaras. They are the two fundamental alternating principles that descend into cosmic, solar and planetary planes. At the planetary plane they exist as the sons of the Sun. They represent inhalation and exhalation of prana. They also constitute the basic healing energies in the solar system. Ashwins are the celestial healers. They are frequently invoked since ancient times for miraculous healing and even

for rejuvenation of an old body into a young, vital and virulent body. Many are the stories relating to the twin gods who are said to be born through the Sun to benefit our solar system. They represent the highest form of healing deities.

Horse itself is a symbol of dynamic energy and horse-head is much more so. The persons born with Sun or Moon in this constellation are very active, intelligent and skillfull at work. They have bright eyes, a broad forehead and a slightly bigger nose like the Greeks. They are gentle in manners and intelligent in handling situations. In brief, they are dexterous. If a person has Sun in this constellation he would be much more dynamic and even stubborn.

The natives of Ashwini are faithful persons and are willing to sacrifice. They constitute good friends and are reliable during times of difficulties. They are good advisers but cannot accept criticism. They cannot be easily influenced and are generally committed to work. They belong to the category of believers yet they are not slaves of sentiment. They reason out with intelligence. They would like to take the central place in any congregation and generally would like to rule.

Persons born with Moon or Sun or ascendant in this constellation are natural healers and they would do well in the field of medicine.

The natives of Ashwini are swift and fast in their thought and action and hence there is danger of being hasty, impulsive and weak in detail. They are good starters but are not good finishers. They can be good administrators, physicians, psychologists and even marketers.

The ruling planet for this constellation is Anti-Node (Ketu). It indicates that they are susceptible to sudden depressions, disillusionments and loneliness. This is seen as their major weakness. Anti-Node (Ketu) is known for all types of beginnings and is directly related to initiatory impulse. It also carries the power of the past. Anti-Node supplements the healing energies of Ashwins. It has the ability to rejuvenate just like Phoenix.

Mars, being the planetary ruler of Aries, connects to this constellation. Mars is known for its active energy, initiatory impulse and warring nature. Natives of Ashwini carry the impulse to fight for a cause – either good or otherwise. Ashwini represents the top of the head, and Mars in Ashwini is indicative of headaches, head injuries and troubles relating to head.

Since Sun is exalted in Aries, Sun also connects to this constellation giving the needed recognition, rulership, etc. Anti-Node (Ketu), Mars, and Sun express themselves through the constellation Ashwini.

The natives of Ashwini would do well to worship either the Ashwins or the Sun god.

The numerical potency of Ashwini is 1, the gender is male, the animal symbol is horse, the bird is eagle, and the tree is ashwatha.





BHARANI

In Lunar zodiac 13°20' – 26°40' Aries

Bharani is posited between 13°20' and 26°40' in Aries in Vedic astrology. Bharani means “the bearer”. Natives of Bharani are good load bearers. They have the ability to harness and hold great responsibilities. They have good self-restraint and creative energy. They have enormous strength and power, can hold ideas, and can rear children in a good way.

They can easily fall into illusion and can also cause illusion to others. If they are austere in their life they would be able to turn out significant amount of work.

Venus rules the constellation Bharani. The natives of Bharani love splendour. As far as possible, they gather around themselves, things of beauty and men of good nature. They are passionate in life due to the influence of Venus. They often live a life of excess at a very early age and later learn to control and develop their higher self. They have much vital essence which can be either passionately expended or can be channelized into creative activities.

The natives of Bharani love to live a comfortable life. They are natural party birds. Due to the ruler-ship of Venus they have beautiful and attractive personalities. They are poised and have a caring approach. They give paramount importance to love. They are evergreen lovers.

Bharani is a bright constellation and is active as well. Therefore, the natives of Bharani have multiple interests. They are daring and can be rigid depending upon the situation.

The main virtue of Bharani natives is that they have the right sense of responsibility and are sincere in discharging them.

Bharani natives cannot survive under domination – they have their own principles and are at their best if they are let free to function. They are majestic yet impulsive. They are pure at heart but are generally misunderstood to be proud persons. They are loyal to the friends and family. They believe in logic.

The peculiar characteristic of Bharani is that they have peaks and valleys in their social relations.

They generally have robust health, but are prone to dental problems and bodily pains. While the planetary ruler of Bharani is Venus (Sukra), the lord of Bharani is Pluto (Yama). Bharani subjects shall have to maintain self-regulated life without which they can fall into ill health. Venus promotes comfort and luxury, and Pluto

imposes regimentation, regulation and discipline. They should always be on the guard; when they let loose their Venusian quality, it is immediately followed by the related difficulties.

While Ashwini rules the head, Bharani rules the countenance, especially the eyes, the nose, the mouth and the ears.

According to the Vedic astrology, Bharani is in the later part of Aries and is therefore a hot energy with an impulse to dominate and rule. The constellation itself is like yoni, the female reproductive organ (Vagina).

While for Aries the animal symbol is horse-head, for Bharani the symbol is the elephant, the bird is crow, and the tree is Indian gooseberry (amla). The numerical potency is 2, which is indicative of the feminine qualities. The favourable number is 9.

The natives of Bharani would do well to include in their intake the juice of gooseberry (amla). Bharani would do well to worship the goddess of splendour and wealth, namely Lakshmi. LAM is the associated sound.



KRITTIKA

In Lunar zodiac 26°40' Aries – 10° Taurus

Krittika is the third of twenty-seven nakshatras. It covers 26°40' in Aries to 10° in Taurus according to Vedic astrology. Krittika means scissors. It is sharp and incisive. The natives are generally heroic and protective. They are full of initiative and dynamism. In the Vedic understanding, Krittika is deemed as the first constellation since it is indicative of scissoring the zodiac's circle for a beginning. Many Vedic rituals till date are performed with Krittika as the first constellation. The significance of such an understanding has its basis in the precession of the equinoxes, where the vernal equinox was at this point at the beginning of the Aryan race.

The Krittika nakshatra is also known as Karthika. Karthika is the Kumara, who is also known as Sanat Kumara, Subrahmanya, Saravanabhava, Skanda, Vishaka and Shanmukha. In the human body, Krittika presides over the eyebrows. But according to Vedic understanding, this constellation is placed at the top

of the head in the sahasrara lotus since Krittika is said to be at the beginning. This seat at the top of the head corresponds to Shamballa of the planet.

The deity of this nakshatra is fire which is purifying as well as burning. The constellation presides over uprising auspicious energy and is seen as unfavourable for procreational activity. The planet that rules over this nakshatra is the Sun (Surya). The number is 3, the gender is male-female, and the colour is brilliant white.

The natives of Krittika are very intelligent but are impatient. They are swift and fast in understanding and doing; their speech is also fast and effective. They can be good surgeons since scissoring is involved. They can be effective police officers, army generals and soldiers. They are reliable friends but with a sharp edge. Their likes and dislikes are strong. Their abilities are high and their drawback is their impatience, intolerance and inability to bear.

The constellation Krittika corresponds to the Pleiades in Western astrology.

Being sharp natured, the natives of Krittika can be critical and fault finding but one notable feature of Krittika is that it does not carry enduring vengefulness. This is because the Sun is its ruler but not Mars. Fire being the deity and the Sun being the ruler, independence, determination and warmth exists in the nature of the natives of Krittika.

Another distinguishing feature of Krittika is due to its burning nature; its natives can sever ties with their body with ease. Krittika natives are determined to chart their way towards developing their inner nature. They will not hesitate to eliminate any impediment on their way. There are sudden ups and downs for the natives of Krittika.

Fire worship, purification, cooking and cutting are the activities that suit Krittika natives. Diplomacy, social interactions, relaxation and rest are unfavourable for Krittika natives.

The celestial deity of Krittika is Karthikeya, whose energies pervade the six centres from ajna to muladhara. Worshipping him would be most beneficial for the natives of this nakshatra.

The most outstanding characteristic of Krittika natives is that they are highly sacrificial. If they are spiritually inclined, they care not of any material wealth or any material entanglements.

The bird sparrow is relatable to Krittika for its swift and speedy movement and also for its innocence. Krittika natives are straight forward and innocent. They believe in straight lines but not in curves.

The double triangle of the six-pointed star and the sphere are the symbols to meditate upon.

If the birth Sun is posited in the first quarter of the nakshatra, it will grant power, authority and fame.

If the birth Sun is in the second quarter, it indicates long life and happiness from children; it also presents a possibility for the native becoming wealthier in the second half of life. If the birth Sun is in the third or fourth quarters of the constellation, since it falls into Taurus, the Sun is debilitated.

The Moon is not comfortable in the first quarter of the constellation. In the second quarter, the Moon stands exalted with an attractive personality; the native would have a strong mind and an ability to express. If the Moon is in the third and fourth quarter, there would be artistic capacities in expression.

Mars in this constellation makes the native very strong. It gives commanding appearance and argumentative ability. Military or police officers and lawyers emerge from this first quarter of the constellation. If Mars is posited in the second quarter, there could be injury on the forehead, and the persons can be vindictive in character. Mars in the third quarter of this constellation gives a vantage position in relating to the governments and therefore would have a smooth sail in their profession. Such persons would usually be learned and experts in their professions and also tend to inherent property. If Mars is posited in the fourth quarter of this constellation, one would have a soft body and joyful life, and success could come in the post marital life.

If Mercury is posited in the first quarter of Krittika, one works in government and government related organizations where one is respected. If Mercury is in the second quarter of this constellation, the person would be cheerful and jovial; he would have a stout body, long life and a happy family. When it is in the third quarter of this constellation, one would have a pleasing appearance, a practical approach and would enjoy power. If it is in the fourth quarter of this constellation, one gets attached to duties and responsibilities, one may get into high position but the health will not be sound due to the responsibilities and the tensions related to his position.

In understanding the four quarters of the nakshatra, basically one should see what part of the zodiac it covers. For example, in Krittika, the first quarter is mostly in Aries while the second, third, and fourth quarters are in Taurus. Since Krittika is a powerful nakshatra, its incisiveness, fighting nature, military attitude, policing, strictness and rude behaviour would be at its height in the first quarter. The second quarter would have the impact of Taurus, which would bring in the needed release from the martial impact of Aries. When it gets into third quarter, it gets ease and in the fourth quarter, the impact of Taurus almost dominates the character of Krittika. Intelligent students should note the characteristics of the constellation, the

characteristics of the sun sign and the characteristic of the planet to find the chemistry. The rest of the planets can also be interpreted in the manner as afore said.

The symbol of Krittika is a knife with six points (like a Swiss knife).

To neutralize the negative effects of this constellation, one is recommended to worship fire or Agni. The worship should be through a fire ritual with sandalwood sticks, incense sticks, sesame seeds and cow ghee. Fasting on the day when Moon is in Krittika is also proficient.

The deity is Agni or Shiva. The planetary ruler is the Sun. The number is 3. The colour is white. The birds are sparrow and peacock. The favourable number is 1. The animal is ewe (female sheep). The symbol is hexagon or a double triangle. The tree is Ficus racemose (Audambar).



ROHINI

In Lunar Zodiac 10° - 23°20' Taurus

Rohini is located entirely in Taurus. It is the brightest one among all the nakshatras. In this constellation, the Moon shines at its best and much more so during the full moon of Scorpio. It is known as Aldebaran in the Western astronomy. While the Moon in Rohini transmits optimum moon light, the Sun in Rohini scorches. The Moon in Rohini is like the cow while the Sun in Rohini is the fertile bull. The sun rays during the Sun's transit of Rohini would even break boulders and stones, including granite. This gives an indication of the power of Rohini. Incidentally, Lord Krishna was born with the Moon in Rohini. He was the coolest and the most romantic being. He was also the fiercest one. He mercilessly killed kings and demons who were trying to destroy dharma.

The meaning of Rohini is “the reddish one” which signifies passion, abundance, warmth and hidden ability. The constellation looks like a bullock cart (chariot), which is used for commerce of goods and

ideas. The bull of Taurus functions at its optimum in this constellation and the bull is known for its fertility and gait.

The lord of the constellation is the Third Logos, the creator or Brahma. It goes without saying that the natives of Rohini are creative and artistic. Venus in this constellation enables joyful life with affinity for beauty, luxury and art. They are polite in conversation, unwavering in views, focused on self-liberation, truthful and generous. The Moon is the ruling planet, the World Mother (Parvathi) is the ruling deity. Since the constellation is centrally posited in Taurus, the natives of Rohini are fixed in their views.

The weaknesses of the natives of this constellation are that they are materialistic, manipulative, sexually indulgent, possessive, jealous, self-serving, insensitive and they take advantage of others.

Rohini natives have large expressive eyes. They have the ability to charm others. Their weakness is that they are self-serving and are oriented only to their family and the community around. They are generally successful people. Since they are creative and have the Taurus energy, they manifest their thoughts effectively. Though conservative, they are open to new ideas and new influences; yet, they are cautious and discreet. They live long and generally have robust health.

The natives of this constellation would do well to respect the cows.

Since the Moon is the ruler of the constellation Rohini, the natives start their life with the influence of the Moon. The Moon gives good bonding and attachment to the surroundings, including the parents and the co-born. They get nourished and grow healthy and strong in the familiar surroundings. They start their life being completely receptive. Rohini natives absorb the surrounding activities like a sponge and they soak-in the related experiences. They are generally more informed and are more advanced than their age group. They eternally search for peace and happiness. They look for constant creative inspiration and try to explore new fields seeking new stimulations.

All the planets that are placed in Rohini are stimulated to grow their relative energies and thrive. This is because Rohini is essentially a sprouting energy.

Natives of Rohini are apparently quiet, but are ever imaginative, creative and even sometimes restless. They are eager for self-expression. They should ensure that they do not fall into the pit of idle imagination. Since the Moon is the ruler, they are susceptible for fickle mindedness, which can be guarded through effective action with the endurance and patience of Taurus.

Since growth and fertility are the main strengths of Rohini, the natives of Rohini would do well in

agriculture, gardening, growing of nurseries, and the related activity. They are also extremely well suited for animal husbandry.

In the human body, Rohini represents the forehead and the temples. Among the trees, the banyan tree carries the energies of Rohini as it continues to grow and multiply with the branches of the tree.

Among cows, the brown cow relates to Rohini much more than other cows since the colour brown inherently carries the red colour in it. The red colour represents Aldebaran, which is reddish. Rohini also means reddish. A brilliant brown horse also represents Rohini. While white cows and white horses are considered auspicious, brown cows and brown horses are considered deeply effective, vigorous and strong. Red sandalwood also contains the energies of Rohini. Among herbs, Helleborus niger holds the energies of Rohini. The fruit is jamboo (black apple). The number of this constellation is 4, while the favourable number is 2. The white owl is the bird.



MRIGASHIRA

In Lunar zodiac 23°20' Taurus - 6°40' Gemini

Mrigashira means deer head. It is ruled by the cosmic intelligence Soma, whose energies descend into our system through Neptune, Venus and the Moon. The former half of this constellation is presided by Venus, and the latter half of this constellation is presided by Mars. Soma stands for the ambrosia, the immortal drink. It is part of the Orion constellation group and it is relatively pale. Since this constellation is in the shape of a deer head, it is given the name Mrigashira. It is a soft natured constellation and is therefore called saumya.

The chief characteristic of this constellation is “quest”. The ruling deity is the World Mother (Parvathi), the consort of Lord Shiva. She was in quest as a virgin for an ideal spouse. Her quest ended when she heard of Lord Shiva, the cosmic First Logos.

Among the planetary principles, the positive node (Rahu) associates with this constellation. The positive node (Rahu) brings the quality of search for fulfilment

and enlightenment. Where there is a quest for enlightenment and fulfilment, there exist periodical disillusionment, discontentment and sorrow.

The deer head is ever moving swiftly observing things. For this reason, the mind of Mrigashira finds it difficult to focus. They grasp things quickly and at the same time miss continuity of that which is grasped. A deer always looks around not to fall a prey to a wild animal. Therefore, it has the resultant fear, nervousness and mental exhaustion.

Like the deer, Mrigashira native has a delicate body and gentle manners. They look restless and nervous while they are spontaneous and enthusiastic. They love socialization. Even while in social gatherings, they entertain at the back of their mind fear, anxiety and suspicion. They sense danger from every corner. They are attractive and tend to be exhibitivive in groups. They get frequently distracted while in pursuit of their purpose. Many a times, their fickleness prevents them from arriving at the final destination. They get benefitted by associating with natives whose Moon is posited in Sagittarius. Sagittarius fixes the energies of Gemini. Sagittarius is of great help to Mrigashira. The fickleness of Mrigashira can be fixed with the help of the energy of Saturn. Saturn in trine or sextile with Mrigashira enables a highly admirable combination of energy where there is swiftness along with focus

and stability. If Mars is placed in Mrigashira, the native tends to be righteous and keeps aloof from the females. If Mercury is placed in Mrigashira, he tends to be good in education and prefers to be in academics. Jupiter in Mrigashira tends the native to be a believer, a worshipper, and a very joyful person. If Venus is in Mrigashira, the native gets wealth due to his spouse.

Mrigashira is light hearted, exploring, socializing, travel-oriented and exhibitiv. Many a times they are not comfortable with hard work, challenges and marital relationships. They would do well to worship the Cosmic Mother (Parvathi) who is the female counterpart of the Cosmic Will, the First Ray. The mantra of the Cosmic Mother is "EEM". The mother holding a crescent moon on the right side of her head is the symbol to be worshipped.

The symbol of the constellation is an antelope or a deer. The bird relating to Mrigashira is the hen. The number is 5. The gender is neutral. The planetary lord is Mars; the deity is the World Mother; the body part is the eyes; and the symbol is the head of a deer. The colour is silver grey. The stone is coral. The favourable number is 9. The tree is khidira (Acacia Catechu).

Mrigashira can be utterly selfish in every act and deed unless otherwise it is aspected. Mrigashira natives look for what it means for them, and how they benefit. They can be very worldly and mercurial avoiding

themselves from problems and challenges of life. On the contrary, they can be very divine. Much depends on their associations in life, and other aspects in their horoscope.





ARDRA

In Lunar zodiac 6°40' - 20° Gemini

Ardra means “the moist of the eyes”. It has the worldly warmth, the warmth that builds the moist of the Earth which enables growth of the fauna and flora. It is the cementing factor. It has motherly nature at its core while is hard in its outer.

The presiding deity is Rudra, who is the fiercest one, the accomplished one. The natives of Ardra are fiercely competitive and are achievement-oriented. They believe much in self-effort. In the puranas, Rudra is said to have been born as a child of the Cosmic First Logos through the Third Logos. As the child came out, it roared, which is called the cry of Rudra. The fearsome child was split by the creator, the Third Logos, into male-female. The female part is compassionate and full of motherly love, while the male part is fearsome. The creator is said to have split the male-female child again into 11 parts each to reduce the fearsomeness of Rudra. Thus, the eleven Rudras with their female counterparts came into being to preside over the cosmic, solar and

planetary spheres. Ardra constellation is extremely powerful and effective in the outer and is extremely lovable, tender, and nourishing in the inner. This constellation is a true representation of the male-female dimensions of Gemini in all the spheres.

The planetary ruler of Ardra is Rahu, the node, which again was cut into two pieces by the Second Logos as the positive and negative node. The qualities of Rahu as well as Ketu are present in the native of this constellation. One is to grip and the other is to release. One is to remember and the other is to forget. One is materialistic, while the other is philosophical. One conditions, while the other liberates. If Ardra natives are outwardly soft, they would be very strong inwardly. Likewise, when they appear strong and fearsome outside, their inner side is very soft and tender, motherly, nourishing, etc. If the outfit is male, the inner is female. If the outfit is female, the inner is male. Such is the peculiarity of Ardra.

Since the constellation of Ardra is completely in the sun sign Gemini, Mercury, the lord of Gemini, associates with the natives of Ardra. Ardra natives have a combination of intellectuality and passion. They are as much destroyers as they are builders.

The animal symbol of Ardra is a dog, especially a female dog. Associating with a dog is helpful to the natives of Ardra. A dog can be a good friend while

it could also be a menace. Feeding dogs satisfies the energies of Rahu.

Ardra natives are self-made people; their self-effort is of profound order. The very word Ardra is the root word for arduous and ardent. They work hard and they are ardent in their work. Hence, their efforts mostly yield results. The challenge of the natives of Ardra is to balance their intellectual abilities and the emotional feelings. While they are relentless workers, they should be consoled and appreciated. They are generally materialistic in their outlook, which is a typical characteristic of Rahu, the positive node.

Ardra natives have to take particular care of travels and of marital relations.

The best remedy for the natives of Ardra is to worship Lord Shiva, by which the energies are harmonized and even Rahu and Ketu get to their balance and function beneficially.

Ardra natives, since they are believers in self-effort, keep pushing things harder and harder and are constantly perfecting their action. They seldom believe that perfection can only be traced and cannot be achieved. They have an illusion of achievement. They try for ultimate fulfilment and get disillusioned and dissatisfied when the achievement is alluring.

The natives of Ardra would do well to live in humid places, which is in tune with their moist characteristic.

Another peculiar feature of Ardra is that wild animals are friendly to them due to the affinity of the Rudra energy that exists commonly in them. The taming of lions, tigers, and other wild beasts is easier for them. The natives of Ardra do not accept defeat. The bird symbol for Ardra is an eagle in its take-off stage.

The deity is Rudra and the symbol is joyful tears. The body part is the ears. The colour is fresh green. The number is 6, while the favourable number is 4. The stone is diamond. The tree is Pippali (Piper longum).





PUNARVASU

In Lunar zodiac 20° Gemini – 3°20' Cancer

Punarvasu means “returned to reside”. It is a constellation of renewal. It is a constellation that is most extolled in Hindu scriptures. It is the constellation in which the Second Logos, Vishnu, was born as Rama, an epitome of virtues. The deity relating to this constellation is the Cosmic Mother, Aditi, from whom the twelve sons, Adityas, were born.

Punarvasu is one of the brightest constellations with two stars, Castor and Pollux, and is posited between Gemini and Cancer. Truth, generosity, purity, magnanimity, beauty and aristocracy are but a few virtues relating to this constellation.

Punarvasu is known for care and protection. Contentment and satisfaction are its characteristics. Punarvasu does not let negativity in its thoughts. Confidence and optimism are always around to retrieve from difficult situations. They have a well-built healthy body and do not fall sick frequently. The two stars of Punarvasu, Castor and Pollux, balance

each other. Castor supplies positivity to set off the negativity of Pollux. Regeneration and renewal of energies are natural with Punarvasu. They recover from every fall - be it health, emotion, adversities, losses, etc. They outshine others in their surroundings. The natives of Punarvasu would do well to look for spiritual attainment through self-purification.

The weakness of Punarvasu is the lack of forethought and carefulness due to excessive positivism. They sometimes disregard caution when it is needed. The last part of Punarvasu falls in Cancer, which brings in the needed instability and fickle mindedness.

While the cosmic deity is Aditi, the World Mother, the planetary ruler is Jupiter. Jupiter in Cancer renews the wisdom of the native from his past. It is a peculiar feature that they instantly recollect as per situations, wisdom from the previous incarnations.

Punarvasu natives innately like to travel, explore, and make pilgrimages. They are good healers, agriculturalists, and are the best gardeners. Their weakest dimension is in dealing with finances. They do not have much feel for either income, expenditure, or borrowing and lending.

The symbol of Punarvasu is a quiver with arrows. The arrow stands for one's discriminative will, swift movement, arriving at the goal, destroying evil and establishing the law. It also indicates that the

native is commanding and not sub-servient. The natives of Punarvasu generally accomplish whatever is contemplated and return home safely. They are active, energetic, and always in motion. The natives of Punarvasu have a fascinating combination of mental power and emotional belonging due to the spread of the constellation between Gemini and Cancer.

A strange feature of Punarvasu is that second attempted things are successful while the first attempt goes like a trial run. The philosophy of Punarvasu is “to be”. The nature of the constellation is more male than female. The nose and the fingers are the related body parts of this constellation.

Another feature of this constellation is ritualism. Being the seventh constellation, they are well connected to ceremonial order and ritual. They are generally contented and happy beings.

A swan in pure waters is the symbol relating to Punarvasu. The number is 7, while the favourable number is 3. The stone is yellow sapphire. The animal is a female cat. The tree is the bamboo. The colour is golden yellow.



PUSHYA

In Lunar zodiac 3°20' - 16°40' Cancer

Pushya, the eighth constellation, is also known as Tishya. Pushya means “nourishment”, and Tishya means “on looker”. In the human body, it represents the food pipe that fulfils the stomach and nourishes the body. Tishya bestows an ability to witness, to look around and to get informed. The blue sapphire, representing the clean and pleasant energy, truly represents Pushya. This pleasant bluish white is attributed to the nourishing looks of the World Mother. Since it is the eighth constellation, the ruling planet naturally happens to be Saturn, whose stone is also blue sapphire. The symbols of Pushya are given as a fully bloomed flower, a healthy udder of a cow, and the lunar disc rising from the sea on a full moon evening. Pushya is light and swift. Its main characteristic is to fulfil the surroundings.

Since the constellation falls in Cancer, Pushya native jumps at an opportunity impulsively and gets committed. The natives look very positive outside, but entertain much caution, doubt and even scepticism

inside. They respect others, they do not stop at it, and they expect respect from all. Criticism affects their ego fast and they get deflated very fast. The water dimension in relation to this constellation should be noted. The associations play a dominant role. The natives of Pushya embark upon projects that are slightly beyond their capacity, they stretch themselves to achieve, and they have an adequate will to overcome obstacles.

The deity that rules Pushya is Brihastpati (Jupiter), the teacher of the celestials. The natives of Pushya can well relate to the wisdom of God and of the heavens. With Jupiter as the ruling deity, prayers and rituals bring many blessings to the natives. Meditating upon the Divine Mother would be most propitious; it brings much peace and prosperity in life. Saturn as the planetary ruler and Jupiter as the presiding deity is an excellent combination for attaining knowledge in depth. Following panchanga (the almanac) is strongly advised to these natives.

The natives of Pushya generally take birth in a family with wealth and prosperity. Pushya falls into the category of very auspicious constellations by virtue of Jupiter being its deity. The Moon also impacts Pushya, since Pushya is within the ambit of the zodiacal sign Cancer. Jupiter and the Moon together provide the necessary growth and expansion, while Saturn, the ruler, gives the needed stability and consolidation. The

natives of Pushya are willing for hard work and have a good disposition to help and serve people around them. Thursdays are considered more auspicious for Pushya natives for obvious reasons – Jupiter is the lord of Thursday. Another dimension of Pushya is that it stands uninvolved, aloof like the sky (akasha), which is not part of the activity of the other four elements. They stay away from conflicts and do not gather clouds around their clear consciousness. They prefer to be alone if time and place permit.

The weaknesses relating to the natives of this constellation are that they are impulsive, volunteer to undertake heavier jobs, doubtful, excessively cautious, easily deceived, and deeply attached to kith and kin.

The birds relating to this constellation is the seagull and the crow, and the tree is the Ficus. The animal is a goat, which is soft natured. The related body part is the lips. The deity is Shiva. The number and the favourable number is 8.



ASHLESHA

In Lunar zodiac 16°40' Cancer - 30° Cancer

Ashlesha, the ninth constellation, relates to the energy of Naga, the serpent. It is also known as Hydra or Cancri. The ruling planet of this constellation is Mercury. Intellectual reasoning is their strength, though sometimes they have confused emotions and inherent insecurities. The symbol of the constellation is a coiled serpent. It has a sharp tongue which affects the surroundings. In unfamiliar surroundings, they remain withdrawn like a cat. In familiar conditions, they are good leaders and managers. Since the constellation falls within the sign Cancer, the Moon also has a great impact on Ashlesha natives. In the Hindu puranas, this constellation is but a reflection of the coiled serpent of time upon which the Lord Vishnu rests.

Being a serpentine constellation, the natives are secretive and strong willed. They wait to strike effectively with a combination of emotion and intellectual reasoning. Their emotion sometimes over

powers their intellectual reasoning and affects the surroundings.

The natives of Ashlesha are prone to fits of anger. They like intimate connections and keep away from unfamiliar situations. Their serpentine nature has the advantage of gaining wisdom. They tend to gain wisdom by associating with wise men. The chin and the nails in the human body are ruled by this constellation.

Like the serpent that moves on the torso, they can be very earthy and can even be very deceptive. But amidst the serpents, there are as many divine serpents that could demonstrate great wisdom and super natural healing powers. They have the ability to transcend. Nagarjuna, whose wisdom and powers of healing surpassed all contemporary philosophers, is an outstanding example of Ashlesha.

Mercury is the ruler and the lucky number of this constellation is 5. Number 9 is also agreeable to this constellation since it happens to be the ninth constellation.

The natives of Ashlesha have much responsibility in life. They are willing to be responsible and are not known to be evaders. They are very protective of their kith and kin.

The natives of this constellation would do well to worship any deity that is in association with a serpent. For example, Lord Vishnu resting on a coiled serpent;

Lord Shiva wearing the serpent as a necklace, as bracelets, as shoulder ornaments; Kumara associated with a peacock and a serpent; or the serpent god himself as the Mexicans worshipped.

Ashlesha is considered to be a clinging star. It clings to surroundings, namely family members, close relatives and friends. With their energy, they entwine the family by offering comforts. The members of the family have a dual experience with Ashlesha natives. They feel constricted and possessed while they also experience the emotional bondage and the related love and comforts. It is difficult for Ashlesha natives to release from their attachments.

With the ruler of the sign of Cancer being the Moon, in which Ashlesha constellation is, and with Mercury as the ruler of Ashlesha, the natives of this constellation are curious by nature. They want to know the things around them, and among things known to them they try to discover the deeper side of events. They have a very good ability to adjust to the surroundings.

It is well known that serpents live in subterranean regions. Dealing with subterranean products, such as mining, oil and gas exploration, underground water management, etc., is very propitious to the natives of Ashlesha

An outstanding characteristic of Ashlesha is tapas (penance). Bodily mortification, penance, severe

meditation, religious austerities are easier to practice for the natives of Ashlesha compared to others. These are but the qualities of Naga, the divine serpent. Even gods worship Ashlesha, the divine serpent, to drive away demons. The ancient civilizations, without exception, were worshipping serpents, especially in the month of Scorpio, to gain the favour of the power of the serpent, and to win over the darker side of their beings. Though powerful, Ashlesha is dharma-oriented or law-oriented, their primary motivation is to follow the law of nature and not to rebel against the law.

Naga-champa is the tree for this constellation. The flowers of this tree are offered to Lord Shiva for the fulfilment of worship. There is a special tree called Nagalinga (Cannonball Tree) tree which gives out Nagalinga flowers. One does not miss to recollect serpents when they see the stacks of this tree as also its flowers. The bird which is related to this constellation is a small blue sparrow. The stone is emerald. The colour is green. The animal is male cat.

The natives of Ashlesha are tremendous fighters; they keep fighting for their cause until they conquer. They are generally successful persons. The planetary principle, Saturn, is friendly with Ashlesha for the simple reason that Ashlesha is law abiding and Saturn is the regulator of the law. The planetary energy of Mars is not in good terms with Ashlesha, leading to

arguments and fights. Jupiter, a benevolent planet, remains a good friend to Ashlesha, whose ruler is Mercury. The node and anti-node stand acceptable to Ashlesha and vice versa.

Some of the strengths of the natives of Ashlesha are that they are independent, clever, argumentative, versatile, sharp, philosophical, possess multiple talents, passionate and disciplined. The weaknesses are nervousness, instability, moody, tactless, deceptive, secretive, impolite, possessive and suspicious.





MAGHA

In Lunar zodiac 0° - 13°20' Leo

Magha is also known as the “Royal constellation”, the word Magha has many connotations. It stands for magus, magic, master, magnificent, magnanimous, mighty and mayor. The constellation Magha is associated with the pitris. Magha is concerned with honouring those that have come before and upholding the traditions of the past. It symbolizes the throne of ancestors. Magha natives uphold the legacy and leave the legacy behind for their children. They pass on the rich tradition from ancestors to the next generation. Since it falls within the first part of Leo, they are leonine in character. They are reflective and even intuitive and are not egocentric. They have a deep connection to the past and are very introspective. Magha stands for magic and hence the natives of Magha are naturally attracted to astrology, psychology and other occult sciences. Their engagement with the past and the future is predominant. Therefore, they need to be attentive in the present.

Regulus is the brightest star in the constellation. This star is 100 times more luminous than our Sun. The Aquarian energies entered into our solar system through Regulus causing the needed transformations on our planet.

Though royal by the sign of this constellation, the natives of Magha like the idea of being supportive and assistive.

The keen connection to past lives is due to the rulership of Ketu, the Anti-Node. They are good with ceremonies and rituals. They try to upgrade and better the quality of the possessions and activities. They have an eye to improve upon what is entrusted with.

The natives of Magha are poor in lending money. They lose through the activity of lending money. It is not a favourable activity to them. They would do well to relate to ancient knowledge, its study and research.

Another important and unique feature of Magha is that the new moon (amavasya) is their best suited moon phase (tithi). This is the moon phase that the pitris cherish and Magha natives can relate to them with greater ease. They get regenerated and renewed in their energies when they take to the rhythm of new moon more than the full moon.

The core quality of this constellation is nobility and achievement. The natives of Magha try to build life honourably, following the ethical code of the society.

They are generous, spiritually oriented, respectful of ancestors, good managers of people and acceptable to co-workers.

The deity relating to this constellation is Ganesha. The daily worship of Ganesha is strongly recommended to the natives of this constellation. The animal is a male rat, which is but the servant of Ganesha. Number 10 is the ruling number and the favourable number is 7. The symbol of Magha is the palanquin. The bird is the male eagle while the tree is a banyan. They are inclined to be lazy if no work is around. They seem to be slow but they are timely. The natives of Magha increasingly shine in the activities of philanthropy. They shine well in association with and under the guidance of a spiritual teacher. The related stone is cat's eye. The colour is ivory or cream.

According to Varaha Mihira, ancient astrologer, the natives of Magha would have lot of wealth, many servants, and live a life of comfort. They are devoted to gods and ancestors. They are generally respected in society.

The Magha constellation consists of seven stars. They are: Regulus, known as Alpha Leone, Eta Leonis, Zeta Leonis, Mu, Epsilon Leonis, Lambda Leonis and Kappa Leonis. Magha is the king with six generals around. Since Magha is located in the sun sign Leo and Leo is the own house of the Sun, the Sun shines forth

in this constellation. Like the Sun, the natives stand dedicated, work hard, and strive to satisfy all that are around them.

Magha natives aim at shaping the present for the better with the help of the past. The natives of Magha are physically fit, their body formation is good, but they may suffer from problems related to the spinal cord, spleen and heart. They are unflattering and outspoken. They are good social workers and have a clean intellect. Their behaviour with others is positive; they respect others and receive others' trust. They can be satirical and sometimes they get emotional quickly. They are advised to look at the rising sun in the morning on a daily basis.

The natives of Magha are attracted to material pleasures. They enjoy good positions in the society; they should be cautious not to be proud. They can be over-confident. They work hard and are diligent. Business is not their strength. They should avoid being in business. Instead, they can be professionals and administrators. Their interaction with the colleagues is very polite. They would like to be independent.

The famous Magha personalities are Bhagwan Shri Ramana Maharshi, Shri Aurobindo, Satya Sai Baba, Swami Yogananda and Amruta Anandamayi Ma. The constellation is one of magic and many natives of Magha turn out to be magicians or divine musicians.



PURVA PHALGUNI

In Lunar zodiac 13°20' - 26°40' Leo

Purva Phalguni is the eleventh of the twenty-seven constellations. It spans through the sun sign Leo. It symbolizes a swinging hammock, which is indicative of joy, pleasure, prosperity, love and positive worldly feelings. The natives of this constellation believe in enjoyment of life. Being leonine, they are able to create and at the same time also destroy what is created due to over confidence. They have abilities, but their overconfidence neutralizes their successes. They are born with good fortune and luck. Their life starts on a comfortable platform, which they would build or destroy according to their intellectual inclinations.

The natives of Purva Phalguni are intellectually inclined. They are honest and loyal to their friends and relatives. Family ties are of utmost importance to them. They give importance to cleanliness and tidiness. They keep their homes and surroundings clean and decorate them if possible. They are compassionate

and empathetic. They are generally driven by career interests.

The planetary lord of Purva Phalguni is Venus. Their approach to life is of passion. The body parts relating to Purva Phalguni are the shoulders. The deity is Aryaman, one of the twelve suns (Adityas), and also Lakshmi, the goddess of wealth. Aryaman stands for friendliness. The genitals are also governed by Purva Phalguni. Therefore, they have the power of procreation. They are good duplicators and copiers. The Palasha tree (*Butea Monosperma*) is identified with the characteristics of Purva Phalguni. Its number is 11; its colour is light brown. Brown is an admixture of red and earth. They believe in worldly prosperity and they have passion for it. Hence, the colour is a combination of red and earth resulting in brown. In fact, Phalguni is reddish brown, meaning, of material inclination. The favourable number for Purva Phalguni is 9. The animal relating to Purva phalguni is a female rat and the bird is a female eagle. The related stone is diamond.

Other characteristics of this constellation are a healthy constitution, a light hearted nature, impulsiveness, attempting too many things at the same time, constantly in motion, responsible towards obligations, hospitable and sociable, and trying to be the best.

The natives of Purva Phalguni like full freedom. It is seen that they become famous in one field or another. They have inherent intuitive powers to know the problems of others. The natives of Purva Phalguni extend their helping hand to the needy even before they ask. Purva Phalguni natives possess sweet speech and are fond of travelling.

Purva Phalguni natives choose not to be a slave to anyone. Because of this quality, it is often noticed that they will not take a job that involves subordination in its true meaning. The natives of Purva Phalguni are very much sincere in all the work they undertake. They cannot be a party to any illegal activities nor have the power of tolerance to see such activities. This condition of the mind can drag them into several complications in life, but they are very much ready to face any such problems and complications. They do not like to get any benefit at the cost of others.

The natives of Purva Phalguni enjoy power and give preference to position and authority rather than money. They pursue a righteous path of progress and may devote their valuable time for such a cause.



UTTARA PHALGUNI

In Lunar zodiac 26°40' Leo - 10° Virgo

Uttara Phalguni and Purva Phalguni are but the anterior and posterior energies of the same constellation. The two parts are reddish in complexion, meaning passionate, warm, hearty, dynamic and rejuvenating. Natives of Uttara Phalguni are self-reliant and independent. They are cultured and civilized and are inclined to pursue noble deeds. They are reliable and generous. They are concerned with social welfare. They have an ability to give a creative expression while supporting the society. They are happy and friendly persons with reasonable success and comfort in life. Arjuna, the disciple of Lord Krishna, is from this constellation. Initiates like Nicholas Roerich, Abraham Lincoln and Master EK are also born in this constellation.

Lord Shiva is the deity. Aryaman among the Adityas and Bhrigu among the prajapatis are propitious to the natives. The Sun, Venus and Mercury are favourable to this constellation.

The natives of this constellation are ambitious, industrious, productive, popular, dependable and sociable. They have sharp intellect, are courageous and enduring. The natives are dignified and have a high sense of self-respect. They are pious and charitable. Their bodily temperature is always slightly more than normal. They are helpful to others and are unmindful of their welfare. They are good learners and are generally devoted to religious activities.

The natives also tend to have weaknesses like being egoistic, restless, fixed, obstinate and bossy.

The number of Uttara Phalguni is 12 while its favourable number is 1 or 7. The animal is the bull. The colour is red. The tree is the peepala tree. The Lord of this constellation is Shiva. The stone is ruby. A beetle is associated with this constellation. The body part associated with this constellation is the diaphragm.

The health of the native is generally robust, but their over confidence can bring problems to the liver, intestines and the teeth. They are prone to gastric problems.

The natives of Uttara Phalguni have a strong need of close relationships. People close to them feel that they are not as soft hearted as they look from a distance. They are respectful to parents, friends, and to men of knowledge. They can be speculative and risky as well. This constellation falls under the fixed category and

makes a good aspect with other fixed constellations such as Rohini, Uttara Ashada and Uttara Bhadra. It is interesting to note that Lord Krishna of Rohini and Arjuna of Uttara Phalguni teamed up to put down lawlessness and they established the law.

Uttara Phalguni belongs to a category of constellations termed “urdhva mukha”. Coronation ceremonies and the construction of high-rise buildings can be done in this constellation. Actions commenced in this constellation last for a long time. They have a permanent impact and influence over a long period of time. Hence, this is termed as a “Dhruva” or fixed nakshatra. Fixed nakshatras also have an uprising energies.





HASTA

In Lunar zodiac 10° - 23°20' Virgo

Hasta is the constellation of manifestation. Hasta means “hand”. The natives of this constellation are dexterous with their hands. Any art or science involving the use of hands is best suited to the natives of Hasta. They tend to be very good healers and cooks. They have a very good hand and mind coordination. Their mind is also full of enthusiasm to work. With the related intuition, they can work out magical manifestations. They have one-pointed attention and concentration.

The Moon is the ruler of the constellation. The Hasta moon is open, receptive, and develops an intuitive understanding. The Hasta natives are flexible and adaptable. They relate well to ground realities. On the surface, they seem to be very confident but suffer insecurity within their being.

The lord of the constellation is Savitr, the Central Sun, and the mantra best suited for them is Gayatri.

The unique feature of Hasta is that the natives do not get involved in challenges and fights. They do not

engage in debates and discussions; they feel such an activity is a waste of time. There is an anecdote in this regard. Once a giant (a diabolic one) challenges the Sun to fight with him or accept defeat. The Sun smilingly replied, "I may be defeated or I may be defeating you, either way I have no interest. I have work to do, which I would not like to set aside for fights and challenges." This attitude is the beauty of Hasta.

Since this constellation constitutes the central theme of Virgo, the natives are endowed with purity of thought. Their hands are clean, in the sense that they do not involve in unlawful activity. Their inspiration is the Central Sun whose energy they receive from the head unto their palms. They perform well and are generally contended. They are light and swift. The hands in the human body represent Hasta. While the number is 13, the favourable number is 2. Since number 2 is the number of the Moon, they have cool and calm nature. Number 13, being a number of conflicts, they are surrounded always by conflicting situations. The beauty of the natives of Hasta is that they smile away their difficulties and do not succumb to the hardships of life. They remain simple, quiet and cool with much patience springing from within.

The Hasta natives catch cold and cough with every weather change.

Hasta consists of five stars and looks like an elephant head with its trunk. For this reason, the elephant-headed god is related to this constellation and is specially worshipped. When the Sun is in Virgo and the Moon is in Hasta constellation, Ganesha, the elephant-headed deity, is worshipped all over India to derive the benefits of the constellation. Ganesha is a deity with all-round virtues and it is seen as the cosmic son of the virgin, the World Mother. He bestows energies to fulfil oneself. He rounds up the angularities of personality and ensures all-round development. He is also seen as Cosmic Jupiter and all that relates to Jupiterian energy. The natives of Hasta would do well by worshipping Ganesha, besides contemplating upon Gayatri. The Moon visits Hasta every month and that has to be particularly noted to relate to Ganesha for self-fulfilment.

The natives of Hasta are resourceful, pleasant and practical. The animal symbol relating to Hasta is the elephant head.

The colour is light green, since Mercury also shines forth in this constellation besides the Moon. The tree relating to this constellation is hog-plum (maredu), considered as one of the most sacred trees in the Vedic order. The body parts are the lateral sides. The stone is topaz. The bird is a vulture. The animal is a female buffalo.

The natives of Hasta would do well to consume the neem herb from time to time to set their stomachs in good order.

Hasta also means “the smiling one”. “Has” in Sanskrit means smile. The natives of Hasta generally carry a smile on their countenance and make light of the life situations. Hasta is considered to be a levelling nakshatra, meaning, it flourishes well on the plane land compared to mountain regions. They can be good agriculturalists and traders. Light-hearted work suits them. Since the Moon is the ruler, Hasta natives have waxing and waning moods. Because Mercury is another ruler, they have the knack of discriminating and avoiding conflictive situations. The Hasta native can be a good handy person who delivers well by receiving the instructions. They are masters of manifestation but they require guidance.

Number 13, though conflicting by nature, is seen as the number associated with occult subjects. Hasta natives generally are comfort-oriented and quiet performers in the world. However, if their inclination turns inward, they would quickly gain an understanding of the intricacies of the esoteric science.

Swami Vivekananda, the famous Indian saint, was born in this constellation. He impacted the globe with the inner dimension of Vedic Philosophy.

On a lighter vein, Hasta natives' dexterity with the hand can make them good pickpockets, card players, and casino dealers. They are good with a "sleight of hand". They can be good sculptors, masons and so on.





CHITRA

In Lunar zodiac 23°20' Virgo - 6°40' Libra

The constellation Chitra belongs to one of the brightest constellations which shine in the sky. It is also called the star of opportunity. The ruling deity of Chitra constellation is Viswakarma, who is known as the celestial architect of the universe, who gives the ability to create new things out of seeming nothingness. The natives of Chitra nakshatra are good creators and sculptors. They are fascinated by form, beauty and structure, which they use to gain attention.

The natives of this constellation are intelligent, skilful, creative, attractive and superficially orderly. They are natural leaders. The people born under this constellation attempt to appear orderly, though there is conflict, unrest, discontentment and frustration within.

Being egocentric, arrogant, argumentative, judgmental and with lack of integrity are the weaknesses of the natives.

The natives of Chitra may face health problems relating to the abdomen, intestines, bladder and kidneys. Ulcers in the stomach and skin allergies are also indicated in this constellation.

The stone of Chitra is a gem or coral. The animal related to the star is a tiger. The bird is woodpecker. The planet is Mars, and the ruling deity is Kumara. The colour is black, the number is 14, and the favourable number is 9. The corresponding body parts are the forehead and chest. The tree is Bilva.

The natives of Chitra never miss an opportunity to gain personal benefit. Wherever they see a chance to gain, they grab it. They are intuitive and are ahead of others in any field. They can be good astrologers. They are also good dreamers. They have the psyche to dream the future events. Their Martian energy enables them to work hard.

The natives of Chitra are quiet, thoughtful and profound. They are slow in movement and display dignity and good manners. The natives of this constellation would like to read books, especially of serious and philosophical subjects. They make very good students in their teenage years and they are extremely clever with their hands.

Chitra natives are the female counterparts of Ashwini natives. They have as much ability as Ashwini natives. The difficulty for Chitra is to overcome the

negative qualities in them to be true leaders. A leader surges forward to serve in self-forgetfulness, however, Chitra is extremely self-conscious, craving for self-recognition, attention and peevish like a social lady. It is the negative feminine dimension that prevents them from being successful. The beauty of Chitra is that they know their limitations. But many a time they cannot overcome. After all, Chitra is consciousness which is active in them.

The most and very redeeming feature of a Chitra native is that they receive help from unexpected places without much effort.

Chitra represents the divine spark in the beings. It is this brilliance that skilfully adapts, to create, to avail opportunity, to possess and to enjoy. Because of this brilliance, they are attractive and charismatic. They are good conversationalists and story tellers. The natives of this constellation would do well to relate to the deity of Mars, namely Kumara. The sound RAM is extremely beneficial to wriggle out of the personality limitations.

Since Mars is the ruler of this nakshatra, desire drives the native and to regulate it, the worship of Kumara is recommended. Since the first half of Chitra is within Virgo, Mercury also rules. The Mercury-Mars combination enables an intelligent way to fulfil one's own desires.

Since the animal symbol relating to the constellation is a tiger, a Kumara mounting the tiger or the Mother Durga mounting the tiger, is recommended for worship to neutralize the ill-effects of the nakshatra.





SWATI

In Lunar Zodiac 6°40' - 20° Libra

Swati means the “the clean raindrop”. A drop of rain on a leaf looks very resplendent, pure, attractive and even cool. Swati stands for it. At the same time, it also means sharp, talented and sword-like. The lord of Swati is Vayu while the planetary ruler is Rahu. The deities for Swati are Durga, the World Mother, and Hanuman, the grand initiate.

The natives of Swati are independent and freedom loving. Spontaneity, self-confidence, and hunger for knowledge are their other qualities. They are strong in their resolution and they stand up with self-confidence. They have freedom of thought and expression. They are good learners and communicators too. They are survivors with adequate flexibility in handling situations. They are friendly and sociable. They are proactive in helping others, while ensuring that they do not sacrifice their own freedom. They cannot stand criticism. They revolt when criticized. They expect to be respected, since they respect others. They are witty

and are self-esteemed. They are generally god-fearing and religious persons. Since they love independence, sometimes they tend to be stubborn and adamant. They can be restless and indecisive.

Swati is known as the constellation of independence and is therefore closely associated with the seventh ray, which promotes independence, freedom and liberty. Its colour is violet. The natives of Swati are more successful in the latter part of their life than in the earlier. Their initial life is strenuous and hard, but they eventually take root and tend to grow stronger in the latter part of their life. They learn much through trial and error. Endurance is their best quality. Saturn in Libra is the facility to the natives of Swati. Patience, tolerance, attention to detail and ability to withstand difficulties enable the natives of Swati to grow. The strength of Saturn is an unparalleled strength, which Swati natives can avail.

Swati is also symbolized by the grass blade, which withstands the blowing winds and eventually brings out the flower.

Since Swati is part of Libra, the natives of Swati would do well by adapting to the breathing exercises recommended by yoga. Pranayama can bring good strength to the natives of Swati.

Ruled by Rahu, the North Node, Swati natives crave for success in life. They need to ground their ambitions through experience and for this reason their

success comes after much struggle. The natives of Swati can eventually be highly successful people. Rahu, the North Node, brings much success in terms of wealth.

The stone for this constellation is coral or sapphire. The animal related to the Swati nakshatra is the buffalo. The honeybee is also associated with this constellation. The tree is the queen's flower. The number is 15, while the favourable number is 4.

Since Swati is an independent constellation posited in the airy month of Libra, the natives of Swati like to move around unfettered by the local conditions. Their travels are generally for education and enlightenment. Since Swati has the Libra qualities, it looks for wealth besides learning, intellectual accomplishment, justice, and personal power. Since Vayu presides over the north-west direction, any movements towards north-west are profitable to the Swati natives -- for example, the movement from India to Europe, England, or North America. The natives of Swati who have the Sun or the Moon as the ascendant have an advantage in realizing the five pranic pulsations, namely prana, apana, samana, udana and vyana, in that order. The purifying air pavana helps purify the three bodies – mental, vital and physical – and helps the natives of Swati to find the way towards the bridge of the nose or the eyebrow centre.

The natives of Swati would do well to use grass blades (garika) in the worship of the deities. Swati natives do not indulge in revolutionary changes but they gently promote significant adjustments to the existing system to enable the expansion of consciousness. They should guard themselves from the passions of Libra, which are on the wayside, as they move forward in life. The natives of Swati generally go with mutually acceptable arrangements and practice diplomatic harmony. They have balanced features and are attractive with their personality. They crave for something or someone unknown, and in such craving, they place themselves in a privileged position.

Rahu, the ruler of Swati, regularly interrupts the harmonious balance of Swati. It is a challenge for Swati natives to stay balanced in disturbed conditions. The women of Swati are honest and straightforward; their speech is also heavy besides being straight. The natives of Swati believe in supernatural powers and crave to be in the field of esoterism. Balanced monks, priests and philosophers emerge from Swati. Swati natives are fond of animals. They prefer a quiet, charitable and just life. Swati natives are generally tall.

An unfortunate aspect of Swati is that even though the natives of Swati are helpful to the relatives, they generally are not appropriately respected and responded.



VISAKHA

In Lunar Zodiac 20° Libra - 3°20° Scorpio

Visakha, meaning “the arch of triumph” and “the constellation of purpose”, is the sixteenth constellation. It is a constellation of skills, force and ability. It is the constellation that bridges Libra and Scorpio. It has the focus of Scorpio and the skill of Libra. The natives of Visakha are ambitious and have patience to succeed. They require direction whenever they are at crossroads. Shiva is the lord, Indra and Agni, the god of muse and the god of fire, are the presiding deities. Jupiter is its ruler. The natives of Visakha are energetic, bright in appearance, distinct in speaking and skilled in making material success.

Visakha is an offshoot of Skanda, the Cosmic Kumara. He is golden in colour, bright in appearance and is ever ready to face challenges. He stands at all times in support of the Kumara. The constellation of Visakha looks like an archway decorated with sacred flowers and leaves. The number for this constellation is 16, the favourable number is 3, and the day is Thursday.

The colour of this constellation is golden, the fruit is wood apple, and the element is fire. A sparrow with red tail is the bird for this constellation and the tiger is the animal related to Visakha. The stone for this constellation is topaz.

The natives of Visakha believe in self-effort, and they have adequate power to achieve. They respect those who hold better abilities and virtues, and they stand as good communicators. They are attractive and at the same time truthful.

They can be sometimes over-talkative, restless and fault finding. They fight for justice and are reliable lieutenants.

The natives of the Visakha constellation would do well to worship Lord Shiva, Ganesha and Subrahmanya - the Kumara.

Visakha is known as the constellation of purpose. The natives of Visakha are focused, on target and are generally achievers. They believe in cultivation of skills and set themselves to hard work to fulfil their ambitions. They are competitive. The forked image of the constellation depicts two edges of a sword - with Indra, the god of celestials, and Agni, the god of fire, standing on either side. The natives of Visakha can be materialistic and yet spiritual. The Libra dimension gives the balance, while the Scorpio dimension gives the insight to progress in the material world and also

in the spiritual world. They are intense in partnerships, be it life partnership or business partnership. They start any task with passion and give all their energy for the purpose. They are self-empowered and self-motivated.

The natives of Visakha are not diplomats. The fire ritual is very propitious to the natives of this constellation, especially when it is performed during the twilight hours of the day. Worshipping Radha-Krishna, Hari-Hara, Shiva-Skahti, Male-Female gods, as well as the practice of raja yoga is congenial to the natives due to the twin energy that is present (Indra-Agni).

The two shoulders and arms of the body are represented by Visakha. The navel, which demarcates the stomach, is also ruled by Visakha.

Since this constellation spans between Libra and Scorpio, the natives of Visakha have the ability to be flexible, while they are very fixed in achieving their purposes. They are jubilant and are fond of pomp. They also have the dimension of Libran pleasures; they tend to be party freaks. They do not lose sight of their tasks and purposes even while in enjoyments. They believe in an elegant attire and assume that appearance adds to success.

Since Jupiter is the ruler of the natives of Visakha, they have the vantage of the friendly energy of Mars, the sparkling energy of the Sun to shine forth, and

the neutral energy of Saturn. Ruled by Jupiter, the natives of Visakha tend to be humanistic. They have the combination of the tact of Venus and the strategy of Jupiter. Hence, they tend to be good leaders and also military officials.

The natives of Visakha are righteous-oriented and they present the truth through their viewpoints. It is difficult for other people to sway them from their convictions. The natives look for insights in all activity of life. They are electrical at times in their functioning.

Like Punarvasu and Purva Bhadra, the natives of Visakha are born knowing their purpose and they pursue it. It is interesting to note that Lord Rama was born in Punarvasu, Lord Hanuman was born in Purva Bhadra, and Lord Subrahmanya was born in Visakha. They are all guided by the Jupitarian energy. They do not have to seek since they have a deep connection to the soul's purpose. This is the divine dimension of these three constellations which are incidentally ruled by number 7 (Punarvasu – constellation 7, Visakha – constellation 16 and Purva Bhadra – constellation 25).



ANURADHA

In Lunar Zodiac 3°20' - 16°40' Scorpio

Anuradha is known as the “constellation of Success”. Imagine an upward moving creeper of stars at the beginning of Scorpio. This creeper is named Anuradha. Anuradha is all about love, devotion and passion that inspires and motivates all actions. Compassion, tenderness, romance, and desire to give and receive affection describe a few qualities of Anuradha.

The natives of Anuradha try to treat others well and expect others also to treat them well. They are truthful in their speech and they uphold the truth. They are disturbed when others utter forth untruth. They hold others to their high standards and expect them to perform as much as they do. They get disappointed generally because they set high standards of performance. They are devoted in their work and often make good professionals. They are committed to work and success is guaranteed when they associate with any work. For this reason, Anuradha is called a constellation of success. Their truthful speech can become a blunt weapon and

hurt others. Though compassion is their nature, their hurtful words create discord here and there.

Anuradha natives are good ritualists, worshippers and can be good masons. They admire rhythm, ritual, and are generally in a state of muse while in rhythm.

Anuradha stands for Aniruddha, the fourth dimension of the cosmic deity who is considered practical and invincible. The fourth dimension of the deity sits in the mind, while the other three dimensions are posited in buddhi, atma (soul), and paramatma (super-soul). Since Anuradha is awareness posited in the mind, the natives of Anuradha are considered particularly suited to manifest the work of the higher planes into the lower planes. They are anchors who anchor the work upon earth. The Leonine natives as also the Aquarians find their manifestation through Anuradha, says a Master of wisdom.

Anuradha is in the initial part of the sun sign Scorpio and represents the head of a scorpion. While a scorpion can be spiteful, it is not so with Anuradha, since the poison of the scorpion is in its tail but not in its head. In a snake the poison is at the head; in a scorpion the poison is in its tail (in man it is generally believed that poison spreads from head to tail). People would do well not to stimulate (irritate) a scorpion, because if they do so, they will get stung.

The cosmic deity for Anuradha is Mitra, whose representative on the planet is Lord Maitreya. The natives of Anuradha are ruled by the virtue of friendliness. Through their devotional and ritualistic practices, they gain the cooperation of Mitra and tend to be a good friend, a friend that does not fail. Their friendliness enables them to build bridges between different persons, different groups and even different nations. Their words inspire others to action. The cosmic deity Mitra is known to build the bridges between heaven and earth. Just as Indra and Agni form a team in the Visakha constellation, Mitra and Varuna form a team in the Anuradha constellation to establish order in the society. The natives of Anuradha would do well to relate to this cosmic deity.

Hanuman is the lord of this constellation. He has all the invincibility, virtue, knowledge, friendliness, simplicity, ritualism and devotion. The worship of Hanuman is also propitious to the natives of Anuradha.

Since Saturn is the ruler, Anuradha natives commence their life with the karma of the Saturn. They have much family and social pressure. They have heavy duties and responsibilities that they have to shoulder. They should demonstrate good self-governance at all times. Their initial nineteen years are full of hard work, patience, perseverance and disappointments. Success follows thereafter, with Mercury taking over. The Saturn

rulership also speaks of caring for the elderly and caring for the works of the departed ones.

Saturn is the ruler of Anuradha and Mars is the ruler of Scorpio. This Saturn–Mars combination brings in more difficulties until Anuradha natives cultivate in themselves the qualities of patience, tolerance and silence. Saturn is an inert, slow moving, passive and pessimistic energy while Mars is dynamic, fast moving, active and optimistic energy. Balancing the two in oneself through patience and tolerance brings the best out of Anuradha which would enable one to use the double-edged talent appropriately to overcome the situations. The deadly combination of Saturn-Mars tends to be a boon when the native cultivates the needed discipline, patience and tolerance through ardent devotion, ritual and worship.

Saturn in Anuradha gives a regulating capacity and Mars gives penetrating ability. This combination enables Anuradha natives to be good self-governors and governors of others. Anuradha also stands for an umbrella. Many can shelter under Anuradha natives. They give umbrella-like protection, they also enable passage from one state of awareness to another through the upward moving creeper.

With Mitra and Varuna as the cosmic deities and Hanuman as the lord, when Anuradha balances Saturn-Mars through worship, ritual and prayers, the native of Anuradha tends to receive the grace of God. The native of Anuradha would do well by constantly recollecting, “By

God's grace I fulfil and in God I live, I move, and have my being.”

Kundalini Yoga is best suited for Anuradha, which the native eventually finds through years of prayers, worship and ritual.

The symbol of Anuradha is an unfolding lotus which represents the ability and determination to blossom amidst life's great difficulties. The power of Anuradha natives is in their worship. While one meaning of Anuradha is Aniruddha, another meaning is “a flash of lightning”. The waist and the lower abdominal parts relate to Anuradha. The ruling number is 8, the gemstone is blue sapphire, the colour is dark red, the bird is nightingale, the animal is the female deer, and the tree is vakula (the Spanish cherry).

The natives of Anuradha are endowed with an attractive face, bright eyes, as well as tender and soft looks. The charm of Scorpio prevails over Visakha, Anuradha and Jyesta constellations.

The natives of Anuradha could suffer from cold, cough, sore throat and constipation. They are recommended to take care of their food rhythms and of their clothing in different seasons to insulate them from ill health.

Anuradha pairs with Visakha, the previous constellation, just like Purva Phalguni and Uttara Phalguni, Purvashada and Uttarashada and Purva Bhadra and Uttara Bhadra.

A special characteristic of Anuradha is that the natives are explorers. They try to bridge between disagreeable

forces. They are good communicators between high and low. They are open and have the discrimination to cautiously bridge the different energies. They do not depend upon logic and reason, but follow their intuition. They are obsessed with numbers and are good with numerology. They have a natural inclination to explore occult sciences. If their orientation is towards occultism, they derive their power from worship. They receive grace through such worship. They are very sensitive and delicate and get hurt very easily, though seemingly they put up a tough facade.

Anuradha is a creeper of flowers. In yoga the creeper is seen as the serpent. The serpentine power of Anuradha shall have to be tamed, trained, and set into constructive activity. If not, the Saturn-Mars combination could make the natives of Anuradha nocturnal criminals, gangsters, out-laws and gamblers. The best detectives and secret police also emerge from this constellation. When appropriately nurtured, the energy leads the natives of Anuradha to sublime wisdom, secret temples and caves. Indeed, Anuradha can rise like an eagle or stoop down like a subterranean vicious serpent. All stories of eagles and serpents in the world scriptures relate to Scorpio and especially to Anuradha, which is the central theme of Scorpio.



JYESHTA

In Lunar Zodiac 16°40' - 30° Scorpio

Jyeshtha is also known as the “constellation of Governance”. Jyeshtha means big, elderly, protective, authoritative and senior. This is the eighteenth constellation and is the last of the second set of nine constellations. Scorpio concludes with it. While Anuradha is the head of the scorpion, Jyeshtha represents the posterior part of the scorpion, where the tail is. There can be an unforeseen sting. The cosmic deity of this constellation is Indra (Neptune), the celestial king, who governs the creation and who is also known to be manipulative and even deceitful at times. Yet, the natives of Jyeshtha are excellent administrators, governors, able, capable, and unwilling to lose command over a situation. Natives of Jyeshtha carry the psyche, “I know better than others.” They are oriented towards material success, material pleasures and care for dominance.

The planetary ruler of this constellation is Mercury. The Neptune-Mercury combination is a double-edged

weapon that can cut either way. To achieve the desired purposes, the natives of Jyeshtha can lie subtly which cannot be cognized by others. Never confide or share a secret with natives of Jyeshtha, they are not reliable in holding secrets. Yet, the abilities of Jyeshtha surpass many. They attain high positions, they enjoy high authority, and they are protective of those who submit themselves to them. They enjoy fanfare and following. They are indulgent personalities. Passion of the world runs high with them. If they can control their desire, they can do greatest good and also cause much transformation in themselves and around them. They are enthusiastic, exuberant, heroic and are fearless. They thrive well in difficult situations.

The ruling deity of the constellation is Lord Vishnu, who is also called Upendra. Worshipping Vishnu would enable warding off the negative qualities of Jyeshtha and sets the natives of Jyeshtha to be affective personalities for enforcement of law and order. The planet Mercury also relates to Lord Vishnu. Vishnu protects yagna, meaning the activity of goodwill. Natives of Jyeshtha would do well to associate with rituals and activities of welfare. The animal is the male deer, and the tree is the cotton tree. The bird is the brahminy duck (ruddy shelduck).

Though highly placed and full of authority, the natives of Jyeshtha always remain sober. They do not

indulge in praising themselves, but would like others to praise them. They are open-minded and yet they can be stubborn and short tempered. This quality lands them into difficulties.

The body part relating to Jyeshtha is the lower abdominal region; the natives of Jyeshtha may have attacks of cold, dysentery, frequent fevers and problems relating to the prostate gland.

For the natives of Jyeshtha it is important to maintain a glorious image in the society. They do all they can to impress others and maintain the respect of other people. They are able persons and easily command respect from the surroundings. In their effort to maintain their image, they may strain themselves in useless and frivolous activity. They are forerunners in the society and mature quickly, both physically and mentally. They have a well-proportioned body and try to keep their body posture in admirable state. The best feature of their physic is their penetrating eyes.

While they are resolvers of social issues and governors of high quality, they see their personal woes larger than normal.

The weaknesses of Jyeshtha natives are sudden anger, depression, selfishness and infidelity. To ward off the weaknesses, they are recommended to worship Lord Vishnu on a regular basis. Their lucky number is 18 or 9, which are magical. It is pertinent to note that

eighteen are the chapters of Bhagavad Gita, eighteen are the cantos of Mahabharata, eighteen were the heroes that participated in the Mahabharata war, eighteen were the days of war in Mahabharata. Eighteen represents the three-fourth of the universe which is imperceptible and divine. Their favourable number is 5. The colour is cream, and the stone is emerald.

The natives of Jyeshtha are good governors, proactive talkers, outspoken, winning in argument, first to arrive, assertive, tolerant of ambiguity, exhibit supremacy, self-reliance, jealous, creative genius, dramatical, influential in a congregation, not very strong in morals, have good physical stamina, have vulnerability for drinks and drugs, superficially religious, greatly influenced by life partner and a dragon in the public and a duck at home.

To sum-up, the native of Jyeshtha represents Indra in the Puranas. Many are his stories of nobility and the contrary.



MOOLA

In Lunar Zodiac 0° - 13°20' Sagittarius

Moola is the constellation of origin, the root. The natives of Moola are philosophical in nature, curious about others, and explore the depths of persons, places and subjects. The natives of Moola are generally rich, happy, highly opinionated and hurt others with sarcasm. They love peaceful atmosphere. They have their own set of values and smite others' values. They are strong within and tide over obstacles with will power. They are ambitious and yet are careless. They are proud and god-fearing. They are lucky in marital relations and their life partners tend to be qualitatively good.

The ruling planet are Ketu and Jupiter; the related part of the body is the lower hips; the symbol is a bundle of roots; and the deity is Nirruthi. The power of the natives of Moola is to destroy. Their nature is hard. The lord to be worshiped by the natives of Moola is Ganesha. Cat's eye is the gem which suits them. The number is 19 or 1, while the favourable number is 7.

The bird is a red vulture and the animal is a dog. The tree is a sal.

The primary motivation of the Moola natives is desire and the natives look for self-fulfilment.

Moola combines the energy of Jupiter and Ketu. Jupiter enables transformations under Moola for the better. If Jupiter prevails upon the Moola native, they promote non-violence, protect the good and uphold the law. The natives of Moola carry magical powers and can do sudden good through swift means. When Jupiter is active with the native, Ketu's impact is neutralized.

But if Ketu is not well aspected, the native of Moola tends to be destructive. They hold on to idiosyncratic tendencies. If Ketu is well aspected with the native of Moola, they can be good warriors and generals.

Since Moola is in Sagittarius, if Jupiter happens to be within the arc of Moola, the native of Moola is extremely benefitted. Otherwise, Moola natives remain to be unpredictable, destructive and idiosyncratic.

The natives of Moola develop in the latter part of their life problems relating to the hip, thigh, sciatic nerve, intake of food and even mental vacillation.

The natives of Moola are strongly recommended to worship Ganesha on a daily basis to ward off the negative traits. The natives of Moola can be very good investigators and researchers. They can get to the root

of things and find the truth. By their incisive and enquiring nature, they lose the admiration of their friends and relatives.

Moola is deeply connected to the matter of the Earth and it relates to the south-west direction. Moola has rooting nature. They tend to root for their psychological comfort. It is not easy for the natives of Moola to shift to different places, thoughts and ideas. They are sticklers to that which they are habituated. The natives of Moola tend to suffer from stress, worry and fear. They are always in search of the meaning and purpose of life. Many a times they uproot themselves and feel unstable. They create their own calamities and cause commotion to the surroundings.

The native of Moola can be like Kaali, the deity of destruction. Since Moola represents the origin, the roots, the natives of Moola have their invisible side which is buried or hidden deep down in their psyche. They are extremely secretive and feel insecure when their secrets leak out. They are a little confused about their decision-making, and are swift enough to catch up to that which is favourable. They are otherwise carefree individuals. The positive traits related to them are hard work, commitment, resolve and application of their intelligence to innovative ideas. They are optimistic people and have the ability to come out of tough situations. The darker side of Moola natives

is that they are unpredictable, occasionally wrathful, stubborn, adamant and proud. Due to pride, they proceed with the tasks with half knowledge and land themselves in problems.

A few more attributes relating to Moola are: self-contradictory, traditional, informative, self-inflicting, self-deceptive, fast and fierce, extreme religiosity, enthusiastic belief, emotional identity, risky, highly accomplishing, love separateness, love freedom, transgressive, authoritative speech, peace loving, adventurous, brave and exploring.





PURVASHADA

In Lunar zodiac 13°20' - 26°40' Sagittarius

Purvashada also known as the “Invincible constellation”, is the constellation of waters. The natives of Purvashada are invincible, proud, and have reflected intelligence. Though positioned in Sagittarius, Purvashada carries the power of waters. It represents the anterior rod, which is held in pride. It has the ability to conquer with the help of the rod. It has Brahminical intelligence coupled with the invigorating power of the waters. Since the goddess of the waters is its deity, it carries attachments towards friends and family. The native of this constellation is very compatible with their spouse. Since the deity of this constellation is the deity of waters, Apas, the ruling number of this nakshatra is 2 (this is the twentieth constellation which also stands for 2). The cosmic deity of this constellation is Lakshmi, the mother of splendour, who is said to have taken birth in the waters in a lotus. The ruling planet is Venus, again a dimension of love, esoteric wisdom and splendour. The seer is Bhrigu who presides over the ajna centre.

Purvashada is feminine by nature. With its ruler being Venus, number 6 stands as a favourable number. The colour is deep blue as the waters of the sea. The quality of the native is dynamism to the point of hyperactivity. Therefore, the related animal is said to be a male monkey. The related bird is francolin. The tamarind tree is associated with this constellation since it carries fruits which are of sweetish-sour nature. The corresponding body part is the thighs. Its symbol is the elephant tusk. The stone is the ruby.

Since water predominates the quality of this constellation, its natives can be impulsive and even argumentative. They can identify with an event and gain the needed comprehension to represent it in a convincing way. They tend to be more advisory assuming that they know and have adequate experience. They are fast in giving advices to others and have no patience to listen to the incoming advices. Since Gemini is the opposite sign of this constellation, the natives of Purvashada are not decision makers, they play an advisory role and do not decide either for themselves or for others. When cornered to make a decision, they make an impulsive decision which would not be beneficial to them.

Since the natives of Purvashada are ruled by Venus, the goddess of wisdom, they are good with education and can be good doctors, teachers, and professionals.

They can be easily drawn to the studies of occult philosophy and sciences. They are fond of human brotherhood. They can be good advisors, good parents, good travellers, and are generally lucky with health.

Since the natives are Sagittarians, they carry ambition, faith, exuberance, and an inclination for adventure. Patience is not their best quality. They are aspirers, visionaries, and also sometimes day dreamers.

Honesty is a trait of the natives of Purvashada. Joyfulness is yet another trait. They are persons in whom others can confide.

Purvashada natives are blessed and are lucky. They feel like supporting the surroundings. They can feel the surroundings, as also the pain of those around them. They can be good healers. They have a tender and sensitive heart which gets hurt when ill-treated. They help others and get hurt. They hold high self-esteem about themselves and feel important – a Sagittarian quality. They are freedom lovers and expend life in their own way. They are ever on target and are focused in fulfilling the targets.

The Purvashada natives are tall in figure and broad in head, again a Sagittarian trait. They have a long and well-shaped nose. They have an attractive physical appearance. Teeth, ears, and eyes are orderly and attractive. They are peace loving people who love simplicity and warmth of the heart. They do not like

an external show. They are believers and are sincere in their approach to work.

The weakness of Purvashada natives is that they fall for flattery.





UTTARASHADA

In Lunar zodiac 26°40' Sagittarius - 10° Capricorn

Uttarashada is known as the “constellation of the Heavens”. The constellation Uttarashada constitutes the meridian of the classical zodiac, where Aries is the beginning and Capricorn is the tenth house, the meridian. The Uttarashada constellation covers the last degrees of the Sagittarius and the first ten degrees of Capricorn. It is the highest point for the Sun. The Sun is exalted in the tenth house of the zodiac, obviously because it is at its meridian. It is therefore logical to say that the Sun is the ruler of this constellation, while Jupiter tends to be an associate to the Sun. Since the first degrees of this constellation are in Sagittarius, the natives have the benefit of the Jupiterian energy as well. With Jupiter presiding, the Sun rules this constellation. Hence, one can imagine how exalted the energies of the constellation Uttarashada are.

Ganesha, as the deity representing Jupiter, and Surya, the solar god representing the Sun, help the natives of this constellation. Hence, success is inevitable, though

it comes in slower degrees. Capricorn energy enables a slow, steady, and virtuous growth with the support of Jupiter. With wisdom as its basis, the natives of Uttarashada can gain stable and long standing success in later years.

The symbol of this constellation is said to be an elephant's tusk, representing wisdom. Since Jupiter is effective in this constellation, the mode of functioning of the natives of Uttarashada is one of balance, but the Sun also being the chief ruler, makes the native a constant fighter for the accomplishment of tasks. The orientation of the natives of Uttarashada is generally to grow and to move upward, a trait of Capricorn. While Purvashada is the anterior rod, Uttarashada is the posterior rod, which is sharp and effective. The Ashada nakshatras are of greater consequence by virtue of their placement in the zodiac in the ninth and tenth houses.

Since Saturn is the ruler of the related sign of the zodiac (Capricorn), the natives of Uttarashada work in depth and in detail. They are virtuous. Obedience to elders and readiness to help others are their other traits. They have an inclination for the spiritual pursuit.

Uttarashada covers exoterically the thighs and esoterically the upper heart region. The colour ranges from golden yellow to white, the number is 3, while the favourable number is 1. The tree is the jack fruit tree and the animal is the male mongoose. The bird

is the stork while the element is air. The stone is the diamond.

The ladies of Uttarashada are soft spoken, innocent, and carry the warmth of the heart. Even while they grow very successful in the world, they continue to remain simple and humble. Neither success nor wealth gets into their head. The treasure of their virtues can only be understood in the proximate circles.

This is the constellation of deep integrity and has concern for humanity. The natives of Uttarashada firmly believe in the law. They carry noble aspirations and are committed. They are good supporters to any leader. They respect tradition and are generally practical. The Sagittarius–Capricorn combination bestows on them adequate wisdom coupled with practicality.

The weakness of the natives of Uttarashada is the harshness and rigidity emerging from the initial degrees in Capricorn.

The natives of Uttarashada have generally handsome personalities with well-formed body stature with broad head, good height, long nose and bright eyes. They look graceful and charming. The natives born in this nakshatra have a good fortune in terms of the partner in their lives. They often get a beautiful and supportive life partner and they themselves are good looking and attractive.



SHRAVANA

In Lunar zodiac 26°40' Sagittarius - 10° Capricorn

Shravana means “to listen”, it is the constellation of Learning and Listening. The natives of Shravana are good learners. They can learn not only the worldly education but also the scriptural wisdom. The ruling planet for Shravana is Jupiter, while the deity is Vishnu, the Second Logos. The natives of Shravana are good helpers. They are successful people. They are medium in height, and have slender body. This constellation is given great importance in the Vedic astrology due to its ability to listen. Shravana is also the birth constellation of the goddess Saraswati and hence it is considered to be a repository of knowledge and education. The natives of Shravana have good power of speech and proficiency in education. They are very responsible people and are sincere in discharging their duties. They are reliable and dependable. They are trustworthy.

The natives of this constellation confront secret enemies who work from behind. The native of the Shravana nakshatra is soft-spoken and methodical in his

work. He has his set of values in life and likes to conform to them always. One of those values is maintaining neatness and cleanliness in his surroundings. He is compassionate and likes to help those who are in need. He does not expect anything from those whom he helps, but on the contrary usually gets only deceit in return for his good deeds. The native is also conscious about the food that he eats. He is a believer in God and his guru (spiritual teacher). He will face many ups and downs in his life and will tend to settle in the mid level. He is mentally mature and loves to learn new things all the time.

The ears represent Shravana in the body as also the lower belly. The symbol of this constellation is the trident. The power of this constellation is communication and connectivity. Parvathi is the female deity of this constellation. The number is 22, while number 2 is the favourable number. The colour is blue. The element is air and the bird is the francolin. The animal is the female monkey, and the tree is the white calotropis.

The health of the male native of this constellation could suffer from ear troubles, skin diseases, respiratory and digestive system troubles.

The female native of Shravana nakshatra has a charitable nature. This native is also very religious and undertakes many pilgrimages. She has compassion and

generosity, but likes to show them off. She will ensure that people around her know of her charitable works and the funds she has donated. She is very talkative, and cannot hide anything, especially from her husband.

The female native of the Shravana nakshatra makes her family happy. This native seeks perfection in everything she does and expects the same from everyone else. She has to understand that it is not possible for everyone to be as perfect as her. However, she does not apply this perfectionist attitude to her husband, on whom she showers a lot of love and care, and who, to her, is a real gentleman.

Shravana is called the nakshatra of Hari, the Second Logos. The natives of Shravana can be good messengers, interpreters, community advocates, counsellors, psychiatrists and public relation officers.

Shravana natives are charitable and benevolent and are sensitive to criticism. They are kind-hearted and philanthropists. They maintain neatness in every work. They help the surroundings as far as possible. They are fond of delicious food and they look for chaste food. They are fair-complexioned and hold good health. They respect traditions and they like to travel. The elephant with big ears is also a symbol of Shravana.



DHANISHTA

In Lunar zodiac 23°20' Capricorn - 6°40' Aquarius

Dhanishta means “wealthy wind”, it is also known as the “constellation of Symphony”. Dhanishta is the twenty-third constellation and number 23 has always been known as the royal number. It is a number associated with majesty. It represents the king of beasts, namely the lion. Dhanishta stands for wealth.

Dhanishta is insightful, perceptive and brave. The natives of Dhanishta earn good living. They are charitable and thrive well in foreign lands. They are both spiritual and material lovers. They enjoy music and dance. They have great organizing abilities and are ambitious. They are skilled in astrology and have a mystifying effect on others.

They are intelligent and have all-round knowledge. They would not like to trouble others on their way. They do not express their disagreement with others. They wait to pay back the help received. They are good in holding secrets. They are experts in the work which

they handle. They live as per their calibre and effort; they do not lean on others.

They make good scientists and historians since they have insight into the work on hand. Their intelligence is generally not questionable. Success comes to them in the twenty-fourth year. They are good administrators and have a happy married life. They care not for personal health until they are dragged into some severe sickness. They are liberal in their disposition and have a congenial home atmosphere.

Dhanishta is a good constellation to begin any activity. The gods of materialization emerge from these constellations who are directly working under the domain of Lord Nataraja. The natives of Dhanishta are instinctively drawn to the energy of Lord Shiva. The grandsire Bhishma of Mahabharata emerged from this constellation.

The planetary ruler of this constellation is Mars. Therefore, worship of Lord Subrahmanya by the natives of this constellation would be very beneficial. This constellation stands for ability, confidence, stability, dependability, hard work and benevolence.

The natives of the Dhanishta constellation have a wide range of interests and personality skills. They are sociable and adaptable. They love good life to the point of luxury. They share their facilities with near and dear. Dhanishta natives are not self-centred; they are group-

centric. They are adjustable and adaptable to the changing needs of their environment. They are warm and are generally frank. They would like to shine-forth with multidimensional traits.

The weakness of Dhanishta natives is that they are susceptible to flattery and social influence. They are talkative and have an urge for success. They invite troubles to themselves out of their flamboyant nature.

Dhanishta has a musical drum as its symbol, Mars as the planetary lord, and the eight Vasus (the devas of materialization) and Lord Shiva as the deities. To share and distribute is its power. Muruga (Subrahmanya) is the directing lord. The number is 23, the colour is silver grey, and the favourable number is 9. The element is ether, the bird is the golden bee, and the animal is the lioness. The body part is the genitals. The tree is the shami or Indian mesquite and the gem stone is coral.

The Greeks call Dhanishta as Delphinus, symbolic of Delphi, the sacred place of oracles from where all their wisdom originated. It is called Draco, meaning the friend that guards the tree of golden apples. The Dhanishta native is a very reliable friend and a friend who is always uplifting in spirit. Natives of Dhanishta have well-structured movements. They always plan to move forward and upward.

According to Vedic astrology, Mars and the Moon are mutually friendly to each other. It is believed that

Mars takes good care of the Moon, while the Moon parents Mars. Therefore, this constellation is as much beneficial to the Moon as it is to Mars.

Saturn slows down Mars of Dhanishta and regulates it, while Mercury is catalytic, Venus is role defining, and Jupiter is a good preceptor.

Dhanishta is known to be the constellation of symphony, for it gets well in all situations. The worship of Trimukha Ganesha, meaning the Ganesha with three heads like that of Lord Dattatreya, will be very beneficial to the natives of Dhanishta.

The natives of Dhanishta are optimistic, ambitious, patriotic, and home bound. They can be inspirational writers. They can be evangelists, good team workers and event managers. Dhanishta natives have lengthy fingers, while they could be stout. They have religious spirit. They can be excellent advocates of law. They are voracious eaters and deep lovers of music.



SHATABHISHAK

In Lunar zodiac 6°40' - 20° Aquarius

Shatabhishak is an outstanding constellation. As the very name suggests, it means “a hundred healers”. The natives hold an inherent ability to heal and they too get healed fast. They have a strong vital body as also access to healing energies, which they can tap from the sun sign Aquarius through deep contemplation. They are an outgoing energy and have an uninhibited character. They flow out to the point of self-sacrifice. They are extremely self-dependent and never wait to be assisted. They are religious and disciplined. They have clear-cut rules of right and wrong. They are strong in will so they stand firm on whatever they decide. Although very capable and intelligent, they are equally emotional. Their emotional energy can be tapped by the people surrounding them with the right approach. They can be instinctively angry and can also let it off instantly. They are modest and are not self-aggrandizing. They are more action-oriented than talkative.

Shatabhishak natives would do well to practice healing and arts. Astrology and psychology are also very congenial to them. They are helpful to the surroundings and always have dependents looking for their help. They feel disappointed with the co-born and yet continue to share unconditional love and affection with them. The natives of Shatabhishak have love and affection in abundance. They love their mother the most.

Few features of Shatabhishak are: Varuna is its cosmic deity, Rahu (positive node) is the planetary deity, the chin and knees are the body parts, the symbol is circle that enchants, the power is healing, Durga is the ruling deity, Gayatri of twenty-four syllables is the mantra, the number is 24, the favourable gem stone is topaz, the colour is bluish green, the favourable number is 4, the element is ether, the bird is raven, the animal is a female horse, and the tree is the kadamba (*Neolamarkia cadamba*)

The weakness of the Shatabhishak natives is their harsh but truthful speech. They suffer grief but are conquerors. They are fairly independent. They are fairly handsome and elegant in disposition. They are strong and well built. They are truly stubborn and stand upon cardinal principles. They are extremely dependable. Though they may be furious and harsh in speech, they do not harm any. They are believers of

the sacred path. By nature, they are simple and prefer to stay simple. They have shades of brilliance in them. They are respected and admired in the surroundings. They have good memory and are sympathetic. They are generally a misunderstood lot.

Because Rahu, the positive node, is their planetary ruler, from time to time they suffer loneliness and melancholy. They are suspicious of strangers until they are time-tested. They fall for flattery. They are uncompromising with their team when there are tasks ahead.

The natives of Shatabhishak live long due to restitution to health from every sickness. They live life in affluence from their thirty-sixth year onwards, after two rounds of Rahu.

A peculiar aspect of Shatabhishak is that it is a constellation that veils. A veil is around them and they hide in that veil. They can be very secretive and mystical. They have a mysterious inclination towards concealment of events. They share when they feel confident. They are opinionated and they have opinions about others which cannot be easily changed. They have a rational and mystical comprehension as they gaze others.

The Shatabhishak natives have strong likes and dislikes. They are cautious in life and do not break away from the well laid paths of tradition and convention.

They are hardworking and methodical in their approach. They are a system by themselves and do not fall into others' systems. They have a limited circle of friends and relatives. They are shy and inhibitive to mix in society. They are not social birds. A Shatabhishak native gets well with an Ashwini native for they have the horse as the common symbol. Likewise, a Shatabhishak native is inimical and incompatible with a Hasta native, the former being symbolized by a horse while the latter is symbolized by an elephant.

Shatabhishak natives are beloved by the elders and respected by their own gender. They are quiet and unassuming unless provoked; there can be outbursts if provoked. They live in the plane of mind much more than on the physical plane. They stay moderate in all dimensions of life. They have an excellent memory power. They look adamant but are soft at heart. They are shy to exhibit their talents. They are bold in speech and are not ready to listen to all or listen on any matter. In marital life they need time to build a happy married life and a good family. This is due to an inability to adjust to new conditions of living.



PURVA BHADRA

In Lunar zodiac 20° Aquarius - 3°20' Pisces

Lord Hanuman is said to have been born in this constellation. Purva Bhadra is extremely intelligent and yet an unbiased, simple and peace-loving energy. The faith in God is complete in this constellation. All that is supernatural is of great interest to the natives of this constellation. The pure heart emerging from this constellation enables access to the ethereal dimensions of life more than to the mundane. The character of Purva Bhadra is one of bona fide. The natives are generally of good reputation. They cherish speaking the truth and try to be truthful. They distance themselves from cheap tricks of manipulation and dishonesty. They are optimistic and always benevolent and helpful to others. Friendliness, love and affection are their natural qualities. They pour their heart's energies into every work that they do; they are not careless or inattentive. They do well in spirituality. They are fairly good in studies relating to astrology, astronomy, occult sciences and normal sciences. In terms of earning money and

living in society, they believe in simplicity and are honourable. They prefer to be self-employed, for they do not find a boss or a superior virtuous enough to serve.

Purva Bhadra is a protective constellation. It gives an anterior protection and anterior shelter, while Uttara Bhadra gives a posterior shelter and protection. An anterior shelter is a protection that is ahead of you. It means, the natives of this constellation offer shelter and protection to those who follow them. Lord Hanuman was always moving ahead of Lord Rama to ensure complete protection to Lakshmana and Sita. In fact, Hanuman is an embodiment of protection for all those who worship him. The beauty of Purva Bhadra is that it is ruled by Jupiter, the preceptor and also the Lord. Thursdays are very propitious to the natives of this constellation.

The cosmic deity of this constellation is Lord Shiva, who constitutes the Jupiter for the universe. The seer is Agastya, who is an embodiment of Lord Shiva. The single-horned unicorn, the one-footed serpent (the serpent of Kundalini), the unitary symbol Shiva Lingam (Ekapada), who is also called the unborn one (Aja), are but symbols relating to Purva Bhadra.

The worship of Shiva or Hanuman enables the natives of Purva Bhadra to ensure auspiciousness ahead of them. Purva Bhadra natives are also considered

to be lucky-footed ones. It is but natural that when a Sadguru (seer) or Lord Shiva or Hanuman step in, things turn out to be auspicious. The number relating to Purva Bhadra is 7, the colour is golden yellow or silver grey, the gemstone is a yellow sapphire, the favourable number is 3, the fruit is mango, the tree is neem, the element is ether, the bird is a peacock, and the animal is a lion.

Jupiter being the presiding deity and planet, education, intelligence, wealth, expansion are but very common for the natives of Purva Bhadra. Their knowledge precedes their wealth. Their preference is also more towards knowledge than towards wealth. Since they are ruled by Ekapada, the single-footed deity, they would eventually be raised by a single parent. In the human body they represent the right brain as also the thighs and the legs.

The natives of Purva Bhadra are well balanced in their abstract thinking and practical working. Purva Bhadra natives mature in all dimensions of life earlier than their age. Since they are sky loving ones, they do not hold a permanent abode on Earth. They keep moving. They learn sciences and practice them. They are intuitive and goodwill-oriented. Being Jupiterians, they are good orators and also have sound sleep. They are adventurous and brave individuals and are driven by the purpose. They love mysticism and occult practices.

The Purva Bhadra natives are medium sized and have broad cheeks and fleshy lips. They look simple. They are principled and therefore suffer mentally. They care not for their attire. They also care not for blind beliefs. They are respected and honoured in the society. They love food. They have smiling eyes and pleasing personality. They evolve their own program of self-development and do not carry the sheep-like mentality. They approach life with freshness along with the support of knowledge. The daylily plant represents their vibrant, fresh and powerful personality.





UTTARA BHADRA

In Lunar zodiac 3°20' - 16°40' Pisces

Uttara Bhadra known as the “constellation of Foundation”, is but the latter part of the Bhadrpada constellation and therefore has all the positive traits of Purva Bhadra, but in a refined form. Purva Bhadra can be sometimes hasty and overstepping, while Uttara Bhadra does not. This is because this constellation is ruled by Saturn, while the earlier constellation is ruled by Jupiter. As all know, Saturn is but slow and yet steady, he leaves nothing to chance. His plans are foolproof. He has restraint and thinks before action and cannot be tempted. He does not play for the world and worldly attraction. The constellation carries supreme knowledge.

They are tall in stature and lean in appearance and are most dependable for those who are around. Like Purva Bhadra natives, they too tread the path of righteousness. The natives of Uttara Bhadra are happy by disposition and are good orators. They love children and grandchildren. They remain truthful and

chaste. The very name Uttara Bhadra means “posterior shelter”, meaning people can safely take shelter under them. The planetary ruler is Saturn, the number is 8, and the body parts are the ankles and the temples at the forehead. The ruling deity is Lord Hanuman, the tree is neem, and the stone relating to this constellation is the blue sapphire. The element is ether, the animal is the cow, and the bird is kotan.

The natives of Uttara Bhadra do not discriminate the high or low or the social standing while befriending. They have a good heart and have no harsh words to speak. At times they are short-tempered but they get over it very soon. They exert themselves to keep others happy. The native works hard to overcome obstacles. They have high sexual energy which can be turned into Kundalini energy.

The natives of Uttara Bhadra hold their father in high esteem although they gain hardly anything from him. They enjoy married life. They have a beautiful spouse and loving children. The family bonds well with them. The Uttara Bhadra natives generally have strong health. They have much vital energy and have a disciplined life style. They are generally well behaved and command respect from the surroundings.

The cosmic deity of this constellation is a dragon of the depths, Ahirbudhnya, which has the power to bring down energies from the higher circles to the

lower circles. The natives of this constellation are very good at manifesting energy. For example, there are seers of Uttara Bhadra who bring forth rain in the areas of drought by their presence. From heaven to earth, from subtle to gross, from divine to mundane, they have the ability to manifest. Uttara Bhadra rules over the lower recesses of Earth wherein crystalline formations are located.

The natives of Uttara Bhadra have the faculty to feel the hidden treasures stored under the surface of the Earth. Very often, the symbol of Uttara Bhadra is shown as a serpent that encircles a treasure. The native of Uttara Bhadra has the facility of a Saturn's ring which knows itself from head to tail. There are many legends that speak of serpents guarding sacred places and sacred treasures.

The Uttara Bhadra natives have electromagnetic energy transmitting from them and are therefore attractive.

Vortices of spiral-up and spiral-down energy are the functions of the twin constellations of Bhadrpada. Uttara Bhadra, Anuradha, and Pushya are all guided by Saturn. Though they are varied in energy, the first one is Jupiter and Saturn combination, the second one is Mars and Saturn (Mangala and Shani) combination, and the third one is Moon and Saturn (Chandra and Shani) combination.

The natives of Uttara Bhadra, like Anuradha, are interested in the roots and foundations of every dimension in creation. They prefer to be in the valley or in the mid-sea, from where they can spring up like a spring. This quality of the natives make them good warriors in life and also agents for social uplift.

The two Bhadra constellations constitute a twin-headed man representing the male-female principle, the principle of fire and air, day and night, ying and yang, and so on.





REVATI

In Lunar zodiac 16°40' - 30' Pisces

Revati also known as being the “wealthy constellation”, is a constellation of abundance and prosperity and is largely seen as a constellation for relaxation. The year god, having conducted the entire year, relaxes in this constellation and expects to be nourished, to be honoured, and to be taken care of. It is a constellation of expectation. The mythology says that Revati, the twenty-seventh and the last queen of Moon, always had high expectations of her husband the Moon. She was so expectant that the Moon could not satisfy her expectation, which eventually led to a curse on the Moon. The natives of Revati are more feminine. They look for praise and attention. They look to being protected. They typically represent a pampered daughter at home. They are soft and yet are very intelligent. Mercury is the ruler of this constellation; therefore, the natives of Ravati know how to fix situations that are getting out of order. They stand as the doorway between one cycle and another, since it

is the last constellation. The pass over of the year into another year is presided by Revati. It is a constellation of transition. It is slow in activity because an impending change is envisaged.

The natives of Revati are not harsh or bold. They cannot undertake strenuous activities such as hiking or working for prolonged hours. They are good travellers and caretakers of animals. They are not ambitious and do not covet properties and wealth. They offer protection when given adequate importance. The deity is Vishnu (Pusha, the nourisher), the number is 9 or 27. The gemstone is the emerald. The colour is golden brown. The favourable number is 5. The tree is the honey tree. The animal is the female elephant, and the bird is the sparrow. The symbol for this constellation is the fish in the sea.

The native of Revati is pure-hearted, soft-spoken, though sometimes hasty in speech. They abruptly utter forth prophetically even without knowledge. They are intuitive and stand connected to the higher circles. They blindly follow when they believe and get hurt deeply when their trust is mislaid. They are not quarrelsome and get depressed in adverse situations. They constitute good shepherds. They are also good healers and are protectors of the weak and the meek.

Being ruled by Mercury, they form a good triangle with the constellations Jyeshtha and Aslesha. They are

neutral with Uttara Bhadra, Anuradha and Pushya. They are good supporters and catalytic agents for Rohini, Hasta and Shravana. The natives of Revati are good with day care centres, child safety centres, and infant care centres. They play a good role as mothers to the weak, to the meek and to the innocent. They are fond of pets and animals. They are good at designing and decoration. Their psyche is tender, sociable and hospitable. They go by their inner call than by the outer demands and are at all times craving to be free. They do not like to stick to any particular work for long. Their psyche negates help coming from parents and relatives, yet they adjust well with others.

Revati natives always look for a place to hide, a centre to retreat, which is typical of spiritual aspirants. One would generally find the natives of Revati among many Buddhist monks. They love the refuge of sangha. They wish to follow dharma peacefully.

The weaknesses of Revati natives are assuming others' burdens, being over indulgent, jealous, feeling inadequate, low self-esteem, over sensitive, stubborn, feels unloved or insecure. They are tactless, soft workers, lack in initiative, and succumb to obstacles.

The worship of Vishnu, the Second Logos, is very propitious to the natives of Revati, since their ruling planet is Mercury. They are not deep in their psyche and cannot hold secrets. They are very attractive in

their personality and carry a sweet smile. They are peace loving and generally aloof to the humdrum of life.



ANNEXURE

Favourable and Unfavourable Constellations

Traditionally, in the wisdom relating to nakshatras, a methodology is given to find one's favourable and unfavourable constellations. For this purpose, the constellations are arranged in three sets of nine constellations, each in the chronological order from Ashwini to Revati. The first set of nine constellations is from Ashwini to Aslesha, the second set of nine constellations is from Magha to Jyeshtha, and the third set of nine constellations is from Moola to Revati. Thus, from one to nine, ten to eighteen, and nineteen to twenty-seven, the twenty-seven constellations are arranged in three sets. They are tabulated in the next page.

To find which constellation is favourable and which is not favourable, one has to count from one's own constellation to the constellation of the day. When such count is made, the very first constellation which is one's own constellation or its corresponding constellation in the other two sets, is a constellation of Saturn and is therefore considered as the day that exacts bodily/mental strain. For example, for Ashwini, Magha and Moola are the corresponding constellation as can be seen in the table.

Birth Constellation				Day's Constellation		
1	<i>Ashwini</i>	<i>Magha</i>	<i>Moola</i>	<i>Saturn</i>	<i>Jupiter</i>	<i>Mars</i>
2	<i>Bharani</i>	<i>Purva Phalguni</i>	<i>Purvashada</i>	<i>Anti-Node</i>	<i>Saturn</i>	<i>Jupiter</i>
3	<i>Krittika</i>	<i>Uttara Phalguni</i>	<i>Uttarashada</i>	<i>Moon</i>	<i>Anti-Node</i>	<i>Saturn</i>
4	<i>Rohini</i>	<i>Hasta</i>	<i>Shravana</i>	<i>Mercury</i>	<i>Moon</i>	<i>Anti-Node</i>
5	<i>Mrigashira</i>	<i>Chitra</i>	<i>Dhanishtha</i>	<i>Venus</i>	<i>Mercury</i>	<i>Moon</i>
6	<i>Ardra</i>	<i>Swati</i>	<i>Shatabhishak</i>	<i>Node</i>	<i>Venus</i>	<i>Mercury</i>
7	<i>Punarvasu</i>	<i>Visakha</i>	<i>Purva Bhadra</i>	<i>Sun</i>	<i>Node</i>	<i>Venus</i>
8	<i>Pushya</i>	<i>Anuradha</i>	<i>Uttara Bhadra</i>	<i>Mars</i>	<i>Sun</i>	<i>Node</i>
9	<i>Ashlesha</i>	<i>Jyeshtha</i>	<i>Revati</i>	<i>Jupiter</i>	<i>Mars</i>	<i>Sun</i>

Constellation No.	Ruling Planet	Effect
1	<i>Magha</i>	<i>Moola</i>
2	<i>PurvaPhalguni</i>	<i>Purvashada</i>
3	<i>Uttara Phalguni</i>	<i>Uttarashada</i>
4	<i>Hasta</i>	<i>Shravana</i>
5	<i>Chitra</i>	<i>Dhanishtha</i>

	<i>Rohini</i>	<i>Mrigashira</i>	<i>Ardra</i>	<i>Punarvasu</i>	<i>Pushya</i>	<i>Ashlesha</i>
	<i>Hasta</i>	<i>Chitra</i>	<i>Swati</i>	<i>Visakha</i>	<i>Anuradha</i>	<i>Jyeshtha</i>
	<i>Shravana</i>	<i>Dhanishta</i>	<i>Shatabhishak</i>	<i>Purva Bhadra</i>	<i>Uttara Bhadra</i>	<i>Revati</i>
	<i>Sun</i>	<i>Node</i>	<i>Venus</i>	<i>Mercury</i>	<i>Moon</i>	<i>Anti-Node</i>
	<i>Mars</i>	<i>Sun</i>	<i>Node</i>	<i>Venus</i>	<i>Mercury</i>	<i>Moon</i>
	<i>Jupiter</i>	<i>Mars</i>	<i>Sun</i>	<i>Node</i>	<i>Venus</i>	<i>Mercury</i>
	<i>Saturn</i>	<i>Jupiter</i>	<i>Mars</i>	<i>Sun</i>	<i>Node</i>	<i>Venus</i>
	<i>Anti-Node</i>	<i>Saturn</i>	<i>Jupiter</i>	<i>Mars</i>	<i>Sun</i>	<i>Node</i>
	<i>Moon</i>	<i>Anti-Node</i>	<i>Saturn</i>	<i>Jupiter</i>	<i>Mars</i>	<i>Sun</i>
	<i>Mercury</i>	<i>Moon</i>	<i>Anti-Node</i>	<i>Saturn</i>	<i>Jupiter</i>	<i>Mars</i>
	<i>Venus</i>	<i>Mercury</i>	<i>Moon</i>	<i>Anti-Node</i>	<i>Saturn</i>	<i>Jupiter</i>
	<i>Node</i>	<i>Venus</i>	<i>Mercury</i>	<i>Moon</i>	<i>Anti-Node</i>	<i>Saturn</i>

* *Anti-Node is Ketu and Node is Rahu*

6	<i>Swati</i>	<i>Shatabhishak</i>
7	<i>Visakha</i>	<i>Purva Bhadra</i>
8	<i>Anuradha</i>	<i>UttaraBhadra</i>
9	<i>Jyeshtha</i>	<i>Revati</i>

If the day's constellation is either Ashwini or Magha or Moola, it indicates bodily strain, similarly with respect to other constellation. The second

constellation to the native constellation is ruled by Jupiter, and is therefore considered highly propitious. The third star from the Pushya native constellation is ruled by Mars and therefore the day offers lot of conflicts and difficulties. The fourth constellation to the native constellation is ruled by the Sun and is considered to be a secured day. The fifth constellation from the native constellation is ruled by Rahu, the Positive Node, and hence the constellation offers obstacles and failures. The sixth constellation to the native constellation is ruled by Venus and therefore the constellation offers fulfilment and auspiciousness. The seventh constellation to the native constellation is ruled by Ketu, the Negative Node, and therefore offers lot of limitations and conditioning. The eighth constellation to the native constellation is ruled by the Moon and therefore the constellation offers comfort. The ninth constellation to the native constellation is ruled by Mercury and therefore it offers much profit and success.

To drive home the concept, a few examples are given. If you are born in Mrigasira, Chitra and Dhanishta these constitute the first constellation; Ardra, Swati and Shatabhishak constitute the second constellation and so on. Likewise, one can count from one's own native constellation to the constellation of the day and

note what planetary vibration and the related quality would be present to oneself.

The characteristics of the constellations or the characteristics of the sun signs and the planets should be noted for information. It would enable one to get better informed. The most important factor is that one should not get influenced and conditioned. Astrology of planets, constellations, and sun signs throw light on the characteristics of the time. This should not be taken as absolute. They should be taken as indicative. Let no reader get conditioned by this knowledge.

There are many sciences of nature that throw signals that should be taken more as information. These signals should be considered and adjustments be made accordingly for the daily functioning. The knowledge should not be an impediment on the way. It should be a facility and a tool to move forward and progress.

Before this topic is closed, we should also be remembering the seers and be grateful to them for the knowledge which they handed down to posterity in relation to the celestial energies. In ever gratefulness to the hierarchy of seers and teachers, we proceed to learn and perform.

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