

Parāśara Jyotiṣa Course



Year 1 Lessons



Nakṣatra: Moon Signs

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Nakṣatra: Moon Signs

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1 Lunar Calendar Concepts

1.1 Lunar month

In lunar calendars, a lunar month is the time between two identical syzygies (new moons or full moons). The new moon is called amāvāsya and the month system that starts after amāvāsya is called amānta¹ māsa. The full moon is called pūrṇimā from the word pūrṇa meaning full, and the month system that starts every new month after pūrṇimā is called śuklānta māsa meaning 'after the end of śukla pakṣa²'. In the vedic tradition, the śuklānta māsa is used for spiritual purposes whereas the amānta māsa is used for all mundane purposes.

All lunar months do not start from astronomical phenomena like the new moon or full moon. There are those in the Middle-Eastern and European traditions who start their lunar month from the first visibility of the moon. This is bound to be inaccurate as clouds and other atmospheric phenomena can blur the visibility and the calendar can neither be predicted nor will it be uniform. However, it does show the nature of the moon as one which is changing all the time, the vagaries of the moon show how the minds of the people who follow it can be so different. Most middle-eastern countries follow this lunar month that starts a day or two after the new moon. The day when the moon is first sighted in the evening is the first day of the lunar month in these calendars. Hindu calendars instead use the exact moment of end of amāvāsya as the beginning of the new soli-lunar month.

The Jews followed the Hebrew Calendar³ where they used a reckoned moon in a tabular scheme showing their strong mathematical ability. Ancient Egypt followed the new moon and the lunar month started on the day when in the early morning before sunrise the moon was no longer visible. The vanishing moon is definitely a period of high mystic activity. The pure spiritual paths of the Gurus of India would have nothing to do with this mystic darkness of the new moon and followed the opposite full moon shining in complete glory - symbolising a mind filled with spiritual knowledge, so benevolent to mankind.

¹ Amānta derived from amāvāsya (last tithi, dark moon) + anta (end)

² bright fortnight or waxing moon

³ Ecclesiastical lunar calendar



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All calendars count integer days, so months may be 29 or 30 days in length, in some regular or irregular sequence. But all soli-lunar months approximate the mean length of the synodic month of approximately 29.53059 days (29 days, 12 hours, 44 minutes and 3 seconds). Synodic month is the average period of the Moon's revolution with respect to the sun. The synodic month is responsible for the moon's phases, because the Moon's appearance depends on the position of the Moon with respect to the Sun as seen from the Earth. While the moon is orbiting the earth, the Earth is progressing in its orbit around the Sun. This means that after completing a sidereal month the Moon must move a little farther to reach the new position of the Earth with respect to the Sun. This longer period is called the synodic month (Greek: $\sigma\upsilon\nu\ \acute{o}\delta\acute{\omega}$, sun hodō, meaning "with the way [of the sun]"). Because of perturbations in the orbits of the Earth and Moon, the actual time between lunations may range from about 29.27 to about 29.83 days. The long-term average duration is 29.530589 days (29 d 12 h 44 min 2.9 s). The synodic month is used in the Metonic cycle.

It is obvious that the 30 day soli-lunar month is slightly out of sync with the exact 29.53059 period of the synodic month. In twelve months this accumulates to a six day gap which is covered in 5 years (6 days X 5 = 30 days) resulting in an additional month which is accounted for as adhika⁴ māsa.

There are several different ways of expressing the lunar month.

Nakṣatra Māsa, the sidereal month: The Moon's orbital period in a non-rotating frame of reference (which on average is equal to its rotation period) is about 27.32166 days (27 days, 7 hours, 43 minutes, 11.6 seconds). This is known as a sidereal month and is measured by observing how long it takes the Moon to pass a fixed star on the celestial sphere.

The tropical month is the time for the Moon to return to the same ecliptic longitude, i.e. measured from the equinox; it is slightly shorter than the sidereal month, 27.32158, because of precession of the equinoxes.

Draconic month or nodal month is the period in which the Moon returns to the same node of its orbit. This is defined based on the nodes. The nodes are the two points where the Moon's orbit crosses the plane of the Earth's orbit. Ascending node is called Rāhu and descending node is called Ketu. The draconic month is defined as two consecutive lunar conjunctions

⁴ Adhika means excess or additional. This month can be either added as one whole month or spread between two successive months giving rise to two methods of reckoning adhika māsa.



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between (A) Moon and Rāhu or (B) Moon and Ketu. Its duration is about 27.21222 days on average.

An anomalistic month is the Moon's orbital period measured from perigee to perigee - the point in the Moon's orbit when it is closest to Earth. An anomalistic month is about 27.55455 days on average. This is the effect of the Moon on the ocean tides.

A synodic month is 29.53059 days (29 days, 12 hours, 44 minutes, 2.8 seconds) and is measured from New Moon to New Moon. A New Moon is defined to occur when the Moon has the same ecliptic longitude as the Sun, geocentric view: i.e. when the Sun, Moon and Earth are almost on one line. A synodic month is longer than a sidereal month because the Earth-Moon system is orbiting the Sun in the same direction as the Moon is orbiting the Earth. Therefore, the Sun appears to move ahead by about 30° with respect to the stars, and it takes about 2.2 days longer for the Moon to return to the apparent position of the Sun. The synodic month is the most common way of expressing the lunar cycle.

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2 Constellation Belt

2.1 Basis of the Nakṣatra

In twenty-seven days and $7\frac{3}{4}$ hours, the moon makes one lunar revolution around the earth. This lunar return was understood by the ancient astrologers and was used to determine the 27 (and 28) Nakṣatras beginning from Aries. We can round this period to 27 days and say that one lunar day = one nakṣatra.

"God has decorated the heavens with constellations like pearls on a dark steed. The light of the Sun hides them in the day and all knowledge of them is divined in the darkness of the night".
Parāśara – Ṛk Veda
1.68.04.

The twenty-eighth Nakṣatra, which only occupies seven and $\frac{3}{4}$ hours of the day, was named Abhijit, and is an intercalary Nakṣatra. This Nakṣatra is said to be lorded by Hari (Viṣṇu, Nārāyaṇa) as it progresses up to the noon part of the day (lorded by Vishnu) and is the highest and most spiritual Nakṣatra. This is also why the midday is called Abhijit muhūrta.

Ancient astrologers excluded this Nakṣatra from their calculations, giving us twenty-seven Nakṣatras to determine the results of human behaviour.

It should be carefully understood that the Nakṣatras are determined by the moon's movement, and are hence are said to be lorded by the Moon. This gives us some insight into the role of the Nakṣatra. They are said to be nourishing the life force as daughters of Dakṣa prajāpati who were married to the Moon-god Soma.

Parāśara states:

सर्वात्मा च दिवानाथो मनः कुमुदबान्धवः

sarvātmā ca divānātho manaḥ kumudabāndhavaḥ

Translation: The universal soul is signified by the lord of the day (sun), whilst the friend of the red lotus (moon) lords the manas (mind)."

Hence the moon lords the 'manas'. An appropriate translation of 'manas' is "the object which interacts between the senses and the intellect", i.e. the mind. The moon lords the mind, and its Nakṣatra is used to see how the mind is disposed. An ill disposed mind can result in uncontrollable behavior leading to diseases and wrong doings, suffering.



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2.2 Nakṣatra Maṇḍala

Table 1: Nakṣatra span & Symbols⁵

| No. | Constellation | Meaning | Deity | Shape/Symbol |
|-----|----------------------|--|------------------------|---|
| 1 | Aśvinī | Horse head | Aśvinī Kumar | horses head |
| 2 | Bharaṇī | Bearer | Yama | female sexual organ |
| 3 | Kṛttikā | razor/cutter | Agni | dagger/razor |
| 4 | Rohiṇī | ruddy cow, red, growing | Pitāmaha (Brahma) | chariot |
| 5 | Mṛgāśirā | deer or antelope's head | Chandra (Moon) | head or a deer |
| 6 | Ārdrā | the moist | Rudra (or Iśa) | tear drop, gem |
| 7 | Punarvasu | return of the light and goods | Aditi | quiver/ house, bow |
| 8 | Puṣyā | nourisher, flower, the best | Jīva (Bṛhaspati) | teat of cow, arrow, flower |
| 9 | Aśleṣā | entwine, embrace, intimate | Ahi - Sarpa | wheel, serpent |
| 10 | Magha | beneficent, mighty | Pitṛs (Manes) | throne, palanquin, royal court |
| 11 | Pūrva Phālgunī | previous red one | Bhaga | Stage, mating cot front legs |
| 12 | Uttara Phālgunī | later red one | Aryaman | bed, mating cot hind legs |
| 13 | Hastā | hand | Arka | closed hand, benediction |
| 14 | Chitrā | brilliant, distinguished | Tvastha, Visvakarma | pearl |
| 15 | Svātī | independent, sword | Marut (Vāyu) | coral, sapphire |
| 16 | Vaiśākha | branched, forked branches | Indra+Agni | leaf decked triumphal gate, potter's wheel |
| 17 | Anurādhā | subsequent success, following Radha | Mitra | bali (heap of rice), umbrella |
| 18 | Jyeṣṭha | the eldest | Vasava (Indra) | ear ring, umbrella, talisman |
| 19 | Mūla | root, commencement | Nirṛti (Rākṣasa) | tail of lion, crouching line |
| 20 | Pūrva Āśāḍha | earlier victory | Jala Devi | hand fan, winnowing basket, tusk |
| 21 | Uttara Āśāḍha | later victory | Viśvadeva | elephant tusk, square |
| 22 | Śravaṇa | famous, hearing | Govinda | three footprints, arrow |
| 23 | Dhaniṣṭha | very rich, very swift | Vasava | mridanga (drum) |
| 24 | Śatabhiṣaj | 100 medicines or doctors | Varuṇa | circle, flower |
| 25 | Pūrva bhādrapada | earlier auspicious one | Ajākapada | double faced man, stage, machan, legs of a cot |
| 26 | Uttara bhādrapada | later auspicious one | Ahīrbudhanya | last bed, legs of cot, two joined men |
| 27 | Revatī | rich, wealthy | Pūshan | mridanga (drum), fish |

⁵ The table is copied from the book; Udu Dasa by Sanjay Rath



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2.3 Abhijit (an intercalary Nakṣatra)

Abhijit is said to occupy a space of seven and $\frac{3}{4}$ of a day, or to be exact; 7 hrs, 37 minutes and 35 seconds, which is an equivalent of $4^{\circ}14'13''$.

This spans starts from $6^{\circ}40'$ Capricorn⁶ and ends at $10^{\circ} 54' 13''$ Capricorn. This overlaps the end of Uttara Āsāḍha and almost the first degree of Śrāvaṇa Nakṣatra. Adding this to our list of Nakṣatras we will get the twenty-eight Nakṣatra scheme, which is used in many methods of prediction, especially the popular Sarvatobhadra chakra.

| No. | Constellation | Degrees | Meaning | Deity |
|-----|---------------|---------------------------|--------------------|-------|
| 22 | Abhijit | 6:40 - 10:54:13 Capricorn | The victorious one | Hari |

This Abhijit nakṣatra cannot be a janma nakṣatra (birth nakṣatra) as it does not have four complete pada (feet) and consequently we must consider only one of the 27 nakṣatra as a janma nakṣatra. It represents a being (God) having the feet (4th pada – mokṣa) of Uttara Āsāḍha and the upper head (sikhi) of Śrāvaṇa. The number 22 has considerable spiritual significance.

Janma Nakṣatra is the constellation occupied by the Moon at the time of birth. Lagna nakṣatra is the constellation occupied by Lagna at the time of birth. Similarly, the nakṣatra occupied by the other planets can be ascertained.

2.4 Nakṣatra Pada

Each Nakṣatra has 4 pada or feet. These 4 pada are equivalent to the 4 goals of all beings namely; (1) dharma, (2) artha, (3) kāma and (4) mokṣa, symbolized by the trines to the 1st, 10th, 7th and 4th houses respectively. In total there are 108 nakṣatra pada ($27 \times 4 = 108$).

1st Pada: The first pada of every Nakṣatra governs dharma i.e. the principles/ ideals which are the duties of the kṣatriya or warrior class. The first pada of every Nakṣatra maps to any of the three fiery signs called dharma trikoṇa (Aries, Leo or Sagittarius) in the navāṁśa indicating this goal/objective.

2nd Pada: The second pada of every Nakṣatra governs artha i.e. the Principles/ ideals which are the duties of the vaiśya/trading community. Artha means finance and wealth and the

⁶ or the second navāṁśa of Capricorn



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second pada of every Nakṣatra maps to any of the three earthy signs called artha trikoṇa (Taurus, Virgo, and Capricorn) is the navāṁśa.

3rd Pada: The third pada of every Nakṣatra governs kāma i.e. the principles/ ideals which are the duties of the sūdra/working class. Kāma means desires of every kind and implies sense gratification. The third pada of every Nakṣatra maps to either of the airy signs called kāma trikoṇa (Gemini, Libra, Aquarius) in the navāṁśa.

4th Pada: The fourth pada of every Nakṣatra governs mokṣa i.e. principles/ ideals of religiosity/ spirituality which are the duties of the Brahmin/priestly class. Mokṣa specifically refers to emancipation from the cycle of rebirth. The fourth pada of every Nakṣatra maps to either of the water signs called mokṣa trikoṇa (Cancer, Scorpio, Pisces) in the navāṁśa.

1. The pada of the lagna will determine the nature of the native's intellect. Example: if the lagna occupies the fourth pada, the native is motivated by laughter, enjoyment, and social circles have a strong impact on their thought process.
2. The pada of the lagna lord will determine what is the motivation or goal of the individual and is the most important when defining the life goals and ideals. Example: if lagna lord is in the fourth pada, the native is always seeking ways to make themselves and their surroundings satisfied with life.
3. The pada Moon will indicate which impressions the native has as a result of conditioning, i.e. their interaction with family members and their community. These impressions may become less important when the person develops their own personality, where the lagna and lagna lord take over.

The nakṣatra names, numbers and span should be memorized with the aid of visual charts and diagrams. All other details should be studied from the book Bṛhat Nakṣatra [Sagittarius Publications]. There are some words like navāṁśa which some of you may not understand at this stage. Refer back to this lesson at the end of the first year and then the understanding will be better.

Q1: How is the number 108 significant? Study the various relationships that make this number important.

Q2: List the 28 Nakṣatra and draw their primary symbols. Add other symbols like trees etc.



3 The 27 Nakṣatra

3.1 Nakṣatra Puruṣa

There are various schemes of nakṣatra puruṣa and we shall teach the most important one here. Others can be learnt from Bṛhat Nakṣatra. The Nakṣatra have body parts associated with it, with the head beginning in Kṛttikā and ending with the feet in Bharanī. This is called the Kṛttikādi scheme as the head starts with Kṛttikā Nakṣatra.

In the adjoining picture, the chariot with horses indicating Rohiṇī nakṣatra is in the forehead. The other markings are not exactly based on the Nara Chakra which is given in the table below.



Figure 1: Nakṣatra Puruṣa

| No | Body Part | Nx | Nx Name | No | Body Part | Nx | Nx Name |
|----|---------------|----|-----------------|----|-------------|----|-------------------|
| 1 | Head | 3 | Kṛttikā | 15 | Stomach | 17 | Anurādhā |
| 2 | Fore head | 4 | Rohiṇī | 16 | Left trunk | 18 | Jyeṣṭha |
| 3 | Eyebrows | 5 | Mṛgāśirā | 17 | Right trunk | 19 | Mūla |
| 4 | Eyes | 6 | Ārdrā | 18 | Back | 20 | Pūrvā Āsāḍha |
| 5 | Nose | 7 | Punarvasu | 19 | Waist | 21 | Uttara Āsāḍha |
| 6 | Face | 8 | Puṣyā | 20 | Genitals | 22 | Śravaṇa |
| 7 | Ears | 9 | Aśleṣā | 21 | Anus | 23 | Dhaniṣṭha |
| 8 | Lips and chin | 10 | Magha | 22 | Left thigh | 24 | Śatabhiṣaj |
| 9 | Left hand | 11 | Pūrvā Phālgunī | 23 | Right thigh | 25 | Pūrvā bhādrapada |
| 10 | Right hand | 12 | Uttara Phālgunī | 24 | Shins | 26 | Uttara bhādrapada |
| 11 | Fingers | 13 | Hastā | 25 | Ankles | 27 | Revatī |
| 12 | Neck | 14 | Chitrā | 26 | Upper feet | 1 | Aśvinī |
| 13 | Chest | 15 | Svātī | 27 | Soles | 2 | Bharanī |
| 14 | Breast | 16 | Vaiśākha | | | | |



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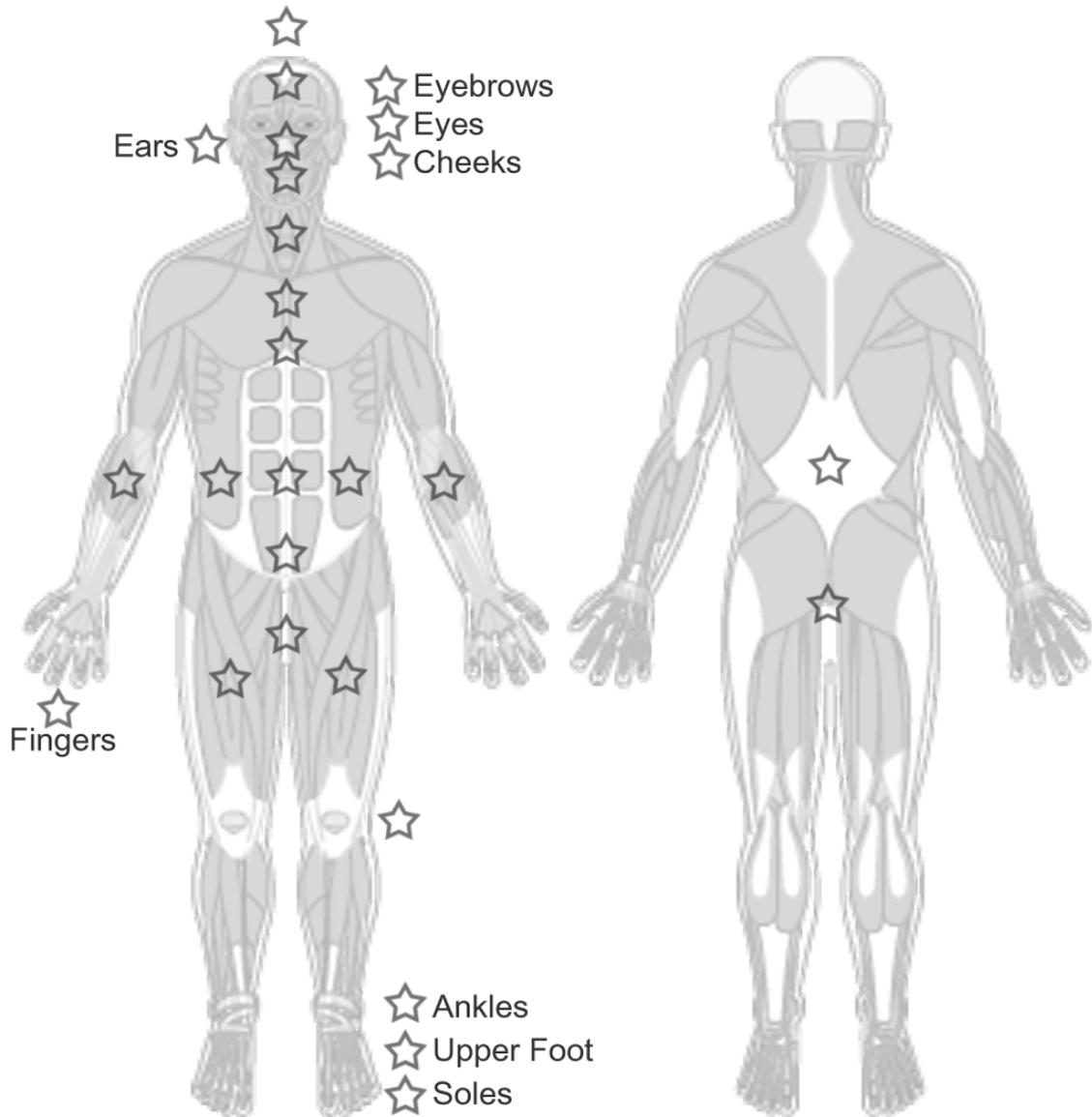


Figure 2: Nara Chakra Diagram

Place the 27 nakṣatra in the stars

Write the remaining body parts next to the stars.



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3.2 Assignment

Your Birth data: Name _____

Date: _____ Time: _____ Place: _____

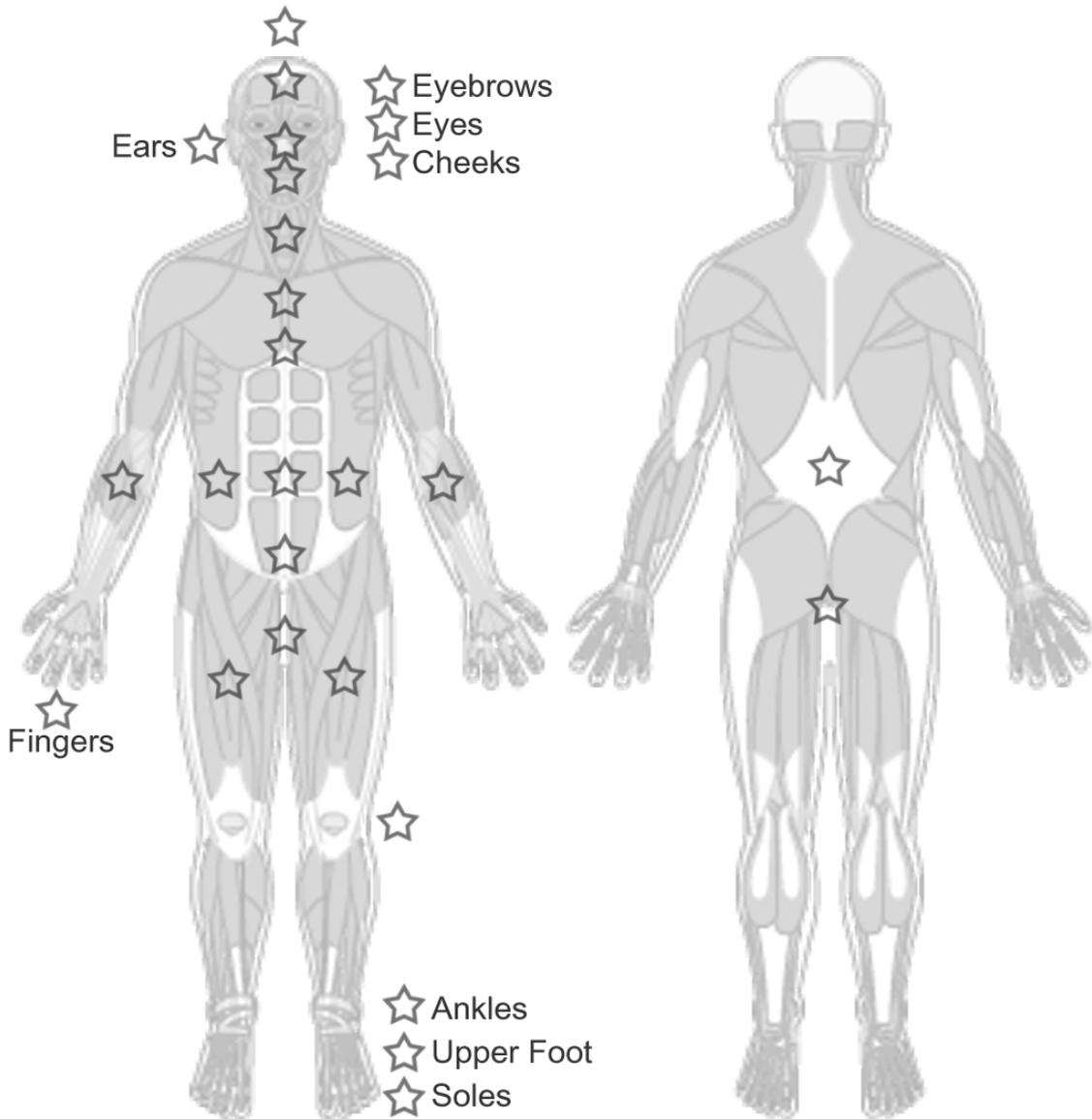
| Planet | Long | Nx | Nx Name | Planet | Long | Nx | Nx Name |
|--------|------|----|---------|--------|------|----|---------|
| Lagna | | | | Jup | | | |
| Sun | | | | Ven | | | |
| Moon | | | | Sat | | | |
| Mars | | | | Rāhu | | | |
| Merc | | | | Ketu | | | |

Starting with your Janma Nakṣatra as No.1 Head (i.e. place the Moon on your head), write the nakṣatra numbers and names in the table to complete your Nara Chakra.

| No | Body Part | Nx | Nx Name | No | Body Part | Nx | Nx Name |
|----|---------------|----|---------|----|-------------|----|---------|
| 1 | Head | | | 15 | Stomach | | |
| 2 | Fore head | | | 16 | Left trunk | | |
| 3 | Eyebrows | | | 17 | Right trunk | | |
| 4 | Eyes | | | 18 | Back | | |
| 5 | Nose | | | 19 | Waist | | |
| 6 | Face | | | 20 | Genitals | | |
| 7 | Ears | | | 21 | Anus | | |
| 8 | Lips and chin | | | 22 | Left thigh | | |
| 9 | Left hand | | | 23 | Right thigh | | |
| 10 | Right hand | | | 24 | Shins | | |
| 11 | Fingers | | | 25 | Ankles | | |
| 12 | Neck | | | 26 | Upper feet | | |
| 13 | Chest | | | 27 | Soles | | |
| 14 | Breast | | | | | | |



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Insert the Nakṣatra numbers in the stars and write the planets alongside to have an imprint of your Nara Chakra in your mind.

Do you have any affliction in any body part?

Which body parts are associated with

1. Rāhu
2. Saturn
3. Sun
4. Mars
5. Ketu



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4 Nakṣatra Lordships

4.1 Navagraha

There are nine graha represented by the nine numbers of the decimal system and the Lagna (eastern horizon, ascendant) is denoted by śūnya (zero). These graha are -

| Sanskrit Name | English Name | Abbreviation | Gender | Guṇa | No | Tattva |
|----------------------|------------------|--------------|--------|--------|----|--------|
| Surya (सूर्य) | Sun | Sy or Su | M | Sattva | 1 | Agni |
| Chandra (चंद्र) | Moon | Ch or Mo | F | Sattva | 2 | Jala |
| Maṅgala (मंगल) | Mars | Ma | M | Tamas | 9 | Agni |
| Budha (बुध) | Mercury | Bu or Me | N | Rajas | 5 | Pṛthvi |
| Bṛhaspati (बृहस्पति) | Jupiter | Gu or Ju | M | Sattva | 3 | Ākāśa |
| Śukra (शुक्र) | Venus | Sk or Ve | F | Rajas | 6 | Jala |
| Śani (शनि) | Saturn | Sa | M | Tamas | 8 | Vāyu |
| Rāhu (राहु) | North Lunar Node | Ra | M | Tamas | 4 | Vāyu |
| Ketu (केतु) | South Lunar Node | Ke | M | Tamas | 7 | Agni |

4.2 Nakṣatra Pada Tattva

There are two tattva in every element of jyotiṣa – one ascribed to the span of the zodiac like zodiacal sign, nakṣatra or varga, and the second that is ascribed to the graha.

Step 1: In order to determine the tattva in the nakṣatra pada ascribed to the graha, we have to first list the planets in the order of their tattva starting with Jala, followed by Pṛthvi, Ākāśa, Agni and Vāyu. This is done because the Moon is the overlord of all the Nakṣatra and is of Jala tattva.

| Sanskrit | Chandra | Śukra | Budha | Bṛhaspati | Maṅgala | Surya | Ketu | Śani | Rāhu |
|----------|---------|-------|---------|-----------|---------|-------|------|--------|------|
| | चंद्र | शुक्र | बुध | बृहस्पति | मंगल | सूर्य | केतु | शनि | राहु |
| English | Moon | Venus | Mercury | Jupiter | Mars | Sun | Ketu | Saturn | Rāhu |
| Tattva | Jala | | Pṛthvi | Ākāśa | Agni | | Vāyu | | |



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Step 2: Assign the first Pada of Rohiṇī Nakṣatra to Jala tattva and Moon, the second pada to jala tattva and Venus, third pada to pṛthvi tattva and Mercury, 4th pada to ākāśa tattva and Jupiter. Then the first pada of the next nakṣatra Mṛgāśiras is ruled by agni tattva and Mars and so on, list all the pada of the 27 nakṣatra.

Table 2: Pada Graha-Tattva Lord

| Nx | Nakṣatra | 1 | 2 | 3 | 4 | Nx | Nakṣatra | 1 | 2 | 3 | 4 |
|----|-----------------|----|----|----|----|----|-------------------|----|----|----|----|
| 4 | Rohiṇī | Mo | Ve | Me | Ju | 18 | Jyeṣṭha | Me | Ju | Ma | Su |
| 5 | Mṛgāśirā | Ma | Su | Ke | Sa | 19 | Mūla | Ke | Sa | Ra | Mo |
| 6 | Ārdṛā | Ra | Mo | Ve | Me | 20 | Pūrvā Āsāḍha | Ve | Me | Ju | Ma |
| 7 | Punarvasu | Ju | Ma | Su | Ke | 21 | Uttara Āsāḍha | Su | Ke | Sa | Ra |
| 8 | Puṣyā | Sa | Ra | Mo | Ve | 22 | Śravaṇa | Mo | Ve | Me | Ju |
| 9 | Aśleṣā | Me | Ju | Ma | Su | 23 | Dhaniṣṭha | Ma | Su | Ke | Sa |
| 10 | Magha | Ke | Sa | Ra | Mo | 24 | Śatabhiṣaj | Ra | Mo | Ve | Me |
| 11 | Pūrvā Phālgunī | Ve | Me | Ju | Ma | 25 | Pūrvā bhādrapada | Ju | Ma | Su | Ke |
| 12 | Uttara Phālgunī | Su | Ke | Sa | Ra | 26 | Uttara bhādrapada | Sa | Ra | Mo | Ve |
| 13 | Hastā | Mo | Ve | Me | Ju | 27 | Revatī | Me | Ju | Ma | Su |
| 14 | Chitrā | Ma | Su | Ke | Sa | 1 | Aśvinī | Ke | Sa | Ra | Mo |
| 15 | Svātī | Ra | Mo | Ve | Me | 2 | Bharaṇī | Ve | Me | Ju | Ma |
| 16 | Vaiśākha | Ju | Ma | Su | Ke | 3 | Kṛttikā | Su | Ke | Sa | Ra |
| 17 | Anurādhā | Sa | Ra | Mo | Ve | | | | | | |

Step 3: The Lords of the first Pada which is the dharma-pada are the Lords of the nakṣatra and have the responsibility of upholding its dharma. Moon being the lord of the first pada of Rohiṇī shall also be the lord of Rohiṇī nakṣatra; Mars being the lord of the first pada of Mṛgāśiras nakṣatra shall also be its lord and so on.

Table 3: Nakṣatra Lordship Table

| | | | | | | | | |
|---|-----------|---------|----|-----------------|---------|----|-------------------|---------|
| 1 | Aśvinī | Ketu | 10 | Magha | Ketu | 19 | Mūla | Ketu |
| 2 | Bharaṇī | Venus | 11 | Pūrvā Phālgunī | Venus | 20 | Pūrvā Āsāḍha | Venus |
| 3 | Kṛttikā | Sun | 12 | Uttara Phālgunī | Sun | 21 | Uttara Āsāḍha | Sun |
| 4 | Rohiṇī | Moon | 13 | Hastā | Moon | 22 | Śravaṇa | Moon |
| 5 | Mṛgāśirā | Mars | 14 | Chitrā | Mars | 23 | Dhaniṣṭha | Mars |
| 6 | Ārdṛā | Rāhu | 15 | Svātī | Rāhu | 24 | Śatabhiṣaj | Rāhu |
| 7 | Punarvasu | Jupiter | 16 | Vaiśākha | Jupiter | 25 | Pūrvā bhādrapada | Jupiter |
| 8 | Puṣyā | Saturn | 17 | Anurādhā | Saturn | 26 | Uttara bhādrapada | Saturn |
| 9 | Aśleṣā | Mercury | 18 | Jyeṣṭha | Mercury | 27 | Revatī | Mercury |



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This principle is extended to various other spheres of jyotiṣa wherein the lord of the first day is treated as the lord of the year, or the lord of first house is the lord of the chart or the lord of the first hour of the day becomes the lord of the day. Jyotiṣa uses the start or first as the defining moment for everything.

4.3 Applications

Using the principle of the tattva, the navagraha become the lords of the 27 nakṣatra for the purpose of all creation. If one looks at the table carefully, you will notice that Ketu is the lord of the 1st, 10th and 19th nakṣatra. Add up each of the digits of the numbers – 1st = 1; 10th = 1+0=1; 19th = 1+9=10, 1+0=1; all of them reduce to the number 1. In this manner, we have the nine numbers for the nakṣatra that are in groups of three nakṣatra.

4.3.1 Nakṣatra & Loka

Planets affect the three loka. Bhū loka is represented by the nine nakṣatra from 1-9, bhuva loka by the nakṣatra from 10-18 and svarga loka by nakṣatra from 19-27. The boundaries between these loka are called gaṇḍānta (evil end points or junctions). The negative external effects of a graha can be removed by another graha based on the number correlation. For example, if a person suffers from fires and his fortune is destroyed by fire, then this is indicated by the Sun. The Sun rules the number-1 (one) and in the above table we find the nakṣatra 1 lorded by Ketu. Therefore, use of a gemstone of Ketu like cat's eye in left hand or other remedial measures associated with Ketu can ward off the external evils indicated by the Sun. The devatā of Ketu is Gaṇeśa and we have a fine mantra of Gaṇeśa to removes all fire from the body and fear of fires.

| Bhū | Bhuva | Svaḥ | Graha | Removes Negative |
|-----|-------|------|---------|------------------|
| 1 | 10 | 19 | Ketu | Sun |
| 2 | 11 | 20 | Venus | Moon |
| 3 | 12 | 21 | Sun | Jupiter |
| 4 | 13 | 22 | Moon | Rāhu |
| 5 | 14 | 23 | Mars | Jupiter |
| 6 | 15 | 24 | Rāhu | Venus |
| 7 | 16 | 25 | Jupiter | Ketu |
| 8 | 17 | 26 | Saturn | Rāhu |
| 9 | 18 | 27 | Mercury | Mars |

ॐ अग्निरूपाय ह्रीं नमः। om agnirūpāya hrīm namaḥ



ॐ गुरवे नमः

4.3.2 Vimśottari daśā

Vimśottari means 120 and refers to the complete life span of human beings in Kali Yuga while daśā refers to state and period. This is a progression of life from birth reckoned from natal Moon placement in a nakṣatra. The lord of janma nakṣatra furnishes the first daśā. For example, if the Moon is in Satabhisāj nakṣatra, then its lord Rāhu (refer table 3) shall furnish the first daśā at birth.

4.4 Nakṣatra – Rāśi Map

When creation occurred, five tattva were clearly identified in svarga loka, but one of them, ākāśa tattva could not descend independently into bhuva loka. It had to intermingle with the remaining four tattva – agni, pṛthvi, vāyu and jala, for descent into bhuva loka. Thus, dyaus the sky father (ākāśa tattva) remained in the sky (svarga loka – universe) while the remaining four descended to create bhuva loka comprising this solar system. The nakṣatra maṇḍala exists in svarga loka while the four tattva that descended into bhuva loka formed the rāśi chakra (sidereal zodiac).

There was a definite method to this descent of the tattva. Each of the tattva could descend through one nakṣatra pada.

- Pada 1 – Agni tattva
- Pada 2 – Pṛthvi tattva
- Pada 3 – Vāyu Tattva
- Pada 4 – Jala Tattva

These are indicated as numbers 1, 2, 3, 4 in the nakṣatra pada of each nakṣatra (adjoining diagram 2nd outer circle).

Due to the navagraha,

these were clubbed together in groups of nine nakṣatra pada. The first nine nakṣatra pada contributed by Aśvinī (4 pada), Bharāṇī (4 pada) and Kṛttikā (1st Pada) formed the zodiac

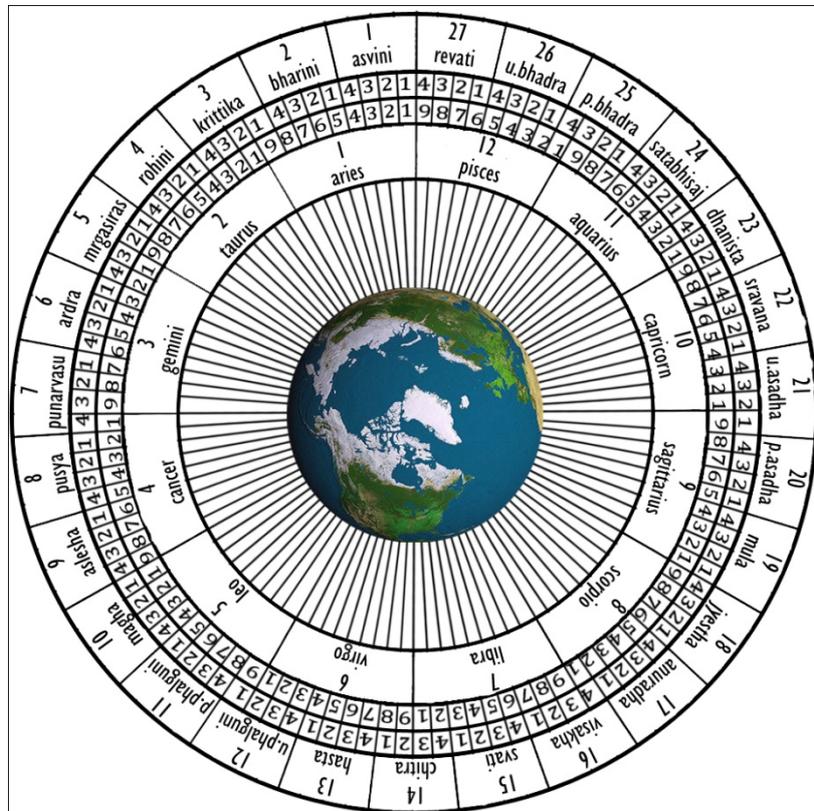


Figure 3: Nakṣatra Pada – Rāśi



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sign Meṣa (Aries). Meṣa rāśi has nine pada of which 3 pada are agni, 2 pada each of pṛthvi, vāyu and jala. Therefore we can say that Meṣa rāśi has all five tattva with a dominance of agni tattva. It is not correct to say that Aries (Meṣa) is a 'fire sign' – it is more correct to say that it is a 'fire dominant sign' as we also find water, wind and earth in it.

The next nine pada were contributed by Kṛttikā (2-4 pada), Rohiṇī (4 pada) and Mṛgāśiras (1-2 pada) to form Vṛṣabha rāśi (Taurus). Of these nine pada in Vṛṣabha rāśi, 2 pada each are agni, vāyu and jala are present along with 3 pada of pṛthvi. Therefore, Vṛṣabha rāśi has a dominance of pṛthvi tattva and we say Taurus is an earth dominant sign. In this manner the 108 nakṣatra pada formed 12 zodiac signs (12×9=108) called rāśi. Rāśi literally means a heap and shows the coming together of nine nakṣatra pada.

Table 4: Twelve Rāśi

| No | Sanskrit | Western/Greek Name | Dominant Tattva (Element) |
|----|----------------------|---------------------------|---------------------------|
| 1 | Meṣa "ram" | Aries ("ram") | Agni (Fire) |
| 2 | Vṛṣabha "bull" | Taurus ("bull") | Pṛthvi (Earth) |
| 3 | Mithuna "twins" | Gemini ("twins") | Vāyu (Air) |
| 4 | Karkaṭa "crab" | Cancer ("crab") | Jala (Water) |
| 5 | Siṃha "lion" | Leo ("lion") | Agni (Fire) |
| 6 | Kanyā "girl" | Virgo ("virgin") | Pṛthvi (Earth) |
| 7 | Tula "balance" | Libra ("balance") | Vāyu (Air) |
| 8 | Vṛścika "scorpion" | Scorpio ("scorpion") | Jala (Water) |
| 9 | Dhanus "bow" | Sagittarius ("archer") | Agni (Fire) |
| 10 | Makara "sea-monster" | Capricorn ("goat-horned") | Pṛthvi (Earth) |
| 11 | Kumbha "pitcher" | Aquarius ("water-pourer") | Vāyu (Air) |
| 12 | Mīna "fish" | Pisces ("fish") | Jala (Water) |

In this manner the twelve signs were created at bhūva loka and the Sun became the overlord of the solar system with the 12 rāśi. These are called dvādasa āditya (literally 12 suns or sun signs). And the Sun god Sūrya started the process of second level creation.

4.5 Two vital equations

Lunar Equation = Spirit identified as manas symbolized by the Moon

108 = 27 × 4 = nakṣatra maṇḍala × 4 tattva of second layer creation

Number 4 gets connected to the spirit (self, 'sva'), manas, consciousness and Moon → Mother



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Solar Equation = Spirit identified as ātman symbolised by the Sun

$108 = 12 \times 9 = \text{rāśi chakra} \times \text{navagraha}$

$= \text{rāśi chakra} \times \text{dharma (father)}$

Number 9 gets connected to the spirit (self, 'sva'), ātman, dharma and Sun → Father

o m t a t s a t