

# *Energies of the 27 Lunar Mansions*

*Including a new translation of the*

## *Nakshatra Sutras from the Taittiriya Brahmana*



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## *Understanding a Nakshatra's Energy*

The circle of the 27 Nakshatras represents the *intelligent energies* upon which the circle of our daily lives revolves via the revolutionary movement of the 12 Signs of the Zodiac (the Rasis) and the 12 Houses. Whereas the Zodiac Signs and the Houses are relatively easy to understand, because of their very concrete natures, Nakshatras are quite perplexing – understanding a Nakshatra requires becoming attuned to the very energy of the Nakshatra. It is through using one's own intelligence to contemplate the energy of the Nakshatra that a union between the two consciousness can be formed out of which comes true understanding. Until now, astrologers have been hampered in their desire to so understand the Nakshatras because there is not much information available with which to proceed. The available material has been “helpfully” softened up and in that softening, the essence has been lost.

With respect to Nakshatras, we must understand an energy. How is that done? Tell me how to understand an energy? It's not such an easy thing to do! There is only one way to understand an energy and that is to experience it, to sense its “electricity.” As an example, it is a bit as if a man from a lost tribe of the Amazon showed up in Rio one day and you came upon him right when he was about to stick a wire in an electrical outlet. Just in time you pulled the wire out of his hand and now its upon you to explain what his experience would have been if he had stuck that wire in the outlet. How would you do that? You must explain what an energy, an electricity feels like. Remember, he has no associative experiences to understand it from - he did not see cartoon characters getting shocked. You would have to get very creative in your attempts to convey the feeling of sticking a wire into an electrical outlet. You know so well what it feels like, anyone who has ever done it will never forget exactly what it feels like, yet it is so difficult to explain. That is why at the end of it all, the best explanation is to give him the wire back and tell him to have fun...

We, however, do not have a wire that we can simply stick into a Nakshatra outlet, so the sages of ancient India made very creative attempts to help us understand a Nakshatra's energy. One way in which they did so was through analogous stories, or myths. Reading Hindu mythology, therefore, is a wonderful and fun way to get attuned with the energies of the Nakshatras. Brahmins who practiced astrology in ancient India were well versed in all such things, however, these days it's nearly impossible to find readily accessible mythologies about some of the Nakshatra deities. Thankfully there are other ways to proceed.

Energy always follows a pattern of transformation – energy can never be lost, only changed from one form to another. In respect to Nakshatras, that means changing one form of energy into another 27 times. In respect to Nakshatra Padas, that means changing one form of energy into another form 108 times. In respect to Nakshatra sub-lords that means changing one form of energy into another 243 times. And the transformation of energy can even be examined in more minute detail. In fact, in respect to Vimshottari Dasa we may examine it down to 177,147 transformations if we use the Dasa down to five levels. It is possible to understand all these energies mathematically, but it is beyond the conceptual ability of most astrologers to conceptualize this in this age and so fortunately there is the *Taittiriya Brahmana*.

The *Taittiriya Brahmana* is an extension of the *Krishna Yajur Veda* and one of its treasures is a chapter (*Chapter 1.5*) detailing the energies of the Nakshatras. It is most certainly the most important single authority on anything Nakshatra. Translations of these sutras have been made as part of general translations of the *Taittiriya Brahman* as well as for astrologers specifically. These translations have one thing in common – they have taken a sutra and turned it into a sentence or a paragraph. It is not possible to understand the essence of an energy from a sentence or a paragraph. It is only possible to understand the author's understanding of the sutra that the author wrote a sentence or paragraph about. If you want that author's understanding, then

great, but if you want the energy of the Nakshatra, it has just been limited.

Let me explain how a sutra works, a true sutra. It's a thread, it's the very beginnings of a *very long string* of knowledge. If you read something and think, "cool, I get it, that makes sense," then it's not a sutra, it's a sentence or a paragraph. If you read a sutra and think, "this is nonsense, I don't get it," then it's a sutra. The reason is that energy can only be described in non-nonsensical and not human language. Going back to the lost Amazonian tribesman. To describe what almost happened to him by sticking the wire into the electrical outlet, you probably would have jumped up and down with stiffening limbs just like a cartoon character, and he would have thought, "this is nonsense," even though you were describing the energy perfectly. That is a sutra. It is through contemplating the nonsense of the sutra that a person gets the Ah Ha! of the Nakshatra's energy. A sutra should make you stop and pause and *think*, it should not tell you anything you already know, it should not tell you anything that you think you know. It should give you pause to contemplate and arrive at an understanding. It is in this manner that the sutras are written in the *Taittiriya Brahman*.

In the translation of the *Taittiriya Brahman* sutras bearing on the 27 Nakshatra energies I have made every attempt to translate the sutras as literally as possible so that those who cannot read Sanskrit will be able to study the Nakshatras in as energetically pure a form as possible. If I have done my job well, the sutras will appear nonsensical and be as rewarding as the time you spend contemplating them – the longer you contemplate them, the longer will be the string of knowledge that you pull from them.

Then, as the second step in expanding our collective knowledge of Nakshatras I hope that people share, write about, and talk about the yields of their contemplations on these precious *Taittiriya Brahmana* sutras. I hope to see many commentaries and videos of experiences and insights from not only Sanskrit reading astrologers including those of the past, but now also from many non-Sanskrit reading astrologers.

## **Spiritual, Psychological and Physical Meanings of the Sutras**

Spiritual scriptures, such as the sutras in the *Taittiriya Brahmana* have threefold meaning pertaining to the spiritual realm of upwards transformation, the psychological realm of understanding human kind, and the physical realm of the body and its surroundings. Each sutra in the *Taittiriya Brahmana* can be examined in light of each of these three realms.

## **Order of the Nakshatra Sutras in *Taittiriya Brahmana***

The 27 Nakshatra sutras from *Taittiriya Brahmana* that are translated here each have four parts:

### **I**

The first part is the name of the deity which operates through the space of the Nakshatra. The Sanskrit noun form used is “*of* the deity” in question for 25 of the Nakshatras. Two Nakshatras, that of Aditi and that of Nirriti use the noun form “*for* the deity.” There is a reason for this, so be aware of that subtle distinction as you contemplate the sutras.

### **II**

The second part is the aspect of the deity that is flowing through the Nakshatra, something that is *of* the deity, or something that is *for* the deity to utilize, with only Aditi and Nirriti having the *for* the deity expression. This *of* or *for* the deity is often used as the name of the Nakshatra. Some Nakshatras are named completely differently in the *Taittiriya Brahmana 1.5* as compared to the names that are popularly used by today’s astrologers. As the *Taittiriya Brahmana* is an older and more authoritative source than other writings, we should pay attention to the names of Nakshatras as given in the *Taittiriya Brahmana* and perhaps adopt them into today’s astrological language as mainstream names. Personally, I have found the naming as per *Taittiriya Brahmana 1.5* to be more satisfactory in my exploration of the Nakshatras. I am not suggesting we do not consider the names

that are given in other texts, as these names give many insights, but that we most certainly add and regularly use the names as given in *Taittiriya Brahmana* in our daily use of the Nakshatras. In many astrological texts, Nakshatras are simply indicated by their deities and this is yet another naming scheme we should be intimately familiar with.

### III

The aspect of the deity which flows through each Nakshatras has two parts. The first part is the *parastāt* which means “from above.” This is some thing or some action from above which is one half of the aspect of the deity that is flowing through the Nakshatra.

### IV

The second part of the deity which flows through each Nakshatra is the *avastāt*, which means “from below.” This is some thing or some action from below which is the other half of the aspect of the deity that is flowing through the Nakshatra.

### From Above, From Below

As mentioned, each Nakshatra has a *parastāt* “from above” and an *avastāt* “from below” component. Nowhere in the *Taittiriya Brahmana* is it mentioned where or what “above” is or where or what “below” is. “Above” and “below” are, therefore, open to interpretation and so different astrologers and philosophers will see these two things differently.

How I see these two things requires a somewhat lengthy explanation. In the Rig Veda, the All-encompassing God of the Oceans, Varuna, is said to have placed the Nakshatras in the heavens. Varuna is extolled in the Vedas as the most excellent and preeminent above all other deities, as the primal maker and upholder of the universe. In the Bhagavad Gita, Krishna states that amongst water creatures, he is Varuna. Varuna is the God of the Oceans, of the oceanic cosmic consciousness of God. He is the lord of all other

water creatures, the lord of all primal creative forces arising out of the ocean of cosmic consciousness. It is the Nakshatras that represent these forces of which Varuna is Lord. Just as the ocean is the force that creates the waves, all conscious forces arise out of the oceanic cosmic consciousness of Spirit, symbolized by Varuna, upon whom the waves of all other conscious forces, including the Nakshatras swell.

It is a well-known fact that the ocean's waves are the result of the gravitational influence of the Moon. It is no surprise, therefore, to learn that Varuna is the presiding deity of the Moon and that the Moon is the husband of the Nakshatras. Varuna, through its regency over the Moon, placed the Nakshatras in the sky in accordance with the daily motion of the Moon and each night Varuna, as the Moon, touches a different Nakshatra, creating the waves of cosmic energy that flow through the Nakshatras.

The Nakshatras are equally connected to the Earth as they appear to revolve around the Earth. In fact, the Siddhantas tell us that Nakshatra day is the time it takes the stars to revolve once around the Earth, which is actually the time it takes the Earth to revolve once on its axis. The Moon, who as Varuna created the Nakshatras, also revolves around the Earth and so the relationship between the Earth and the Nakshatras is yet more tightly bound.

How does all this apply to the *parastāt* "from above" and the *avastāt* "from below" components? We cannot separate the Nakshatras from the Moon; we cannot separate the Nakshatras from the oceanic consciousness of Varuna represented by the star-filled heavens; and we cannot separate the Nakshatras from the Earth around which the Moon revolves. We can thus not separate the consciousness of Earth from the consciousness of the ocean of the heavens. The Moon is bridging the heavens above with the Earth below. As the Moon moves through the Nakshatras, the "from above" of the oceanic consciousness of Varuna meets the "from below" of the Earth. The above and below are, therefore, the simultaneous occurrences of heaven and Earth, brought about by the bridging motion of the Moon.

## The First Nakshatra of the Nakshatra Circle?

The 27 Nakshatras form a circle and when confronted with a circle it is always a questionable matter as to where the beginning of the circle is. Which Nakshatra is First? Modern convention treats Asvini Nakshatra as first, and as per the Rig Veda the Asvins were first in the race to the Sun, so they most certainly are a First in the circle.

Mula Nakshatra hosts the Galactic Center, the Navel of Vishnu through which our cycle of creation was born and through which it will one day retract. Mula must, therefore, certainly be taken as a First. Mula means root, and by extension, the beginning of something. There are also Muhurta techniques that measure calculations from Mula Nakshatra which support the idea of Mula being a First.

In respect to Vimshottari Dasa the calculations commence from Krittika Nakshatra, and so it takes Krittika as first. There is also a tradition of ancient texts, including the *Taittiriya Brahmana* to start their Nakshatra listings at Krittika. During the time these texts were composed the vernal equinox was in the Krittika Nakshatra, and so many scholars believe that texts from that era started their Nakshatras at Krittika. After examining the sutras in *Taittiriya Brahmana* it is my belief that there is something constant and true about starting the Nakshatra circle at Krittika. Krittika is of Agni who is the first and most mentioned deity in the Rig Veda. Reading the sutras in *Taittiriya Brahmana* give me reason to think that life starts at Krittika of Agni, The Fire, and ends at Bharani of Yama, Lord of Death. Since *Taittiriya Brahmana* starts at Krittika, for purpose of studying these sutras, we should most probably also start at Krittika as we attempt to understand these sutras.

In addition to Asvini, Mula or Krittika beginning the circle of Nakshatras, I think we can also consider Magha of the Pitris, the Ancestors, as a beginning point. Ultimately, the beginning point of the circle depends on what we hope to understand. I will be teaching much on this and other Nakshatra related principles in future courses on my video site [www.astrology-videos.com](http://www.astrology-videos.com).



## **The Three Indras**

In the sutras of the *Taittiriya Brahmana* 1.5 there are three Nakshatras of Indra. These three are Chitra, Jyeshtha and Shatabhishak. Chitra is the Bright of Indra, Jyeshtha is the Red Growing of Indra and Shatabhishak is the 100 cures of Indra. They are all of Indra – Chitra is not related to Tvashtri the Divine Architect, nor is Shatabhishak related to Varuna.

## **The Two Rohinis**

Two Nakshatras are Rohini, one is the Rohini of Prajapati, the 4<sup>th</sup> Nakshatra as counted from Asvini and the commonly known Rohini; the other is what is commonly known as Jyeshtha, which in the *Taittiriya Brahmana Chapter 1.5* is the Rohini of Indra and not Jyeshtha.

## **Nakshatras Ruled by the Planets Sun, Moon and Jupiter**

Also of interest is that the deities of three Nakshatras are Planets. Agni is a name for the Sun and rules Kritika the first of the Nakshatras in the *Taittiriya Brahmana* list. Soma, the Moon, is the deity of Mrigashira which is rather called Invaka in the *Taittiriya Brahmana*. Brihaspati is Jupiter the deity of Pushya which is rather called Tishya in the *Taittiriya Brahmana*. It is interesting and I believe important that only these three planets are deities of the Nakshatras. These three planets are all related to time. Jupiter has its years; the Sun has its months and the Moon has its Tithis or lunar days. These three planets are the hands on the clock of time and for this reason I believe they are deities of Nakshatras. For those interested, I teach how to use these three planets as hands of time in my *Exploring Ashtakavarga* course. What these hands of time do, their differences, can be understood through an examination of the *Taittiriya Brahmana* sutras of these three Nakshatras.

## **The Adityas**

Finally, I believe it is important to consider that several Nakshatras are ruled by Adityas, which are the offspring of Goddess Aditi who herself works with Punarvasu Nakshatra. The Nakshatras

ruled by Adityas are: Purva Phalguni of the deity Aryaman, Uttara Phalguni of the deity Bhaga, Hasta of the deity Savitri, Anuradha of the deity Mitra, Revati of the deity Pushan, and the three of Chitra, Jyeshtha and Shatabhishak of Indra according to the *Taittiriya Brahmana*. Varuna, whom other texts relate to Shatabhishak Nakshatra is also an Aditya.

The Adityas, who are considered different aspects of the Sun, are amongst the most powerful deities. They are born of Aditi, who is the Undivided Goddess and who as such cannot divide herself into a part that can act separately within creation. Rather, her children, the Adityas, act on her behalf. Also, for this reason, as regent of Punarvasu the Nakshatra is not *of* Her, it is *for* Her, something She uses, not a differentiation of Her.

The Aditya Indra also shares rulership with Agni over Vishakha Nakshatra and it is perhaps due to this shared powerful rulership that Vishakha Nakshatra is considered the most excellent of the Deva Nakshatras.

All these Nakshatras related to the Adityas, including that of Vishakha, are perhaps the most important Nakshatras. The qualities of these Nakshatras are most important to a productive, successful and meaningful life. The wellbeing of these Nakshatras is most critical. Troubled planets in these Nakshatras spoil a chart more readily than they do in other Nakshatras, while powerful planets in these Nakshatras make so much more powerful individuals.

## **Dhatu, Mula and Jeeva Nakshatras**

In addition to the sutras of *Taittiriya Brahmana* 1.5, I have included three other Nakshatra aspects that I consider to be very important in understanding the energy of the Nakshatras. The first and my favorite of these is the Dhatu, Mula or Jeeva energy of the Nakshatra. The Nakshatras encompass the energies of all things in creation and all these things fall into three kingdoms: the mineral kingdom which is Dhatu, the plant kingdom which is Mula, and the animal kingdom which is Jeeva. Beginning at Asvini, the Nakshatras are Dhatu, Mula, Jeeva in that order around the Nakshatra circle. The Dhatu, Mula or

Jeeva quality will dramatically affect the nature and behavior of a Nakshatra. I will be teaching extensively on this as I find it of extreme importance, but to state it simply, Consciousness is embodied in all three kingdoms and so all things in creation wish to exist and thus to survive. How they survive is very different. The survival strategies of minerals, plants and animals is very different. Planets placed in a particular Nakshatra adopt the survival strategies of the Dhatu, Mula or Jeeva nature of the Nakshatra. You will thus find some people who follow more the nature of a mineral, some more that of a plant, and some more that of an animal. This is an extensive topic that I will teach about in depth in an upcoming Nakshatra course and an upcoming Rahu and Ketu course.

### **Laghu, Ugra, Mridu, Tiiksna, Dhruva and Cara Nakshatras**

Nakshatras also have the qualities of Laghu and Kshipra “light and swift,” Ugra and Kruura “violent and cruel,” Mridu and Maitram “soft and friendly,” Tiiksna and Daruna “sharp and hard,” Dhruva and Sthira “fixed and firm,” Cara and Cala “moving and unsteady,” or Mridu-tikshna and Misra “delicately sharp and mixed.” These are very simple to understand and very important qualities of the Nakshatras.

The *Taittiriya Brahmana* sutras, the Dhatu, Mula, Jeeva natures of the Nakshatras, the Laghu, Ugra, Mridu, etc. qualities of the Nakshatras, and any myths about the Nakshatra deities that you can find and devour are what I consider to be most important information to understanding a Nakshatra.

### **Planetary Lords of Nakshatra in accordance with Vimshottari Dasa**

In the calculation of Vimshottari Dasa, Nakshatras are associated with the nine planets: Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus. The association of the planets to the Nakshatras in accordance with the Vimshottari Dasa scheme is quite important but very difficult to understand. The difficulty in

understanding this relationship and how the planets act through these Nakshatras lies in the fact that almost everything we have learned about the planets have to do with the planets in the context of the signs of the zodiac and the houses, not in the context of the Nakshatras, thus we cannot give the Nakshatras ruled by Saturn typical saturnian meanings. There is much to learn about the planets as well as the Nakshatras through the mathematical study of the Nakshatras and the planets as ordered via the Vimshottari Dasa scheme. Conceptually minded astrologers may wish to give this area some attention. Doing so will yield many valuable insights regarding the planets and the Nakshatras. This is a subject I will expand upon in future courses.

This brings me to the end of my introduction to the subject of Nakshatras in chapter 1.5 of the *Taittiriya Brahmana*. In the near future I also hope to make videos where I will talk extensively about each of the Nakshatra sutras from the *Taittiriya Brahmana*.

I have written this free eBook so that many astrologers can begin to think about the Nakshatras from a more ancient point of view – from as far back as it is possible to find any information on Nakshatras. I will be adding to this booklet occasionally and so rather than emailing copies to friends, please always have them download a copy from one of my websites: [www.vedic-astrology.net](http://www.vedic-astrology.net) or [www.astrology-videos.com](http://www.astrology-videos.com), so that they will be sure to have latest copy with the latest additions.

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

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

अग्नेः कृत्तिकाः ।  
शुक्रं परस्ताज्ज्योतिरवस्तात् ।

***agneḥ kṛttikāḥ  
śukraṁ parastājjyotiravastāt.***

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

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

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

## *The rohiṇī “red growing” of Prajapati deity*

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

प्रजापते रोहिणी।  
आपः परस्तादोषधयोऽवस्तात्।

***prajāpate rohiṇī  
āpaḥ parastādoṣadhayo‘avastāt.***

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

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

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

*The invakā “diminutive pervadings”  
of Soma, the Moon deity*

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

सोमस्येन्वका वित्तानि।  
परस्ताद्वयन्तोऽवस्तात्।

***somasyenvakā vitatāni  
parastādvayanto’avastāt.***

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

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

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

## *The bāhū “arms” of Rudra deity*

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

रुद्रस्य बाहू।  
मृगयवः परस्ताद्विक्षारोऽवस्तात्।

***rudrasya bāhū  
mṛgayavaḥ parastādvikṣaro‘avastāt.***

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

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

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



# *The punarvasu “restoration of good” for Aditi deity*

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

अदित्यै पुनर्वसू।  
वातः परस्तादाद्रमवस्तात् ॥ १ ॥

***adityai punarvasū  
vātaḥ parastāḍardramavastāt.***

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

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

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

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

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

बृहस्पतेस्तिष्ठः ।  
जुह्वतः परस्ताद्यजमाना अवस्तात् ।

***br̥haspateṣṭiṣyaḥ  
juhvataḥ parastādyajamānā avastāt.***

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

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

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

## *The āśreṣāḥ “embraces” of Sarpah deities*

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

सर्पाणांमाश्रेषाः ।  
अभ्यागच्छन्तः परस्तादभ्यानृत्यन्तोऽवस्तात् ।

***sarpāṇām āśreṣāḥ  
abhyāgacchantāḥ parastādabhyānṛtyanto  
‘vastāt.***

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

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

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

## *The maghāḥ “gifts” of The Ancestor deities*

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

पितॄणां मग्धाः ।  
रुदन्तः परस्तादपभ्रंशोऽवस्तात् ।

***pitrṇām maghāḥ  
rudantaḥ parastādapabhraṁśo ‘vastāt.***

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

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

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

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

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

अ॒र्य॒म्णः॑ पू॒र्वे फ॒ल्गु॒नी।  
जा॒या पर॒स्तादृ॒षभो॑ऽवस्ता॒त्।

***aryamṇaḥ pūrve phalguṇī  
jāyā parastādṛṣabho'vastāt.***

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

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

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

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

## *The uttare phalguṇī “reddish at the concluding” of Bhaga deity*

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

भगस्योत्तरि।  
वहतवः परस्ताद्वहमाना अवस्तात्॥ २॥

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

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

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

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

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

## *The hastaḥ “hand” of Savitri deity*

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

देवस्य सवितुर्हस्तः ।  
प्रसवः परस्तात्सनिरवस्तात् ।

***devasya saviturhastaḥ  
prasavaḥ parastātsaniravastāt.***

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

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

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

## *The citrā “brights” of Indra deity*

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

इन्द्रस्य चित्रा।  
ऋतं परस्तात्सत्यमवस्तात्।

***indrasya citrā  
ṛtaṁ parastāt satyam avastāt.***

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

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

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



## *The niṣṭyā “strange things” of Vayu deity*

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

वायोर्निष्ठ्या व्रततिः ।  
परस्तादसिद्धिरवस्तात् ।

***vāyor niṣṭyā  
vratatiḥ parastādasiddhiravastāt.***

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

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

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

## *Viśākhe “at the branched” of Indraagni deities*

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

इन्द्राग्नियोर्विशखे ।  
युगानि परस्तात्कृषमाणा अवस्तात् ।

***indrāgniyorviśākhe  
yugāni parastatkṛṣamāṇā avastāt.***

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

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

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

## *The anurādhāḥ “well beings” of Mitra deity*

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

मित्रस्यानूराधाः।  
अभ्यारोहत्परस्तादभ्यारूढमवस्तात्॥ ३॥

***mitrasyānurādhāḥ  
abhyārohatparastādabhyārūḍhamavastāt.***

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

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

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

## *The rohinī “red growing” of Indra deity*

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

इन्द्रस्य रोहिणी।  
शृणत्परस्तात्प्रतिशृणद्वस्तात्।

***indrasya rohinī  
sṛṇatparastātpratiṣṛṇadavastāt.***

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

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

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

# *The mūlavarhaṇī “uprootings” of Nirriti deity*

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

निर्ऋत्यै मूलवर्हणी।  
प्रतिभञ्जन्तः परस्तात्प्रतिशृणन्तोऽवस्तात्।

***nirṛtyai mūlavarhaṇī  
pratibhañjantaḥ parastātpratiśṛṇanto‘vastāt.***

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

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

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

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

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

अपां पूर्वा अषाढाः ।  
वर्चः परस्तात्समितिरवस्तात् ।

***apām pūrvā aṣāḍhāḥ  
varcaḥ parastātsamitiravastāt.***

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

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

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

## *The uttarāḥ aṣāḍhāḥ “conclusive victories” of Vishvesha Deva deities*

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

विश्वेषां देवानामुत्तराः ।  
अभिजयत्परस्तादभिजितमवस्तात् ।

***viśveśāṁ devānām uttarāḥ  
abhijayatparastādabhijitamavastāt.***

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

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

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

## *The śroṇā “cripples” of Vishnu deity*

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

विष्णोः श्रोणा पृच्छमानाः ।  
परस्तात्पन्था अवस्तात् ॥ ४ ॥

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

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

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

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



## *The śraviṣṭhāḥ “most famous” of the Vasu deities*

*Common name Dhāniṣṭha nakṣatra,  
a Moving and Unsteady Plant nakṣatra ruled by Mars.*

वसूनां॑ श्रवि॒ष्ठाः।  
भूतं॑ पर॒स्ताद्भूति॑रवस्ता॒त।

***vasūnām śraviṣṭhāḥ  
bhūtaṁ parastādbhūtiravastāt.***

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

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

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

## *The śatabhiṣak “100 cures” of Indra deity*

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

इन्द्रस्य शतभिषक्।  
विश्वव्याचाः परस्ताद्विश्वक्षितिर्वस्तात्।

***indrasya śatabhiṣak  
viśvavyacāḥ parastād viśvakṣitir avastāt.***

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

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

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

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

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

अजस्यैकपदः पूर्वे प्रोष्ठपदाः ।  
वैश्वानरं परस्ताद्वैश्ववासवमवस्तात ।

***ajasyaikapadaḥ pūrve proṣṭhapadāḥ  
vaiśvānaram parastādvaiśvāvasavamavastāt.***

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

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

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

*The uttare proṣṭhapadāḥ “concluding feet of  
the stool”  
of Ahirbudhniyas deity*

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

अहैर्बुध्नियस्योत्तरे।  
अभिषिञ्चन्तः परस्तादभिषुण्वन्तोऽवस्तात।

***ahirbudhniyasyottare  
abhiṣiñcantāḥ parastādabhiṣuṇvanto‘vastāt***

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

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

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

## *The revatī “wealthy ones” of Pushan deity*

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

पूष्णो रेवती॥  
गावः परस्ताद्वत्सा अवस्तात्॥

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

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

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

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

# *The aśvayujau “two harnessed horses” of Ashvini deities*

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

अश्विनोरश्वयुजौ।  
ग्रामः परस्तात्सेनाऽवस्तात्।

***aśvinoraśvayujau  
grāmaḥ parastātsenā vastāt.***

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

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

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

# *The apabharaṇīḥ “bearing away” of Yama deity*

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

यमस्यापभरणीः ।  
अपकर्षन्तः परस्तादपवहन्तोऽवस्तात् ।

**yamasyāpabharaṇīḥ**  
**apakarṣantaḥ parastādapavahanto ’vastāt.**

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

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

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