

The Nakshatra Report

by the Cosmic Patterns team

for

Jenna Ortega

September 27, 2002

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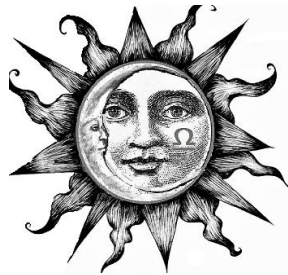
Rancho Mirage, California

Technical Details:

33 N 44 23 116 W 24 43 Daylight Savings Time observed

Time Zone: 8 hours West GMT: 00:59:00

Sidereal Moon Position: 21 Tau 34 (Lahiri ayanamsha)



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Introduction to the Nakshatra Report

The 12 zodiac signs are very familiar to most of us, and many people know their Sun Sign. In India a different system of celestial signs has also been used. It is a system of 27 signs and each sign has a length of 13 degrees and 20 minutes, rather than 12 signs of 30 degrees each. These 27 signs are known as "nakshatras".

Whereas the 12-sign zodiac is based on the yearly cycle of the Sun, the 27-sign zodiac presented here is based on the monthly cycle of the Moon. The moon is both the largest celestial body observable in the night sky and the closest one to earth. This makes the observation of the Moon the most logical starting point for human understanding of the movements of the celestial bodies. Most ancient societies had some kind of Lunar zodiac, but as societies changed, the Lunar

zodiacs were replaced by Solar ones. India is perhaps unique in that it has preserved the knowledge of both the Lunar and Solar zodiacs. The first references to the nakshatras come from the Vendaga Jyotisha, the Yajurveda and the Shatapatha Brahmana, ritual texts from the first century BCE. The oral tradition associated with the nakshatras may be much older.

Also, in the astrology of India the placement of the nakshatras in the sky is based on the sidereal rather than the tropical system. This technical detail does not help you better understand and appreciate this report, but it is mentioned here only to emphasize that the "Sidereal Moon Position" listed on the cover page is not the same as the tropical Moon position that is typically used in western astrology. The difference between the tropical and sidereal zodiacs is that the sidereal zodiac used in Vedic astrology accounts for the slight wobbling of the earth on it's axis. Because the Western tropical zodiac has not factored this phenomenon into it's mathematical calculations, it diverges from the sidereal zodiac about one degree every 72 years. At this point in history, the tropical zodiac has drifted approximately 24 degrees away from the sidereal. This places the date of their original schism at about 279 CE.

In the Indian system of astrology, the nakshatra signs are subdivided into 4 sections of 3 degrees 20 minutes each, and these sections are called padas. There are a total of 108 padas, and the word pada means step. The 108 padas are essentially the 108 steps to enlightenment that are also employed in Indian art, architecture, and religion (108 prayer beads, 108 steps in some temples, 108 cowherd girls who attend Krishna, etc.)

Nakshatras are widely used by Indian astrologers to provide vitally important information. For example, nakshatras are used for determining compatibility in marriage and the naming of children. The nakshatra images combines with the descriptive information to provide you a window into the deep wisdom of ancient India. This report is designed to shed light on your individual nature and soul's purpose.

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Moon in Rohini nakshatra: EMPRESS OF THE EARTH

The Moon in your birth chart is in the fourth nakshatra, Rohini (10 deg to 23 deg 20 min of Taurus).

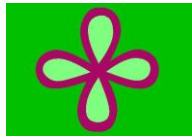
The information below is divided into 3 sections:

1. The "About Rohini" section which describes the myth, legend, symbolism, and overall significance of Ashwini,
2. The "About You" section which describes how the Moon in Rohini affects your life, and

3. The "Your Step on the Path: the Pada" section, which describes the pada placement of your Moon.

About Rohini

Rohini can be seen in the night sky as a single pale pink star in the constellation Taurus known as Alpha-Tauri. Alpha-Tauri is one of the brightest stars in the sky, and was believed by the Vedics to be the home of Brahma, the Creator (ruling deity of this asterism). Rohini means "reddish one", "rosy one", "growing one", "celestial woman" or "the red cow". All of these names relate to Rohini's regal, abundant, prosperous, nurturing and growth-oriented nature.



As abode of the Great Creator, Rohini is one of the most effective nakshatras for creativity and material manifestation. It is in fact known as the most materialistic nakshatra. Rohini revels in the sensual pleasures of the physical world. Brahma is the god credited with providing the creative force within all things, thus the power of his influence cannot be underestimated. The potential residing in Rohini is unlimited.

Laxmi, the goddess of wealth and prosperity also looks after this nakshatra. Laxmi presides over love, beauty and relationships as well as material abundance. She is known as "the Lotus Dweller", and is often depicted afloat a giant lotus blossom and/or holding a lotus. This symbolizes Laxmi's auspicious nature and her desire to bestow generous blessings. It also relates to her pure, divine and spiritual essence. Rohini's primary motivation is spiritual liberation. Laxmi's consort is Vishnu, the god in charge of maintaining order and balance in the universe. Under Laxmi's influence, Rohini hosts an ability to maintain stability, balance and harmony. Laxmi is very similar in her core nature to the Roman goddess Venus, who grants her name to the planet which governs Taurus (the solar zodiac sign encompassing all of Rohini).

Rohini's symbol is a cart pulled by two oxen. The oxen relate to Rohini's position in Taurus, and to the sacred life-giving qualities of cows, who nourish humanity with their meat and milk, as well as keeping us warm with their hides. The cart itself is a symbol of agriculture, fertility and the bounty of the earth. The ox cart has four wheels and each animal has four legs, reiterating the importance of the number four.

The moon is Rohini's ruling deity. The natural cycles and rhythms set by the Moon form the foundation of Rohini's process of production. Lunar cycles are crucial to both agriculture and creativity. Venus also exerts a formidable influence on Rohini and is responsible for it's love of beauty and refinement. Rohini's mode of functioning is balanced. Rohini avoids extremes and is solid, stable and conservative. Its essence is rajasic, or materially active, as creation is an active process requiring energy and effort.

Rohini is the fourth nakshatra. The number four relates to stability, balance, shelter and mothering. Our symbol for Rohini is a four-petaled flower composed two interlocked infinity symbols. This reveals Rohini's ability for perpetual maintenance and subsequent blossoming. Being the most materialistic nakshatra, it may seem odd that Rohini's primary motivation is

spiritual liberation instead of worldly accumulation. This makes sense if we regard Rohini's path as that of the spiritual realm interlocked and fully merged with the physical realm of matter and sensation.

Given below are some characteristics of Rohini:

Number: 4

Planetary Rulers: The Moon and Venus

Ruling Deities: Brahma (The Creator), Laxmi (Goddess of Abundance)

Essence (Guna): Rajasic (Creative, Active)

Element (Tattwa): Earth

Type (Gana): Manushya (Human)

Disposition: Sthira (Fixed, Permanent)

Orientation: Upward

Mode of Functioning: Balanced

Gender: Female

Motivation: Moksha (Spiritual Liberation)

Life Stage: Early Childhood

A list of associations with Rohini is given below:

Metals and Minerals: pearl (traditional Vedic stone of the Moon), silver (alchemical metal of the Moon), copper (alchemical metal of Venus), salt, amber, rose quartz, jade, malachite, soapstone, carnelian, topaz, tourmaline, kunzite, peridot

Botanicals: jasmine, cardamom, saffron, henna, almond, melons, gourds, papaya, peach, cocoa, cinnamon, apple, pear, buckwheat, avocado, mango, alfalfa, sweet clover, cotton, asparagus, strawberry, banana, date palm, coconut, tulip, hawthorn, rowan

Animals: male serpent (traditional), cow, swan, rabbit

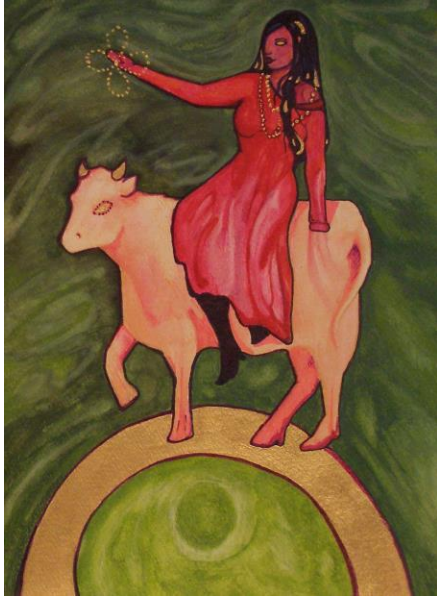
Colors: greens, pinks, light red, cream, earth tones

Places: farms, gardens, orchards

Related Subjects: Farmer's almanacs/ gardening by moon cycles, cow worship, Hathor, May Day, gourmet cuisine, the four corners, invention of the wheel, yakshis, the fountain of youth

About You

Born under the influence of the Rosy One, your life is centered around creation, nurturing and abundance. You may have or care for many children. You draw vital energy and a deep enjoyment from the earth and may be involved in farming, gardening, tending animals, or protecting wild land. Anything having to do with growth is in Rohini's domain.



Accumulating resources is important to you and you excel at making money. You feel the need to own land and property. You like nice clothes, jewelry, good food, comfortable furniture and enticing aromas. You surround yourself with flowering plants, especially roses. If you feel uncomfortable or threatened you will become greedy and hoard money.

You are physically attractive and have round, feminine features. You have a stable countenance and are generally unshakable. You can be extremely stubborn and will mow down anything that gets in your way with your big ox cart. You are patient and always willing to put hard work and energy into a project that will yield fruitful results.

In a social setting you are charming, charismatic and popular. You are at ease in society and people respond to this by liking and trusting you. You encourage and support people, and in turn reap great material and emotional rewards. You have a developed sense of family loyalty, and can be extremely protective of your inner social circle.

You love civilization and desire to build beautiful buildings and monuments, create great works of art, and compose music and literature. You can be a generous patron of the arts, or a prolific artist.

You may fear death and dislike aging. To this end, you may put a considerable amount of energy into maintaining a youthful appearance.

In addition to parenting, farming, gardening, botany and animal husbandry you will undoubtedly flourish in business, especially the buying and selling of property and goods relating to the earth (such as stones, food or livestock). You may also enjoy carpentry, building, architecture, food production, and anything relating to leisure, entertainment, fashion, jewelry or cosmetics.

Sexuality is an extremely important part of your life. You love romance and have the capacity for extremely fulfilling marriages and stable long term relationships. You are most compatible with natives of Mrigashira, the fifth nakshatra.

Your Step on the Path: the Pada

Each nakshatra is further subdivided into four padas, each with a length of 3 degrees and 20 minutes. Each pada highlights different attributes and qualities of the nakshatra. Each pada is ruled by a different zodiac sign and that sign's ruling planet, and is associated with a different sound. The word "pada" means "foot" or "step" and the pada indicates a step you are taking in this life.

The Moon in your birth chart is in the last of the four padas of Rohini (20 deg to 23 deg 20 min of Taurus). The fourth pada of Rohini is ruled by Cancer and the Moon. It's sound is "Vu" as in "Vulva". This is the most maternal, family-oriented and nurturing pada. It's archetype is the great mother.

Appendix

Described below are some terms that have been used in this report.

Essences (Gunas):

There are three basic essences; Sattwa, Tamas, and Rajas. Each nakshatra relates primarily to one these essences, but also includes others within on two deeper levels. The first nine nakshatras are influenced by Rajas, the second nine by Tamas, and the third nine by Sattwa. On another level, the first three nakshatras are influenced by Rajas, the second three by Tamas, the third three by Sattwa and on and on. So there are three levels at which a nakshatra is affected by an essence, the first and most immediate, the second one that binds it into a triad with it's neighbors (i.e. Ashwini, Bharani and Krittika), and the third which groups the nakshatras into three groups of nine.

The wheel of the nakshatras is a microcosm of the human experience. The first nine nakshatras (from Ashwini to Ashlesha) influenced by Rajas relate to childhood and adolescence and the excitement, vitality, aspirations and energy associated with this phase of life. The second nine (from Magha to Jyeshtha) espouse the qualities of Tamas, and relate to adulthood, the phase of life in which one is most concerned with the material world. The third nine (from Mula to Revati) are sattwic in essence and relate to old age, the part of life in which one becomes concerned with spiritual matters.

Three nakshatras are affected by the same essence on all three levels, giving us an idea of the purest manifestation of the gunas. Ashwini is completely rajasic. Ashwini is the first (initiatory) nakshatra of the cycle and exemplifies the qualities of action, motivation and fiery enthusiasm associated with Rajas. Chitra is completely tamasic. It is the closest nakshatra to the center of the wheel. Chitra is involved in weaving the fabric of Maya, or illusion, emanating the illusionary and obscurity-loving essence of Tamas. Revati is sattwic on every level. Revati represents ultimate spiritual transcendence.

Sattwa means "being", "existence", "sacred" or "pure". Sattwic nakshatras are balanced, kind, and compassionate. They promote lucidity, clearness of thought and speech, and gentleness. Sattwa is the essence of the joy of being. It is radiant and subtle. The color of Sattwa is white.

Tamas means "darkness", "obscurity" or "inertia". Tamasic nakshatras are chaotic, slow, confused and destructive. They are more immersed in the material realm than the realm of spirit. They are known to promote entropy and mental instability. Tamas is as dark and heavy as Sattwa is clear and light, creating a duality between these two essences. However it must be noted that they are both concerned with just being, or existing, rather than acting. The color of Tamas is black.

Rajas means "atmosphere" or "air". Rajasic nakshatras stimulate action in the material realm. They are pro-active, volatile, changeable, inspirational and driven. Unlike Tamas and Sattwa, Rajas is glorified by movement rather than stillness. In Rajas, the desire to attain goals is combined with the fear of loss and failure. The oscillation between these two powerful feelings creates the impetus for change and action. The color of Rajas is red.

Types (Ganas):

Gana means tribe, class, flock or group. Each nakshatra is classified as either rakshasa (demonic), deva (godly) or manushya (human). Understanding the attributes of these three types of beings can dramatically illustrate the personalities of the nakshatras.

Rakshasas, typically translated as "demons", are cosmic beings which embody many qualities which are terrifying to humans. In the Vedas, they are known to cause all kinds of mayhem, including disturbing sacrifices and religious rituals, giving priests hell, and desecrating graves. They love war and chaos and are magnetically attracted to battlefields and locations of human strife and despondency. They have been known to eat human flesh as well as cannibalize each other. Rakshasas are the harbingers of discord and dissolution. They practice magic to create illusions and can change their own forms at will.

Devas are known as "gods", "angels" or "celestial beings". They are similar to rakshasas, yet whereas rakshasas bring chaos, devas traditionally maintain order in the world. They are responsible for managing natural forces, both elemental (fire, water, land, wind, trees, storms, rocks) and abstract (birth, death, love, knowledge, prosperity). The word "deva" gives us the Latin "deus" (meaning god), the French "dieu" (also god), and the English "divine".

The delineation between rakshasas and devas is not always as clear, as the line between order and chaos can be fuzzy at best. For example, Kali is a goddess who personifies the qualities we normally associate with demons; a terrifying appearance and a penchant for battlefields and corpses. On the other hand, the Vedas speak of rakshasas like Vibhishana who were kind, gentle and humble (sattwic in essence). These "tribes, classes, or flocks" of beings are multifaceted and complex.

Perhaps the most complex and confusing of all is the tribe of manushya, the humans. They can exhibit both the benificent and malevolent qualities associated with devas and rakshasas,

and in more amplified extremes. Some of the most auspicious nakshatras, such as Rohini and Purvashada are human, as well as some of the most bitter and astringent, such as Purvabhadrapada and Ardra.

Elements (Tattwas):

There are five elements, known as tattwas; Aakash (aether, spirit), Vayu (air), Agni (fire), Jala or Apas (water) and Prithvi (earth). Each nakshatra relates to one of these tattwas and it's qualities.

Aakash (known as aether, spirit or quintessence) is the invisible life force pervading all existence. It relates to the human sense of hearing. Sound waves are the invisible yet comprehensible manifestation of the spiritual world.

Vayu (air) is the breathe of the planet. It relates to inspiration, flow, mental activity, flexibility, travel and change. It's human sense is the sense of touch, as air touches skin.

Agni (fire) is the element of action, motivation, color and purification. It relates to the sense of sight, as light (the fire of the Sun) illuminates the world for us to see.

Jala or Apas (water) is the element of the emotional realm. It's sense is that of taste, as we must ingest water and fluids to survive.

Privthi (earth) is the element of matter, form, substance and sustenance. It relates to the sense of smell, the most primal and survival-oriented of the senses. It is also the sense most strongly linked to memory.

Dispositions:

The guna (essence) and gana (type) of a nakshatra exposes it's inner nature. The nakshatra's disposition shows how it displays itself to the outer world. There are six basic dispositions:

Chara nakshatras are known to be moveable or ephemeral. They interact with the world by constantly moving, changing, and blending into whatever environment they temporarily inhabit. Chara nakshatras evolve quickly and frequently recreate their forms for circumstantial adaptability. In a fight, they will probably choose to flee.

Tikshna (known as sharp, hard or dreadful) nakshatras are brutal, violent and ruthless. They are domineering in their environments and forceful in their approach to life. They can be impartial to the point of heartlessness.

Ugra (aggressive) nakshatras are passionate, driven, protective and life-loving. They interact with the world in a pro-active way and are constantly modifying their surroundings. They can often be forceful, like the Tikshnas, but their force is warmer and more emotionally charged.

Laghu (light and swift) nakshatras are mentally acute, cunning and witty. They also have an innate advantage in business and health. Laghu nakshatras tend to outsmart their opponents when conflict arises in life, making their position highly auspicious.

Mridu (soft and tender) nakshatras are highly sensitive. They are artistic, empathetic, intuitive and emotional. Relationships between friends and lovers are given weight here. Mridu nakshatra natives tend to value sharing and community above all else.

Misra (mixed soft and sharp) nakshatras combine Mridu's sensitivity with Tikshna's ability to destroy unwanted influences. There are only two Misra nakshatras, Kritika and Vishahka, which are interestingly both under the influence of the fire god Agni. Misra's soft/sharp nature embodies the ability of fire to either warm or burn, sustain or decay.

Orientations:

Each nakshatra is oriented either upwards, downwards, or level. Upward looking nakshatras are extroverted, expansive, expressive and concerned with the future and the world at large. They face heaven. Downward looking nakshatras, in contrast, are introverted, constricting, past event-oriented and concerned with details. They face the underworld. Level nakshatras balance these extremes to produce a centered and present-conscious outlook.

A Final Note About This Report:

The basic astrological meanings of the 27 nakshatras and the padas are well established in the Vedic astrological tradition, and every astrologer develops a sensitivity to the nuances of meaning through working with the nakshatras. In this report there are contemporary associations to the nakshatras as well as the ones that are traditionally given. The starting point for her understanding of the nakshatras began with several very helpful books and resources on the Internet, and became refined through the study of the myths surrounding the nakshatras and observing the effect of the nakshatras in the birth charts of people.