

# A QUICK INTRO TO NAKSHATRAS

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## What are they?

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Stars, basically.

They are fields, or zones, of the ecliptic - based upon constellations.

There are 27 of these fields because the moon takes about that many days to make a complete lap through the stars. The size of each field is the amount of space the moon travels, on average, each day.

## How do you use them?

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Basically, pretty much the same way you use signs. They are like a “second zodiac” overlaid on top of the one you are used to.

## Where are they?

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The equinox doesn't have a permanent relationship to stars, so the zodiacal coordinates of star-fields (nakshatras) are not permanent. However, the table below will be reasonably accurate for decades. It shows the *tropical* coordinates at which each nakshatra *begins*. Kṛttikā, for example, starts at ♄ 20°47' and ends at ♀ 4°07', where Rohiṇī begins.

<b>Kṛttikā (Activator)</b>	♍ 20°47'	<b>Viśākhā (Coupled)</b>	♎ 14°07'
<b>Rohiṇī (Arouser)</b>	♌ 4°07'	<b>Anurādhā (Love)</b>	♎ 27°27'
<b>Mṛgaśīrṣā (Doe)</b>	♌ 17°27'	<b>Jyeṣṭhā (Best)</b>	♍ 10°47'
<b>Ārdrā (Storm)</b>	♋ 0°47'	<b>Mūla (Uprooter)</b>	♍ 24°07'
<b>Punarvasu (Cycle)</b>	♋ 14°07'	<b>P.Aṣādhā (Alliance)</b>	♍ 7°27'
<b>Puṣya (Blossom)</b>	♋ 27°27'	<b>U.Aṣādhā (Victory)</b>	♍ 20°47'
<b>Āśleṣā (Embrace)</b>	♌ 10°47'	<b>Śravaṇa (Listener)</b>	♍ 4°07'
<b>Maghā (Authority)</b>	♌ 24°07'	<b>Dhaniṣṭha (Wealth)</b>	♍ 17°27'
<b>P.Phalguṇī (Husband)</b>	♍ 7°27'	<b>Śatabhiṣaj (Joiner)</b>	♎ 0°47'
<b>U.Phalguṇī (Wife)</b>	♍ 20°47'	<b>P.Bhādrapadā (Altar)</b>	♎ 14°07'
<b>Hasta (Dextrous)</b>	♎ 4°07'	<b>U,Bhādrapadā (Altar)</b>	♎ 27°27'
<b>Citra (Brilliant)</b>	♎ 17°27'	<b>Revatī (Nourished)</b>	♎ 10°47'
<b>Svātī (Maverick)</b>	♎ 0°47'	<b>Aśvinī (Attractive)</b>	♎ 24°07'
		<b>Bharāṇī (Regulator)</b>	♏ 7°27'

## What do they Symbolize (Briefly)?

The phrases in quotes are direct translations from an ancient text describing the nakshatras.

### **Krittika - “The Activator”**

Initiation, energy, releasing the essence from the shell, cracking things open.  
It “needs fuel, for energy.”

### **Rohiṇī - “The Arouser”**

Passion, drive, creativity, charisma, beauty - a muse arousing and inspiring.  
It “needs water, for herbs.”

### **Mṛg. - “The Doe”**

Dexterity, delicacy, timidity, non-partisanship.  
It “needs to diffuse, to bring things together.”

## **Ārdrā - “The Storm”**

Destruction of injustice and superficiality, standing up for things.  
It “needs predators, to destroy.”

## **Punarvasu - “The Cycle”**

Renewing, repeating, improving, trying again.  
It “needs the old, for the new.”

## **Puṣya - “The Blossom”**

Success, completion, fruition, effectiveness, good parenting and education.  
It “needs advice, to endeavor effectively.”

## **Āśleṣā - “The Embrace”**

Attachment, seduction, intrigue, envy, pleasures and arts.  
It “needs to seduce, to embrace.”

## **Maghā - “The Authority”**

Conferred power, wealth, and position. Enforcers, governors, regulators.  
It “needs to demoralize, to dissuade.”

## **Pūrva-Phalguṇī - “The Husband”**

Creativity, confidence, assertiveness, trustworthy promises.  
It “needs a woman, to be a man.”

## **Uttara-Phalguṇī - “The Wife”**

Creativity, beauty, fulfillment, pleasure, arts.  
It “needs resources, to fulfill desires.”

## **Hasta - “The Dextrous Hand”**

Awareness, alertness, detail, acquisition, inspiration, interest, attention.  
It “needs inspiration, to acquire.”

## **Citrā - “The Brilliant”**

Sincerity, truth, design, relation of internal to external, substance to form.  
It “needs genuine substance, for true form.”

## **Svāti - “The Maverick”**

Independence, movement, progress, differing, leaving.

It “needs drift, to be different.”

## **Viśākhā - “The Coupler”**

Joining, coupling, achieving an objective, goal-orientation.

It “needs fertilized seeds, to harvest the crop.”

## **Anurādhā - “The Lover”**

Love, romance, sexuality, strong desire for true and pure love.

It “needs arousal, for climax.”

## **Jyeṣṭhā - “The Best”**

Ambition, eminence, intrigue, political expertise

It “needs attacks, for counter-attacks.”

## **Mūla - “The Uprooter”**

Lie-detecting, revealing deceptions, destruction

It “needs to make lies clash with each other, so they destroy each other.”

## **Pūrva Aṣādhā - “The Alliance”**

Development of power, attraction of/to the powerful, assembling allies.

It “needs the powerful, for alliance.”

## **Uttara Aṣādhā - “The Victor”**

Mastery, supremacy, instructing, commanding, leading

It “needs to command, so it can conquer.”

## **Śravaṇa - “The Listener”**

Listening, following, finding a path, learning, progressing

It “needs questions, to find the path.”

## **Dhaniṣṭhā - “The Wealth”**

Treasures, desirable things, objectives, enjoyableness, beauty, desirability

It “needs materials, to produce wealth.”

## **Śatabhiṣak - “The Joiner”**

Grasp of the abstract, love of connection, unification, sexual passion  
It “needs space, to produce earth.”

## **Pūrva Bhādrapadā - “Approaching the Altar”**

Destruction. Fascinated dissatisfaction with material things / external forms.  
It “needs universal fire, to reduce what the world has become.”

## **Uttara Bhādrapadā - “Above the Altar”**

Detachment, disassociation, depth, non-interest in the world  
It “needs to sanctify, to extract the essence”

## **Revatī - “The Noursihed”**

Love, nourishment, child-rearing, wealth, development.  
It “needs calves, for cows.”

## **Aśvinī - “The Attractive”**

Health, beauty, physical enthusiasm, marketing, attractiveness, charisma  
It “needs the town, for followers.”

## **Bharaṇī - “The Regulator”**

Duty, responsibility, rules, limits, strength  
It “needs repression, to repel.”