

The Nakshatra Report

by the Cosmic Patterns team

for

Sample Chart-Report

October 1, 2021

11:11 AM

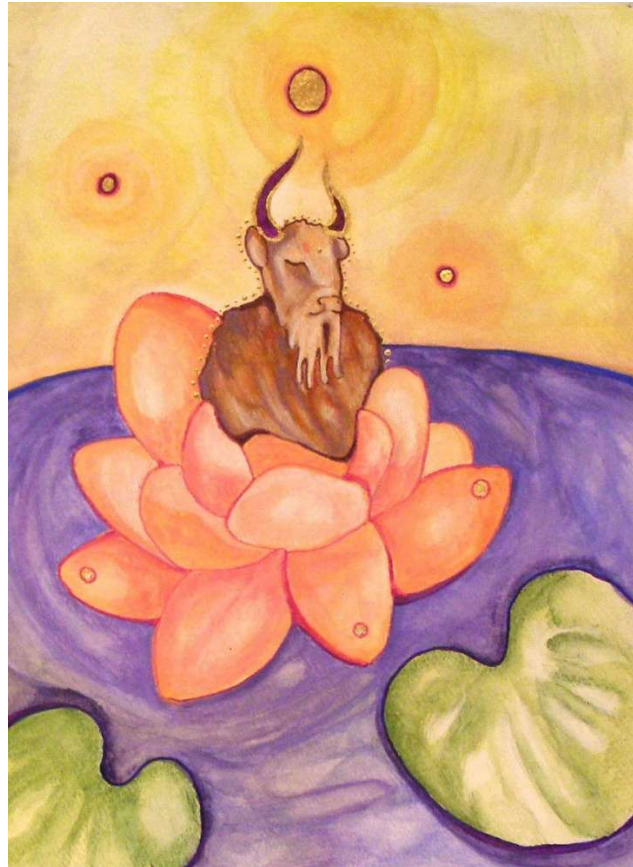
Tarpon Springs, Florida

Technical Details:

28 N 08 45 82 W 45 25 Daylight Savings Time observed

Time Zone: 5 hours West GMT: 15:11:00

Sidereal Moon Position: 13 Can 20 (Lahiri ayanamsha)



UniverSoulLight Consulting
Tarpon Springs, FL 34688
www.UniverSoulLight.com
UniverSoulLight@gmail.com

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 Vendage 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 its axis. Because the Western tropical zodiac has not factored this phenomenon into its 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.

*Report, Graphics, and Text Copyright 2008, 2020 Cosmic Patterns Software
The contents of this report are protected by Copyright law.
By purchasing this report you agree to comply with this Copyright.*

Moon in Pushya nakshatra: PROVIDING NOURISHMENT

The Moon in your birth chart is in the eighth nakshatra, Pushya (3 deg 20 min to 16 deg 40 min Cancer).

The information below is divided into 3 sections:

1. The "About Pushya" section which describes the myth, legend, symbolism, and overall significance of Pushya,
2. The "About You" section which describes how the Moon in Pushya affects your life, and
3. The "Your Step on the Path: the Pada" section, which describes the pada placement of your Moon.

About Pushya

Pushya consists of three faint stars (Theta-Cancri, Gamma-Cancri and Eta-Cancri) in the constellation of Cancer, the crab. These stars were supposed by Vedic seers to resemble a "milk yielding cow's udder", which is the primary symbol for this asterism. Others interpreted these three stars to be representative of little donkeys. Both cows and donkeys exhibit the essential nature of Pushya; sweet, kind, reliable, solid and stubborn. Cows are especially revered for their life-sustaining qualities and passive, amiable demeanors.



Pushya means "nourisher", "nurturer", "yielding" or "providing nourishment". This asterism is also traditionally symbolized by a circle or a blossoming flower. Our symbol for Pushya incorporates both of these. The circle, or wheel, refers to Pushya's Saturnine themes of time and boundaries, and also to it's Jupiterian emphasis on civilization. The symbol of a wheel also corresponds to Pushya's number in the order of the nakshatras, the number eight. The number eight resembles the symbol for infinity and thus sustenance, preservation and maintenance, preoccupations of Pushya. Eight also signifies power and authority. The wheel of the year has eight spokes. The blossoming flower is a symbol of beauty, blessings and joy.

Envision yourself at the center of a giant rose or lotus flower. It's soft pink petals surround you, making you feel comfortable, divinely protected and completely at peace. Everything smells delicious and you find yourself dozing off into a deep, refreshing sleep. You do not have to worry about the problems of your life, because you know that they are all a part of a larger cycle out of your control and will work themselves out in due time. This is the essential state of being for Pushya.

Pushya's ruling deity is Brihaspati, another name for Jupiter. He is the high priest and advisor to the gods. Brihaspati is righteous, kind, compassionate, giving and optimistic. He bestows abundant favors and caring advice. He epitomizes the archetype of gentle caretaker and

spiritual mentor. He is concerned with sacred rituals and observances. Pushya's primary motivation Dharma, or life purpose, is connected to Brishapati's love of right action, order and divine unity.

Although Brishapati is a very sattwic deity, the essence of Pushya is ultimately tamasic (heavy, dark inert), probably due to the serious influence of dark and heavy Saturn and Pushya's passive mode of functioning. In this nakshatra, the soul receives the nourishment it needs after returning home to rest in Punarvasu (the seventh nakshatra). This asterism lies entirely in the sign of Cancer, long linked to mothering and nurturing qualities. In Pushya one finds inner strength in the balance between the forces of expansion and worldliness and the forces of quiet introspection and contemplation.

Given below are some characteristics of Pushya:

Number: 8

Planetary Rulers: Saturn (also The Moon and Jupiter (see ruling deity)

Ruling Deity: Brihaspati (Priest and Chief Advisor to the Gods)

Essence (Guna): Tamasic (Worldly, Dark, Inert)

Element (Tattwa): Water

Type (Gana): Deva (Godly)

Disposition: Laghu (Light and Swift)

Orientation: Upward

Mode of Functioning: Passive

Gender: Male

Motivation: Dharma (Purpose, Right Action)

Life Stage: Late Childhood, Adolescence

A list of associations with Pushya is given below:

Metals and Minerals: blue sapphire and amethyst (traditional Vedic stones of Saturn), lead (alchemical metal of Saturn), dolomite, pearl (symbol of Pushya), flourite, beryl, topaz, tourmaline

Botanicals: coconut, lotus, aloe, plantain, comfrey, cucumber, mango, banyan, peach, maple, clover, skullcap, chamomile, rose, burnet, japanese magnolia, cocoa butter, squash

Animals: male sheep (traditional), cow, burro, boar, snow monkey, buffalo

Colors: pink, white, yellow

Places: homes, temples, restaurants, cow pastures, lakes

Related Subjects: buying gold and adornments, Brihaspati yantra, Thursdays, cow worship ("The Cow is My Mother"), aurochs (primeval ox), the black stone of the Kaaba

About You

Because Pushya plays a prominent role in your birth chart, you emanate a presence of divine love and compassion. In your daily life, you seek comfort and stability. Having a comfortable living situation and daily rituals are important to you. You enjoy activities which combine sensuality and spirituality, as you find joy in both the simple pleasures of the earth and the development of consciousness. Spending time in nature, gardening, cooking and eating well appeal to you.



You are kind, gentle, lovable and dependable. You have very close bonds with friends and family members, especially your mother or mother-figure. Community is a crucial aspect of your existence. People come to you for advice, especially in emotional distress, because of your soothing, calming qualities. You are trustworthy and non-judgemental, and tend to steer people in the right direction. This trustworthiness may stem from your own trusting nature. You perceive human beings as essentially benevolent creatures for whom experience is a journey toward mystical union with the divine. You love animals as well as human people and may derive great emotional satisfaction from your pets. You also need a certain amount of solitary time away from your beloved friends for inward contemplation.

You have a strong sense of morality and ethics. People who do not conform to your moral code confuse you. You are chivalrous and concern yourself with people treating each other properly, customs and etiquette.

Your main downfall in life is the inclination towards becoming so averse to any deviation from your routine that you become stagnant and dull. Like natives of the previous nakshatra, Punarvasu, you can easily take your love of order and comfort to the extreme, indulging in sloth and supreme laziness. This inclination may be tempered by involving yourself in a ritualistic spiritual practice.

You have enormous creative potential and may feel called to produce divinely inspired art, music and/or literature. You have the ability to work methodically on one thing for a long period of time. You may gain recognition for your work late in life. Near midlife (or even later) you may also discover latent talents or abilities of which you were previously unaware. Your personality and purpose is slowly unfolding.

In addition to being a loving friend, a counselor, and a visionary inspiration to humanity you have the ability to be a wonderful parent, teacher or caretaker of young children or the elderly. You may embody the meaning of Pushya by literally providing nourishment to people by growing, preparing, distributing or serving food. You may also provide mental nourishment to people by producing great works of genius.

In love you are passionate beyond measure and may become jealous and possessive if imbalanced. You tend to develop an almost religious devotion toward the object of your adoration. You prefer committed, serious relationships to casual superficial ones and gravitate

towards partners who share your desire for deep intimacy and devotion. You are especially drawn to natives of Kritika, the third 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 Pushya (23 deg 20 min to 26 deg 40 min Cancer). The fourth pada of Pushya is ruled by Scorpio and Mars. Its sound is "Dah" as in "Dali". This pada deals with Pushya's esoteric, spiritual side as well as its love of ritual and ceremony. Its archetype is the hierophant.

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 of 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 its neighbors (i.e. Ashwini, Bharani and Kritika), 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.

Prithvi (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 its 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 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.