

# ASTRO- GITA



## MRIGASHIRA

### ~ The Quest

**Meaning:** Deer-faced

**Symbol:** Deer sniffing  
the ground

**Deity:** Soma, the demigod  
of the Moon



# MRIGASHIRA

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*Mrigashira can be translated as “the deer’s head”. Mrigashira people are similar to the deer in nature and therefore are gentle, pious, peaceful, polite and tender. An alternative name for this nakshatra is “Saumya”, meaning “benevolent” or relating to Soma (“divine nectar”), indicating desire to seek out the highest possible enjoyment in life.*



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**2**

*The main symbol for Mrigashira is a deer. This again indicates that these people share the characteristics of a deer, such as timidity, lightness, fragility, and fickleness. In all ancient Vedic texts, deer are associated with gentle aspects of nature and often play major roles in romantic narrations.*



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**3**



*Deer are portrayed as elusive, magical, divine, enchanting creatures. All these qualities are also reflected in the nature of Mrigashira people. A prominent behavior of deer is that they wander, search and seek. It is well known that deer mostly roam on unpredictable paths and favour serene environments. Similarly, a main theme in the life of Mrigashira people is their constant searching and hankering.*



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*The presiding deity for Mrigashira nakshatra is Soma. Soma's influence gives these individuals inner harmony, clear minds, tenderness, persuasiveness, gentleness, sensuality and perceptivity. Soma may also make them prone to inconsistency, fickleness and changeability. Soma is related to the essential life-force on the physical, mental and celestial plane.*



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*Mrigashira nakshatra gives people vitality energy, self-confidence, determination and the energy of a spiritual warrior. Soma is also related to the feminine aspect of nature and goddess Parvati. Parvati is an extraordinary person who is benevolent, charming, compassionate, playful and joyful.*



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*Despite her gentle disposition, Soma also can be very strong, unyielding and wrathful when required. All these attributes are also shared by Mrigashira people. Some Vedic scholars translate Parvati into “she who has many parts”, which exemplifies the multifarious, multifaceted nature of Mrigashira people.*



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*The most prominent theme in the lives of Mrigashira people is continuous curiosity and searching. Some individuals may search for true knowledge, while others may search for new mental, emotional or physical experiences. If they pursue spiritual truths, it will bring them contentment, fulfillment and enlightenment. If they continuously only search for more sensory experiences, they will find temporary satisfaction, followed by disappointment and disillusionment*



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*Mrigashira nakshatra can enable people to find their ultimate life path and destiny. However, those people who remain fixed on chasing lower desires may find themselves prancing about like a deer from one transitory experience to the next. Mrigashira people can benefit from developing patience and persistence in pursuing higher goals, until a result is achieved.*



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*When they develop persistence they can work consistently with full devotion to their goals. Due to their strong minds and sense of inner contentment, they have the ability to overcome any difficulties while remaining positive. This is due to their immense inner strength to endure challenging situations*



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*As they are cautious, they will only commit to an undertaking if they are convinced that they can succeed. Once they commit themselves to a goal, they have unrivaled determination. As they have inner motivation for all their undertakings, they don't hanker for any recognition. However, it is of utmost importance for them to keep their record clean, to be reliable and punctual*



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**11**



*Mrigashira people have very brilliant minds, which enables them to understand various subjects with effortless ease. Seekers by nature, they have the ability to deeply analyze a variety of subjects and they can be excellent investigators and researchers. They usually find the most fulfillment in fields related to religion and philosophy*



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**12**



*Their extraordinary high level of intelligence and quest for the truth usually leads them to explore spiritual dimensions of reality. They are also gifted with excellent memory, even into their old age. Despite their lighthearted disposition, they are very fixed in their attitude and opinions. Consequently they are determined to succeed in any civilized argument.*



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**13**



*While they have a great capacity for all types of mental work, they should be careful of overexerting themselves to the point of complete exhaustion. It will be beneficial for them to keep their mental energy in balance by spending plenty of time in nature and doing exercise, such as walking.*



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*Mrigashiras are generous in sharing their possessions. As they are not motivated by any material gains, they may not fully utilize all their talents and abilities. Thus if they don't find a higher altruistic goal to which they can dedicate themselves, they may become unambitious*



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*In general, they have a jovial, lighthearted disposition and warm, gentle manners.*

*They are charming, spontaneous, enthusiastic, and enjoy meeting and relating with people.*

*They are good conversationalists and advisors, enjoying all vocal activities like talking and singing. Despite their conversational skill and sociability, they are naturally shy.*



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*Their shyness has to do with their inherent timidity. They don't like confrontations and therefore are very cautious regarding whom they mingle with. Therefore, they also need moments of quiet solitude and contemplation. While their minds are like a deep well of knowledge and realization, they tend to share little of their internal experiences.*



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**15**



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*As they are very detached, they never become desperate to have anyone's attention. They even show a strong sense of detachment towards their children. Because they are strongly attached to their own ideas and opinions, they may find it hard to accommodate opposing ideas. This might cause them conflict in relationships.*



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*Due to their extraordinary bright minds, they rarely make mistakes. Therefore on the rare occasions when they are wrong, they will struggle to acknowledge their faults. Although they will ask forgiveness, they will do so in a very dignified way.*





*Another challenge that they face is that they expect all other people will have their level of intelligence, sincerity and honesty. Therefore they tend to trust people too easily. They cannot comprehend why other people act unvirtuously and will feel upset with any immoral behavior. However, they do not keep grudges and will easily forgive others*



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*As they are very conscious how they spend their time, they cannot tolerate when people are late or disorganized. Therefore if someone else wastes their time, they will get angry.*



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*Mrigashira's special ability is the "prinana shakti", or the power to give fulfillment. If Mrigashira people find an authentic spiritual path, they can find and share life's deepest fulfillment with others. Mrigashira people are energetic. Their strong desires for "searching" compel them to pursue new experiences.*



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*They have a strong sensual side, which they can channel to awaken their true need for eternal pure love. Therefore the ultimate perfection of their lives is to fall in love with God. Once love of God is awakened, they have achieved everything.*



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*By meditating upon Kurma, who is the steadiest and most durable, carrying the Mandara mountain, they can derive great resistance and power to face adversities. By understanding the personal feature of the Lord as Govinda, they can reach great heights of bliss and happiness.*



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*By meditating upon the incarnation*

*of Rama and His pastimes, they*

*will stand out to be great leaders.*

*They can receive the power to*

*give fulfillment to those who*

*follow them.*



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*By meditating upon the most intelligent supreme Lord, the Mrigashira people can gain depth and clarity to their visionary thinking. If they listen to the guidance of the Lord in the heart, He can guide them towards the perfect path.*



# MRIGASHIRA

*in the three gunas*

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In the mode of ignorance, Mrigashira people can be very negligent and careless about themselves and others, causing themselves to become angry and irritated.

In the mode of passion, Mrigashira people tend to feel proud about anything they do or do not do. The result is they may develop a sense of shame later in life. Sometimes, for example, they feel proud that they don't like to work under someone, but there is nothing to be proud of.

In the mode of goodness, Mrigashira people can be very dutiful and not in need for fame or credit. They enjoy being a part of a successful project without having to get credit for it. The result is they become strongly secure and flourish with their good qualities.



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*He is compared to a mine of gold, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold in the mine, but quantitatively the gold in the mine is different.*

*- Srimad-bhagavatam 1.1.1, purport*



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*At once He, the Lord, becomes visible to the transcendental eyes of the pure devotee by reflecting Himself on the mirror of the heart by spiritual television.*

- Srimad-bhagavatam 1.6.33, purport



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**The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.**

**- Srimad-bhagavatam 1.2.6**



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**One who is thus transcendently situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.**

**- Bhagavad-gita 18.54**



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*am the source of all spiritual  
and material worlds.*

*Everything emanates from  
Me. The wise who know  
this perfectly engage in  
My devotional service  
and worship Me with all  
their hearts.*

*- Bhagavad-gita 10.8*