

**ASTRO-
GITA**



PURVA ASHADA

- The Invincible Star

Meaning: Undefeated

Symbol: A hand-held fan

Deity: Apas – the demigoddess

of water

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DESCRIPTION



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Purva Ashada can be translated as “former invincible one” or “former unconquered”. This meaning reveals one key characteristic of this nakshatra: it makes them invincible. An alternative name given is Aparajita, which translates into “undefeated”.



The main symbol for the Purva Ashada nakshatra is a “hand held fan”, which has four common uses. In Oriental cultures, fans are used for decorative purposes, which indicates the showy and glamorous aspects of Purva Ashada nakshatra.



In Oriental culture, the fan a person had would directly indicate their social status. This indicates that Purva Ashada people tend to regard themselves as highly superior. A fan can be used as a mask to hide oneself, which relates to Purva Ashada people's secretive nature and ability to conceal information, feelings, motivations and their personality.



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It also indicates that Purva Ashada people are shy and sensitive, and therefore often hide their enthusiasm. Therefore, they only reveal themselves once they have developed full trust in another person. A fan can also be used to cool oneself down in hot conditions, which corresponds to Purva Ashada's ability to survive hardships.



Fanning can be seen as an act of combating heat, therefore Purva Ashada people tend to be enduring in hardship and aggressive when they perceive any opposition. A fan can be used to fan up a fire, which indicates Purva Ashada people have great ability to express, expand and inspire. They have to guard against exaggeration or over expansion.



The ruling deity for Purva Ashada is the obscure demigoddess Apah. Apah can be translated into “water” and can be seen as the female counterpart of the male ocean deity, Varuna. She is also related to the mystical sea creatures know as mermaids. She is described as vain, flamboyant, alluring, sensitive, beautiful, mysterious, enticing, musical, independent and adventurous.



Although Apah is benevolent, she also has a cruel and harsh side when dealing with others. Therefore, Purva Ashada people should try to become more aware of how they deal with other people when they feel confronted.



Purva Ashada people can also be ambitious, optimistic and wildly exuberant. They have a tendency to take leaps of faith. In general, they are cautious and will carefully evaluate a situation before they get involved. Once started, they are usually convinced that it is impossible for them to fail.



Because they desire to achieve incomparable glory, they may begin with full vigor and enthusiasm. But due to lack of motivation or clarity of their goal, they tend to lose the enthusiasm. If they want to complete their projects successfully, they must avoid depending on externals.



Therefore, Purva Ashada people should be careful of having unrealistic hopes, ambitions and goals. They have great enthusiasm and drive, and thus when working with others should try to take into account other people's feelings and needs.



If they don't focus on developing this consciousness, they may act very insensitively towards others. If their focus shifts to their inner transformation and spiritual goals, they will be able to experience significant growth.



If Purva Ashada people evolve, they can be an amazing source of inspiration for others. They usually have a pleasant, fresh, artistic and unique approach. They can grasp how to find the joy in life, as they know how to live in the moment and remain free from anxiety about the past or future.



While they may at times appear very grave, they usually can be easily inspired to smile and laugh.

They have a fascinating way to transform their demeanor from jovial to serious in the twinkling of an eye.



Therefore they are often very difficult to read and one can rarely comprehend their true feelings. This is also due to their tendency to always conceal a part of themselves. In general, Purva Ashada people have a strong desire to live a good life and thus strive to improve their situations.



Their tendency is to desire a high position in society with a highly luxurious existence, but with the minimum of effort. Their flamboyant nature is expressed through the way they dress, communicate and work.



When they achieve their goals they usually are exuberant, therefore others might perceive that they are showing off. They will reap the most benefit if they focus on making spiritual success, which will grant them eternal benefits.



Purva Ashada nakshatra's special ability is "varchograhan shakti": the power to bring about invigoration. This connects Purva Ashada to the celestial waters which are potent for rejuvenation. Therefore, if a person desires transformation, Purva Ashada nakshatra can aid them in purifying their soul of all confusion and misunderstandings.



Purva Ashada people develop an all-encompassing level of awareness, emotional depth and profound love and compassion. This influence makes them highly value relationships and loyal friends.



Having personal unity with the divine has to be their main focus. Then they will find the most beautiful and reliable relationship with the Supreme Lord. If they become devotees of the Lord, He will always help them by removing obstacles in life, making them successful.



These people have a deep philosophical depth, power and purity of mind and faith. They have a childlike fascination with the world, a desire to learn and explore along with rejuvenating abilities. If Purva Ashada people desire to attain the ultimate knowledge, they can approach Krishna who is the supreme goal of knowledge.



In order for Purva Ashada people to remain enthusiastic and reach their full potential, they must find a great purpose they can dedicate themselves to. If they can find a significant purpose, it will give them inspiration and motivation. Therefore it is essential that they clarify for themselves what their main goal in life is.

The ideal way in which Purva Ashada people can use their talents and enthusiasm is to dedicate it all towards a spiritual cause. Even the Supreme Lord came down as Caitanya Mahaprabhu to spread the glories of love of God.



In **tamas**, Purva Ashada people are too cautious and unclear about goals and therefore become lazy, not achieving much but fantasizing about creative ideas. They wait for perfect situations to start something. They have unrealistic hopes and dreams.

Under **passion**, they can be insensitive to others and become too demanding. They may become harsh in speech or neglect the important, focusing on the unimportant. They seek pleasure in actions rather than knowledge and therefore feel empty until they seek and find knowledge.

Under **goodness**, they are optimistic and finish projects they start. They learn and move on to another project with a positive and enthusiastic mood. They wish to experience significant growth in themselves internally; therefore, they take to spiritual practices that enhances their overall lifestyle.

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MOTIVATIONAL QUOTES



The living entity's desiring is like dreaming of a golden mountain. A person knows what a mountain is, and he knows also what gold is. Out of his desire only, he dreams of a golden mountain, and when the dream is over he sees something else in his presence. He finds in his awakened state that there is neither gold nor a mountain, and what to speak of a golden mountain.



Lord Krishna is like the sun, and material contamination is like darkness. As the presence of the sun dissipates darkness, constant engagement in the association of the Lord Sri Krishna frees one from the contamination of the material qualities.

-Srimad-bhagavatam 2.8.3, purport



The child cries to have the moon from the mother, and the mother gives the child a mirror to satisfy the crying and disturbing child with the reflection of the moon. Similarly, the crying child of the Lord is given over to the reflection, the material world.

-Srimad-bhagavatam 2.9.1, purport



Thus people are trying to become happy within the material world, but this is like trying to be happy in a forest fire. No one need go to a forest to set it ablaze: fire takes place automatically. Similarly, no one wants to be unhappy in family life or worldly life, but by the laws of nature unhappiness and distress are forced upon everyone.

-Srimad-bhagavatam 5.13.6, purport



***Being freed from attachment,
fear and anger, being fully
absorbed in Me and taking
refuge in Me, many, many
persons in the past became
purified by knowledge of
Me—and thus they all attained
transcendental love for Me.***

-Bhagavad-gita 4.10