

## SIGNIFICANCE OF MOON OVER MIND: AN ASTROLOGICAL OVERVIEW

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### ABSTRACT

*Astrology considers the Moon as a deity whereas astronomically, it is merely a celestial body. The essential nature of mind of a believer or a disbeliever in astrology remains one and the same whereas their personal feelings, sentiments and experience may vary under cosmic nature. Astrological texts written by the Indian seers emphasized close relationship of the moon and human mind. The waning and waxing state of the Moon demonstrate the reality of human life blended with ups and downs of fortunes based upon time, space and causation. The present paper is an attempt to give an overview of the influence of moon over human mind as enunciated in Indian astrology.*

**Keywords:** Brihat Jataka, Daśādhyāyī, Lunar Influence, Sanhitā, Upanishads, Veda.

### INTRODUCTION

Indian Classical Texts becomes valid reference guide for integrated research in terms of quest for knowledge. Astrological texts deliberate over the true influence of lunar effect on human personality. The personal experience recorded by the ancient seers by seeing the nature with wisdom eye remains eternal truth that was gradually converted into knowledge. Mind has been the seat of knowledge and wisdom. Ancient seers were baffled by the intrinsic qualities of mind.

The first serious deliberation over mind was documented in the *Kena Upanishad* (Kenopanishad is a short treatise containing purely conceptual knowledge). *Kena* (Sanskrit: केन) literally means, depending on the object-subject context, “by what, by whom, whence, how, why, from what cause”. The root of *Kena*, in the sense of “by whom” or “from what cause” is the central quest in the treatise that speculates over mind and the nature of Greater mind, the Brahman. The very first verse start with these fundamental queries raised by a disciple to the sage:

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केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः।  
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति॥ ( 1.1 )

(Sent by **whom**, flies out thither the mind?  
Harnessed by **whom**, roves thither the first breath?

**Who** sends out the speech which we speak?  
**Who** is the Deva that harnesses the ears and eyes?)

—Translated by Paul Deussen<sup>1</sup>

Thus, the fundamental question for the sages was to seek out the commander of “Mind”. The next verse of the same Upanishad seeks to quench the thirst of knowledge of the disciple.

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः।  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥ ( 1.2 )

(That one which is of the ear, the mind of the mind and the speech of the speech is the life breath of the life breath and is the eye of the eye. Those wise men who were able to know it and have understood it leave behind themselves all sorts of attachment. By that renunciation, they attain immortality).<sup>2</sup>

Though ‘mind’ appears to be the incisive and all-penetrating, there is something beyond the reach of ‘mind’ which needs to be understood. The Kena Upanishad delves upon that ‘something’ in the following verse of the first part:

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः।  
न विद्यो न विजानीमो यथैतदनुशिष्यात्॥ ( 1.3 )

(The eyes cannot go there; the speech cannot reach as well; and it is the same with the mind. We will not be able to understand it in its real true sense. Hence we do not know how to explain it also (to our disciples and others). We have only heard from our wise ancestors and Gurus that it is verily different from the things that we have understood and it is quite distinct and beyond the things that we have not understood so far. )<sup>3</sup>

In the *Maha Shiva Purana*, the nouns such as चन्द्रसंजीवनः, रजनीजनकः has been used as the synonyms of the Lord Shiva which invest sacredness in the Moon (Soma). The Vedic rituals connected with *Soma Yagya* and *Soma Pana* are still performed for environmental refreshment, balancing the longevity and peaceful co-existence of the mankind.

Mind is generally considered as an internal organ which is produced with triple cardinal qualities (*trigunas*) linked with five subtle elements. Functionally, it is known by four different names - *manas*, *buddhi*, *chitta* and *Ahamkara*. The *Bhatta School of Purva Mimamsa* mention that the mind is universal and has eternal contact with the all-pervasive Atman and mind is in contact with several cognitions.

The *Samkhya* and *Yoga* system consider the mind to be of the size of the body. *Advaita*

*Vedanta* says, the mind is a subtle substance (*dravya*). It is neither atomic nor infinite in size, but it is said to be of *madhyama parinama*, medium size, which permeates the body of the particular *Jiva* in which it belongs. The mind of each *Jiva*, that has a beginning, is different.

### MOON IN JYOTISHA

The significance of Moon has been narrated in different fundamental astrological texts whereas the most elaborated signification available in *Uttara Kalamritam* of Kalidasa, *Khanda-5*, Verses 25<sup>1/2</sup> to 29 is as follows:

बुद्धिः पुष्पगंध दुर्गगमन व्याधिविजालस्यक श्लेष्मावस्मृति गुल्मभावहृदय स्त्रीसौम्य पापाम्लकाः  
निद्रासौख्यजलस्वरूपरजत स्थूलेषु शीतज्वराः यात्राकूपतटाक मातृसमदृग्जामध्याह्न मुक्ताक्षयाः  
धावल्यं कटिसूत्र कांस्यलवण ह्रस्वामन शक्तयो वापीवज्र शरमुहूर्त मुखकांति श्वेत वर्णोदराः  
गौरी भक्तिमधुप्रसाद परिहासाः पुष्टिगोधूमकाः मोदाः कांतिमुखेमनोजवदधीप्रीति तपस्वी यशः  
लावण्यं निशि वीर्यः पश्चिममुखे विशारकार्याप्तयः प्रत्यक दिक् प्रियमध्यलोक नवरत्नानीह मध्यं वयः  
जीवो भोजन दूरदेशगमने लग्नं च दोर्व्याधयः छत्राद्यजितराज्य चिह्नसुफले सद्रक्तधातुस्तथा  
मीनाद्याजलजाः सरीसृपदुकूले सद्विकासस्फुरत् शुद्धस्थत् स्फटिकास्ततो मृदुलकं वस्त्रं त्वमीस्युरविधोः।

The following denotation belong to the Moon : (1) intelligence (2) flower (3) good perfume (4) going to a fortress (5) disease (6) Brahmin (7) idleness (8) phlegmatic (9) epilepsy (10) enlargement of the spleen (11) disposition of mind (12) heart (13) woman (14) good or bad (15) sourness (16) sleep (17) happiness (18) anything watery (19) silver (20) thick sugarcane (21) typhoid (22) travel (23) well (24) tank (25) mother (26) impartiality (27) mid-day (28) pearls (29) consumption (30) whiteness (31) waistband (32) bell metal (33) salt (34) short in stature (35) mind (36) ability (37) pond (38) diamond (39) Sarad Ritu (40) an interval of 48 minutes (41) facial luster (42) white colour (43) belly (44) reverence to Goddess Gowri (45) honey (46) favor (47) joking (48) nourishment (49) wheat (50) pleasure (51) splendor (52) face (53) quick in thought (54) love of curd (55) mendicant (56) fame (57) beauty (58) strength at night (59) Westward-faced (60) learned (61) saline (62) getting a job (63) love towards west (64) the middle world (65) nine gems (66) middle age (67) life (68) eating (69) going to distant counties (70) disease of the shoulders (72) umbrella or other royal insignia (73) good fruits (74) good blood and vital energy (75) fish and other water born creatures (76) serpent (77) Silk Garment (78) good budding (79) shining (80) clean crystal and (81) delicate cloth (82) Menstrual Problems (83) Dry Breast (84) Mother's Milk (85) Paddy (86) Deceitful (87) Pearl (88) Temporal Love (89) Disciplinary Actions from Higher Authorities (90) Loss on Expenditure.<sup>4</sup>

All the state of affairs are related with feeling and emotions of the mind linking its fluctuating attitudes as per the lunar movements. Indian astrology bestows the most compatible indications connected with Moon keeping the illustrations open ended; leaving individual freedom to the astrologers to find out the extension of related peculiarities, occurrence and experience.

कालात्मादिनकृत्, मनःस्तुहिनगु सत्त्वं कुजो ज्ञो वचो जीवो ज्ञानसूखे सितश्च मदनो दुःखं दिनेशात्मजः  
राजानौरविशीतगु क्षितिसुतो नेता कुमारो बुधः सूरिर्दैनवपूजितश्चा सचिवौ प्रेष्यस्सहस्रांशुजः।

*Brihajatakam* denotes the planetary significance of *Kalapurush*: the Sun is the soul, Moon is the Mind, Mars is strength, Mercury is speech, Jupiter is knowledge and health, Venus is desire, and Saturn is sorrow. Among the planets the Sun and Moon are Kings, Mars is General, Mercury is the first prince. Jupiter and Venus are counselors and Saturn is servant. (Chapter-II Verse 1). The fourth Chapter of *Saravali* describe the characteristics of moon as :

सौम्यःकांतविलोचनो मधुरवाग्वैरः; कृशांगोयुवा प्रांशुस्सूक्ष्मनिर्कुञ्जितासितकचः प्राज्ञोमृदुस्सत्त्विकः  
चारुर्वातकफात्मकः प्रियस्सुखोरक्तैकसारोघृणी वृद्धस्त्रीषुरतश्चलोतिसुभगश्चित्रंबरश्चन्द्रमाः।

The Moon signifies beautiful eyes, fascinated speech, whitish colour, thin and tall body, soft, slim and youthfulnees, blackish curled hair, noblest attributes, rheumatic and phlemic nature, fond of splendid life, dimple and generous, artistic and temporal nature with graceful characters. Under astrological categorisation, Moon is considered as a female planet whereas it is treated as masculine deity in the epics (*Saravali*, Chapter IV, Verse 22).

### MOON STARS AND EFFECTS

*Brihajatakam* distinguish the true characteristic of the native born during moon-based stars in astrology. Varahamihiracharya stipulates that the narrated effects will fully come to pass only if the Moon is powerful. Stregth of the Moon reflects the vigor of the human mind.

प्रिय भूषणः सुरूपः सुभगो दक्षोऽश्विनीषु मतिमांश्च। कृत निश्चय सत्यारुग् दक्षः सुखितश्च भरणीषु॥  
बहु भुक् परदारतस्तेजस्वी कृत्तिकासु विख्यातः। रोहिण्यां सत्य शुचिः प्रियंवदः स्थिर मतिः सुरूपश्च॥  
चपलश्चतुरो भीरुः पटुरुत्साही धनी मृगे भोगी। शठ गर्वितः कृतघ्नो हिंस्रः पापश्चरौद्रऋक्षे॥  
दान्तः सुखी सुशीलो दुर्मेधारोग भाक् पिपासुश्च। अल्पेन च सन्तुष्टः पुनर्वसौ जायते मनुजः॥  
शान्तात्मा सुभगः पण्डितो धनी धर्म संसृतः पुष्ये। शठः सर्व भक्ष पापः कृतघ्नधूर्तश्च भौजङ्गे॥  
बहु भृत्यधनो भोगी सुर पितृ भक्तो महोद्यमः पित्ये। प्रिय वाग् दाताद्युतिमान् अटनो नृप सेवको भाग्ये॥  
सुभगो विद्याप्तधनो भोगी सुखभाक् द्वितीय फाल्गुन्याम्। उत्साही धृष्टः पानपो घृणी तस्करो हस्ते॥  
चित्राम्बर माल्यधरः सुलोचनाङ्गश्च भवति चित्रायाम्। दान्तो वणिक् कृपालुः प्रिय वाग् धर्माश्रितः स्वातौ॥  
ईर्ष्युर्लुब्धो द्युतिमान् वचन पटुः कलह कृद् विशाखासु। आद्यो विदेश वासी क्षुधालुरटनोऽनुराधासु॥  
ज्येष्ठासु न बहु मित्रः सन्तुष्टो धर्म कृत् प्रचुर कोपः। मूले मानी धनवान् सुखी न हिंस्रः स्थिरो भोगी॥  
इष्टानन्द कलत्रो मानी दृढ सौहृदश्च जलदैवे। वैश्वे विनीतधार्मिक बहु मित्र कृतज्ञ सुभगश्च॥११॥  
श्रीमान् छ्रवणे श्रुतवान् उदारदारो धनान्वितः ख्यातः। दाताद्यः शूरो गीत प्रियो धनिष्ठासु धन लुब्धः॥  
स्फुट वाग् व्यसनी रिपुहा साहसिकः शतभिषजि दुर्ग्राह्यः। भाद्रपदासु द्वि गनः स्त्री जितधनी पटुरदाता च॥  
वक्ता सुखी प्रजावान् जित शत्रुधार्मिको द्वितीयासु। सम्पूर्णाङ्गः सुभगः शूरः शुचिर्धवान् पौष्णे॥

(*Brihajatakam*, Chapter-XVI , Verse 1 to 14)

<b>Nakshatras</b>	<b>Nature of the natives born under various Moon-Phased Stars</b>
Aswani	Scholastic, Intelligent, courageous, conceited, independent and majestic.
Bharani	Successful at work, truthful, clever, free from grief and hurting syndromes.
Krittika	Gluttonous, fond of wives of other men, scorching, handsome and renowned.
Rohini	Truthful, eloquent with firm views, fine in appearance, moderate and generous.
Mrigashirsha	Unethical, dialectful, faint-hearted, splendid, competent and romantic.
Ardra	Dishonest, bad tempered, bothersome and addicted to wicked deeds.
Punarvasu	Committed, tolerant, cheerful, good natured, of wrong views and seducer.
Pushya	Self-controlled, Mastered, Charitable, Collective and correlated with society.
Aslesha	Unattentive, promiscuous, philandering, Sinful, deceitful, errant and skilled.
Magha	Commanding, worshipper of Devas and Smruthis, possessor and malicious.
Poorva Phalguni	Sweet Speech, wandering, thankful and royal servant
Uthara Phalguni	Hard-earned, Tactful Leader of Dexterity and Popular among the public.
Hastha	Active Habits, Scholastic, shameless, fearless.
Chithira	Person with beautiful eye-lids and limbs, luxurious and fond of foreign life.
Swathi	Charitable, eloquent, passionate, thirsty, controlled, tradesman and virtuous.
Visakha	Jealous, diligent, pompous, distinct speech for consolation and hard-working
Anuradha	Over thirsty, diseased, messenger, virtuous, foreign traveller and noble.
Jyeshtha	Irresistible temper, irritating, Group-Leader and recognised.
Moola	Haughty, rich, happy, graceful, prosperous, with firm views and luxurious.
Poorvashada	Compassionate, approachable, responsive, gracious and sympathetic.
Uthrashada	Prodigious, inordinate, well-mannered, decorous and accommodating.
Sravana	Technologist, researcher, gorgeous, classy and propounding.
Dhanishta	Talented, niggard, melodic, pleasant-sounding, and enjoying dance performer.
Satabhishak	Harsh, straightforward, free, anguished, conquerer and inconsiderate.
Poorva Bhadrapada	Victim, well-heeled, persuasive, well-expressed and conscientious.
Uttar Bhadrapada	Orator, gifted with progenies, subjugator, affluent, sophisticated and erotic.
Revati	Well-Structured, knowledgeable, henpecked, esteemed and well-off.

**RELEVANCE OF MOON IN ZODIAC SIGNS**

*Brihajatakam's "Chandra Rashisheela Adhyaya"* distinguish the true characteristic of the native born during moon-based zodiac signs in Astrology (Chapter XVII, Hymns 1–13). Varahamihiracharya stipulates that the astrological analysis about the particular native is possible, considering the power of Moon stands at the top even though the birth Ascendant has salient features. The following verses are supportive in predictive astrology. The position of the moon is causative for differentiation in characteristics of the native and further behavioral changes which is spread throughout the life. The specific features of the twelve signs where moon is posited are as follows:-

वृत्ताताम्रदृग् उष्ण शाक लघुभुक् क्षिप्र प्रसादोऽटनः कामी दुर्बल जानुरस्थिरधनः शूरोऽङ्गना वल्लभः।  
सेवाज्ञः कुनखी व्रणाङ्कितशिरामानी सहोत्थाग्रजः शक्त्या पाणितले अङ्कितोऽतिचपलस्तोये अतिभीरुः क्रिये ॥1॥  
कान्तः खेल गतिः पृथूरुवदनः पृष्ठास्य पाश्चाङ्कितस्त्यागी क्लेश सहः प्रभुः ककुदवान् कन्या प्रजः श्लेषमलः  
पूर्वैर्बन्धु धनात्मजैर्विरहितः सौभाग्ययुक्तः क्षमी दीप्ताग्निः प्रमदा प्रियः स्थिर सुहृन् मध्यान्त्य सौख्यो गवि ॥2॥  
स्त्री लोलः सुरतोपचार कुशलस्ताम्रेक्षणः शास्त्रविद् दूतः कुञ्चित मूर्धजः पटु मतिर्हास्येङ्गितघृतवित्।  
चार्वङ्गः प्रिय वाक् प्रभक्षणरुचिर्गीत प्रियो नृत्यवित् क्लीबैर्याति रतिं समुन्नत नसश्चन्द्रे तृतीयऋक्षगे ॥3॥  
आवक्रद्रुतगः समुन्नत कटिः स्त्री निर्जितः सत् सुहृद् दैवज्ञः प्रचुरालय क्षयधनैः संयुज्यते चन्द्रवत्।  
ह्रस्वः पीन गलः समैति च वंश साम्ना सुहृद् वत्सलस्तोयोद्यानरतः स्व वेश्म सहिते जातः शशाङ्के नरः ॥4॥  
तीक्ष्णः स्थूल हनुर्विशाल वदनः पिङ्गोक्षणोऽल्पात्मजः स्त्री द्वेषी प्रिय मांस कानन नगः कुप्यत्यकार्ये चिरम्।  
क्षुत् तृणोदरदन्त मानसरुजा सम्पीडितस्त्यागवान् विक्रान्तः स्थिरधीः सुगर्वित मना मातुर्विधेयोऽर्क भे ॥5॥  
त्रीला मन्थर चारु वीक्षण गतिः स्रस्तांस बाहुः सुखी श्लक्ष्णः सत्यरतः कलासु निपुणः शास्त्रार्थविद् धार्मिकः।  
मेधावी सुरत प्रियः पर गृहैर्वितैश्च संयुज्यते कन्यायां परदेशगः प्रिय वचाः कन्या प्रजोऽल्पात्मजः ॥6॥  
देव ब्राह्मण साधु पूजनरतः प्राज्ञः शुचिः स्त्री जितः प्रांशुश्च उन्नत नासिकः कृश चलद् गात्रेऽटनोऽर्थान्वितः।  
हीनाङ्गः क्रय विक्रयेषु कुशलौ देवद्वि नामा सरुक् बन्धूनाम् उपकार कृद् विरुषितस्त्यक्तस्तु तैः सप्तमे ॥7॥

पृथुल नयन वक्षा वृत्त जङ्घोरु जानुर्जनक गुरु वियुक्तः शैशवे व्याधितश्च।

नर पति कुल पूज्यः पिङ्गलः क्रूर चेष्टो झष कुलिश खगाङ्कश्छन्न पापोऽलिजातः ॥8॥

व्यादिर्घास्य शिरो धरः पितृ धनस्त्यागी कविर्वीर्यवान् वक्ता स्थूलरद श्रवोऽधर नसः कर्माद्यतः शिल्पवित्।  
कुब्जांशः कुनखी समांसल भुजः प्रागल्भवान् धर्मविद् बन्धुद्विट् न बलात् समैति च वंश साम्ना साध्योऽश्वजः ॥9॥  
नित्यं लालयति स्वदार तनयान् धर्मध्वजोऽधः कृशः स्वक्षः क्षाम कटिर्गृहीत वचनः सौभाग्ययुक्तोऽलसः।  
शीतालुर्मनुजोऽटनश्च मकरे सत्वाधिकः काव्यकृत् लुब्धोऽगम्य जराङ्गनासु निरतः सन्त्यक्त लज्जोऽघृणः ॥10॥

करभ गलः शिरालुः खर लोमशदीर्घ तनुः पृथु चरणोरु पृष्ठ जघनास्य कटिर्जरठः।

पर वनितार्थ पाप निरतः क्षय वृद्धि युतः प्रिय कुसुमानुलेपन सुहृद् घटजोऽधव सहः ॥11॥

जल परधन भोक्तादार वासोऽनुरक्तः समरुचिर शरीरस्तुङ्ग नासो बृहत्कः।

अभिभवति स पत्नान् स्त्री जितश्चारु दृष्टिर्द्युति निधि धन भोगी पण्डितश्चान्तराशौ ॥12॥

बलवति राशौ तदधिपतौ च स्व बलयुतः स्याद् यदि तुहिनांशुः।

कथित कलानाम् अविकलदाता शशिवद् अतोऽन्येत्यनुपरिचिन्त्याः ॥13॥

<b>Sign</b>	<b>Moon Ascendant and Characteristics of the Native</b>
Aries	The person who is born with Moon in this sign will be of round red-eyes, vegetarian, fond of hot food stuff, quickly relenting nature, fond of travel and sexual union, having strong knees, temporarily wealthy, skilled and befriending, haughty, possessing disfigured nails and wounded head, eldest brother, fickle minded and afraid of water and having lines of Shakti in his hand.
Taurus	Moon in Taurus natives will be of fine appearance and of beautiful gait, having large thighs and face, identification marks on back, face, sides, gifted, moderately unfortunate, influential authority, large hump of the neck, having female progenies, phlegmatic problems, separated from kinsmen, wealth and sons, agreeable manners, fond of women, friendly and can enjoy happiness both in childhood and adulthood respectively.
Gemini	Affectionate personality of women, tactful in sexual union, inflamed-eyed, scientific scholar, message giver, curly hair, sharp intellect, witty and humorous, thoughtful discoverer, handsome features, possessing elevated nose, sweet speech, artistic musician and dancer and favorite hermaphrodites.
Cancer	The personality of Moon sign in Cancer will have the nature of bent body, steadfast, high hip, feminine influencing, good friend, interested in astrology, palatial house properties, fluctuating wealth proprietorship, copious neck, expressive word power, friendly and fond of water and forest.
Leo	Native of Leo Sign will have irritable annoyance, broad face with fleshy cheek and brown eyes, very few progenies, revulsion with woman, non-vegetarian, fond of wood and hills, prolonged wrath at trifles, afflicted with hunger and thirst, mental agony due to stomach and tooth-ache, high anxiety, generous, quarreling, man of principle and will be haughty.
Virgo	Person born with Moon in sign Virgo will be indifferent, modesty, attracting eyes and gait, low shouldered and sunk arms, depressed, soft body, truthful, intelligent scientist, artistic scholar, fond of sexual union, holder of joint family property, foreign wealth, pleasing and having more daughters and very few male heirs.
Libra	The native will respect Devas, Brahmins and the learned, intelligent, dispassionate in other's properties, favoring religious rites, surrender of female, tall, raised nose, having defective limbs, fond of travel, wealthy, trader, having the name of Deva coupled with excellent surname of Epics, diseased, isolated by the family kinsmen.
Scorpio	The personality born with Moon in Scorpio will have extensive eyes, wide breast and round shanks, thighs, knees, separated from the ancestors, diseased and afflicted during young stage, respected by the King and High Officials, brownish red colored, will not be straight forward, having lines on hand and feet with symbol of fish, the Vajrayudha or bird and with concealed sins in life.

Sagittarius	The native of Sagittarius ascendant has long face and neck, inherent paternal properties, literary author, powerful speck, having large teeth and ears, lips and nose, multifaceted trait, skilled sculptor, possess indistinct shoulders, disfigured nails and lengthy hands, inventive intellect, right supporter, hate kinsmen, having hypothecated with kind treatment and avoider of compulsion.
Capricorn	will perform the deeds of virtue, attached to spouse and children, thick lower limbs, good eyes and thin waste, open advisor, will be of amiable manners, slow worker, unaffordable to cold, wandering nature, literary author, attached to older women of inferior caste and often shameless or merciless.
Aquarius	The native will have neck like camel, covered with muscles, covered with rough hairy and tall, large organs like legs, thighs, back, buttocks, face, lower belly etc, will be a deaf, attached with wife, interested in wicked deeds, rise and fall in fortune, fond of flowers and fragrance.
Pisces	A man with Moon in Pisces sign will be dealer of sea products or a trader in particular, can enjoy the possessions of traditional properties, supported by wife and children, perfect limbs, light body, long nose and large head, puts enemies into disgrace, will be subject to the influence of female, handsome eyed, fair, rich happy and learned in all the sense.

*Prashna Margaacharya* reiterate the impact of moon 9 times : need of the power of Moon, combination of benefic planets, aspect from the benefics, location of benefic planets in quadrants, trines and end bhava, 3-6-11 bhavas with malefic planets, combination of Jupiter and moon in good signs, position of the lord of Moon Ascendant at cardinal signs from birth Ascendant, location of the powerful lord of moon ascendant or in 11th bhava from moon are specified exclusively as symptoms of longevity of the native.

The verse of the *Rig Veda* denotes Moon as *Manokaraka* and the Sun as *Netrakaraka*. चन्द्रमामनसोजातश्चक्षोःस्सूर्योअजायत ( *Rig Veda*: 10-90-13). The Vedas and *Upanishads* tell us about the correlation about the masculine factor as *Purusha* and Feminine factor as *Prakriti*. *Bhagavad Gita* mentions आदित्यानामहविष्णुर्ज्योतिषांविश्वेशुमान् मरीचिर्मरुतामस्मिन्नक्षत्राणामहंशाशी (The illustration is compared with the Lordship of the radiant Sun and the reflecting Moon among astral bodies). Thus *naksatranamahamsasi* refers to the moon as the Lord of all the constellations. Another verse, explains about the restless state of the mind that becomes fickle due to emotional actions. चंचलहिमनःकृष्णप्रमाथिबलादृढं तस्याहनिग्रहंन्येवायोरिवसुदुष्करं (Everyone can realize that controlling the human mind is extremely difficult in view of the binding of desire, habituated sense of fulfillment and delusions. Based upon the moving state of mind, the astrologers offered a synonymical name “*Sasi*” as the significant planet of mind and body [शशअस्यास्तीतितत्रनिष्पत्तिः] The exalted and debilitated state of lunar movements put malefic or benefic or combined impacts on every creature in this universe. As per the *Prashna Marga*, चन्द्रस्यारिमृतिव्ययस्थितरसन्मध्यस्तितीक्ष्णान्वयाः क्षीणत्वं तनुगत्वमत्र निजनीचाप्तिश्च दोषा इमे — The Moon becomes evil if it occupies the sixth, eighth or 12th house or is situated between the evil planets or is associated with or aspected by malefic or starts waning or occupies Ascendant or is debilitated (9/22).

**MIND IN JYOTISHAM**

The mind is illustrated as 'manas' [मनः] from the root word 'man', "to think" having the competence of recording, storing and commemorating the received impressions gathered by the sense from the outside world. The accrued sense yields *Vijñāna* rather than wisdom and understanding. It is coupled with the intellect, inner consciousness, memory and ego. The mind is further divided as *Buddhimanas* and *Karmamanas* (higher and lower mind). *Amarakosha Dheevargga* says चित्तं चेतोहृदयंस्वान्तं हृन्मानसं मनः बुद्धिर्मनीषा धिषणा धीः प्रज्ञाशेमुषि मतिः। मानसं सरसि स्वांते। मनश्चित्ते मनीषयां। (Verse 1)

*Prashna Margacharya* specifies the mental state of the astrologer while conducting Prashna:

प्रशकाले शुभे प्रष्टुःस्तितिस्पर्शोक्षणादिके दैवज्ञ चित्तेतुष्टे च शय्यादिष्टार्थ समागमः  
मनोगतफलप्राप्तिरशुभेष्वेषु नो भवेत् मिश्रेषु योषामाधिक्यम् फलं तेषां विनिर्दिशेत्।

(Chapter 22, Verse 129-130)

While doing *prashna*, the astrologer's mind should be free from anxieties, grief and without any physical problems. In adverse conditions, he cannot achieve the desired objectives. In case of mixed state, the prediction effects become assorted as per the good or bad indications. These narrations are substantiating the state of the mind which is controlled by the Moon under incessant cosmic pressure.

In *Nishekadyaya* writes शशांकलग्नोपगतैः शुभग्रहैः त्रिकोणजायार्थासुखास्पदस्थितैः This describe how benefic planets are positioned in the ascendant. (Chapter-4 Verses-10 , *Nishekadyaya, Brhu Jataka*).

*Madhaveeya Acharya* indicated the strength of Moon as:

मूलं कालतरोः स्मृतो हिमरुचिशाखादयोऽन्ये ग्रहाः मूलेति प्रबलेसति क्षितिरुहः पुष्यति शाखादयः तन्मूलंतरुमाश्रितः  
खलु जनः पुष्टफलं विन्दते तस्मात् चन्द्रबलक्षये हि विबलशशुकृञ्जजीवोदः।

(Chapter-V, Verses-33).

Moon has been compared to the tree that develop as per the good-natured time factor to bear fruits. Without the strength of Moon in a natal chart, the benefic combinations will not make any impact upon the native.

**CONJUGAL STATE OF MIND AS PER JYOTISHA**

In Chapter 75 *Sowbhagyakarana of Brihad Samhita, Varahamhira* says that a child born to a woman resembles the man whom she thinks of at the time of sexual conjugation (Verse 1-4).

जात्यंमनोभवसुखंसुभगस्यसर्वमाभासमात्रमितरस्यमनोवियोगात्।  
चित्तेनभावयतिदूरगतापियंस्त्रीरगर्भाभिर्भर्तिसदृशंपुरुषस्यतस्य॥

The man who fascinate the heart of damsel enjoys all kinds of erotic pleasures, while one who is not gorgeous the female partner get fake pleasures because woman's mind is not fallen on him. A woman developes a foetus similar to the man whom she intensely thinks of at the time of conjugation, though she may be far off from him. The instant hymns denotes great psychological problem, if the man is highly attractive, the women in sexual union concentrates

all her mental power and thoughts over him. Consequently, the foetus takes all the features of her partner. On the other hand a woman might think of some other man who influenced and far away, the foetus gets his resemblance. This mental state enunciated while on demise is well applicable in the spiritual sphere wherein Bhagavad Gita says: यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् तं तमेवैत्तिकौन्तेय सदा तद्भावभावितः (Chapter VIII.6). [Whatever image prominently floats in one's thoughts at the moment of death and one leaves one's physical body with that final thought one will become the same in their very next life]. One's final thought will naturally be what was constantly reflected upon and mediated on during their span of life based upon one's association and daily habits.

भक्त्वाकांडंपादपस्योप्तमुर्व्याबीजंवास्यानान्यतामेतियद्वत्।

एवंहात्माजायतेस्त्रीषुभूयः कश्चित्स्मिन्क्षेत्रयोगाद्विशेषः॥

The branch cut-off from the mother plant or a seed planted in the soil does not change its nature and characteristics when their buds grow without any change of its species. It does not grow into a different sapling similar to kids born from women. Based on the influence of the soil or mother slight difference may occur in the fruit or child keeping the same species. In *Mahabharata*, Bhishma compare the man as seed and women as fertile soil.

(भास्त्ना माता पितुः पुत्रो येन जातः स एव सः)

आत्मासहैतिमनसामनइन्द्रियेणस्वार्थेनचेन्द्रियमितिक्रमएषशीघ्रः

योगोयमेवमनसः किमगम्यमस्तियस्मिन्मनोब्रजतितत्रगतोयमात्मा

The soul associate with mind, the mind with the senses, and the sense with their respective objects that happens in quick progression. Due to its innate strength, nothing is inaccessible for the mind as the mind and soul follows together. The inter-connectivity of mind, soul, intellect and its goal has been distinguished in *Kathopanishad* and *Gita* vide reference III (40, 42)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते एतैर्विमोहयत्येष ज्ञानमवृत्य देहिनं

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः

The *Kathopanishad* states - अंगुष्ठमात्रः पुरुषोमध्य आत्मनि तिष्ठति। ईशानो भूतभव्य न ततो बिजुगुप्सते॥

The causation of menstruation is linked with the Moon and Mars as per Indian astrology and tries to link the orderly cycle of the female with lunar movements. *Horacharya* specifies the average period of commencement of menstruation by the age of 15 and menopause by the age of 51 years. This is liable to change due to the living conditions, food habit and un-natural intake of medicines or other-wise (*Hora Shastram*, 4th Chapter Verse-1)

The conception on different days of cycle will produce different results as per the Indian astrology. *Jatakadeshm* mentions

पुत्रोल्पायुर्दारिका वंशकर्ता वंध्या पुत्रः सुन्दरीशो विरूपा

श्रीमानपापा धर्मशीलस्तथास्त्री सर्वज्ञः स्यात् तुर्यरात्रे क्रमेणा।

(Chapter-2 , Verses-3, p.22)

The offspring conceived during 13 nights commencing with the fourth day after menstruation, will be of the following qualities: If conceived on the fourth night, it will be a short-lived son; if on the fifth, a girl; if on the sixth, a founder of family; if on the seventh, a barren female; if on the eighth, a son; if on the ninth, a beautiful female; if on the 10th, a lord; if on the 11th, a deformed female; if on the 12th, a fortunate son; if on the 13th, a sinful female wretch; if on the 14th, a virtuous son; if on the 15th, the very goddess of fortune; and if on the 16th, an intelligent son. Here the age, health and mental stability is believed to be determined by the moon's position. As per the *Madhaveeyam*, the auspicious days for Garbhadhaana is specified to obtain perfect female or male kids.

विभावरीषोडशभामिनीनामृदुल्गमादीर्यतुकालमाहुः नाद्याश्चतस्रो त्रनिषेकयोग्याः पराश्चयुग्मास्सुतदाः प्रशस्ताः

(*Madhaveeyam*, Chapter-6 Verses-3, p.92).

After menstruation, if garbhadhaana takes place during even days of 6,8,10,12,14,16 days and odd days of 5,7,9,11,13,15; a perfect healthy woman is causative for male and female baby, respectively. The fundamental attribute of the Moon in Astology is that it gives the most congruent information about the pregnancy of women about the strength of the womb and potency of the couple to produce the progenies. The inadequate human potency has been metaphorically linked with the blind in the moonlight:-

भवत्यपत्यं हि विबीजनामिमे करा हिमांशोर्वीदृशामिवाफलाः

[*Horasastram-I*, 4th Chapter Verse-3, p.149].

The Natal chart of female should be posited with Moon and Mars in even sign or navamsha and for male, the sun and venus in odd sign or navamsha alongwith due trine aspect of Jupiter is causative for children. These expressions are highly informative from the past which is available in several astro-Texts.

### CHANDRAYANA FASTING

The vedic culture optionally recommends the Chandrayana Fasting for getting the progenies.

अष्टावष्टौ स भुंजीयात् पिंडामध्यदिनेस्थिते नियतात्मा मासमेकं यति चान्द्रायणं त्विदं

(*Sayaneeyam* , Chap 4,Verse 82).

Sayanacharya suggest this fasting under *Karmavipaka* by taking eight numbers of ball of rice by noon for a period of 30 days; chanting prayer, doing penance and offerings to the deities along with mindset of *Shad-Saadhas*. Astrologers suggest 'Mounavrat' (Total Silence) on Full Moon day provides power and strength of mind. Moon is treated as lovable God and a loving God. *Himaamshu* causes nightfall that strengthens the mind, purifies the blood and is considered as the mother who radiates nectar (*Amrit*). Worship of this *graha* is said to be beneficial for relief from all sorrows, helps in curing mental afflictions. The rays emitting from the Moon especially those who meditate on Mondays, radiate happiness around. In a healthy state of nature, mind and sense faculties are not disturbed and they perform their duties in a healthy way. In order to maintain mental health, one should make all positive efforts. Thus, person who is desirous of his own well being should always perform noble acts (*Sad-vritta*) with proper care.

**THE MOON AND THE SOMA**

Somalata plant is a hygienic medicinal plant which is used in age old Vedic ritual—*Somayaga* and *somapana* for rejuvenating the mind and body of the ritwiks called *Somakriya*. It is linked with the Moon (Soma) and hence synomously called the Moon Plant which is being supplied from Kachankurussi Temple, Kollengode, Palghat, Kerala to several yagyas. The Atharva Veda describe the adoration of Lord Indra to drink Soma for rejuvenation.

अभित्वा पूर्वपीतय इन्द्रस्तोमेभिरायवः समीचीनास ऋभवः संस्वरन् रुद्रा गुणन्त पूर्व्या।

(*Atharva Veda* , Khand-20 Sookta 99)

As per the *Nitisara Sangraha* of Kautilya, the Moon has been treated as the seat of nectar and medicinal herbs , that become blemished in presence of the Sun.

अयमृत निधानं नयाकोप्यौषधीनां अमृतमयशरीरः कांतियुक्तोपि चन्द्रः  
भवति विगतरष्टिमर मण्डलं प्राप्य भानोः परसदननिविष्टः को लघुत्वं नयाति।

Dismal state of Moon in a horoscope is compared with the disfigured morale of man who lives in a stranger's residence. The moon is significant for 'Amritakalas' showering during *Shukla Paksha*, which protect the living beings of this world. The narration by Saint Varahamihira illustrates the reflection of mind and the moon with different synonyms:

सोम औषधीशनामधीपतिः। चन्द्रः कर्पूर काम्पिल्य सुधाम्शु स्वर्णवारीषु।

As per the *Amarakosha*, Moon has been compared with the one who makes a leper happy. The Moon is considered as heavenly body in Vedic astrology, due to its influence on the mind and emotions. It reflects the energy of the Sun and balances its blaze with its fresh, cooling, nourishing and vitalizing light.

**MOON ASPECTS IN ASTROLOGY AND ASTRONOMY**

The Moon being the satellite of the earth, revolves around its mother planet and follows orbital revolution around the self-luminous father planet (the Sun).

आयं गौः पृश्निक्रमीत् असदन्मातरं पुरः पितरं च प्रयत्स्वः

(*Taittiriya Samhita*, 1.5.1.3.4)

The Moon is the only satellite of the earth with a distinct nature, while all other satellites have sizes below 1/8<sup>th</sup> size of their mother planet. Therefore this is the only satellite in the solar system which is very big. Aryabhatta in his masterpiece *Aryabhatiya* (499CE) denotes the casue of eclipse as when the Moon covers the Sun and the great shadow of the earth covers the moon.

छादयति शशी सूर्यं शशिनां महती च भूच्छया।

(*Aryabhatiya*, Gola Pada, Verse 37)

**QUALITY OF MOON PHASE**

On the New Moon day, the non-lit side of the Moon face radiates *Raja-Tama* frequencies towards the Earth. These frequencies decrease on the Full-Moon day due to high illumination. Full-Moon day frequencies augment all activities of the mind to observe the impressions from the sub-conscious mind. That will increase random thoughts in mind. They impose personality defects like anger, greed, frustration and character demoralization. Under these circumstances, Astrology recommends to follow spiritual path to acquire mental satisfaction by means of fasting, japa, tapa, dana, upasana and taking aushadhi especially during Purnima. In Astrology, there are 36 *Chandravela*, 60 *Chandrakriya* and 12 *Chandravastas* notifying the state of moon at the time of birth. These conditions are relevant to everybody in terms of the qualitative aspects of traits as noted by the stalwarts. The supportive verses narrated in *Maadhvaeeyam* as:

इन्दोर्लिप्ता खगाशो भैरहत्वाशिष्टास्तिथ्यग्न्यकैः हत्वाखाभ्रश्रोत्रैरलब्धाः कर्मावस्थावेला श्रेया

(*Maadhvaeeyam* Chapter-2 Verses-72, p.44 )

As per *Ganita*, the time factor of birth will be calculated with high precision to note the character of the native based on *sphutas* of the moon.

When the moon is Full or New, the gravitational pull of the moon and sun gets combined. The moon exerts a pull on the Earth on other days too, but it is not as powerful as on the days of the Full Moon and the New Moon.

On New Moon days, people engaged in occult rituals and predominantly *tāmasik* activities are strongly influential to receive black energy in the same manner.

सत्त्वं राजस्तम इति गुणाः प्रकृतिसम्भवाः निबद्धन्ति महाबाहो देहे देहिनमव्ययं (Gita 14/5)

Since the harmful effect of the New and Full Moon is due to a spiritual reason, only spiritual remedies and spiritual practice can help in giving protection.

It is better to avoid taking important decisions or commercial transaction on these days. Enhance the quantity and quality of spiritual practice from two days prior to and continue for two days after the Full Moon and the New Moon day, by chanting respective mantras. During waning period, behavioral changes such as criminal tendency, birth rates, menstrual cycle, alcohol consumption, homework load, and amount of sleep is quite natural.

*Mantreswara* substantiates the importance of transitional movements of the moon and temporal state of the planets shall be considered specifically.

सर्वेषु लग्नेष्वपि सत्सु चंद्रलग्नप्रधानं खलुगोचारेषु तस्मात्तदृक्षादापि वर्तमानग्राहेंद्रचारैः कथयेत फलानि।  
क्रमेण भाग्योदयमर्थहानिर जयं भयं शोकमरोगतां च सुखान्यनिष्टं गदमिष्टसिद्धिं मोदं व्ययं च प्रददाति चन्द्रः।

(*Phaladeepika*, Chapter 26, Verses-1 and 12)

The location of the Moon in the first *bhava* indicates fortune, second-loss of money, third-triumph, fourth-fear and agony, fifth-grief, sixth-salubrious state, seventh-good natured, eighth-dislikes, ninth-illness, tenth-prosperity, eleventh-cheerfulness and twelfth-expenditure.

**CONCLUSION**

The *Chandogya Upanishad* defines the mind and speech as under:-

मनो वाव वाच्यो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मंत्रनधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्राँश्च पशूँश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो ही लोके मनो हे भ्रह्म मन उपास्वेति। सा यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूयइति मनसो वाव भूयोस्तीति तन्मे भगवान्ब्रवीत्विति। (p.188)

Mind is exceptionally superior in human life. It is practically our own self which reinforces the selfhood by superimposition of characters within us. Individually, selfhood really does not belong to the mind that is responsible for all the achievement in this universe. The linkage between Sun(Atma) and the Moon (Manas) is substantiated here. The world experience is actually controlled and directed by the mind.

*Horaacharya* strongly support this description with another hymn 'मूर्तित्वे परिकल्पितः शशभृतो' wherein mind is compared with reflecting image of an idol. One who adorns, the idol, can acquire all the benedicted results from that image. सगुणब्रह्मा प्रकृत्या, मनसो मूर्तित्वे परिकल्पितः मनो यां यां मूर्तिं ध्यायति तत्तद्भावेपरिकल्पित- This can be achieved by performing duties considering its pros and cons, with the help of the mind (*Manas*), intellect (*Buddhi*), sense faculties (*Indriya*) and their application to their respective objects (*Indriyārtha*).

The principal duty of every individual is to elevate the self by using the potency of mind to attain the life objective. Astrology is an alternative way of reflecting over reality with symbolic objectivity. Astrology corroborates influence of astral bodies and measure their effect on mind qualitatively. It is shrouded in mystery that how and when our ancestors realized the connection between moon and menstrual cycles based on moon's phases. The moon does not move from New Moon to the Full in one night, but follows a rhythmical movement and transition from phase to phase.

By the benedictions of the eternal moon, rendering altruistic service become state of the art of Astrology underscoring the imperishable truth - *the mind is everything and what we think, we become.*

**ENDNOTES**

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