



SPOUT BLOWING

IN THE WIND

SWATI NAKSHATRA

THE INDEPENDENT ONE

SWATI VAYU PAVANA NAKSHATRA
THE INDEPENDENT ONE



WHEAT SPROUT

SWATI NAKSHATRA IS CONNECTED WITH AIR, WIND BREEZE OR AAKASH, THE ABODE OF AIR.

PRANNA "BREATHING", THE LIFE PRINCIPLE IS THE MANIFESTATION OF LIFE.

PRANNA VAYU : INHAILING BREATH

APAANA VAYU : EXHAILING BREATH

FUNCTION OF SAMANA VAYU : TO SELECT, BREAK UP, ASSIMILATE FOOD OR REJECT IT

VYAANA DOES THE FUNCTION OF DISTRIBUTION OF WHAT HAS BEEN ASSIMILIATED BY SAMAANA

UDAANA VAYU : CONCERNS WITH VOICE

FLUCTUATION, SINGING, TALKING, ETC.

UTILISING THE AIR INHAILED BY PRAANA

VAYU IS THE PURIFIER REPRESENTING PRANAYAMA, THAT SUSTAINS ALL LIFE.



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Nakshatras- SWATI (SWORD OR INDEPENDENCE)SELF GOING STAR

- **Western star name: Arcturus (Alpha Bootis)**
- **Lord: Rahu (north lunar node)**
- **Symbol: Shoot of plant. Deity : Vayu, the Wind god**
- **Indian zodiac: 6°40' - 20° Tula ; Western zodiac 2°40' - 16° Scorpio**

Deities:Vayu, the god of wind, Saraswati

Symbol: a tear drop

Animal symbol:Male buffalo Pradhvamsa shakti:the power to scatter like the wind

Location = the golden start Arcturus: alpha Boötis – The Circle of Stars : Valerie Roubek.

Barbara Pijan Lama:

vAyavya

- **of partic. Soma vessels shaped like mortars**
- **the Nakshatra Svati (of which Vayu is the regent)**
- **the northwest (as presided over by Vayu)**

vAyu

- **wind , air (as one of the 5 elements ; the god of the wind/Indra)**
- **... as Vata with Parjanya... he is said to have sprung form the breath of Purusha... the son-in-law of Tvashtri; he is said to move in a shining car drawn by a pair of red or purple horses or by several teams consisting of 39 or 100 or even 1000 horses**
- **he is regent of the Nakshatra Svati and north-west quarter**
- **breathing , breath**
- **the wind of the body , a vital air (of which 5 are reckoned: prana, apana, samana, udana, and vyana; or naga, kurma, kraram devadatta and dhanam-jaya)**
- **(in medicine) the windy humour or any morbid affection of it**
- **the wind as a kind of demon producing madness**



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prAbhaJjana

- name of the Nakshatra Svati (presided over by Pra-bha-bhoda , the god of wind)

pavana

- " purifier ", purification; clean , pure
 - wind or the god of wind , breeze , air; vital air , breath
 - the regent of the Nakshatra Svati and the north-west region
 - name of the number 5 (from the 5 vital airs)
 - a householder's sacred fire
 - a species of grass; of a mountain
 - a broom
 - winnowing of corn; an instrument for purifying grain; sieve , strainer
 - the wild citron-tree
 - *Cologne Digital Sanskrit Dictionary*
 - natives of Swati nakshatra are somewhat peculiar in personal behavior. One is arrhythmic by nature.
 - They are stand-off-ish and seem uncertain of their role but can jump into the situation with unpredictable rhythm, to claim the object of desire and to dominate if necessary.
 - What seems like pride is really uncertainty regarding one's proper social station. Wanting to maintain the highest available level of luxury (Shukra) and respectable relationships yet at the same time self-identifying as some variety of outside or foreigner (Rahu), the native although often from a secure social background still holds back, self-marginalizes, and seems not quite fit into any one community.
 - Tendency to marry down.
 - Swati natives are nearly always attractive with balanced features; but there is something out of balance in the appearance.
 - Both physically and metaphorically, the native "wobbles".
 - The native may seem unhappy despite many material advantages in life.
 - There is a craving for something or someone which is neither successfully obtained nor successfully forgotten. The craving for this object of desire disturbs the native's inner balance.
- No matter the amount of personal discipline, numbing drugs, or logical



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argument, this craving persists.

- For an orphaned child, Swati's perpetual dissatisfaction may arise from the endless craving for mother who is deceased.
- For a married woman, perhaps her great love is not the husband. She may remain faithful to the marriage contract, yet the craving for her lover fills her dream-space, day and night.
- For a championship fisherman, Swati may create a subconscious arrhythmic obsession with the One that Got Away.
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- It is a challenge for the Swati native to set one's life into a permanently harmonious swing. Some one thing or perhaps several things occasionally interrupt the balance.
- The odd gait is subtle and usually physical, typically the swinging too far on one side, or even limping from congenital conditions, injury or accident.
- But there can be other bodily expressions of the odd cadence, since the origin is some irregularity of the spine which puts pressure on the internal organs particularly the heart.
- Swati is weaker than the native appears; one may suddenly give out, in complete exhaustion. The irregular

Chandra in Swati Nakshatra

Radix Moon in Swati = "Great Breath" - balanced & free
Shukra - Vayu)

(Rahu -

- Dreams of flying or floating on the wind. Wants to travel the world.
- Tremendous need for spatial freedom, including physical space, psycho-emotional space, and mental space. May express "mood swings" in the attempt to achieve re-balance through outburst (Rahu) and release.
- Passionate love of good design. Artistic & intuitive. Socially gracious. However, Rahu gives the weird twist: artistic expression often directed toward the explosive, terrifying, and bizarre (Hitchcock, Truman).
- Due to Rahu's instinct toward free expression, Swati-Chandra quite capable of incorporating illicit & vulgar persons into their circle of relationships. If



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present, the lower element will be balanced (Shukra) by an equal number of culturally refined persons.

- Emotionally attracted to activities which impose a vigorous, **rhythmic breath, leading to crescendo**, such as athletic swimming, performance singing, orgasmic love-making, and yogic pranayama. (cf: Hitchcock films, the signature scream.)
- Talented in fine, literary & performance arts. Strong financial sense (Shukra); attractive, interesting, good communicators.
- Likes to learn, dig deeper for insights, know secrets esp. re: life, love & beauty. Willing to break taboos to achieve freedom, esp. will break through one's own fears.
- Wants transformative sexual partnership.
- Succumbs to flattery of their beauty or talent.
- Famed for their fickle heart & changing mind that may tempt into risky behaviors. Emotional restlessness seeking more intense love experience.
- Deep emotional need for **free movement and deep breath.**

Dr. David Frawley:

“Swati is ruled by Vayu, the God of the Wind. It gives the power to scatter like the wind (pradhvamsa shakti). Its basis above is moving in various directions. Its basis below is change of form. The result of these three is transformation.

Swati Nakshatra causes things to move and scatter. This can be destructive unless we learn how to use it to remove negativity. All these indications are basically those of the Wind, which has both healing and destructive powers.”

"The Wind desired, "May I win the freedom to move as I wish in all the worlds."

One who makes the appropriate offering to the Wind, to Swati, gains the freedom to move as he wishes in all the worlds.



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The Wind, Vayu, has free movement in all the worlds. Those born in Vayu's Nakshatra of Swati have a similar desire. They don't like to be held or tied down. They like to travel where they want and when they want."

Swati is ruled by Vayu, the God of the Wind. This is the fifteenth nakshatra of the zodiac, having all its four quarters in Tula, spanning from 6°-40' to 20°-00'. This Nakshatra is concerned with air, wind, breeze or knowledge of Akaash since Akaash is the abode of air. Swati Nakshatra can be destructive unless we learn how to use it to remove negativity.

This Nakshatra is, therefore, concerned with air, wind, breeze or knowledge of Akaasa (space) since Akaasa is the abode of air. Literally, Pawana (pu + anena) means that which purifies or Vaaiyu (air). Vaaiyu comes from the root word vaa which means 'to move'. It is itself one but in each body it manifests itself in ten different ways under ten different names of which the five chiefs are — Praana, Apaana, Samaana, Vyaana. Udaana.

Praana is taken as the 'life principle' and the breathing is the manifestation of life. Praana Vaaiyu, is commonly the inhaling breath, and the Apaana is the exhaling breath. The function of Samana Vaaiyu is to select, break up and assimilate food or reject it. Vyaana functions distribution of what has been assimilated by Samaana. Udaana Vaaiyu concerns in voice function, singing, talking, etc. utilising the air inhaled by the Praana.

Pawan and Teja or Vaaiyu and Agni are inseparable twins and are responsible for all creations. They function together. So, it has a great affinity for the Sun. It has in it the powers and tenacity of wind and attribute of purifying. The idea of the symbol of winnowing the paddy denotes purifying the paddy is same. It is related to a physician, it speaks for specialisation in the treatment of wind or in case of diseases in a human body, it is 'gas'.



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A person born in this Nakshatra is endowed with tremendous beauty, flirts with many women, is jolly and receives wealth from the king. Females born in this sign and nakshatra walk as if they are thinking deep before taking every step and trying to balance their body before taking any further action. They do not like to do any injustice to others neither do they like any injustice being done to them. Swati people have an ability to "bend with the wind" in order to survive the forces of change which they may encounter.

A person born under this star is good at buying and selling, his wealth and property come and go quite easily. They are broad-minded and attract people from diverse backgrounds.

Many of those born under this nakshatra will be involved in religious or social work. Swati's primary motivation is artha or material prosperity. Rahu, the ruling planet, can create a strong desire for financial success and lust for life. They are cultured, learned, famous, submissive to ladies, passionate and wealthy.

Ascendant in Swati: Kind, happy, humorous, religious, dresses simply, interest in psychology, medicine, political nature, lives away from birth place.

Moon in Swati: Righteous, compassionate, truthful, famous, clever speech, generous nature, adamant hot-tempered, independent, traveler, advancement after 30, humanitarian concern, charitable.

The moon in Swati indicates someone who is musical, artistic, creative, intuitive and psychic. They have good business and financial skills and are good communicators. They are good learners, knowledgeable, curious and flexible in their approach. They can be vulnerable but are good survivors. However, they can also be changeable, restless and fickle.



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The Sun in Swati: Self-employed, business skills, logical, good social status, authority figure, troubles with government, fall from grace, always looking for future success, difficulties with father.

Career interests: Business skills, sales, yoga teachers, priests, legal profession, judges, transportation, travel industry, stock brokers, traders in medicines, drug and alcohol, chemicals, precious metals and travel industry, involved in religious organisations and politics.

Health issues: Hernia, Eczema, skin problems, urinary, bladder, kidneys, flatulence, intestinal problems, pain in the joints, heart trouble, abdominal problems etc.

Shadowy Side: Self-centredness with the objective of personal gains, focus too much on social work may create friction within the family,