

**ASTRO-  
GITA**



**JYESHTHA**

**- The Chief**

**Meaning:** The foremost

**Symbol:** Earring, umbrella or  
amulet

**Deity:** Indra – the chief of the  
demigods



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**JYESHTHA**

**DESCRIPTION**





1

*The word Jyeshtha can be translated as “chief”, “best”, “greatest”, “first” or “eldest”. All these words are reflected in the Jyeshtha nakshatra and people under its influence therefore have a strong sense of responsibility.*



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2

*Its main symbol is “a round talisman”, which in ancient civilizations and legends was a symbol of divine protection, related to the governing forces of the universe. The round talisman is also associated with high authorities such as kings. In ancient cultures, the king was seen as a representative of the divine, as well as the protector of the people.*



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**3**

*Another symbol for Jyeshtha is “an earring”, which is connected to Vishnu’s sudarshana-chakra (disc) which is used to kill demons. This symbol thus again emphasizes the powerful and protective role which this nakshatra can bring.*



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**4**

*An umbrella is an alternative symbol of this nakshatra. The basic function of an umbrella is to protect from rain, sun or wind. In the same way, this nakshatra can provide protection from universal forces.*



*The word Indra can be translated as “a celestial drop”.*

*This indicates that although Indra is the king of the demigods, in comparison to the Supreme Lord, he remains a mere drop. Thus it is important to Jyeshtha people to remember that even if they occupy the most powerful role in society, their abilities are gifts from God, and in comparison to Him they are insignificant.*



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**6**

*The “celestial drop” also relates to the fact that Indra is regarded as the personality who can send or withhold rain. Good rainfall will ensure successful crops, while excessive storms or droughts can destroy a civilization.*



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7

*Indra at times acts as a brave warrior who slays demons to protect the other demigods. However in other incidences he becomes unruly, proud, vain, tricky and unreliable in character. This indicates that Jyeshtha nakshatra can function in a positive or negative way depending on a person's consciousness*



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**8**

*Part of Indra's responsibility is to help maintain the balance in terrestrial affairs through confronting the dark demonic forces, who are repeatedly causing unrest. Similarly, Jyeshtha people have the ability to bring order and peace to their environment, if they use their energy to defeat destructive elements.*



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**9**

*If Jyeshtha can find a proper leadership position, they will be very loving and softhearted to those who are their subordinates. As they are naturally responsible, they will be ready to sacrifice their personal pleasures and enjoyments for the sake of their duties and commitments.*



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**10**

*Jyeshtha people are serious, highly energetic, flamboyant, incisive, competitive and desire superiority and power to control. As they are always concerned with fair play and justice, they function optimally and confidently when they have authority.*



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**11**

*They will be most successful in life if they can become mature and channel their energy into humanitarian or spiritual projects. For Jyeshtha people it is of utmost importance to have a good image and gain respect in society. They will often do whatever will give them public appreciation.*



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**12**

*They will function best in environments where real acts of charity, kindness and philanthropy are appreciated. If they are in an environment where excessive materialism is encouraged, they may pursue the popular self-destructive trends.*



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**13**

*As their actions are motivated by the external environment and the perception of others, it will benefit them greatly to be in an environment with people who appreciate virtues and sacrifice for others.*



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14

*Jyeshtha nakshatra gives “arohana shakti”: the*

*power to rise above dangers. This imagery*

*re-emphasizes the warrior energy of Jyeshtha.*

*The ideal use of this shakti is to conquer the*

*demons of the subconscious and lower self.*

*Once this is achieved, they can align with spiritual*

*principles.*



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15

*When they are not actively engaged as leaders, they may need time to withdraw into seclusion to rejuvenate their energy. In their private lives, they may be secretive and mysterious. Jyeshtha people may feel emotionally volatile as they constantly confront the mysteries, fears and illusions.*



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**16**

*The best way they can overcome their inner turmoil is if they work as “wounded healers”. When they are fully engaged in helping others to heal their psycho-emotional suffering, they become more peaceful.*



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**17**

*Jyeshtha people's minds are very*

*active and dynamic. Ideally they*

*should engage their active minds*

*in making plans which can benefit*

*humanity.*



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**18**

*They could also channel their  
inventive minds to seek the deeper  
meaning of life. They possess the  
energy and initiative required  
for leadership and outer and inner  
transformation.*



*When Jyeshtha people feel frustrated,  
they can calm their burning minds by  
hearing and chanting the glories of God.  
This will help them gain perspective and  
realize the greatness of the Lord and  
our comparative insignificance.*



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**20**

*While Jyeshtha people may hanker for freedom, they are usually constrained by its outer image, responsibilities or circumstances. If they can focus on taking up responsibilities related to others spiritual welfare, they will ultimately be granted complete liberation and freedom.*



*As Jyeshtha people naturally tend to want to rule, they will benefit from understanding how Krishna rules. Krishna is the benefactor and well-wisher of Gargamuni and the entire community of brahmanas, and He devotedly engages in their service. Thus real leadership involves humility and servitude towards others.*



*By meditating on these verses describing*

*Krishna's killing powerful Kamsa,*

*Jyeshtha people can gain a sense that*

*Krishna will completely shelter them.*

*By praying to Krishna, who is the father*

*of Brahma and Shiva, they can invoke*

*His care and protection.*



*When Krishna kills demons such as Keshi, He delights the minds of the cowherd residents of Vrindavana.*

*Similarly, when devotees worship Krishna, He enlightens their minds. If they pray to Krishna, who has unlimited transcendental strength and remains undefeated, He will grant the power to overcome the modes of nature and make progress in spiritual life.*



*What pleases Krishna most is if one offers a Tulasi leaf with sincere devotion to His lotus feet. This simple offering exceeds performing numberless Vedic rituals. Krishna is most pleased when His devotees glorify Him by the chanting of His holy names.*



# JYESHTHA

*in the three gunas*

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Under ignorance, Jyeshtha people succumb to exploiting resources or people who are under them. If they do not use their power and energy to destroy destructive forces within and outside, they fall prey to immaturity and illusions.

Under the mode of passion, they constantly hanker for fame and position, and nothing can satisfy them. They become extremely dynamic in competing with others, only ending up tired and losing interest in life.

Under sattva, Jyeshtha people can be very mature and balanced leaders. They utilize their dynamism to care for others and set an example to others. They focus on achieving spiritual benefit, which is the greatest, eternal benefit.



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**MOTIVATIONAL QUOTES**



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# JYESHTHA

**The example cited in this verse is that bulls tied by ropes in their nostrils move according to the direction of the driver. Similarly, if we move according to the instructions of the Vedas, the perfect paths for our lives will be set. Otherwise, if we do not move in that way but act according to our whimsical ideas, our lives will be spoiled by confusion and will end in despair.**

**- Srimad-bhagavatam 5.1.4, purport**



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**JYESHTHA**

**As a person aggrieved by  
hunger and thirst is not  
pleased by the external  
gratification of flower  
garlands or sandalwood  
pulp, I am not pleased with  
my empire, opulence or  
possessions, which are  
desirable even for great  
demigods.**

**- Srimad-bhagavatam 6.14.25**



# ASTRO- GITA

JYESHTHA

**Srila Visvanatha Cakravarti Thakura says in this regard that being put into this material world is like being thrown into a mine of salt. If one falls into a mine of salt, he tastes only salt wherever he goes. Similarly, this material world is full of miseries. The so-called temporary happiness of the world is also misery, but in ignorance we cannot understand this.**

**- Srimad-bhagavatam 6.17.20**



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***As a fire burns dry grass  
to ashes, so the holy  
name of the Lord, whether  
chanted knowingly or  
unknowingly, burns to  
ashes, without fail, all  
the reactions of one's  
sinful activities.***

**- Srimad-bhagavatam 6.2.18**



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***We are gathered together  
like straws floating in the  
waves of an ocean, straws  
that are inevitably separated  
by the laws of the waves.  
In this material world,  
everyone is floating on  
the waves of the ocean  
of nescience.***

**- Srimad-bhagavatam 5.10.12, purport**