



NAKSHATRA JAYESTHA



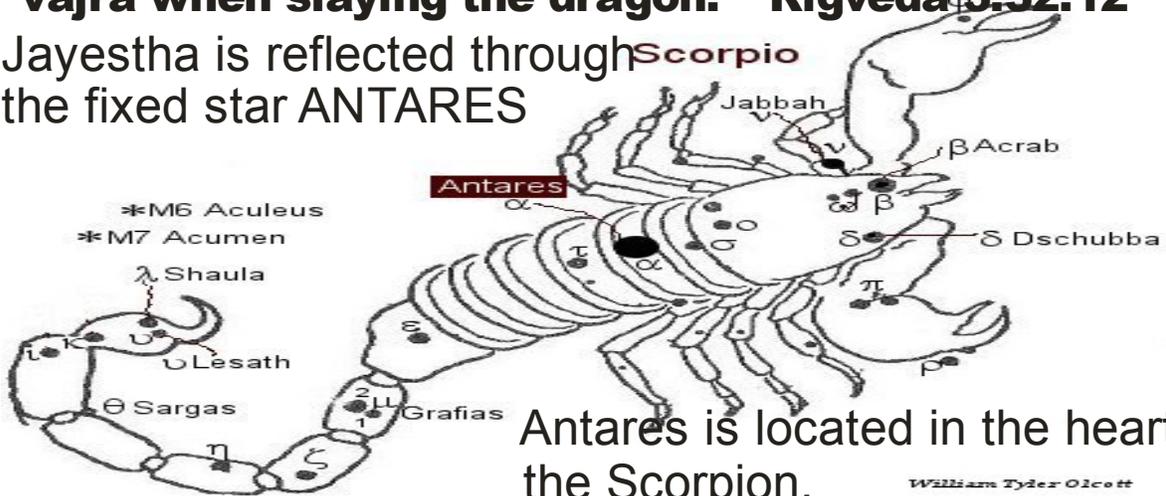
THE CHIEF STAR. THE SENIORMOST.MOST EXCELLENT.PRE-EMINENT.
INDRA THE CHIEF OF GODS :AROHONO SHAKTI

The deity of Jayestha Nakshatra.



“Sacrifice, Indra, made you grow so mighty, the dear oblation with the pressed soma. O worshipful, with sacrifice help our sacrifice, for sacrifice helped your vajra when slaying the dragon.” Rigveda 3:32.12

Jayestha is reflected through the fixed star ANTARES



Antares is located in the heart of the Scorpion.

William Tyler Olcott



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An interesting seal was found in the Indus Valley area dated 2400 BCE. It depicted a pair of scorpions on one side and an antelope with an arrow through it on the other side. The antelope/arrow is a symbol of the nakshatra Mrigishira, which is opposite the sign of the Scorpion.

The shakti of this asterism is “the power to rise, conquer, and gain courage in battle”. The ruling planet, Mercury, reflects the troubled, yet creative genius of this lunar mansion. Albert Einstein, Friedrich Nietzsche, Howard Hughes and Vincent Van Gogh all had their natal Moons in this nakshatra. It is the nakshatra of the creative eccentric. Thus Jayestha often finds social destiny as a politician (Thomas Jefferson, Angela D. Merkel, John Forbes Kerry, Elizabeth Dole) or an influential religious leader (Mother Teresa, Tammy Faye Bakker, Elizabeth Clare Prophet).



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**THE CHIEF STAR. THE SENIORMOST.MOST EXCELLENT.PRE-EMINENT.
NAKSHATRA JYESTHA (THE ELDEST)THE CHIEF STAR**

- **Western star name: α , σ , and τ Scorpii (Alpha Scorpi)**
- **Lord: Budh (Mercury)**
- **Symbol : circular amulet, umbrella, earring Deity : Indri, chief of the gods**
- **Indian zodiac: 16°40' - 30° Vrishchika**
- **Western zodiac 12°40' - 26° Sagittarius**
- **Deity: Indra, the King of the Gods**
- **Symbols: Ear rings, Umbrella**
- **Animal symbol:Male Deer or Hare**
- **Arohona Shakti:Power to rise, conquer and gain courage in a battle.**

The Eighteenth Nakshatra Jayestha: 16:40 - 30:00 Vrischika (Scorpio) -
Location = Antares: alpha Scorpionis - -- The Circle of Stars

"Power & seniority combined with a certain amount of danger" "eldest of the Moon god's Queens" - Valerie Roebuck, Circle of Stars

"Indra desired, "May I gain supremacy among the gods."

One who makes the appropriate offering to Indra, to Jyestha, gains supremacy among his peers.

Those born under Jyestha seek to be the best the highest but on their own, by their own effort, as individuals, not by relying on others.

They often do their best when left alone."

- David Frawley, Fruits of Worshipping Each Nakshatra



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Barbara Pijan Lama

Antares = "The Rival of Mars"

"The Eldest", "The Most Certain", "The Senior"

guardian of Kubera's treasure

"I know better than you"

pauraMdara =

- relating to or derived from or sacred to Indra
- the Nakshatra Jyeshtha

zAkra =

- strong , powerful , mighty
- relating or belonging or sacred to or addressed to Indra
- Indra's wife (also applied to Durga)
- the Nakshatra Jyeshtha (presided over by Indra)
- *Wrightia Antidysenterica; Terminalia Arjuna*

zakradaivata =

- the Nakshatra Jyeshtha

- Cologne Digital Sanskrit Dictionary

Barbara's viewpoint on Jyestha - "*I know better than you*":

Anuradha's alliance-building negotiations have become prolonged. In the chaotic aftermath of Vishakha followed by still-incomplete negotiations for order within Anuradha, the people need a senior leader to bring the conflicted factions together.

Thus Jyestha often finds social destiny as a politician (Thomas Jefferson, Angela D. Merkel, John Forbes Kerry, Elizabeth Dole) or an influential religious leader (Mother Teresa, Tammy Faye Bakker, Elizabeth Clare Prophet).

- One individual with a strong vision will arise in the disorder following the shock caused by a great storm (Vishaka). Jyestha knows, or believes that one knows, the true path toward greater world order a lasting peace.



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This one speaks with articulate (Budha) seniority, with calm certainty in the rightness of one's own view. This one is the **self-appointed authority**. This one claims to receive direction from the Divine. This is Jyestha, the respected Elder.

Jyestha is often associated with **cult leadership** . However, Jyestha's proclaimed certainty may be deceptive to less discriminating minds. Jyestha must maintain the highest standards of personal integrity in order to withstand the temptation to misuse one's inherent seductive charisma.

- The native has **darkly charismatic manipulative** powers. The status of Budha Kuja within the Jyotisha nativity will determine the course of one's true righteousness.

Of all 27 Nakshatra, Jyestha is the most likely or the most tempted to misuse one's power to control others. The Jyestha native faces lifelong potential for self-deception. Jyestha may fall prey to the belief that, in a time of desperate tribal need for leadership, one has been "**Chosen**". As the people beg for leadership, Jyestha may slip into delusion, believing that all of one's thoughts actions respond only to the highest powers. A "reality check" on one's own humble humanity is permanently in order for the Jyestha native!

Mother Teresa who had super-strong Kuja super-strong Budha. Note her awareness of her Jyestha predicament, how she kept it under control through vigorous humility practice.

Jyestha can be a "**control freak**". (If Chandra- Jyestha, obsessive emotional control.) If there is a Jyestha person in your life, things will be easier in the relationship when the Jyestha person is allowed to have firm control over his or her physical, emotional, mental, social, spiritual destiny. Outsiders will be disregarded. One may however extend positive influence to the Jyestha native through subtle psychic suggestion (in case the Jyestha is still a child) through parental role-modeling. Jyestha has a fixed-direction mentality physical habit, but also a very fluid psychic aura.

Jyestha must rigorously discipline a tendency to appropriate power through psycho-mental manipulation. Jyestha should avoid the temptation to believe that one "**knows better**" what is good for the partner or the people.



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Jyestha is advised to wait to assume leadership until public trust is fully earned through a track record of transparent moral action. If self-discipline, including even the mortification of the flesh, is in place, then Jyestha may indeed act as a great transformative channel for the progress of human civilization.

Jyestha is indeed **very self-certain**.

Jyestha is a neechcha position for Chandra and it must be handled very carefully. Good and bad results from the seniority and certainty behavior, according to the rest of the nativity.

My favorite example of a Jyestha moon gone overboard is Elizabeth Clare Prophet. There are others. The native tends to be unable to acknowledge that one's insights are a product of many influences and contributions from many people and sources, both in bodies and out of bodies. Classic Moon for a purported psychic channeler.

Albert Einstein. Brilliant, yes, but he characteristically claimed that his insights were born of whole cloth, as it were direct from God. Historians can see that he was participating in a group of trained minds who were sharing ideas interactively.

Each person's viewpoint is a product of history, of one's culture, of collaborative education since childhood, of one's teachers, of what one reads, hears, talk about, dreams. Jyestha is not a good moon for sharing credit with others.

Naturally a person with sufficient self-awareness can channel and constrain this liability, but it is more common for the native to feel chosen as an exclusive channel and as a result to fail to acknowledge those who have helped and informed.

The chief deity is Indra, the King of the Gods and protector of heroes. He is the divine warrior and "dragon slayer." He rides the mighty elephant, carries the thunderbolt and demonstrates the power of truth. Indra is known for his daring nature, courage, power, and glory. Jyestha allows us to reach the summit of our personal powers but it requires great courage and effort. People born in this nakshatra possess a mix of the qualities of Mercury and Mars.



NAKSHATRA JAYESTHA



THE CHIEF STAR. THE SENIORMOST.MOST EXCELLENT.PRE-EMINENT. Anthropomorphically Middle Finger and Neck of Kalapurush. Jyeshtha means the eldest one, the senior roost, the chief one, more excellent than, preferred one or someone or something supreme glorious.

In mythology there are many stories about Indra and his drink Soma. Indra is personified. His companion is Maarut and has formed relations with Asvins. He has unlimited power, and he is governed by himself and exists from time immemorial. He is termed Satakratu, — possessing a hundred powers. It is easy to understand the allegories if Indra is substituted for Indriyas (senses) and Soma for mind. However, when affected badly it gives dire indigence and poverty.

Jyeshtha born have excellent physical stamina and a good physical appearance.The qualities make them appear like a very proud person, but the facts are actually different.

The people born under this star are not very clear about the profession they want to pursue for life, and hence keep on changing jobs or the lines of business often.They are an expert at working with their hands and at fashioning metals.They can be involved in religious practices while simultaneously entrenched in materialistic pursuits. The primary motivation of Jyeshtha is artha or material prosperity. They are artisitic, lover of ornaments, costly dresses, dreamers, brave, agriculturists, philosophical and well-talented.

Ascendant in Jyeshtha: Honoured, intent on their dharma, writing skill, smooth and respected, loose moral and much passion, many friends, well-liked, love of children, charitable.

The Moon in jayestha:Virtuous, irritable at times, musical gifts, obstinate nature, good stamina, many job changes, trouble early in life, tormented.



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The moon in Jyeshtha indicates a person with a sense of seniority and superiority, who is protective, responsible and a leader of their family. They are wise, profound, psychic, maybe with occult powers, and are courageous and inventive. They may experience poverty and hardship in life and can be reclusive and secretive

The Sun in Jyestha: Attains fame but desires seclusion, ambitious nature, hard working, high social status, good executive ability, family obligations and responsibilities, imaginative and innovative mind.

Career Interests: Self-employed, management leaders, Military leaders, Musicians, dancers, Police detectives, engineers, Intellectuals, philosophers.

Health issues: Ailments like pain in the joints, cough and cold, sleeplessness, genital organs, ovaries, muscular problems, neck pain, ear aches, stomach problems.

Shadowy side: If afflicted, causes poverty and fall from grace. They have few friends and desire seclusion. Secretive and hypocritical nature, conflicts of one's self-respect and image, arrogance, pride and egotism.

Ideas: Most excellent, pre-eminent, first, chief, best, greatest, praised, glorified, the state of being a mighty lord. Supremacy, power, sway, dominion, to proclaim, declare, praise, laud, extol, commendation, fame, glory, to be praised, to be congratulated. The eldest brother, the eldest member of the family, the seniormost, the oldest, the aged, father's elder brother, chief of the family. More excellent than, preferable to, greater than, the preferred one, the preferred wife, the preferred mistress. Middle finger, neck, nape of Kalapurush.



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Remedies from Jyeshtha Gandanta Birth:Brihat Parashar Hora Shastra

Chapter 94 :1-5. The Sage said. O Maitreya! Now I will describe to you the remedial measures to be adopted to ensure relief from the evil effects of Jyeshtha Gandanta. The erection of a canopy (Mandhup), installation of Kalash, selection of a priest etc. will be done in the same manner, as has been recommended for the Abhukta Mula in the previous chapter. In this ceremony Indra will be the deity-in-chief, Adhideva will be Agni and the Pratyadhideva will be Rakshasa.

6. Then the remedial rites should be performed in the following order. Install on a Kalash, full of paddy rice, an idol of gold with Indra, seated on Airavat with Vajra Ankusha in his hands. Perform worship of the chief deity Indra along with that of the Adhideva and the Pratyadhideva with the recitation of their appropriate Mantras. Perform Havan, Abhisheka and then feed the Brahmins in accordance with one's means. In addition to the above, after doing Indrasukta and Mrityunjaya Japas, prayers may be offered to Indra. These measures will wipe out the evil effects of the Gandanta.

7. In case the performance of remedial rites, described above, is beyond the means of any person, he should give a cow in charity. This will also appease the deities and promote relief from the evil effects of the Gandanta. Because the giving of a cow in charity has been considered a superior remedial measure than giving in charity all the lands, belonging to a person."