

2. MEDICAL ASTROLOGY

INTRODUCTION TO MEDICAL ASTROLOGY

Medical astrology (traditionally acknowledged as **iatromathematics**) is an earliest medical system that connects various parts of the body, illnesses, and medicines as under the effect of the sun, moon, and planets, laterally with the twelve astrological symbols. Each of the astrological signs (along with the sun, moon, and planets) is linked with dissimilar parts of the human body. The fundamental basis for medical astrology, astrology itself, is measured to be a pseudoscience or fallacy as there is no technical basis for its core principles [33].

Medical astrology is also supportive in elective surgery. The medical astrologer can prefer the best date(s) and time(s) for an elective procedure. Although it is good to have the time of birth of the person, if this is not possible, the medical astrologer can still support the client to select the most fortunate times for the procedure. Needless to say, one should use elective astrology in a medical emergency. A medical doctor experienced medical astrology won't diagnose illness from a birth chart. Principles and training of medical astrology is an intricate subject that needs a great compact of knowledge and in-depth study. The main utility of medical astrology is to deliver an indication as to whether the cosmic effects extant at the time of a disease are likely to be beneficial or detrimental to the sufferer.

Medical astrology or astrology of disease is not a new subject. Some thousands of years ago as a matter of fact our ancient Rishis dealt with this subject. Diseases like gynaecological disorders, depression, menstrual disorders, ascites, mental aberration, hysteria, diabetes, blindness, leprosy, gastric diseases, rheumatic complaints, etc. have been dealt exhaustively. There are thousands of diseases which require the attention of modern astrologers.

The result of the treatment of the cases has to be predicted by all medical men. This prediction goes under the name prognosis. The result of the treatment can be truly and confidently predicted by a doctor who is well versed in medical astrology. One should have horoscopes of the patients to apply the principles of medical astrology. Many outpatients who are illiterate do not have horoscopes made. Some Indian communities do not have belief in horoscope. This increases the difficulty of a medical practitioner.

Providing medicines to too many diseases and by developing the ways to protect people from epidemic diseases medical sciences has thrown a challenge to astrologers. When an epidemic breaks out or cure the disease astrology can outwit the modern medical practitioners. Regarding the appearance of a disease the medical men advance so many theories. They talk of family history, gender, age, individual susceptibility etc. And when a person having all these predisposing factors escaped a disease they come forth with the explanation that the individual has got better resistance to disease. Some people fill themselves with multi vitamins and yet are susceptible to ordinary cold and get sneeze immediately. That proves the vitamin intake will not help a man to become resistant to diseases. Then how do you explain this resistance to disease. The answer will be provided by astrology. The inherent strength of the horoscope gives resistance to man for his diseases. So an individual who have bad transits may suffer from minor ailments and a person whose horoscope is inherently strong, keeps his health strong. There are some instances where a person looked quite strong in health, but collapsed suddenly after a minor ailment. By studying the principles of medical astrology the above can be easily explained. There are certain combinations or yoga which confers upon an individual excellent health and there are others which render a person chronic suffer from diseases.

Astrology is more useful than any other systems of knowing about various diseases. It is seen that doctors labeling the candidates for certain duties as appropriate and yet after few months they become invalid. That is why doctors cannot foresee the diseases that may fall on a man. In contrast to this, a doctor who is well versed in medical astrology can easily predict the future health of a person. So the doctors take the help of astrology since he is safe in astrology than his own laboratory. Since there are ways and means to prevent certain diseases in modern science, the preventive aspect of this ancient science also could be usefully employed by a doctor. Astrology also gives us some methods to protect from the malefic influences of planets that cause misery and diseases. Only if the malefic effect of the planet is checked whether a person can escape completely or affected slightly may be identified. By the educated people of India astrology is no more looked upon as mere superstition. The uneducated masses have complete belief in astrology. Thus this ancient science is once more becoming popular in India. In America almost every state has its own astrological society or association. Also in United Kingdom there are similar societies. Though there are some basic variances amongst Western

astrology and Hindu astrology the western countries have made considerable progress. Now in India, too many educated men are interested in this ancient and grand science.

General astrology gives us some groupings for certain diseases but it does not deal completely with the nature of the diseases. It is very important that medical astrology practitioner should have sufficient knowledge about the diseases. Preferably one should be a medical man himself. A doctor-astrologer would be of immense help to the suffering humanity. Apart from the groupings for diseases that may be present in a horoscope the astrologer must look for the transiting influences and the circumstances of the case on hand must be taken into consideration for judging it from all the angles. Only a master mind can compare and combine various influences of work in a horoscope.

For examining the case a medical practitioner has different methods, so also an astrologer. If the doctor uses his clinical techniques then the astrologer makes use of gochara movements of the planets. If the doctor uses the stethoscope then the astrologer will make use of his horoscope. If the doctor resorts to his laboratory then the astrologer will make use of the directional influences.

Medical astrology postulates the connotation of each sign of the zodiac with parts of the body, and it was already declared by Marcus Manilius (1st century AD) in his epic poem(8000 verses) *Astronomica*. The symbols of the zodiac were whispered to control over the parts of the body, cover the body from head (Aries) to toe (Pisces), as follows:

- Aries – brain, head, face, eyes
- Taurus – throat, neck, vocal tract, thyroid gland
- Gemini – arms, hands, nervous system, brain, lungs, shoulders
- Cancer – stomach, alimentary canal, chest, breasts
- Leo – spinal column, upper back, heart, chest, spine
- Virgo – digestive system, intestines, spleen, nervous system
- Libra – lumbar region, buttocks, kidneys, skin
- Scorpio – bowels, excretory system, reproductive system, sexual organs
- Sagittarius – hips, thighs, liver, sciatic nerve
- Capricorn – skeletal system, knees, joints

- Aquarius – ankles, circulatory system
- Pisces – lymphatic system, adipose tissue, feet, toes

The western astrology planets are also associated with certain portions and functions within the body:

- Sun - heart, spine, and general vitality
- Moon - female organs, lymphatic system, stomach, digestive system
- Mercury - thyroid gland, five senses, hands brain, central nervous system
- Venus - sense of touch, ovaries, throat, kidneys, thymus gland
- Mars - adrenal glands, senses of smell, taste muscles, head
- Jupiter - pituitary gland, liver, thighs, feet, growth
- Saturn - the body's defenses, spleen, skin, hair, teeth, bones
- Uranus - neural activity, aura, parathyroid gland
- Neptune - pineal gland, psychic healing
- Pluto - pancreas, metabolism, elimination

Serial No	Planets	Transit Per Zodiac Sign
1	Sun	Every Month
2	Moon	Every 2 1/4 Days
3	Mars	1 1/2 Month
4	Mercury	One Month
5	Jupiter	One Year
6	Venus	One Month
7	Saturn	2 1/2 Years
8	Rahu	1 1/2 Years
9	Kethu	1 1/2 Years

Fig. 2.1 Period of planet stay in each house

After examining an individual's natal chart, a medical astrologer may offer recommendation to the client about the parts of the body in which they are most probable to knowledge trouble. For example, a distinct with the Sun, Moon, Ascendant or many planets in the sign of Aries is reputed to have more headaches than other people because of the connotation of Aries with the head. A person with Taurus robust in the natal chart is forecasted to have numerous sore throats and difficulties with the voice because of the Taurean suggestion with the specific part of the body [34].

It is also probable that the Jataka has some other disease/health issues which is not answering to treatment or resisting diagnosis. There is no hesitation that in Vedic astrology there are numerous of planetary groupings representing Jataka being tormented by many diseases. However, in practice, either the terms of diseases being along the outlines of Ayurvedic terminology are problematic to recognize in the present period, or the astrologer may discover the yogas not showing the expected outcomes. Unfortunately there are very few transcripts on the medical adjacent of astrology, though Dr. K.S. Charaka, Dr. Krishnakumar, G.S. Kapoor, and

many other personalities of astrology world have written good books on Medical astrology from a Vedic astrology viewpoint.

I think it might be a good concept for astrologers to recognize how we can attempt to fathom what could be incorrect with the well-being of a person, if we put an effort to understand the basic philosophies linked with understanding disease designs; and then stab to match them with indications of diseases as understood in current period [35].

It is essential for the astrologer to have an honestly good empathetic of human anatomy. He should attempt to fit in the planetary locations, representing certain region of human body to the contemporary diseases. By accepting how these diseases are apparent, or which part of the body they disturb, it can lead him to recognize the disease of the Jataka. Let us now stab to predict what should be the elementary factors that are essential to be engaged into deliberation for examining opportunity of a disease or impairment to a Jataka.

The first thing to recognize is that a disease would attribute to the body of the Jataka and therefore they should appear at the strength increased or harm grieved to the Lagna (ascendant) and lagnesha (lord of ascendant). Next parameter that they should gaze at is the 6th bhava which is also named the Roga bhava, that is bhava suggestive of disease, and its gratis bhava that is the 11th bhava which occurs to be the 6th from the 6th bhava. Here they should recognize that planetary effect on these bhavas would be revealing of the health problems that rise out of some neglect or influence of the Jataka. This could be a variety taking care by referring a physician after discovering any health problem, not taking drugs, or not observing limitations required to cure the disease, to excess in definite kinds of food or other behaviors.

Mahadasa Effects for the Mesha Lagna/Mesha Rasi/Aswini Nakshatra

Prsence of Planets in Houses

Serial No	Planets	Good	Average	Mixed	Bad
1	Mars	1, 5 & 9	10	2, 3, 4, 7 & 12	6, 8 & 11
2	Venus	1, 5 & 9	4 & 10	2, 3 & 7	6, 8, 11 & 12
3	Mercury	1, 5 & 9	10	2 & 7	4, 6, 8, 11 & 12
4	Moon	1, 4, 5 & 9	10	2, 7, 11 & 12	3, 6 & 8
5	Sun	1, 4, 5 & 9	10	2, 3, 7, 11 & 12	6 & 8
6	Guru	1, 4, 5 & 9	10 & 12	3 & 7	6, 8, 11 & 12
7	Shani	1, 5 & 9	2, 4 & 10	3, 7 & 11	6, 8 & 12

Fig. 2.2 Presence of planets in houses

Next in order come the 8th bhava and the 3rd bhava which being 8th from the 8th bhava, can give results similar to the 8th bhava. Here we look at the diseases that one brings in from past lives' karma or what could be termed as constitutional diseases over which one has no control, either in contacting or avoiding them. In the same manner as the 6th and 11th bhava, here too the diseases would be indicated by the planetary influences on these bhavas [36].

Now we originated to the next step where we try to evaluate as to which part of the body is probable to be subject to harm. The chart when characterized in human procedure (Kalpurusha) transformed into each of the bhavas representing an organ/area of a human being.

The figure of a human being, with bhavas linked to his body parts, is assumed on the left side for easy knowledge. It is to be assumed that right side of the body is characterized by bhavas from middle of controlling to mid-7th bhava while from latter half of 7th bhava to first half of Ascendant signifies the left side of human body. This is valuable when we are observing at eyes, ears or the left and right side of body connected to a specific bhava that could be exaggerated. Thus the first bhava signifies head, second bhava, the face and eyes etc., third bhava denotes throat, shoulder, hands, while the 4th bhava designates heart and chest area, 5th bhava communicates to stomach, 6th bhava is labeled as Parshwa that is the stomach but it also comprises region about the waist, particularly at the backside below stomach level, 7th bhava is named Basti - when a vertical line is strained from navel to the origin of sexual organs, the upper half of this region is named Basti, 8th bhava is termed Guhya and it designates the sexual organs and anal region, while 9th bhava signifies the thighs, the 10th bhava embodies the knees of Kalpurusha, 11th bhava rules over legs and 12th bhava designates the feet of the Kalpurusha. This information usually serves to understand what could be the disease that is troubling the Jataka, when smeared in conjunction with what is specified about bhavas and bhava lords linked with diseases, accepting the human body and diseases measured or inclined by the grahas manipulating them [37].

There is another method of plotting the 12 bhavas to the human bodies, which is created on separating the human body in three parts on the base of dreshkana engaged by the Ascendant. If the ascendant drops in the 1st dreshkana the body part to be separated over the 12 bhavas is head of the Jataka. If in 2nd dreshkana, the body parts from throat to navel are distributed over 12 bhavas and if in 3rd dreshkana then Basti separated over the 12 bhavas. For ease of conception these separations are given in a chart form, below.

ASTROLOGY AND DIAGNOSIS OF DISEASES

Thousand years ago the correlations between the planets and diseases was established by our ancient rishis, who by their meticulous observations and study of charts found out certain combinations of planets responsible for the appearance of certain diseases. The adjectives like ‘sunny’ meaning bright, ‘moony’ which means a person is moody and changing just as the digits

of moon undergo changes. Jupiterian is labelled for a fine jolly fellow and Saturnian for a gloomy and grave person. Mercurial is a person having quick temperament and one who is very agile. The person who is read with anger and ready to fight is called as 'Martian'. Thus it is seen that these terms are used by us in every day practice without being aware of the fact that our temperaments tally with certain inherent qualities of the planets. Venus is always associated with people of fine taste and good appearance. And of course the venereal diseases are caused by Venuses.

The Sun is the source of energy and responsible for all the metabolic activities of living-being as well as plants. Besides the sun governs the activities of gastric glands which secrete digestive juices and in the absence of nuclear rays of the sun, these juices become scant and digestion suffers. That is the reason exactly why our digestion is upset in rainy season and also whenever the sky is cloudy and obliterating the rays of the sun. Cholera and dysentery organisms thrive well in such weather.

Now some specific diseases are portrayed which are produced by certain planets in certain positions. Let the mental diseases can be discussed beginning from the brain. In Hindu astrology moon is an all-important planet, for many yoga are calculated from this planet where the dasa and gochara results are based on the position of moon. Besides moon is the kavaka for mind and therefore if the moon is in the malefic yoga that if the moon is associated with any malefic the mind will suffer. And the extent of this suffering depends upon the degree of affliction of the moon. When Saturn is associated with moon, then the person will be very moody, gloomy and pessimistic. But lunacy will not result unless and until mercury is also afflicted moon governs mind and mercury governs brain and nerves. So to cause mental-illness both these planets must be afflicted. In a horoscope such an affliction is present; the astrologer can forearm the person of the impending ailment. The first house of the chart cast indicates the body on more specifically the head. And therefore if moon is afflicted there along with mercury, the person is highly prone to mental diseases.

Moon has got jurisdiction over uterus, ovaries and fallopian tubes. In short the complete female apparatus of generation. You must have noticed that most of our women folk remember their due date of menstruation as merely near this full-moon or that new moon etc. and if the statistics of the births occur near the full moon and less number near a new moon and in between

there are very few births. This indicates the relation between child birth and menstruation with the planet moon. If moon is ill-placed in a chart with malefic yoga, it is usually seen that the woman having this combination will always have difficult child births, if Mars be the afflicting planet, there will be lot of bleeding and instruments used for delivery. Similarly a malefic position of moon or a weak moon will give short life to the child provided there is no beneficial aspect. Thus infant mortality is also linked with planet moon.

Considering another planet Rahu which is actually a shadow planet denotes the ascending node of the moon. It is also called dragon's head. This planet is responsible for some horrible diseases like leprosy. It is seen that when Rahu is positioned in 3rd, 6th or 12th house of a chart the native will be prone for this disease. But generally speaking Rahu is main mischief maker. Sarawathi nadi mentions that if a person is born in Abhayaunsa and in Jeshtanakshatra third pada then he will suffer from kushata roga in his 40th year which will not be cured. Thus it is seen that the ancient rishis have studied almost all diseases and given tested combinations for numerous varieties of diseases. Saraswati nadi also mentions that if a person is born in Dahdansa in the 4th pada of Pubba nakshatra, the person will be anaemic till his 5th year and his digestion will be poor till his 10th year and that he will suffer from pitta-jwara often till he is fifteen years old and appetite will always remain poor and he will be thin and look as if starving.

Considering Ayurveda medicine which means the knowledge of life is more closely related to astrology and in olden times every Ayurveda practitioner was supposed to be an astrologer also. Sushruta, the famous surgeon of old India, was said to consult horoscope of the individual before subjecting him to any major operations. The 12th basic chart of Homeopathy are related with 12 houses of zodiac and each individual born in that particular will be lacking in that particular chart which is allotted to the . Thus you will see in Homeopathy also astrology is being made use of. But coming to Allopathic system of medicine, no attempts have so far been made to assess the value of this old and ancient science in the diagnosis and treatment. Moreover doctors and scientists in the west have started giving serious thought to this valuable science and are now applying it in their daily practice.

The diagnosis of diseases as well as for taking preventive well in time Horoscope is a very potential instrument. Astrologers make use of their Navamsa and Dwadasamsa charts. Thus,

they have to finer instruments in the diagnosis of a disease so let us discard our bias against this ancient and excellent science and take help from the horoscope in our day to day work.

GENERAL PRINCIPLES

It is a common knowledge the 1st house of a horoscope governs head, 2nd house governs eyes, speech and throat. 3rd house governs trachea, ears, thyroid gland and oesophagus. 4th house governs chest and its contents namely heart, lungs and major arteries and diaphragm. 5th house governs the abdomen in general which consists of gall bladder, spleen, intestine, mesentery and liver. 6th house governs the anus, kidneys and large intestine. 7th house governs urethras, pineal gland, glands of bartholdi, bladder, prostate glands, uterus, ovaries and broad ligaments. 8th house governs seminal recycles, external genitalia and secondary sexual characteristics. 9th house governs femoral arteries and thighs in general. 10th house governs the knee, popliteal and paella. 11th house governs the legs in general and left ear. 12th house governs the feet and the left eye. These are the broad indications of different houses. An astrologer should remember these points so that he could have an idea of the seat of disease.

As a general rule one must look for the seat of disease from the afflicted house and afflicting planet diseases generally make appearance during the dasa or anardasa of the afflicting planets or in that of the planets associated with it or when a particular planet is occupying the constellation of the afflicting planet or when it falls in the afflicted houses. These are the constellation of the afflicting planet or when it falls ion the afflicted houses. These are some important points to remember otherwise it will be wrong diagnosis and will not be able to locate the seat of the disease. These are the most preliminary principles. Suppose sun is posited in the 2nd house of a certain horoscope, the native will feel weakness of the eye in the major period of the sun. But if sun is posited in the 2nd house or the sign of his exaltation then the same result will not be expected. In this case sun will never cause weakness of eyes. It is an established dictum of astrology more particularly of medical astrology that a planet in own house orb exaltation sign will not do harm to the native. In this case the results are given in the sub-periods of the planets associated with sun or of a planet which is posited in the constellation of the sun. The 2nd house also governs teeth. Similar results are obtained from transits of planets. Any malefic when transiting a concerned part gives rise to symptoms of diseases of the related parts. The transit effects however will not be serious.

If Mars are in debilitation in any chart and if he transits the 3rd house from Janma- then that thematic will lose courage and will suffer from fear and all sort of comprehension. It is known that the 3rd house governs courage. And Mars denote courage. So when he is debilitated this result will happen. Again the native will escape this result if the debilitation stands cancelled in the natal chart or if attains neecha bhanga even while transiting. As far as medical astrology is concerned this is also an important point. Just as planets in their own house or house of exaltation will not cause harm, a planet in cancelled debilitation also will not harm the person; Mercury in the 3rd house makes a man timid. So this transit will also give the same result. The person who usually demonstrates courage thinks twice and even feels afraid to take any decision during such transits. If the 4th house in a chart is afflicted by Mars or Rahu the naïve will get chest pains during the major or minor periods of the planets said or when they transit the concerned part. The severity of the results will ofcourse depend upon so many other factors for instance if the affecting planet is lord of lagna or when he is in beneficial Vargas or if he is yoga karaka or a natural benefice etc. the students must judge all the cases individually.

PLANETS THEIR JURISDICTION AND INHERENT

Just as the different houses of a horoscope denote different parts of body, the planets also have jurisdiction over certain parts of body and have certain inherent tendency to produce diseases.

Sun: He causes weak eye sight, disturbance of circulation, weakness of bones, palpitation, boldness, hyper irritability fevers and headaches.

Moon: Moon causes of uterus, skin disease, pleurisy or tuberculosis, menstrual disorder, mental aberration, anaemia, serious effusions, dropsy, nervousness etc.

Mars: He causes blood diseases, burns, mental aberration, tissue breakages, fevers, timidity when in debilitation or in certain houses irritability, eruptions, epilepsy, tumors, wounds etc.

Mercury: Mental diseases, neuromas, leucoderma, excessive sweating, impotence, vertigo sensitiveness, highly strong nerves nervous breakdown and deafness.

Venus: Venus causes venereal diseases, sensitiveness carbuncles, stricture urethra, stone sin bladder or kidneys, parotitis euphoria, lachrymal troubles, cataract, weakness of sexual organs and diabetes.

Jupiter: Causes jaundice, vertigo, laziness, chronicity of diseases, diseases of gall bladder, sleeping sickness anaemia, idiosynces, diseases of liver and lassitude.

Saturn: This planet causes paralysis, chronicity of a disease, cancer, tumours, idiocy, glandular, elephantiasis and insanity.

Ragu: Slowness of action, clumsiness, intestinal diseases, insanity, leprosy, ulcers, debility boils, hiccough, varicose veins, disease of spleen, adrenals and calampsia.

Ketu: Intestinal worms, eruptive fevers, deafness, equidemics, low blood pressure as against mars who causes high blood pressure and defective speech with certain high blood pressure is also produced.

ABILITIES FOR THE INVENTION OF DISEASES

The above are only a few of the diseases caused by planets. Many other specific diseases are not produced by combinations of different planets. Most of the combinations were put to test by our ancient rishis. But they have not dealt exhaustively. Just as three combinations for diseases, there are combinations for diseases yogas for good health also. When a person is comparatively free from major diseases then he is called as a healthy person and when a person always suffers from some or other ailment is called sickly person. There are certain factors that are responsible for strong and uniform good health. Lagna is the most important factor among them. Lagna and its lord must be strong and well inspected. For strong and sturdy constitution all the malefic should occupy 3rd, 6th and 11th houses where the lagna must be strong as already mentioned.

6th house is the house of diseases and sufferings. Malefic in this house will destroy its significance, i.e., will give good health. But some authors are of opinion that malefic like Saturn or mars in the 6th house cause various sufferings and ill-health. But a malefic in the 6th house, 3rd house or 11th house is a strong point in a horoscope. 8th house is the house of chronicity. Benefits in this house will cause a chance for chronic diseases. On the other hand Saturn in the 8th house

will give long life and sound constitution. Jupiter may also discuss long life but the person would be always sick if it is posited in the 8th house. Trikona occupation by benefices will provide a good feature and sound health. With all the favourable points in a horoscope for sound health it is seen that the native would suffer from some minor ailments at some or other time. Even if there are arrangements for a fair and sound constitution a person would suffer from the impermanent yogas that are formed by gochara movements of the planets. During their tedious journey along the path of zodiac, they pass through unfavourable houses from the Janma- or an unfavourable constellation from the birth constellation and cause misery, misunderstanding and ill health. These temporary combinations however will not undermine the health of a person who has other favourable points in his radical horoscope. They certainly cause anxiety about health. This is the reason why greater prominence is given to the gochara movements or transits of planets in Hindu astrology.

THE EFFECT OF CONSTELLATION ON HEALTH

There are twenty seven important centres in the human body corresponding to 27 constellations of the zodiac. Every constellation as known is again sub-divided into four parts called padas. Certain parts of constellation are not conducive to good health.

1. Aswini: 1st pada of Aswini makes a man melancholic and the 3rd pada is not good for general health.
2. Bharani: 2nd pada of Bharani is considered to be not conducive to good health. A person born in the quarter becomes despondent and suffers from inferiority complex thereby his health will be affected.
3. Krithika: The 1st pada and 4th padas are not good. The person will have bilious nature and suffers from indigestion.

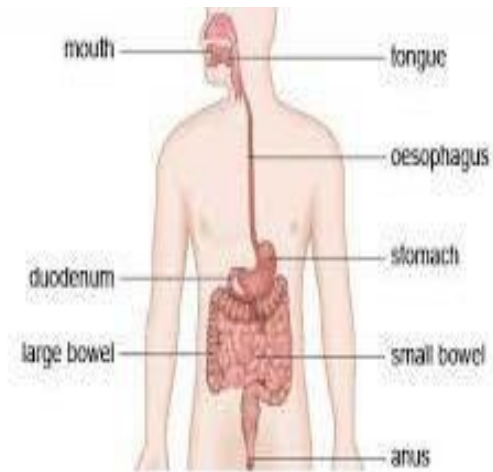


Fig. 2.3 Digestive system

4. Rohini: Generally, Rohini is a good constellation but the 1st pada renders a person very susceptible to cold.



Fig. 2.4 Symptoms of cold

5. Mriga Sira: the 3rd and 4th padas are not good. They cause high blood pressure, irritability and heart trouble.

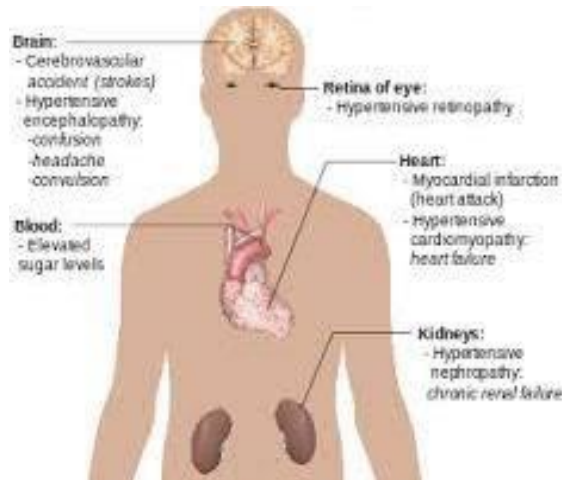


Fig. 2.5 High blood pressure

6. Aridra: The 3rd and 4th padas of aridra are also considered to be bad for health. A person born in 3rd pada will generally be lazy and of unclean habits and the one born in 4th pada will suffer due to his own evil actions and bad sexual habits.
7. Punarrasu: The 1st three padas are not considered good for sound health and more so the 2nd and 3rd.
8. Pushya: The 1st three padas are not considered good. 1st pada makes a man hypersensitive and the 2nd pada renders a person liable to cold and cough.

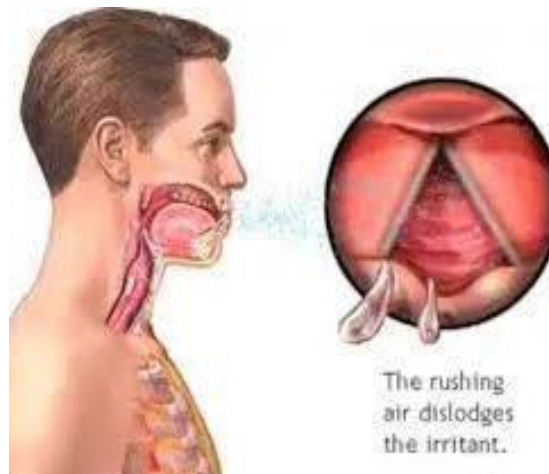


Fig. 2.6 Throat infection

9. Aslesha: 2nd and 4th padas are not good generally.
10. Mazhu: 1st, 2nd and 4th padas of this constellation are not good for health. This pada will give over-indulgence in sex and 4th pada gives indulgence in eating which thereby causes ill health.

11. Pubba or Purvapalguni: the 4th pada is supposed to make a person liable to heat boils and ulcers.

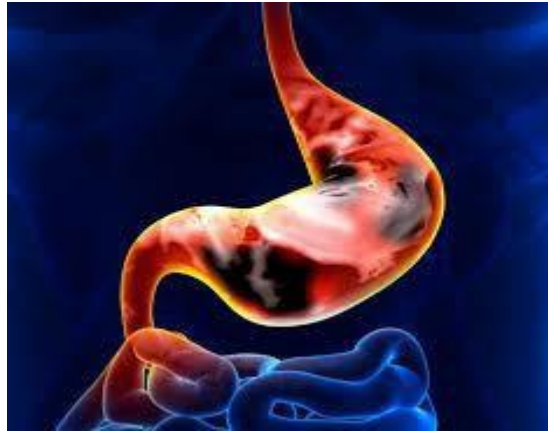


Fig. 2.7 Ulcer

12. Uttra: 2nd pada is bad generally.
13. Hasta: 3rd pada makes a man very sensitive and of worrying nature.
14. Chitha: 1st pada makes a man proud and he suffers from slight humiliation. His brain is the workshop of the devil.
15. Swathi: 1st and 4th pada are generally not good for health.
16. Visakha: the 2nd pada gives sedentary habits.
17. Anuradha: 1st and 4th padas cause indigestion and constipation.

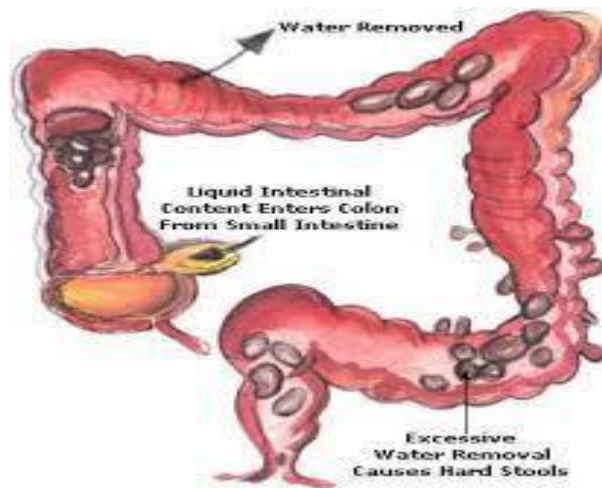


Fig. 2.8 Indigestion

18. Jyeshtha: 2nd and 3rd pada are considered bad.
19. Moola: 1st and 2nd padas are not favourable to strong health though they are fare well under worst conditions.
20. Purvashada: 3rd pada gives sedentary habits.
21. Uttarashada: 3rd pada of this constellation is also not favourable for health.
22. Sravana: 2nd pada makes a person sensuous and indiscrete in sexual matters.
23. Dhanisha: 1st pada is said to be bad for good health.
24. Sathabhisha: 2nd pada makes one irritable and highly strong in temperament the 3rd pada makes one bilious.
25. Purvabhadra: the 3rd pada of tgis constellation makes one to suffer from sluggish liver, biliousness, constipation and 4th pada makes one liable to diseases in bladder and kidney.

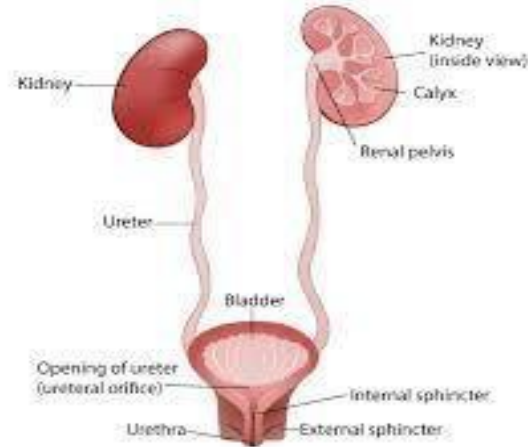


Fig. 2.9 Kidney

26. Uttarabhadra: 1st and 2nd padas makes one irritable and wrathful in temperament and suffering in mind due to his own hasty action. They may suffer from attacks of epilepsy also. 4th pada makes the person mentally deficient and lazy.

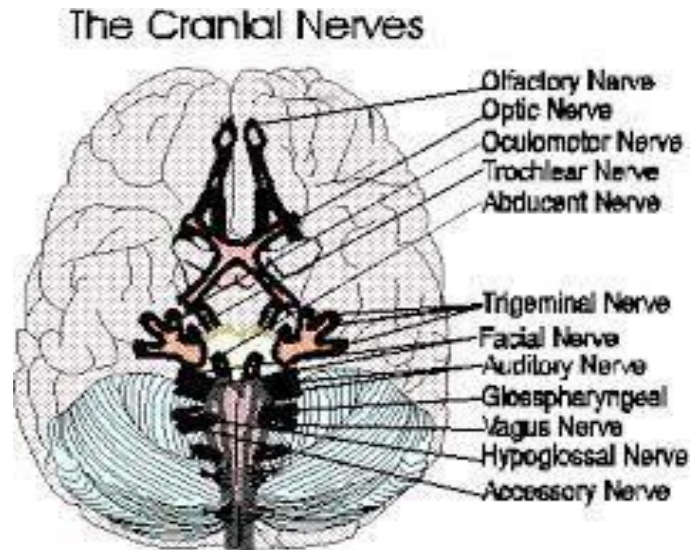


Fig. 2.10 Brain disorder

27. Revathi: 2nd pada makes one sensuous and suffer from excessive sexual indulgence. 3rd pada makes one dull headed and slow in action. Those people do not care of personal cleanliness.

The above are a few indications of disease caused by different constellation. But it is warned that the students of astrology should not take blind prediction based on this information alone. It is once again stressed that the horoscope as a whole must be analysed and all of an individual must be taken into consideration. A person born under a certain constellation is only predisposed for the diseases mentioned against each, but he may not actually suffer from disease, if the other factors like lagna, karakas and lord of lagna are well disposed. Lagna plays a significant role in all matters connected with an individual's life.

THE EFFECT OF LAGNA ON HEALTH

Generally, the fiery signs are better than watery signs. All fiery signs denote an active life. Person born in these signs are full of vitality. External and internal heats are necessary factors in maintaining normal health. The body metabolism depends upon the caloric value of the good-intake. Thus those born in fiery signs have a good appetite and digestive power and are resistant to cold. The watery signs are comparatively weak reason of health. Now, individual signs as the ascendant and their effect on health can be considered.

MESHA

This is a fiery sign and hence the ascendant is strong. Besides, sun gets exalted here who is an all-controlling planet for health, normal activity and vitality in life. In Hindu astrology sun is called Jeeva or Prana and all the creations depend upon his light and heat. So the sign Aries or Mesha is strong point as an ascendant for health. People born in this sign are full of vigour, energetic, can withstand the worst times and are able to resist diseases and stagnation as it is a movable sign.



Fig. 2.11 Symbol of Mesha

VRISHABHA

This is an earthy sign. But it is the sign exaltation of a watery planet, moon. Those born in this sign are no doubt, tenacious in their purpose but at the same time they are cowards in matters of wealth. They worry over little disturbance in health. They too, however ultimately withstand any disease. They too exhibit great energy.



Fig. 2.12 Symbol of Vrishabha

MITHUNA

This is an airy sign. As a rule all airy signs are not conducive to good health. Person born under this sign suffer much mentally, rather than physically. Over indulgence in sex, brings them on the verge of nervous break-down. They have a weakness for sex. Their concentration power is also poor.



Fig. 2.13 Symbol of Mithuna

KARKADAKA

This is a watery sign. People born under this sign are generally prone to lung diseases. The symbol as you know is a poor thing indeed. It has practically no vitality or stamina. But in spite

of this, it is their habit, to cling to life under all circumstances. And this is the sign of moon, a cool and watery planet. They have very little resistance to disease, specially pertaining to lungs.



Fig. 2.14 Symbol of Karkadaka

SIMHA

This is a fiery sign and belongs to that all powerful planet, Sun the source of energy and life. As a matter of fact all the life of this planet as well as on others depends upon this planet. The rays of the sun have power to create or destroy life. People born in this sign are very active, strong and capable of fighting diseases and death. The symbol is a lion the king of animals. They have good digestive power and can withstand hunger also. People born in this sign are generally calm and composed and thus preserve their energy, as against those born under Mesha, who generally give vent to their anger even at the slightest provocation.



Fig. 2.15 Symbol of Simha

KANYA

This is an earthy sign. As a rule all the earthy signs fare in between the fiery and watery signs. That is they are moderately good for health. They are neither too weak nor too strong. But they are prone to un-necessary worries. Their mental activity is more than the physical. They easily get upset when their plans go wrong or when they fail to get what they want. At the same time, they try to show their mental superiority.



Fig. 2.16 Symbol of Kanya

THULA

This is also an airy sign. This sign is ruled by a cool and watery planet Venus. They are not strong in body though they exhibit a life full of activity. They too suffer from over indulgence in sex. The symbol is a balance. The one good quality in them is that they are not easily upset. At the same time they guard their health too jealously and have clean habits.



Fig. 2.17 Symbol of Thula

VRISCHIKA

Though this is classified by some as watery sign, but actually it is as good as a fiery sign. The lord of the sign is Mars, a fiery planet. The symbol is a scorpion which you all know, in active, fiery and quick in action. The greatest drawback with those people born in this sign is that they cannot control their anger, quickly resort and easily get upset when arguing. They mostly suffer manfully that physically in general.



Fig. 2.18 Symbol of Vrischika

DHANUS

This is a fiery sign. The symbol is a stretched arrow. They are sturdy, active, and quick in action and also maintain uniform good health. They are hard workers and can stand the strain easily. Sagittarius or Dhanush is a vital sign ruled by Jupiter a great benefice and protector of life. Jupiter alone can combat with all the bad influences in a horoscope, if he is rising with the organ or when aspecting it. Some say that those born under this sign are bulk. It is not the bulk that Jupiter imparts to its native. It is the calmness and the understanding nature of these people that keeps them strong in body and mind. They exhibit furious wrath when aroused to anger, but quickly control it and seldom harm their opponents.



Fig. 2.19 Symbol of Dhanus

MAKARA

This is an earthy sign. They maintain their health fairly well. The sign is ruled by Saturn who is termed as ayushkarak. Of all the carry signs this is the strongest and those born under this sign are able to maintain their health well. They are deep thinkers and philosophical in nature. They too suffer more mentally rather than bodily.



Fig. 2.20 Symbol of Makara

KUMBHA

This is an earthy sign. In vitality and activity it comes next to Makara. The natives born under this sign are generally robust in health. They are slow in action and are not easily upset. They carry out their plan coolly and calmly. And yet it is an unfortunate sign to be on an ascendant.



Fig. 2.21 Symbol of Kumbha

MEENA

This is a watery sign and ruled by Jupiter a great benefice. Though liable for various illnesses they recover speedily, come back to normal health and they exhibit wonderful liability.

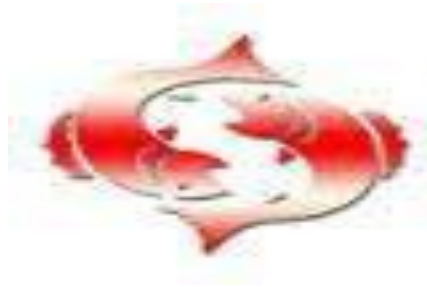


Fig. 2.22 Symbol of Meena

From the foregoing lines it will be clear that as a rule the fiery signs as the ascendants are better than other signs. When judging the combination are different diseases and its duration, etc. The nature of lagna and its lord as also their strength should be considered and the nature of aspecting planets as well, besides noting down the nature of planets that occupy the lagna. We have to examine the atmakaraka and ayushkaraka as well as predicting by taking into consideration only yoga or factor which therefore fail.

Health is the first concern for a man. Right from the cradle to grave the person have to suffer since proper care is not taken. Medical astrology begins when a baby is born. Soon after the birth of a child an astrologer casts a horoscope and looks for any combination for Balarishta and work out the longevity of the baby. Without first determining the longevity, no prediction should be done.

INFLUENCE OF DREKKANAS

The Drekkana and Twadasama charts must also be created and studied. Sometimes you will find that and Navamsa will not be helping to locate a disease. In such cases the study of Drekkana and Dwadasamsa charts will be of immense help.

There are 36 dreikkanas as governing 36 important parts of human body. Thus the first ten degree portions or Drekkana of the twelve s counter from the lagna serially signify the twelve parts of the body, namely the head, the two eyes, the two nostrils, the two ears, the two cheeks,

the mouth and the two jaws, composing first of three divisions of the human body. Now the parts of the middle division are denoted by the second ten degree portions or Drekkana of a counted from lagna, serially via the two shoulders, the two arms, the neck, the two sides of trunk, left and right ventricles of heart, the two portions right and left chest indicating two lungs and the upper portion of large intestine or small intestine. The third division of 12 parts of the lower body is indicated by the third ten degree portions or Drekkana, via the organs of generation, the two testicles, the pelvis, two labia, two thighs, two knees, two calves and two legs.

This is the schema of the various organs with their relative indicators. Very often we have to consult this chart for locating the exact position of the seat of disease. This will greatly aid in the correct diagnosis. So, before venturing any astro-diagnosis, , navamsa, drekkana and dwadasamsa charts must be invariably erected. So it goes without saying that a student of medical astrology must be well versed in mathematical portion of astrologer also.

Following is the table showing the distribution of the parts of the body assigned to the different drekkanas for ready reference.

Table 2.1 Distribution of the parts of the body assigned to the different drekkanas

House	1 st Drekkana 0 to 10 degree	2 nd Drekkana 11 to 20 degree	3 rd Drekkana 21 to 30 degree
1 st house	Head	Neck	Pelvis
2 nd house	Right eye	Right shoulder	Generating organ
3 rd house	Right ear	Right arm	Right ventricle
4 th house	Right nostril	Right side of the body	Right thigh
5 th house	Right cheek	Right ventricle and auricle of heart	Right knee
6 th house	Right jaw	Right lung and mamma	Right calf
7 th house	Mouth	Left ventricle and auricle of heart	Legs
8 th house	Left jaw	Left side of the trunk	Left calf
9 th house	Left cheek	Left ventricle and auricle of heart	Left knee
10 th house	Left nostril	Left side of the trunk	Left thigh
11 th house	Left ear	Left arm	Left ventricle
12 th house	Left eye	Left shoulder	Anus

Now consider how far the Dwadasamsa chart helps using diagnosis. Every sign is divided into 12 parts of 2 to 30 degree each. It is important to note that the reckoning of the various yogas is done in the Dwadasamsa chart also exactly in the same manner as is done in the chart. In most of the cases the combinations mentioned for certain disease are not present in the chart.

And yet the person suffers from the disease. In such cases, the Dwadasamsa charts are very useful. In such cases the missing link are certainly found in the diagnosis. It is common with most astrologers to examine and Navamsa in every case or at least when they are doubtful. For example a case of leprosy is quoted. The Rasi chart did not give any clue for the disease. But when the Dwadasamsa chart was examined, Ragu was posited in the 6th house from the Dwadasamsa lagna, which is a clear indication of the disease.

Table 2.2 Dwadasamsas and their Lords

	Lords of Dwadasamsas											
	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th	8 th	9 th	10 th	11 th	12 th
Mesha	Ku	Su	Bu	Ch	Ra	Bu	Su	Ku	Gu	Sa	Sa	Gu
Vrishaba	Su	Bu	Ch	Ra	Bu	Su	ku	Gu	Sa	Sa	Gu	ku
Mithuna	Bu	Ch	Ra	Bu	Su	Ka	Gu	Sa	Sa	Gu	Ku	Su
Karkataka	Ch	Ra	Bu	Su	Ka	Gu	Sa	Sa	Gu	Ku	Su	Bu
Simha	Ra	Bu	Su	ku	Gu	Sa	Sa	Gu	ku	Su	Bu	Ch
Kanya	Bu	Su	Ku	Gu	Sa	Sa	Gu	ku	Su	Bu	Ch	Ra
Thula	Su	Ku	Gu	Sa	Sa	Gu	Ku	Su	Bu	Ch	Ra	Bu
Vrischika	Ku	Gu	Sa	Sa	Gu	Ku	Su	Bu	Ch	Ra	Bu	Su
Dhanu	Gu	Sa	Sa	Gu	Ku	Su	Bu	Ch	Ra	Bu	Su	Ku
Makaram	Sa	Sa	Gu	Ku	Su	Bu	Ch	Ra	Bu	Su	Ku	Gu
Kumbam	Sa	Gu	Ku	Su	Bu	Ch	Ra	Bu	Su	ku	Gu	Sa
Meenam	Gu	Ku	Su	Bu	Ch	Ra	Bu	Su	Ku	Gu	Sa	Sa

2.9 INFLUENCE OF STELLAR POSITION OF PLANETS Sun

In the constellation of Kethu, causes low blood pressure and angina pectoris. In the constellation of Venus, he produces burning micturition and predisposition to cystitis and pruritus vulva. Sun, in the constellation of Mercury causes migraine, trigeminal neuralgia and other neuralgias. Sun in the constellation of the Moon causes a person highly temperamental and pessimistic. Sun in its own constellation produces irritability and eruptive fevers. Sun in the constellation of Jupiter causes jaundice and other liver diseases as also gall-bladder disease. Sun in the constellation of Ragu produces mental disease, forgetfulness, general dullness and mentally deficiency.

Moon

Moon in the constellation of Kethu makes the person irritable and aggressive. He will however be timid when met with opposition. Moon in the constellation of Venus makes the person of delicate health and such people do not have much resistance to diseases and are liable to suffer from venereal disease. Moon in the constellation of Mercury creates a highly imaginative person. Such people always worry about something or other and are upset with slightest indisposition. Moon in their own constellation gives one a robust-health and such people are always jovial and care-free. Moon in the constellation of Sun as already described makes a person temperamental. Moon in the constellation of Jupiter again gives robust health. Moon in the constellation of Ragu makes one to suffer from various phobias and timidity. Moon in the constellation of Mars makes one to suffer from skin diseases and menorrhagia and blood in micturition.

Mars

In the constellation of Kethu makes the person highly irritable and the person would suffer from high blood pressure. Mars in the constellation of Venus again predisposes a person to venereal disease, more particularly gonorrhoea. Mars in the constellation of sun as described in the foregoing lines causes anaemia. Mars in the constellation of Moon as already mentioned causes skin diseases. Mars in his own constellation gives good health. Mars in the constellation

of Saturn gives suicidal tendencies. Mars in the constellation of Ragu gives homicidal tendencies and sex-perversion.

Mercury

In the constellation of Kethu causes mental aberration and megalomania. Mercury in the constellation of Venus causes leucoderma; in the constellation of Moon makes one highly imaginative and worrying type. Mercury in the constellation of Mars causes mental aberration, constant headaches and nervous temperament. Mercury in the constellation of sun cause neuralgias as already mentioned. In the constellation of Jupiter gives great stamina. Mercury in his own constellation gives a great mental power and acuteness of vision and self-confidence. Mercury in the constellation of Ragu causes diseases, timidity and inferiority complex. Mercury in the constellation of Saturn again causes predisposition to mental aberration.

Venus

Venus in the constellation of Kethu causes venereal diseases, eye diseases, leucorrhoea and Spermatorrhea. Venus in the own constellation gives good health, generally speaking, subject to various aspects. Venus in the constellation of Mercury causes leucoderma, pigmentation of skin burning in micturition, giddiness and general weakness in sex. Venus in the constellation of Saturn causes perversion of sex, sexual diseases, tendency for sex-murders and vulgar sex-play. Venus in the constellation of Ragu makes a woman or man a nymphomaniac. Venus in the constellation of Moon is also supposed to cause sex perversion. Venus in the Sun's constellation causes eye disease.

Jupiter

Jupiter in the constellation of Kethu produces infective hepatitis and liver abscess. Jupiter in the constellation of Venus causes giddiness, sexual weakness, and jaundice. Jupiter in the constellation of Moon causes robust health. Jupiter in his own constellation also gives good health. Jupiter in the constellation of Sun causes infective fevers and biliousness and loss of appetite. Jupiter in the constellation of Saturn causes chronicity of any existing diseases; in the constellation of Ragu causes dysentery abdominal colics and anorexia. Jupiter in the constellation of Mars gives gallstones and colicky pains.

Saturn

Saturn in the constellation of Kethu causes a person to suffer from epidemics and dehydration due to loss of fluid. Windy troubles in intestine, kinking of intestine, appendicitis and pituitary gland abnormalities. Saturn in the constellation of Venus causes sex diseases, bladder diseases, eye diseases and carbuncles. Saturn in the constellation of Mercury causes poor memory, despondency and lack of self-confidence, nervous temperament and rheumatism. Saturn in the constellation of Moon causes melancholia, fear of future, menstrual trouble and hard labour. Saturn in the constellation of Sun causes eye disease, diseases of blood, spleen, infective fevers, tuberculosis and bone diseases. Saturn in the constellation of Mars causes eruptive fevers, boils, tumours of various organs, blood diseases, abdominal colics etc. Saturn in the constellation of Jupiter causes laziness, sleeping sickness, over eating, high blood pressure, liver diseases, jaundice and glandular diseases. Saturn in his own constellation in a friendly house gives robust health.

RAGU: Ragu in the constellation of Kethu causes worst accidents.

KETHU: Kethu in Ragu's constellation also affects the same results.

PREVENTIVE ASTROLOGY

Just as the world has now come to realize the value of preventive medicines, a time will come, when people will be in search of astrologers who could prevent the "inevitable" bad influences of certain planets transiting from certain houses. Even as it is, considerable progress has been made in this branch, but unfortunately there are unscrupulous practitioners bringing ill fame to this branch of science just as the predictive side has suffered at the hands of the so called Pandits. This malpractice has become as common as quackery in medicine.

To understand the real value of preventive astrology one should thoroughly study all branches of the subject, just as a doctor will have to study all diseases first before he can start treating them. Man is affected both by circumstances and planetary positions. Prof. B. Suriyanarain Rao has remarked in one of his many books on astrology that the skill of an astrologer "consist in exactly knowing the intensity of danger and prescribing remedies to meet it". But how many astrologers do this sincerely? And, it is they who have brought ill fame to this

aspect of science prescribing fake stones, rings and amulets etc. It has become a fashion nowadays to say that a man reaps as he sows, or get results according to his actions. But how far a man can have control over his actions?

A cynic might question as to how this distant bodies (Planets) can have any effect on human beings, if at all they have any, how you could possibly prevent them? A bit of sound can cause us pain or pleasure. It all depends upon the vibrations of that particular sound. And if you can alter the vibrations by turning the right chord you can reverse pain into pleasure and vice-versa. The sun gives us heat and we receive light from the Moon, Stars and Planets (some of them can be seen with naked eyes and some with telescope). The very fact that we perceive light from those bodies means that their vibrating or cosmic rays are reaching us and as such we are affected by the rays of the Sun. Now all are aware of Newton's law regarding "motion". It says that every matter in this universe is in constant motion. After careful study of astronomy, astrology, physics and medicine, it has been concluded that "every particle of matter in the universe is not only constantly moving but is also constantly vibrating". Ample proof can be given to this statement of mine. A very simple but glaring example is that when you see a stranger you are favorably or otherwise affected by his very appearance. This is because the person you come in contact with is vibrating in tune or out of tune, with you. And again, when you shake hands with a stronger you feel the similar effects. You may ask, why we are not aware of our own vibrations you can see them for yourself by looking at your encephalogram obtained from your brain by means of electricity. A doctor of physic-analyst may call them a graph of thoughts, but for our purpose they are zig-zag vibratory lines produced by the sensitive cells of our brains. This vibratory influence is of great value to the spiritualists. Now this vibration is subject to external influences and these external influences may be either due to circumstances or planetary rays. And this is where we can tap the resources of preventive astrology which mainly deals with preventing the bad influences of certain planes by various means. The Tantra Sastra was developed as an off-shoot of this branch of astrology. The source of this vibration is the intensity of the soul force. The planets can alter these vibrations and thus cause a person sorrow, misery, dejection etc. It is a well-known fact in astrology that the Moon governs the types of oceans and minds of men. And that is how the Moon has come to be connected with insanity and lunacy in the same way the Sun and other Planets have the effects on physical and mental conditions of men. A single beam of sunlight contains 1, 000, 000, 000th part of the Sun's energy

and this single beam can be utilized for good or bad purposes. Perhaps the only country advancing in this direction is Russia which is supposed to have a vast laboratory for industrial purposes somewhere in Eastern Siberia. During the 2nd world war, there was, it seems, actually a plan in Russia to harness solar energy and focus it on enemy lines. It is needless to say that a single beam is enough to burn the whole city when properly focused on it through various intensive lenses. When the rays of the Sun can, thus be misused for causing harm, you can imagine the fate of a person who has been prescribed wrong planetary stones (gems) and herbs. The idea of giving these details is to impress upon the astrologers the fact that the wrong stones can do irreparable loss to the wearer. Without having studied the symptoms of a certain disease the doctor cannot diagnose a case properly and when he cannot diagnose, it goes without saying that he cannot treat it also. Preventive medicines have come to stay; thanks to the World Health Organization (WHO). But what can a poor astrologer expect from Government? In spite of contradicting reports regarding the experiments with BCG vaccination and the vehement oppositions from such national leaders like Sri. C. Rajagopalachari, the Government of India is continuing it or rather augmenting it. Astrology has been studied in all its aspects and can vouch safe it to correct a science as medicine. The price for professor, C.V. Raman for his selfless services for the uplift of this science, some of the eminent astrologers who go about comparing astrology with medicine and thus claim immunity for their mistakes. As a doctor and astrologer it is known what astrology as well as medicine is. If doctors and astrologers combine together for the good of the people, they will have done a great service to humanity.

Advertising to the rays of planets and their influences, the readers know that a light being when passed through a prism alters its course and that this behavior is different in different types of prisms. In just the same manner the adverse or bad effects can be connected by using certain specialized stones and herbs the rays of a planet at a certain angle are benefit to a person and the same rays become malefic at a different angle. And as such if you can cut the angle artificially you can to a great extent and about the bad effects.

As an example suppose you are reading a book and that your lamp is kept just in front of you are naturally irritated, as the light reaching the book is insufficient and also glaring to your eyes. Now alter the position of lamp and take it your back even then he will not feel comfortable. You will feel satisfied when it is kept to your side. You have corrected the angle of the lamp to

give you maximum comfort. With regard to Planets you cannot physically alter the positions but you can alter the angle of rays by using certain stone and herbs. Our ancient Rishis were quiet aware of this and used to prescribe suitable herbs and stone to lessen the bad effects of stars. This basic knowledge they had attained through their power of Yoga. They had even conquered life itself. This method of knowing things by yoga and deep introspection is quite unknown in Western countries. Only the ancient Hindus have mastered this great art.

Some of the metals and herbs have the same properties as the planets and hence their use in preventive astrology. It is said that in the beginning, the whole universe was a blazing mass and that when the mass at a certain stage, disintegrated, the universe was evolved with earth, moon, sun, planets and stars. And as such, when all these planets were part of a single body, every planet must contain some matter akin to other planets. And this basic knowledge made our ancient Rishis to search for such metals and herbs which would be useful to correct the mal-effect in certain planets of certain angles. From times immemorial such remedies being prescribed, but in recent times some disbelief is evident due to the wrong prescriptions given by quacks and pseudo experts.

It is physically impossible to alter the position of planets the only thing that it can be done is to correct either the angle of the rays emanating from the transiting bodies or correct the vibrations of one's own body. But both these methods are equally helpful. It is an established fact that everything in the universe is in constant motion and it is also constantly vibrating. As far as vibrations from human beings are concerned, Sri.B.J.Rao says in his interesting book on Predictive Numerology that everybody emits certain ethical vibrations which are probably electromagnetic in nature and are said to be identified and recorded by specifically designed apparatus. He further goes on giving different types of vibrations. Medical science has established beyond doubt that every brain produces these waves when properly tested and that the encephalogram so produced will be different in each individual at different times. That shows these vibrations are subject to the circumstances prevailing and even voluntarily also can be altered, by means of constant practice of yoga. By nearly changing their signatures by dropping or adding one or two words, people have been benefitted. This is because every written and spoken word has its own vibrations. This is how, you create impression on others, every word has its own wavelength and as such different types of reactions are produced. So, now it is clear

that by correcting the vibrations by emanating from you, you can, to a great extent, alter the course of event in your life. In the same way the Tantra Sastra tells us about different sounds allotted to different Deities. And by constant repetition of such prescribed sounds your vibration become one with that of sound and as such an affinity is produced and you are rewarded accordingly.

This method has been prescribed by sages of the past and you will find references of same in Vedas and Tantra Sastras. People ignorant of all this significance will just neglect and laugh at you, when you ask them to say “Om” repeatedly. They will dub you as orthodox and make fun of you. Just as sound waves can be transmitted to thousands of miles, in like manner, your “thought force” also can be transited. Great spiritual leaders used to transmit a little of their power to their deserving pupil. This passing of force from one individual to another was taken advantage of by Mesmer who further developed his own theories in this regard and what he taught has become known as “mesmerism”, when people saw his mesmeric feats they dubbed them as black magic and he had to undergo a lot of trouble before he finally established it as a science. By means of “Spiritual force” diseases can be treated and also your mental vibrations can be altered. Such force can be transmitted to you in the form a ring, amulet or a mere piece of metal. But if you can yourself develop your will-power and can do japa or sit in Samadhi, you can achieve great mental equilibrium and a peaceful mind. There are certain mantras which can repeatedly uttered, actually bring you in tune with the Deity or Planets who favor you seek. This is the age old practices of Brahmins. It is said that some such mantras were given by Lord Shiva himself to his consort Parvathi, who for the benefit of human beings made known to the sages through the great sage Narada.

The evil of planetary influences can also be corrected by the use of certain metals and stones as already described. A list of such stones and metals can be had from any standard book on this subject. But as emphasized, the astrologer who prescribes should take into account all possible factors and thoroughly examined the natives’ birth chart and also study the current influences (Gochara) so much importance to the annual progressed horoscope of the individual and also the current influences of various Planets. Apart from merely study the planetary positions it is also necessary for every astrologer to be a perfect psycho-analyst and also spiritualist. This is very important especially when you come across a very frugal minded or a

very nervous type of man. It has become common with some of the astrologer to impose restrictions and to make rules and conditions for the use of their Kavachas. Whereas a related mind should be cultivated by an aspirant unnecessary and complicated rituals will only enhance a man's disbelief in such measures. What is important is that he should get full assurance from you for efficacy of such measures. Besides if necessary, you have to pass on to him some of your spiritual power. A mere suggestion goes a long way in making a trouble mind happy. There is no meaning in your axing heavily your customer and then take refuge under cover of rules and regulations. At the outset the suffering person should be made to feel comfortable and then confidence infused by any one of the spiritual methods. In this great task the astro-medical practitioner has to be very sympathetic and also sincere. Even a century, after the advent of preventive medicine, the common folds do not believe in these measures. And the doctors have to face a lot of difficulties in protecting them from epidemic diseases under such vast ignorance, on the part of public; an astrologer has to be more careful especially when the Government is not sympathetic to this ancient occult science. A time will come when astrology will find its due share in the public life of the country.

Pandit Nehru has little or no faith in astrology and allied subject and he wants to do away with doctors also if he can. But nature having become subject to all the horrors of atomic and hydrogen blast such problem and diseases that he will have to revise his opinion. The stethoscope as we see and use it today was first used by a Greek physician; of course to start with he had a very simple instrument. The modern stethoscope is an improved instrument for the purpose of hearing the heart and breath sounds. Many diseases of the two vital organs can be diagnosed by this instrument. But the horoscope can give us information of the diseases of these two vital organs in the body and that is where it is more useful than a stethoscope. If we study the ancient Indian medicine we see that nearly 4000 years ago Ayurveda was developed. Ayu means length of life and veda means learning or knowledge. Thus the knowledge of the length of life is called Ayurveda. In other words health and disease are dealt with by this system. Ayurveda was developed as an off-shot of Atharvana veda which is really the source of Indian medicine. In Atharvana veda welcome across many slokas dealing with normal health as well as deviations caused by different elements and also about the code of conduct for a successful physician. The theory and practice of this system has said to have been developed during the period 3000-2000 B.C. Accordingly Ayurveda is divided into four periods. First being the vedic

period where in only the principles laid down by the Atharvana veda were practiced. The second period is that of research in Ayurveda. This was the period 2500-200 B.C. the third period is that of compilation of different principles old and new. This was about 2000-100 B.C. Then began one of the worst periods, the period of stagnation and this period have been continuing, until recently when Government of India came forth encouragement for research in Ayurveda. Unfortunately the modern Ayurvedic practitioners have started using stethoscope for which there is no instructions in the original system. On the other hand, the ancient practitioners used to give importance to the horoscope of the individual and believed in muhurtha as they used to start treatment on an auspicious day and moment. Thus they were successfully treating most complicated diseases and could give their diagnosis and judgment with more certainly than the modern practitioners with all their laboratory aids. A horoscope will not only aid the physician in diagnosing the present disease but also indicate the possible future diseases also and thus help preventing certain diseases.

Thus it could be used for both preventive and clinical aspects of medicine. The modern medicine does not teach anything about possible future ailments of an individual. But the horoscope will give indications of such diseases, what a difference! Some instances showed that modern practitioner has certified an individual to be perfectly fit for certain duties and same individual was labeled as unfit due to some chronic disease after some time. So I am sure if our modern doctors look at the horoscope they could never miss an indication for a possible future disease. I therefore appeal to all my colleagues in profession to learn astrology and its application to diseases and treatment. The stethoscope of a modern physician can aid him in diagnosing only the heart of lung diseases, but a horoscope of an individual will aid him in diagnosing any disease, be it of the heart or kidney. The ancient Indian medicine where in astrology was inseparable, was developed as long as 3000 years ago, but the modern medicine has been developed only 300 years ago. With all their x-ray machine and laboratory methods they fail to diagnose certain disease. In comparison an astrologer well versed in medical astrology can diagnose merely by analysing the horoscope. What the modern anatomist teaches today was taught by ancient sushruta ages ago! A modern doctor requires a heap of instruments and a bunch of assistants to deal with a patient, but it is said of Sushruta that by the very appearance and the arrival time he used to guess the ailments and use to deal the patient quickly and smoothly. The Father of modern medicines Hippocrates flourished in between 480-357 B.C. but the great

Charaka and Sushruta lived much earlier and mastered the tridosha theory, which was modified by the Greeks to four-humour theory. It is said that this tridosha theory was transmitted to Greece by the men of Alexander and later on during the time of Darius. In the same manner the Indian influence was spreading in the East. With the spread of Buddhism, the three principles of Indian medicine also spread to China and they modified it to five principles Chinese medicine. Prior to this there were only two theories in China called Yin and Yang. The idea of going into details of science is that the student of astrology must know about all this. When analysis was based on the tridosha theory was based on Trikal of Astrology i.e. past, present and future. The two principles of theory of Old China represented only past and present. There was no mention of future. But the Greeks based their principles on five elements. Whatever be the base of theories, the fact remains that a man must suffer the past karma. A disease is produced according to the past karmic seed using the present soil. But then you may question how could you prevent what is ordained. In short the use of horoscope by physicians and surgeons by modern medicine will greatly assist them in diagnosis and prevention of diseases.

MOON AND MENTAL MALADIES

The Moon, as is well known, governs the mind, intellect and other higher faculties of the “Central Nervous System”. Just as the womb is affected by the phases of the Moon, the mental condition and the outlook also come under the sway of the Moon and as such, it varies with the different phases of the Moon, in all individuals. But if the moon is afflicted or adversely placed in a horoscope, the native will suffer from general moodiness to severe type of mental excitement or depressions. Simply the affliction of the Moon alone may not produce lunacy. So, the both the moon and Mercury should suffer from combined constitute the thinking mind and if any one of them is adversely placed, the person will be mentally weak. This is but a general statement and therefore it should not be the only basis for prediction regarding mental weakness. The sign occupied by the Moon and the strength of the affecting planet must be invariably assessed before venturing any prediction.

Our thinking will be normal at some or other time. You will find great truth in this statement, for, even if the Moon and Mercury are free from evil associations or aspects in the natal chart, they might be receiving the malefic aspects of Rahu, Ketu, or Saturn, in Gochara transit. And this is the reason why, every one of us, is subject to Moods mind is a wonderful

thing. It behaves like a wild cat, when you try to control it, but when let loose, it is capable of thinking and performing the worst possible things. Just for instances how many times, you think of revenging an act even murdering a person who harms you? How many times you talked aloud to yourself? How many times you laughed hysterically when the situation did not warrant it? Yes, every individual is prone to such moods. But it will be just a passing phase. If however, such a mood persists for a longer period, then the horoscope of the individual will certainly show an affliction to the Moon and Mercury.

It is a matter of regret that astrologers in general, pay more attention to the brighter side of the horoscope and neglect the darker side completely. And the clients also do not like to know their bad periods. One should know the worst part of it first, so that one can prepare to meet all exigencies and if possible one should try to minimize the evil effects. I would quote prof. B.Suryanarain Rao in my support. He says: “the will power, when purified by piety devotion, morality and religion, will be revealed as the greatest light whose final source is in the Almighty power.

Advertising to the subject proper I want to make it clear that the combinations for mental derangements are very similar to that of Evil spirits and as such the astrologer should be very careful before he ventures to diagnose the mental malady. The treatment in the case of evil spirits is quite different from that employed for mental affliction.

Maharshis observe that occupation of trikonas (trines) by malefics with affliction of Lagna renders the person liable for the mechanizations of evil spirits. Much confusion prevails among the astrologers and medical practitioners with regard to the effect of evil spirits and the common mental malady known as Hysteria. One should be able to differentiate between them, before starting the treatment. As such, astrologers who has studied medicine or a medical-man, who is well versed in astrology can tackle such cases and thus be of help in diagnosing and prescribing the right remedies.

After a careful scrutiny of several mental cases, I have been able to decipher the meaning of different planetary positions, leading to mental afflictions. The number of horoscopes under my study is no doubt small but you can understand my difficulties, it procuring them from such patients, besides many of the patients do not maintain horoscopes at all and even the necessary

birth data are lacking. And in such cases, we have to depend only on the time of approach or Prasna. In the following lines, I will deal with some specific mental maladies with references to the Moon and Mercury

MOON SATURN		KETU	
	CHART 1 CHART (MALE)		
JUPITER MARS			
	MERCURY RAGU, LAGNA	SUN VENUS	

Fig. 2.23 Chart for mental maladies

Melancholia

Mere melancholy would not constitute this disease, for many of us are melancholic in nature at some time or the other. But if it is a permanent defect then you have to take it seriously. Now what are the combinations, for this malady? The Moon is the mind of Kalapurusha and Saturn is responsible for melancholy and loneliness. So if the moon is afflicted by Saturn, the person will feel lonely and melancholic, especially so when the moon is occupying the sign of Saturn or when debilitated. The native of chart no.1 is dull and morose. He thinks he is no good for the world, that nobody is his friend and that he is unfit for any work. He is always gloomy and grave. These are the characteristics features of a melancholic patient. Again the security of the symptoms depends upon the severity of the affliction to the Moon and Mercury.

Note in chart (1) the Moon is Associated with Saturn and Mercury though in the ascendant, is associated with Saturn and Mercury through in the Ascendants, is associated with Ragu and aspected by Ketu. The chart belongs to a person of respectable family.

Hysteria

Chat No. 2 belongs to a lady suffering to a lady from hysteria, this woman though married and got a child, has been a victim of this disease. There is no psychological problem for her. Yet, she has been suffering from this study this malady almost from the beginning of Chandra dasa.

	MOON RAGU		JUPITER
	CHART 2 CHART (FEMALE)		MARS
SATURN	VENUS	SUN MERCURY KETHU	LAGNA

Fig. 2.24 Chart for Hysteria

She gets hysteric fits and becomes blank in mind for hours. Note the association of Ragu with the Moon, with of course, Kethu's aspect. Even simple association of ragu or Kethu is not desirable. Here the Moon is in Aswini a constellation of Kethu.

Mania

This mental condition is again divided into two parts: maniac excitement and maniac depression. Chart No. 3 is that of maniac excitement – a lady from a respectable and well to do family, married and having three children. In the sub period of Saturn in Mercury's dasa Stated maniac symptoms. She talks too much of things that are past laughs in jerks and thinking is rapid, that is what you call flight of ideas, jokes with strangers, self-glorification, talks the same things over and over. The mood is often jolly. But at times very angry, tears flow down very easily if scolded.

			MARS
	CHART III CHART (FEMALE)		KETHU
RAGU			JUPITER
	VENUS	SATURN SUN MERCURY	MOON LAGNA

Fig. 2.25 Chart for Mania

But within a moment she will go back to her normal condition. Here mark the position of Mercury in 2nd house. Mercury is associated with Saturn and combusted by sun whereas the later association is a common feature. Saturn's association is always bad. Note the sign owned by Moon. Kotaka is occupied by Ketu and aspected by Saturn as well. Mercury in the 2nd has made her to talkative.

Scizophrenia

This disease is made up of a group up of symptoms that are common ton other mental diseases. Dementia may be associated with it. The person is violent and talks incoherently. There is disturbance in conduct. He suffers from all sorts of hallucinations and thinks that he is a holly man and that angels visit and dance before him. He talks all on sense and does not care about this dress or surroundings.

The Moon is hemmed in between two malefics and Mercury is associated with Ragu. In the Navamsa chart and the moon is associated with Ketu, the native of the chart was admitted to the mental hospital in Mercury's dasa, Ragu Bhukti. During the whole period of Mercury is

associated with Ragu. In the navamsa chart the Moon is associated with Ketu, the native of the chart was admitted in the mental hospital in Mercury's dasa, Ragu bhukti. During the whole period of Mercury, after Ragu bhukti and Kethu Dasa he was an in-patient in the asylum. From the beginning of Venus Dasa his condition began to improve. But he never came to normal condition thereafter.

			KETHU
SATURN MOON VENUS LAGNA	CHART 5 CHART (FEMALE)		
SUN			
JUPITER MERCURY RAGU		MARS	

Fig. 2.26 Chart for Mental deficiencies

Mental Deficiency

Chart No.5 is the chart of a young lady still unmarried. She is mentally dull, morose and has weak memory. She can read and write, but she becomes suddenly blank and forgets what she was saying or doing. Mark the association of Ragu with Mercury. Saturn is afflicting the Moon and she is therefore very morose and melancholic and likes loneliness. Her actions are clumsy and she sits quiet for hours and stands for hours at one place without even the slightest movement, because she forgets what she was thinking or what is next to be done. During her

childhood she was eccentric and mischievous. Here it may be noted that the moon is situated in the house of Saturn and is associated with the same planet, a combination for Melancholia.

Phases of Mental dullness

Here is one more horoscope chart No.6 of a young and promising boy. In this chart there is a simple combination of the Moon and Saturn. And Mercury is free from evil association of Ragu or Ketu. The Sun and Mars are, no doubt, malefic but it may be noted that the combination of the Sun, Mercury and Mars has produced Dhana Yoga for Simha Lagna and as such Mercury has not suffered.

SATURN		KETHU	
MOON			
JUPITER	CHART 6 (MALE)		SUN MERCURY MARS
			LAGNA VENUS
	RAGU		

Fig. 2.27 Chart for Mental dullness

Even this simple Saturn and Moon association has been responsible for a passing cloud of mental dullness for this boy and he had to discontinue his studies for a period of depression mark the aspect of Ragu on Mercury and Saturn. As I have already pointed out, even the mere aspect of Ragu, Ketu or Saturn to radical Moon in gochara, is enough to render a person to suffer mentally.

The above six charts are just enough to explain the various defective conditions of mind or mental afflictions. Apart from what has been said, I have found a few combinations observed by

Sri. B.V. Raman, in the charts of mental patients (vide 300/important combinations). I will reproduce a few for the convenience of readers.

- i. The combination of Mercury and Gulika especially in the 6th house.
- ii. The Moon in conjunction with Kethu and Saturn.
- iii. Saturn and Ragu conjunction especially in the first degree of Kanya, lagna being either Pisces or Virgo.

There are other combinations as well as for mental derangements and dullness and among them some of the important ones, are given here under:

- i. If Moon and Saturn conjoins and Kuja, aspect them, one becomes an idiot.
- ii. If Jupiter and Saturn conjoin in the 12th, the person will suffer from brain diseases or mental derangements.

In the above combinations you will see that Saturn, Ragu and kethu play a greater and important part. But I want to emphasis the point that insanity will not be caused by mere affliction to the Moon or other such combinations only. And I agree with Sri.

B.V. Raman that Mercury also must suffer equally to produce insanity I have given above six examples and you will see that in all of them (except in that of hysteria), both the Moon and mercury adversely placed and hemmed in between malefic, in the charts of those, who have become insane. I do not understand why insanity should be produced when the Moon and Mercury adversely placed and hemmed in between malefic, in the charts of those, who have become insane. I do not understand why insanity should be produced when the Moon and Mercury are situated in Kendras and aspected by any other planets (Matibramana Yoga-294). I have not come across insanity in people who have such a combination. Astrology is a wonderful science and can be applied to diseases and diseases can be diagnosed with the help of this ancient and grand science. I wish more attention is paid to this aspect of astrology for the benefit of ailing humanity.

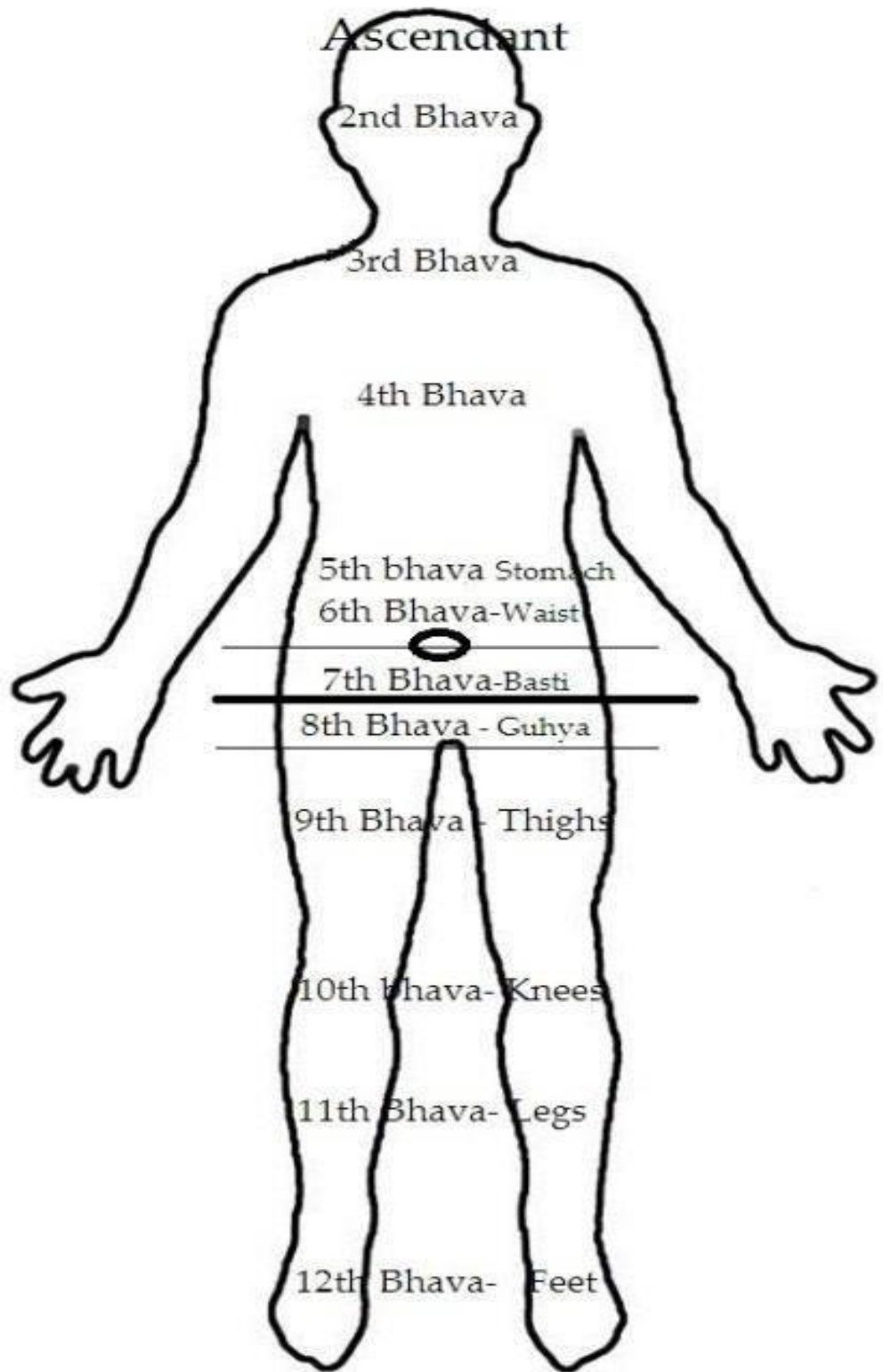


Fig. 2.28 Diseases and Astrology

Table 2.3 Diseases and Astrology

Bhavas	1 st Dreshkana	2 nd Dreshkana	3 rd Dreshkana
1 st bhava/lagna	Risen portion of lagna is left side of head and the yet to rise portion is the right side of the head	Risen portion of lagna is left side of throat and the yet to rise portion is the right side of the throat, where it joins trunk	Risen portion of lagna is left side of basti and the yet to rise portion is the right side of the basti
2 nd bhava	Right eye	Right shoulder	Right side of anus and sexual organ
3 rd bhava	Right ear	Right arm	Right testicle/ ovary
4 th bhava	Right side of nose	Right Parshva (portion between stomach and back i.e. side)	Right thigh
5 th bhava	Right cheek	Right side of heart	Right knee
6 th bhava	Right side of chin	Right side of stomach	Right leg
7 th bhava	Risen portion is left side and yet to rise is the right side of mouth	Risen portion is left of navel and yet to rise represents the right side of navel	Risen portion is left foot and yet rise portion is right foot
8 th bhava	Left side of chin	Left portion of stomach	Left leg
9 th bhava	Left cheek	Left part of heart	Left knee
10 th bhava	Left side of nose	Left parshva	Left thigh
11 th bhava	Left ear	Left arm	Left testicle

12 th bhava	Left eye	Left shoulder	Left side of anus and sexual organ
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There are many diseases apportioned for different grahas. However we try to recognize the basics of separate graha's area of effect on body and their nature will be capable to point the disease that could be disturbing the Jataka. If we implement a chart in this fashion, we are capable to bring right conclusions in this period and age. There are several diseases and it should be categorized them in to nine categories, which is the number of planets accessible and it is more probable to complicate than help, diseases are generally originated by a combination of effect of several planets on the Jataka's relevant bhavas that we are linked with disease.

Sun

Sun rules Pitta dosha, thus acidity, sudden beginning of disease, pain, heat would be his area of inspiration. He comments over bones in human body and is karaka for personality or self-confidence. Sun rules over the right eye of a Jataka, further his head. His perception is said to be unpleasant though some may describe it is as hot food. One should also recognize that Sun is karaka for heart and damage to him and it can designate issues in that area, particularly if 4th bhava is also linked with malefic. He comments the 5th bhava of the natural zodiac and thus he can also designate some issues to stomach if distressed [38].

Moon

Moon is named karaka for mind, so psychological issues come under his domain. He is supposed to be "Bahuvata-kaphayuktaH" and it designates much Vata (air/gas/arthritis) dosha and Kapha (phlegm) dosha to some point, and hence diseases interrelated to phlegm and sometimes gases or arthritic indications transported upon by cold, are designated by Moon. Being a watery planet, diseases connected to fault of fluids and blood, can be designated by Moon. Moon rules over the left eye. His taste is salted where there can be trouble of uric acid. Harm to Moon and particularly its placement in the houses linked to diseases with features or linking with malefic also designates the Jataka having health issues when a child, specifically still the age of around 7 years. Moon is normal karaka for the 4th bhava and also noble of the 4th bhava of the usual astrologer's chart. Therefore if both Moon and the 4th are aggrieved, particularly by Saturn, there is an opportunity for tuberculosis of the lungs. Moon interrelated diseases incline to be long lasting. One thing that must not drip our consideration is the fact of Moon's condition by nodes; particularly effect of Rahu is realized to connect Cancer [35].

Mars

Mars guides the bone marrow and also blood-loss triggered by injuries, operations etc. His perception is hot and he adores red pepper. It is well to reminisce that Mars also rubrics over ovaries for females and damage it. It can designate issues in ovulation for a female Jataka. Like Sun, he too guides Pitta dosha and infections linked to Mars have an unexpected beginning. Heat and reddish hue in the exaggerated part is also probable when he is complicated in imparting malady. He rules over skin discharges and ulcers. Mars is also the reason for over blood pressure and rapid start of pain. It is well to recollect that he rules above the 1st and 8th bhava of normal zodiac and is karaka for the 6th bhava. So his contribution in accidents particularly it is linked to 6th or the 8th bhava is a probability that must constantly kept in mind. Mars accepting the lagna can give expurgated or mark on the head, thus he is linked with cuts and injuries, too. He can also root unadorned pain in head or some damage to the zone of sexual organs/anus similar to blood-letting etc. He can designate red eyes if it is linked to Sun/Venus and the 2nd and 12th bhavas [36].

Mercury

Mercury directs over all the three doshas (Pitta, Kapha and Vata). Therefore his infections may remain over a long time. If we look at the circumstance that he guides the skin of Kalpurusha and skin infections can be kept below control but hardly cured, one cannot but surprise at the wisdom of accepting the sages who selected various portions of Kalpurusha to dissimilar planets. His taste is diverse. He also rules over stresses and particularly of neurons and this is linked to neurological syndromes. Mercury is also noble at examination and harmful. Mercury attached to Moon and 5th bhava can designate the Jataka having undecorated psychological problems and sometimes divided personality. In any sickness this is supposed to be irredeemable or at least which proceeds a long time to get recover from diseases (chronic), immersion of Mercury can be realized. He rules above the 3rd and 6th bhava of normal zodiac and his being injured and it can also designate injury to body parts designated by those bhavas [33].

Jupiter

Jupiter rules above fat of Kalpurusha and he is the monarch of the 9th and 12th rashi in usual zodiac. He is supposed to rule over Kapha dosha. He is also linked with growth and rules over glands and expansion of temper or any other gland. His taste is sweet he can report diabetes if it is related to the 6th or the 8th bhava. He can also designate issues associated to cholesterol as

it is also a fat in blood, when coupled with 6th, 8th and Mars or else Moon. It is also probable that his joining with 6th, 8th lords and 4th bhava or karaka can provide some development above lungs of Jataka [37].

Venus

Venus is supposed to have much Kapha joined with Vata as his dosha. His taste will be acidic. He guides over the ejaculate of Kalpurusha. He also directs over eyes in common and their gleam. He is a squelchy planet and in usual zodiac directs over the 2nd and 7th bhava. He is also karaka for wife and the 7th bhava. This contribution to Venus can specify issues related to semen or sperm and occasionally also libido, in case of male Jataka. In case of females he can designate leucorrhea (white discharge). He can also direct issues of eyesight or eyes proper. These special effects logically came through when Venus is linked to the bhavas of sicknesses and particularly when he is aggrieved [38].

Saturn

Saturn guides over tendons and his dosha is Vata (air). He is usually complicated in case of arthritic illness, though he can also offer gases. Another area that Saturn directs over is Prana, defining breath that we gasp, and dangerous to Saturn and its linking with the bhavas governing diseases and it can also designate distress in breathing. Saturn in 8th can specify asthmatic propensity while in the 6th it can direct allergic asthma. He also governs over contaminations of body and it can be correlated to the kidney disease when linked with Moon and the 6th bhava. The diseases associated with Saturn run above a long period of interval, hardly they will produce sudden onset, many a times death frightening but it can root to insistent pain over a long period of stage.

Rahu and Ketu

Rahu and Ketu are named as Chaya grahas or ethereal planets, and thus need help of some other graha in order to prompt themselves. They are not given any precise part of Kalpurusha body, neither is any dosha exactly allocated to them. This again is why they put an effort to offer the results of bhava lord of the bhava engaged and planets that they adjoin. However it is well to recall that being Chaya grahas they incline to mask the indications of a illness and therefore when they are associated to the 6th or 8th location designates the analysis of the illness of the Jataka might resist the best of the doctors. Such Jataka's must provide a help from non-traditional schemes of medicine, the term non-traditional well-defined by the system of

medicine usually resorted to by the Jataka being implicated to be traditional medicine for that Jataka. It is better to remember that Rahu not only impacts and it distributes the results of bhava engaged but also the bhava located 7th from itself, an honor that Ketu does not appear to enjoy.

It is well to recollect that the advisors never called planets without any reason or aim and one of Rahu labeled as “Phanindra” that is a Cobra, he can designate either poisoning or stark response to medicines that are categorized as poison or in modern language possibly a schedule “L” drugs. He can also designate issues arising out of usage of steroids. Again this indicates his linking with the houses of illness or their lords in any manner can also designate sickness which manifests as scales on skin e.g. psoriasis. The disease would, usually, manifest over a period of phase. Ketu on the other hand will specify diseases that are recurring in nature but come out in abrupt attacks with some violence [39]. We should be alert that Ketu is always in the 7th bhava from Rahu and that Rahu is adept of giving consequences of the 7th bhava from own location. Therefore in case of Ketu being associated to the houses of disease, particularly with contribution of Mercury or Moon, sickness where the Jataka fluffs at mouth and has an unexpected bout of the disease, e.g. epileptic fits, can be designated.

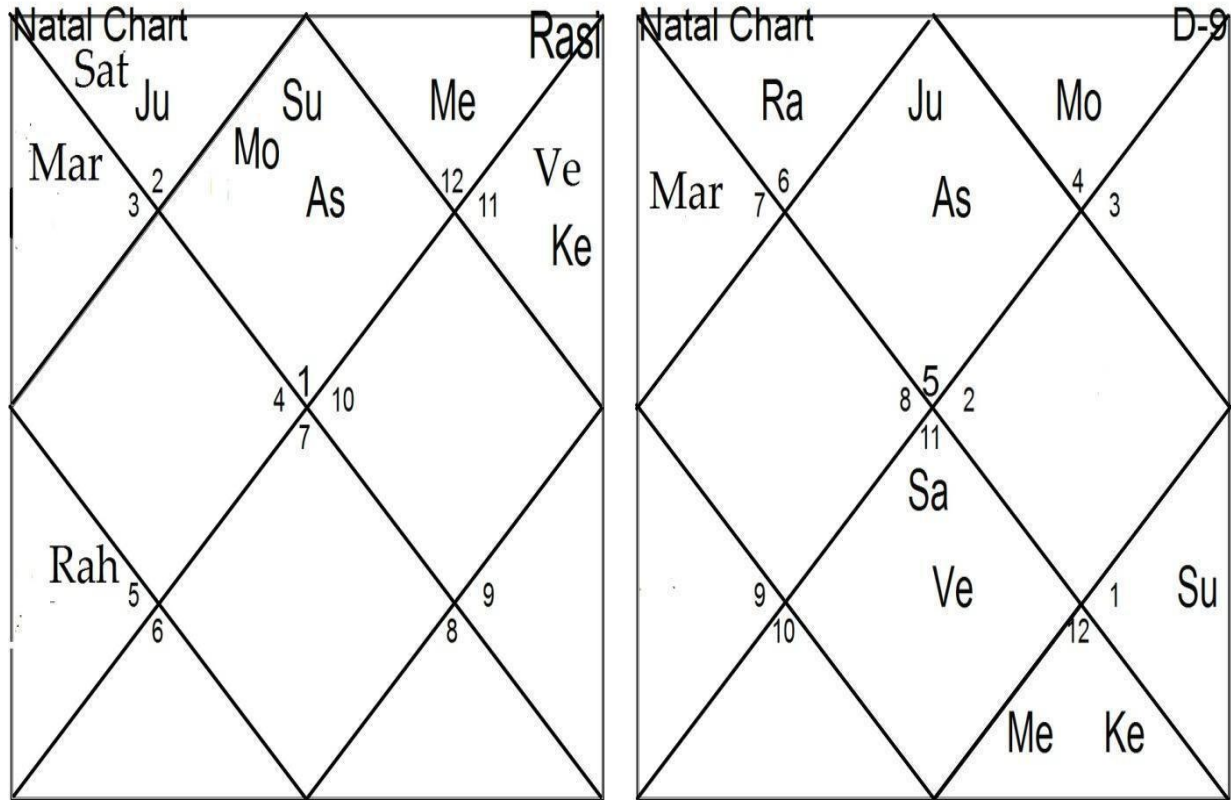
Gulika and Mandi are preserved as one by Parashara, but two dissimilar entities by others are entitled as the sons of Saturn. They incline to poison the bhava, however in order to retain the examination simple, they are not used in the analysis.

Before we continue it is mandatory to realize the application of these philosophies on some charts, it will be infrequent that a single planet will designate some disease as infections are multiple and the planets are only nine, comprising the nodes. It should make clear while malefic features or presence will designate some severe difficulties; characteristics of some benefices on the similar bhavas can direct less rigorousness and also it is the probability of cure. Again the activation to the start of disease in life it will be delivered by the Dasha-antardasha-pratyantar-dasha etc., till lowest level combined with appropriate transfers at the time below consideration [40].

The construction of planetary combination with bhavas is very apparent, in some cases, particularly in severe cases; an astrologer does have to utilize his logic of proportion and they have to understand the shared effects of bhava and bhava lords to reach at correct interpretations.

SOME EXAMPLES OF JADAGAM AND THEIR MEDICAL HISTORY

Astrodata bank research, case number Aids 9088 16.04.1942, time of birth 6:45 a.m., Milwaukee, Wisconsin



As:	15 Ar 29	Su:	2 Ar 48- GK	Mo:	12 Ar 49- MK	Ma:	1 Ge 00- DK
Me:	28 Pi 26- AK	Ju:	25 Ta 28- Am	Ve:	16 Aq 30- BK	Sa:	4 Ta 12- PK
Ra:	18 Le 12	Ke:	18 Aq 12	HL:	20 Ar 42	GL:	17 Ta 35

Fig. 2.29 Birth chart for case number 9088

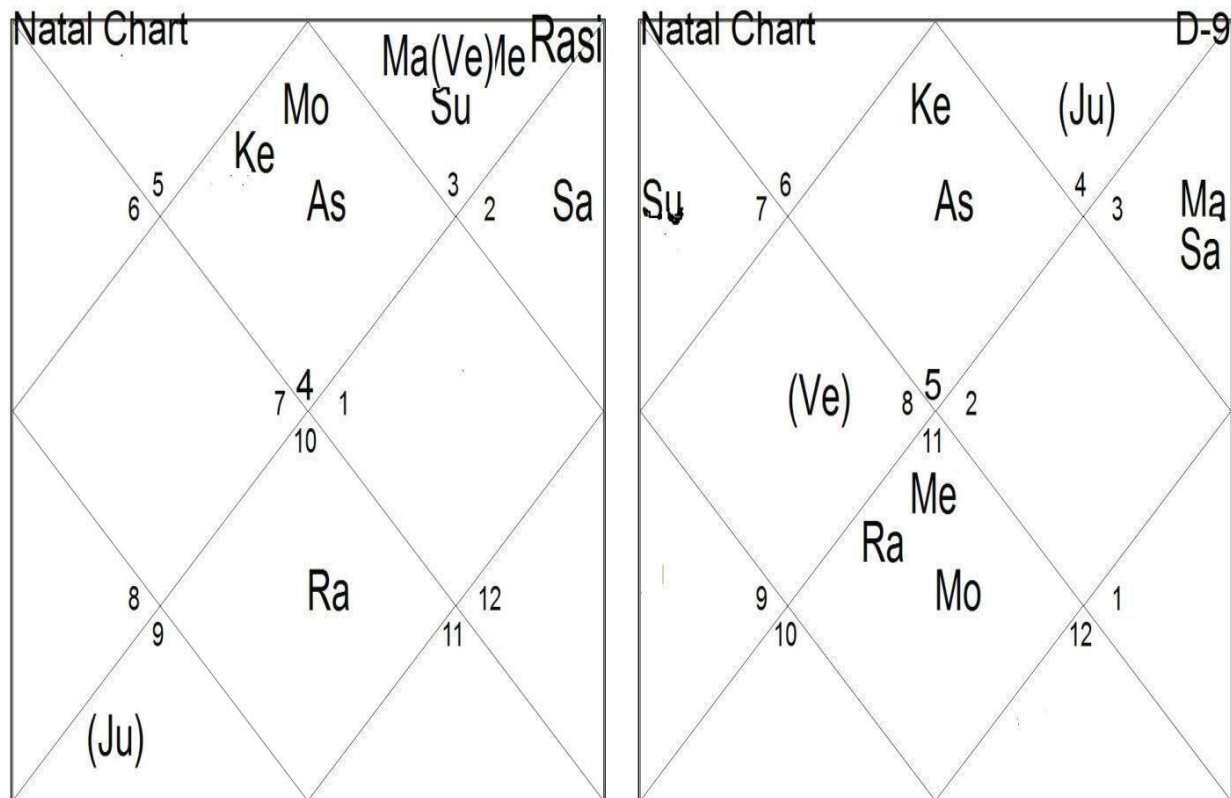
The Source notes say: American homosexual male: died of AIDS 16/02/1986; Los Angeles; CA. Death by Disease 16 February 1986 (AIDS age 43): Marc Penfield quotes him: Diagnoses: Major Diseases: Aids: Sexuality: Homosexual male.

It is made clear that the sexuality of the Jataka is not discussed here as the focus is on disease only. So it is begun with the theoretical projections of disease and then it is found out that the Mars is not only the 8th lord indicating constitutional troubles or affinities, but also the lagna lord and it is also placed in the 3rd house which is opposite to the 8th bhava as understood earlier. It is again found that this Mars a natural malefic accepting the 6th house of diseases that is

brought upon oneself by a person. Next it is found that Mercury the indicator of chronic troubles runs over long time, also accepting the 6th house and is aware that three doshas are ruled by Mercury indicating all prevalent nature of the disease as a distinct possibility that is brought upon oneself by the Jataka. To complete that picture Venus the 7th lord and karaka for spouse/sexual partner in the modern world that is placed in the 11th bhava which is a complimentary bhava to the 6th, being 6th from 6th, also afflicted by Ketu and under aspect of Saturn thus representing the possibility of some disease on account of the partner. If this is not enough, it is also acquired that Saturn the indicator of breathing problems or unclean habits conjunct Jupiter the indicator of tumors accepting the 8th bhava associated to the sexual organs. It is also tried to find out how Jupiter ruling tumors Mars, ruling sudden onset of symptoms and, had a role in this Jataka's chart, before the analysis of this chart is end [41].

If AIDS (HIV) has to be found out the following information about its symptoms are required. Human immunodeficiency virus infection or acquired immunodeficiency syndrome (HIV/AIDS) is a disease of the human immune system caused by infection with human immunodeficiency virus (HIV). A person may experience a brief period of influenza like illness during the initial infection. Without symptoms this is characteristically followed by a prolonged period. As the illness grows, the immune system mainly gets affected making the person even more likely to be affected by infections, including opportunistic infections and tumors.

Astrodata bank research, case number Cancer 19578, 15/06/1972, Time of birth 8:13 a.m.,
Phoenixville Pennsylvania



As:	4 Cn 29	Su:	0 Ge 60- DK	Mo:	24 Cn 04- Am	Ma:	28 Ge 11- AK
Me:	13 Ge 28- MK	Ju:	11 Sq 09- PK	Ve:	4 Ge 21- GK	Sa:	18 Ta 27- BK
Ra:	4 Cp 20	Ke:	4 Cn 20	HL:	21 Le 15	GL:	21 Sq 48

Fig. 2.30 Birth chart for case number 19578

Chart notes: American baby born with eye cancer, which was detached in 1972. At the age of six, he was healthy and was put on the list of those healed of cancer. On 1/25/1975 he broke his left leg. This case was cited by Linda and Robert Swift quotes case in MH, 4/1978 (Rodden Rating A: Collector: Rodden).

In this chart it is found that Lagna and Moon afflicted by Ketu representing damage to the body (and possibly problem to the left eye or illness at early age, Moon also being the lagna lord). Next it is found that the 8th lord Saturn not only occupies the 11th bhava that compliments the 6th bhava being 6th from the 6th but it also aspects both the Lagnesha and the Lagna (ascendant) as well as the 8th bhava indicating something conveyed from the previous birth or in the modern terms constitutional defect. It is also seen that Rahu being in the 7th bhava impacts

the lagna and the Moon who is also afflicted by the Rahu in Navamsha. Thus there is a distinct possibility of cancer being one of the issues at birth for the Jataka. Moving on to the karakas for eyes, Venus, and karaka for the right eye Sun, Representing the left eye of the Kalpurusha it is found that they are occupying the 12th bhava and Mars are conjunct as well as Mercury under the aspect of Jupiter from the 6th house. Both the luminaries Sun and Moon are afflicted by Ketu and Rahu in navamsha. Moreover it is seen that the right eye is represented by Sun and left eye is represented by Venus are under aspect of Jupiter but form a pravrajya yoga in 12th (4 planets in one bhava) representing the left eye. Jupiter features the 2nd bhava of right eye protecting it while the karaka for left eye is heavily afflicted. By the presence of Mars in 12th and the 6th indicating voluntary harm to that eye thus there is an opportunity that the child might have to give up his left eye whose surgery is indicated. Though the notes do not mention which eye was removed due to cancerous affliction, but it can be guessed it to be left eye. Those learned who might have access to information connected with this case, might like to find out this for the profit of astrological community [42].

It is also seen that Mars aspects the 6th bhava and Sun itself is afflicted and it is interesting to know that the Jataka is suffered from leg fracture where Saturn is in the 11th house, this is on 25th January 1975 when less than 7 years of age, when the dashas Mercury-Mars-Mercury-Sun-Saturn were running, in descending order, and transit Mars was squaring as well as the accepting natal Mars in the 12th bhava ruling feet.

The nature of planets having understood and relevant bhavas analyzed for diseases, sure the astrologers will be capable of applying these basic ethics of astrology given by the learned sages to any chart and understand by what disease a Jataka can be troubled.

As the practice let us close to this article on disease and their study using the Vedic astrology by a prayer to Lord Dhanwantari who is the physician of Gods rose with a jar of Amrit from the sea that was agitated by the Devas and Asuras so that their health is protected forever.

Liver diseases and Astrology

Liver is most significant for a good health. Liver disease occurs in various ways like pre-hepatic, hepatic and post-hepatic. In the horoscope of native liver is situated in the abdomen on the right and hence in astrology liver comes under jurisdiction of 5th house. In the human body for digestion purpose liver is closely related with pancreas which is concerned with secretion

of pancreas juice. So liver is not functioning in a proper way then the digestive system will be affected and will be filled unhealthy [43].

Liver related diseases

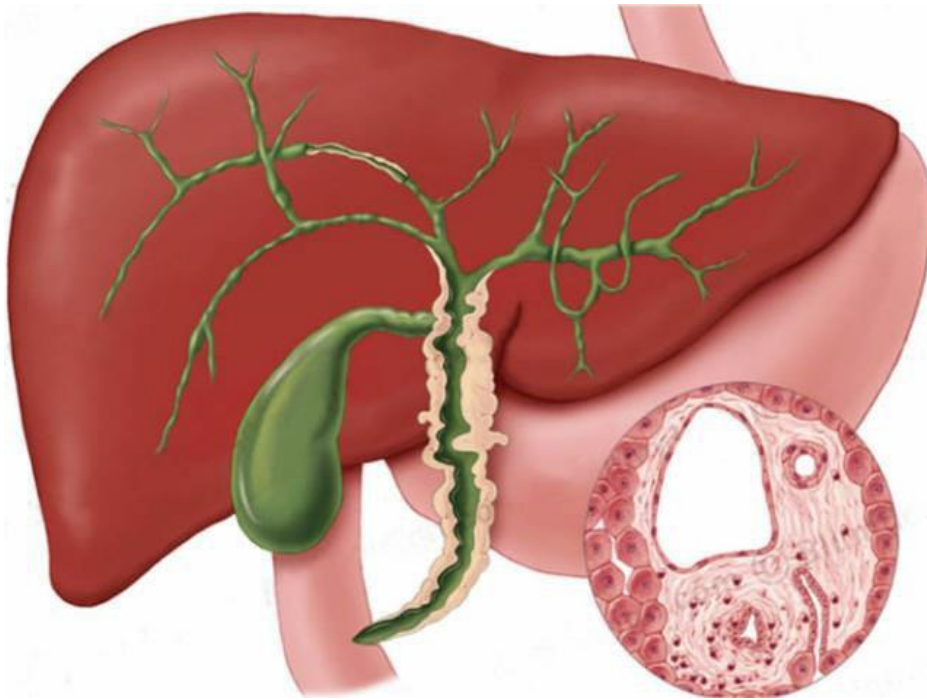


Fig. 2.31 Liver Related Diseases

Liver Cirrhosis in children: - Under nourished children this disease is very common. In this disease liver rises in size and conquers greater part of the abdomen giving a swelling appearance. With the result the child becomes very weak and jaundiced due to the lack of general nourishment to the body [44].

Astrological factors for liver diseases

In Astrology Jupiter rules over pancreas and liver therefore it is clear that these organs come under the influence of the 5th house and Jupiter. 9th house is the fifth from 5th house so this house is also in charge for all liver diseases. The resultant signs in the zodiac are Sagittarius and Leo that are responsible for this disease. So any frailty to Jupiter in any house of the native kundali (horoscope) it will suffer from liver interrelated disease. If the condition occurs in the house of 5th and 9th then the disease will take long time to get cured [45].

Some planetary combination for liver disease

1. Jupiter is the signification of liver and if Jupiter is troubled with Saturn by aspect or composed in 5th house or other houses liver disease will come sure.

2. If lord of 5th house is in the house of 6th, 8th, or 12th house and also afflicted with any malefic planets.
3. If Saturn and Jupiter to be in the 9th house or both the planets in Navamsha also.
4. If Rahu, Ketu, Mars and Saturn, combine with 5th or 9th lord then there will be suffering due to Jaundice.
5. When 5th and 9th house from Navamsha lagna is troubled by Rahu, Ketu, Mars and Saturn,
6. If Jupiter is placed in the 6th, 8th, 12th house and also afflicted by malefic planets like Saturn, Mars etc., disease will take severe turn [46].

Case study

The native had suffered from severe Jaundice disease [47].

Date of Birth: 14/09/1979

Place of Birth: Patna (Bihar)

Time of Birth: 14:20:29

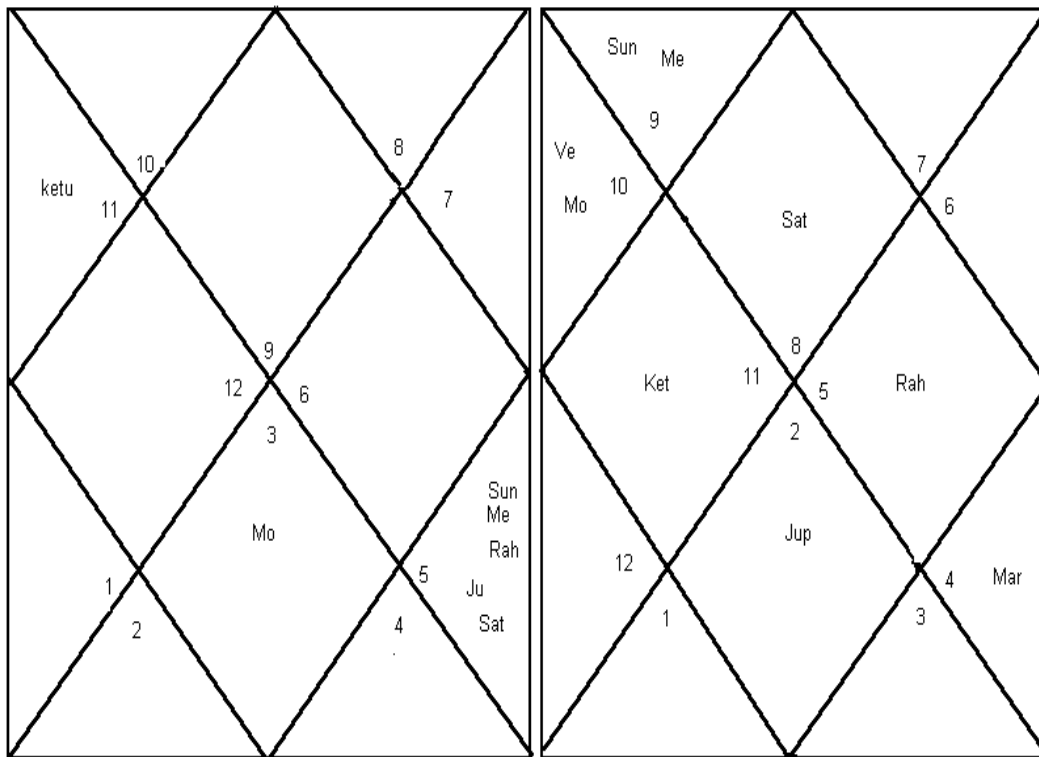


Fig. 2.32 Birth chart for horoscopy analysis

Horoscope analysis

Under Sagittarius the native is born rising the ascendant Jupiter in the zodiac sign of Leo which is in the house of ninth with 9th lord and Saturn as second and third lord. So it is clear that

Jupiter the 9th house and the 9th lord is afflicted by malefic planets like Saturn and Rahu. 5th lord Mars is weakened and placed in the 8th house this combination ensure jaundice and liver related problems. In both the aspect Jupiter and Saturn are each other in Navamsha.

Timing of event

On dated 29/5/2002 the native suffered from severe jaundice in the dasha of venus/jupiter/saturn. Here Venus is the lord of 6th house and Jupiter is ascendant. Sixth house is the house of disease. Saturn is the lord of 2nd house (markesh). Here all three planets are interrelated [48].

Heart Disease

Heart disease is one of the conjoint diseases of the modern day. Mental pressures, particular competitiveness, rich diet, absence of exercise, sedentary habits, smoking, etc., all lead to proneness to illness in the modern times. Advances in medical science have eased the life span of people, and many infective and other diseases are under control. Longevity renders more and more people inclined to heart disease. The most common type of heart disease called as Ischemic heart disease (IHD) or the coronary artery disease (CAD). Blood will be transmitted to a part of the cardiac muscle is reduced due to the blockage in the blood vessels which supply it. The action for this disease is (a) morally medical, in which case it is expected that during the therapy new blood vessels will be formed in the heart muscle over a particular time period and reestablish blood supply to the infected area; or (b) medical terms joined with surgical, wherein the obstacle to the infected blood vessels is moreover bypassed or detached through surgical or associated events. In addition to the CAD, the heart may hurt from a diversity of other ailments. Of these, the congenital heart disease (CHD) is specific one. The CHD may take numerous forms most of them tend to surgical correction. Surgical correction may deliver a comprehensive cure or only a partial liberation. Another important cardiac disease is a hereditary disorder well-known as cardio myopathy wherein the heart will be larger in size but it is unsuccessful in the function of astrology, it is possible to determine the vulnerability to improve heart disease from the study of a chart. By considering the dasha pattern, it is probable to control the timing as well as the development of illness.

Astrological Principles

The following factor indicates the heart and its environments

- The Sun: The Sun is the significator of heart. When numerous malefic operates upon the Sun, heart disease may be indicated in the existence of other influences and suitable dasha periods.

- The sign Simha: Simha designates the heart of the Kalapurusha. Disease is an additional negative effect on the state of healthiness of the heart.

- The fifth house: The 5th house designates the heart of the Simha, the 5th sign of the natural zodiac, specifies the heart of the Kalapurusha- Disease of the fifth house and the fifth Lord is significant in affecting heart ailments.

- The fourth house: The fourth house designates the chest of the native, Difficulties of heart disease linking the chest and signs of surgical therapy on heart disease may be taken from the 4th house.

Indicators of Cardiac Illness

In a given horoscope, cardiac illness can be predicted by the certain points like disease of the Sun. This is the most important factor-in affecting cardiac illness. The Sun may hurt by the relations or aspect of Mars, Saturn, Rahu and Ketu. Axis Debilitation is surrounded on either side by Malefics link with the 6th, the 8th or the 12th houses or Lords.

From the Lagna;

From the Sun;

From the Mahadasha and Anthardasha

Affliction to the fifth Lord

Affliction by natural Malefics, by Lords of the trika houses or by retrograde planets

- The Fourth House- Affliction to the fourth house from the Lagna or the Sun designates chest problems or surgical therapy on heart disease. Predominance of benefic effect on the Sun and the 5th house/ 5th Lord designates conservative therapy and recovery.

- In the presence of adequate affliction, the dashas of planets relating the Sun, the 5th house, the 5th Lord, etc., and it leads to cardiac illness.

Rahu			Moon
	Sun Mercury Saturn		Mars
Lagna Jupiter(R)			
			Venus Ketu

Fig. 2.33 Chart for Heart problem

The Anthardasha of a retrograde planet in the 5th house, in the Maha dasha of a Malefic has a specific importance. The horoscope of the person mentioned in the above chart hurts from cardiomyopathy, an advanced crippling genetic illness of the heart muscle, from which she may have a possibility of cure. The Lagna is employed by a retrograde Jupiter and the Lagna Lord positioned in the 8th house in relationship with the 6th Lord and 8th Lord. The Sun is situated in the 8th house with Saturn and Mars. The 5th Lord is incapacitated and in Rahu Ketu axis. The 5th house obtains the aspect of Saturn from the 8th house of Jupiter. The 4th and 5th house from the Sun is aggrieved though their Lords.

Coronary Heart Disease

	Lagna	Moon	Ketu
Saturn			
Venus			
Sun Mercury Jupiter Rahu		Mars	

Fig. 2.34 Chart for Coronary heart disease

In the above chart the native grieves from coronary artery disease which has been measured by balloon angioplasty. The 5th Lord Sun is related with 6th Lord Mercury and Rahu and is also nearby to Jupiter. The 5th house overlapping with sign simha is aspected by Saturn as well as Jupiter. The Sun is aspected by Saturn Mars and Jupiter.

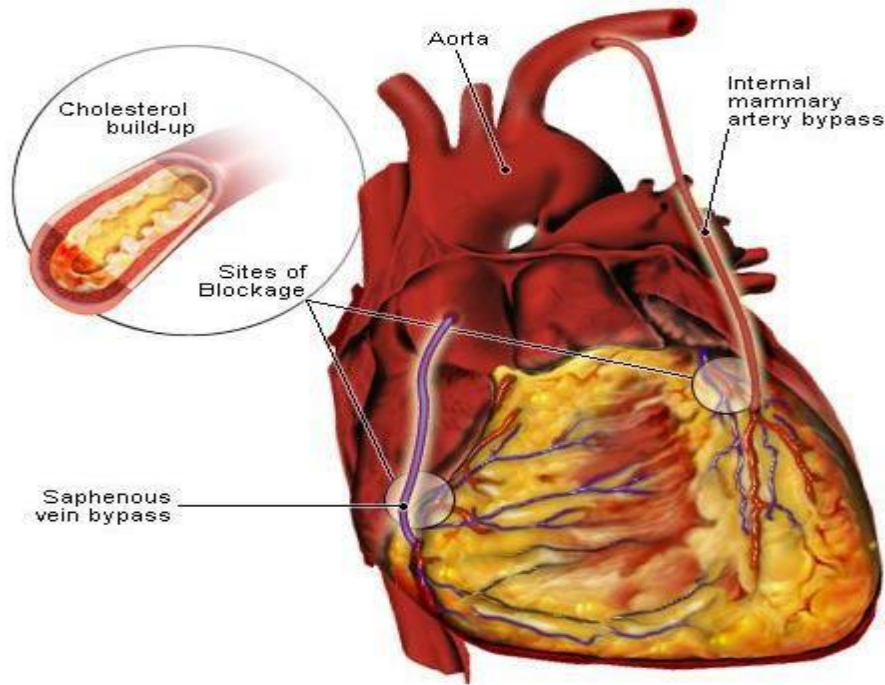


Fig. 2.35 Coronary heart disease

	Lagna	Moon Rahu	Mars
			Sun Mercury Venus Saturn
	Ketu	Jupiter	

Heart Disease

Fig. 2.36 Chart for Heart disease

Mars and Mercury become prime signs of health while the Moon befits the secondary indicator for heart disorder. Mars is somewhat weak as it is in infancy. The Moon is feeble as it is exactly aggrieved by functional malefic planets, Rahu and Ketu. Mercury is feeble as its dispositor is weak and it is aggrieved by the particular aspect of Ketu from the 8th house. The Sun is weak as the dispositor is weak. Jupiter is weak in old-age and its dispositor is also weak. The close weakness to the Lord of the 4th house and the Lord of the 6th house in the 4th house resulting in heart attack in the sub period of Ketu and in the foremost period of Jupiter. At the time period of the heart problem, the natal Mars was the close transit affliction of immobile Ketu and Rahu, but as the Lord of the ascendant is not below severe affliction seriously, the native replied to the symptomatic treatment.

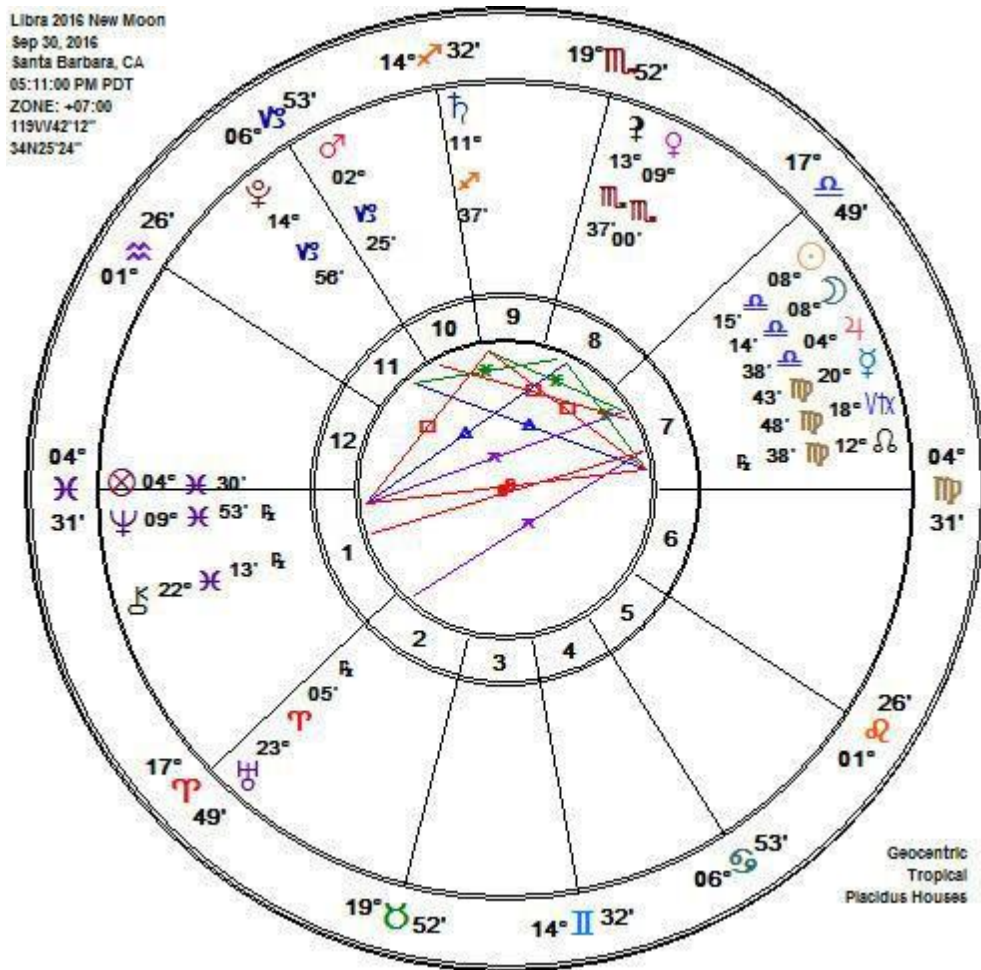


Fig. 2.37 Chart for heart attack

Contagiousness of Leprosy

It is not possible, from a technical point of view, to negate leprosy is contagious. Disease is communicated from one distinct person to another. Our knowledge of this fact is originated on the following confirmed observations.

1. It is a disease due to a certain micro-organism.
2. That in Northern Germany, where the disease had been reinstated from Russia in modern times, the impurity was established to have concentrically extent from the first imported cases.
3. The overwhelming majority of cases initiate in countries where leprosy is comparatively common.
4. in rare cases where the disease has been constricted in countries where leprosy is not indigenous.

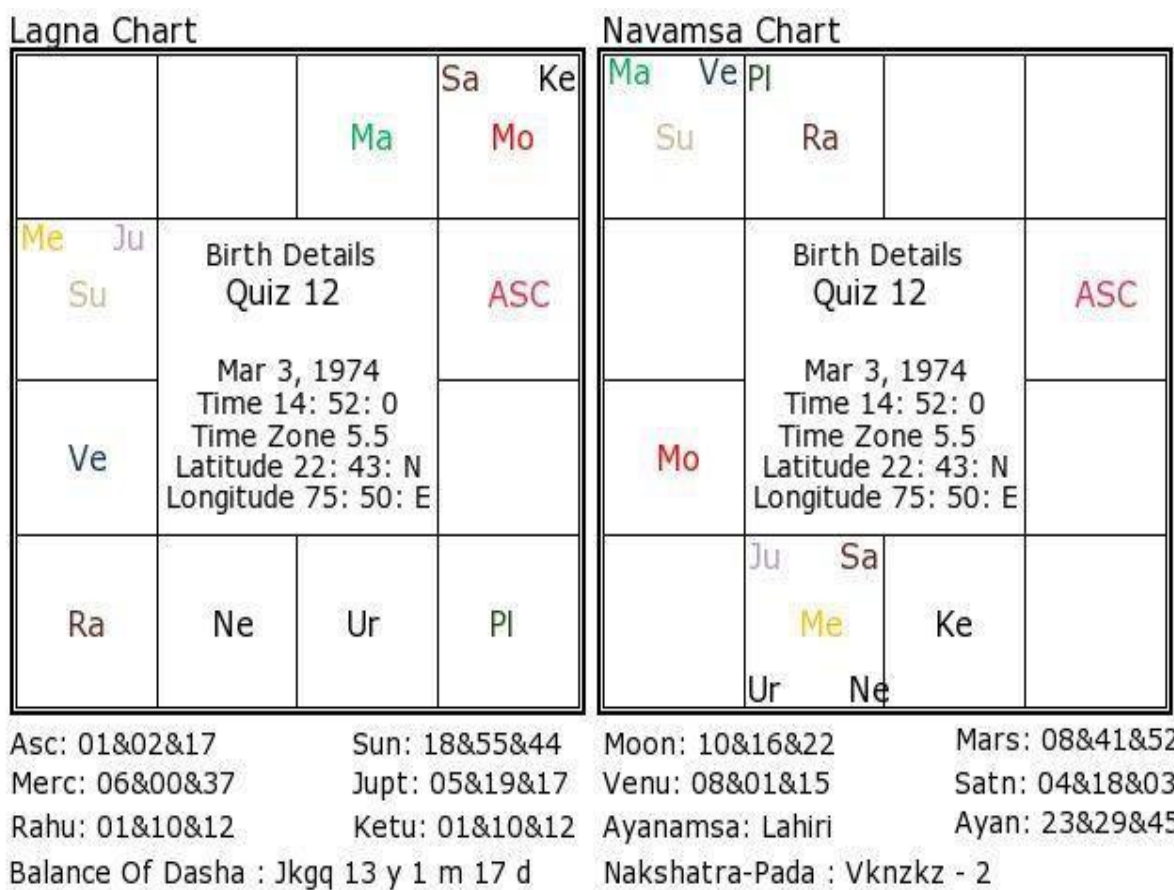


Fig. 2.38 Chart of Leprosy

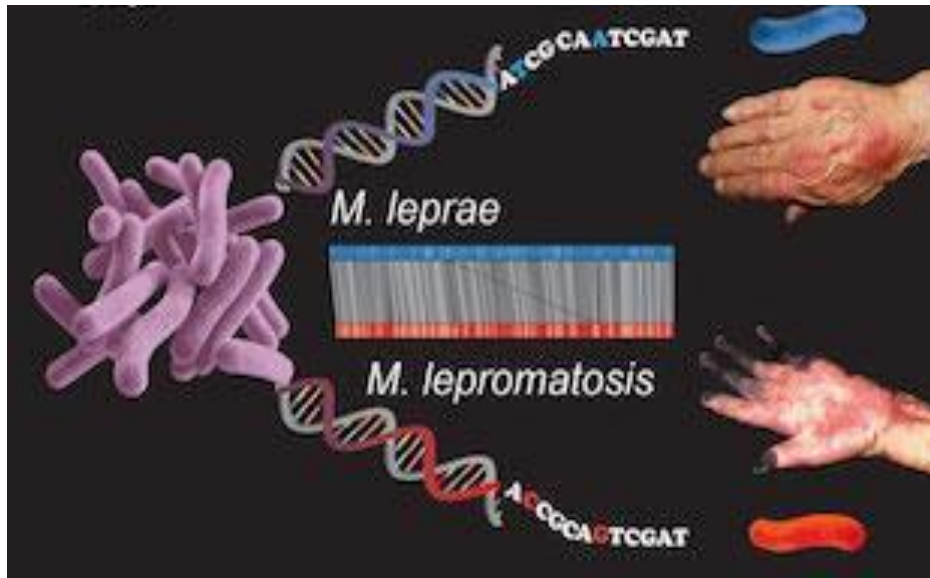


Fig. 2.39 Leprosy

Blindness

Blindness from all groupings will be expected if there is adequate affliction in all the district charts, and the dasa periods also designate it.

- The Moon in the 2nd house from the Sun, aggrieved by the linkage or aspect of Malefics
- Incapacitated Moon in the 6th or the 12th house related or aspected by Malefics
- Combust Mars in the Lagna
- The Sun and the Moon composed in a quadrant, in the 8th Navamsha of a watery sign
- The Moon in the, Lagna, in Rahu Ketu Axis or Mesha or Vrisha Navamsha, or in the 1st half of Dhanu Navamsha
- The Moon in Vrisha 19” or in Meena 20”
- The Lord of the Lagna in the sign of Malefic positioned in the 8th house
- Mars situated in the 6th house from the Moon
- The Sun, the Moon, Mars and Saturn located in any order in the houses 2, 6, 8 and 12
- The Sun in the Lagna in Rahu Ketu Axis, with Malefics positioned in the trines
- The Sun and the Moon in houses of 6 and 8 or Mars and Saturn in houses of 6 and 8
- The Sun and the Moon with together in the 12th house aggrieved by Malefics
- The Moon and Venus with together in the 2nd house aggrieved by Malefics

- The Lagna Lord, the second Lord and the Sun situated together

Blindness since Birth

1. The Sun, Venus and the Lagna Lord in the trika houses
2. The Sun, the Moon, Venus, Mars and Saturn located in any sign
3. Saturn incapacitated combust and birth place at the time of eclipse
4. The Sun in Rahu Ketu Axis and Mars and Saturn in a trine
5. The Lagna Lord, the 2nd Lord, the Sun in trika houses
6. The Lagna Lord, the 2nd Lord, the 12th Lord and Venus in the Trika houses

Blindness in One Eye

- Mars or the Moon in Lagna aspected by Venus or Jupiter
- The Moon in the 7th house aspected by Mars
- The Sun in Rahu Ketu- axis in the 7th house is aspected by Mars
- The Moon and the Sun in the 6th and 12th houses: The native is one-eyed and also it appears to his wife.

Poor Vision/ Eye Disease

- Presence of the Sun in the Lagna is deliberated bad for eyes:
 1. In Mesha Lagna, it hints to irritation of the eyes (influence of Mars through its sign Mesha);
 2. In Simha Lagna, it hints to night blindness
 3. In Rahu Ketu Axis, it effects in cataract
 4. In Tula, it will provide outcome as blindness
- Moon is aspected by Saturn unaspected by Jupiter
- The Sun in the 2nd house
- Two Malefics in the 2nd house
- The Moon in the 2nd house aspected by Malefics
- The Sun and the Moon in 2nd house are said to root night blindness. The Moon in the 6th Lord situated in the sign of a retrograde planet.
- Any 6th Lord situated in the sign of a retrograde planet is also measured adverse by some
- The Moon located in the 6th house without the aspect or link of benefics
- Venus as the 5th Lord in the Lagna, and a retrograde benefic in the 5th or the 8th or the 12th house

- The Sun, Venus and Mars situated together in any house.
- The 2nd Lord and the 12th Lord in the 5th or the 8th or the 12th from Venus

Injury in Eye

- Mars in the 12th house and Saturn in the 2nd root injury to the left and right eye separately
- The 2nd Lord, the 12th Lord and Venus incapacitated in Navamsha and aggrieved by malefics
- Lords of the 2nd, 6th and 10th linking with Venus in the Lagna designate loss of eyes

Astrological Principles Underlying Eye Disease

- The luminaries: The Sun and the Moon signify the right eye and the left eye correspondingly
- Venus: Venus is the significator for eyes and vision. Unaffiliated Venus situated in the Lagna provides a way to rise beautiful eyes and face. Venus linked with Saturn provides rise to small eyes. Venus also signifies the lens of the eye.
- The second House/second Lord: The second house is linked with vision. A strong and powerful 2nd Lord or a benefic effect on the 2nd house hints to attractive and healthy eyes. When the 2nd Lord is placed in 6th or 8th or 12th house, it originates some eye fault
- The Twelfth house: The 2nd house is mainly symptomatic of the right eye and the 12th house of the left eye. The Moon in the 12th house harms the left eye. The Sun, which indicates the right eye, situated in the 2th house harms the right eye.

Chart EYE INJURY

	Mars Moon Ketu	Venus	Sun
Moon			Mercury
Jupiter			
	Lagna Saturn (R)	Rahu	Jupiter

Fig. 2.40 Chart for Astrological chart for eye injury

Rahu the axis and obtains the aspects of Mars and the Moon from the 6th house. Venus accepts the benefic aspect of Jupiter. In the Navamsha, the Moon in 8th house aspected by Mars, whereas the Sun in Rahu Ketu-axis aspected by Saturn. ‘Venus is situated in the 6th house, and the 2nd house is employed by Mars. The native grieved injury to left eye while he was fairly young. These parameter roots to the total loss of vision and corneal opacity. All the planets and houses are anxious with the eyes and vision is afflicted. The Moon is situated in the 6th house with the 6th Lord’ as well as Ketu. The Sun is in the 8th house. Venus in the 7th house is aspected by a retrograde Saturn. The second house obtains the aspect of Sun from the 8th house. The 12th house is convoluted in the Rahu Ketu.

Venus			
Sun Ketu	Rahu		
Lagna Mercury			
	Jupiter Mars	Saturn	Moon

Fig. 2.41 Chart for loss of eye sight

This chart person lost his eyes in childhood. Sun representing eye is located in the house of eye in a contrary sign and with its opponent Ketu. Sun is 8th Lord of the Lagna. 8th house is employed by Rahu and it is aspected by Sun. Sun is aspected by Mars by 4th house resulting in loss of eyesight.

NAKSHATRA AND ITS CORRESPONDING DISEASES

Rohini Nakshatra

Constellation is a collection of specific stars which creates a pattern in the night sky. In Indian astrology 27 *Nakshatras* (Constellations) are defined. *Rohini Nakshatra* (Constellation) is one of the constellations listed in Indian astrology. *Rohini Nakshatra* initiates from 100 of Taurus 23^o 20' of Taurus. *Rohini* indicates a red cow in Sanskrit and it is the term of mother of Lord Balaram/ Balabhadra, senior brother of the Lord Krishna. She is the descendant of Kashyap rishi and Surabhi.

Following is general information about *Rohini Nakshatra*,

Nadi - Antya nadi. Devata (God) - Bramha Dev. Yoni - Sarpa (Snake).

Tatva -Prithvi.

Gana -Manushya, Guna -Raja guna.

Aaradhya vriksha - Jambu.

Nashatra adhipati -Chandra (Moon)

Chandra (Moon) is the Lord of Rohini. Rohini Nakshatra has four Charan. All the four Charan is taken from Vrishabha Rashi. The Lord of Vrishabha Rashi is indicated as Venus. So along with the Moon, Venus also has huge effect on Rohini Nakshatra.

The Nirayana Surya (Sun) stops in this Nakshatra in 1st phase from 26th May to 28th May, the 2nd phase starts from 29th May to 31st May, the 3rd phase from 1st June to 4th June and the 4th phase starts from 4th June to 8th June.

KRUTTIKA NAKSHATRA

Constellation is a collection of specific stars which creates a pattern in the night sky. In Indian astrology 27 Nakshatras (Constellations) are listed. Kruttika Nakshatra (Constellation) is one of the constellations listed in Indian astrology. Kruttika Nakshatra initiates from 26^o 40' of Aries 10^o of Taurus. It is termed subsequent to the first son of Lord Shiva, Kartikeya. It is formed like an end of arrow having six stars in it.

Following is general information about

Kruttika Nakshatra, Nadi-Antyanadi

Devata (God) -Agni Dev.

Yoni -Mesha Tatva -Agni

Gana -Rakshasa Guna -Tama guna.

Aaradhya vriksha -Udumbar. Nashatra adhipati -Ravi (Sun)

Surya (Sun) is the Lord of Kruttika. Kruttika Nakshatra has four Charan. Out of the four Charan first Charan is from Mesha Rashi and remaining three Charan originates from Vrishabha Rashi. The Lord of Mesha Rashi is Mars and the lord of Vrishabha Rashi is Venus. So along with the Sun and Mars, Venus also has huge effect on Kruttika Nakshatra. The Nirayana Surya resides in this Nakshatra in 1st phase from 12th May to 14th May, the 2nd phase from 15th May to 18th May, the 3rd phase from 18th May to 21st May and the 4th phase from 22nd May to 28th May.