

Disease and Astrology

The greatest stumbling block an astrologer could face, in analyzing a horoscope, is when he is asked about health issues being faced by a Jātaka (querist). The reason could be either difficulty in having progeny or when treatment in that regard, under medical advice, is not bearing expected results. It is also possible that the Jātaka has some other disease/health problem which is not responding to treatment or is defying diagnosis. There is no doubt that in Vedic astrology there are umpteen numbers of planetary combinations indicating Jātaka being afflicted by various diseases. However, in practice, either the names of diseases being along the lines of Ayurvedic nomenclature are difficult to understand in the present era, or the astrologer may find the yogas not bearing the expected results. Unfortunately there are very few texts on the medical side of astrology, though Dr. K.S. Charaka, Dr. Krishnakumar, G.S. Kapoor, and many other luminaries of astrology world have indeed written good books on Medical astrology from a Vedic astrology perspective.

I think it might be a good idea for astrologers to understand how we can try to fathom what could be wrong with the health of a person, if we try to understand the basic principles connected with understanding disease patterns; and then try to match them with symptoms of diseases as understood in present era. I am, therefore, trying to set forth how one might approach a chart to understand what could be the disease that is likely to trouble a Jātaka, and the reasoning behind the conclusion reached with some basic principles and indicators.

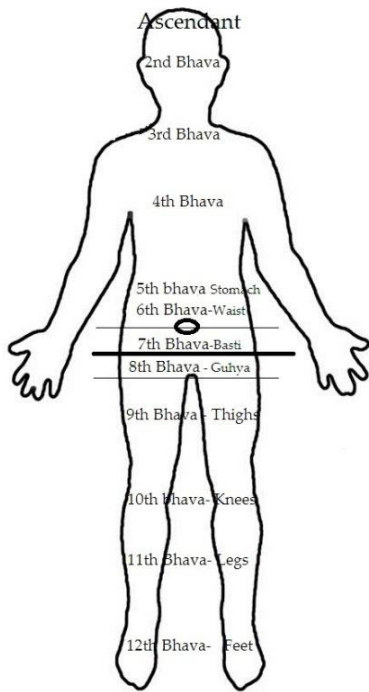
I must, however, point out that it is necessary for the astrologer to have a fairly good understanding of human anatomy. He should try to fit in the planetary positions, indicating certain area of human body to the modern diseases. By understanding how these diseases either manifest, or what part of the body they affect, can lead him to understand the disease of the Jātaka. Having understood this, let us now try to find out what should be the basic factors that need to be taken into consideration for analyzing possibility of a disease or disablement to a Jātaka.

The first thing to know is that a disease would attach to the body of the Jātaka and therefore we should look at the strength gained or harm suffered to the Lagna (ascendant) and lagnesha (lord of ascendant). Next parameter that we should look at is the 6th bhāva which is also called the Roga bhāva, that is bhāva indicative of disease, and its complimentary bhāva that is the 11th bhāva which happens to be the 6th from the 6th bhāva. Here we should understand that planetary influence on these bhāvas would be indicative of the health issues that arise out of some negligence or contribution of the Jātaka. This could range from not taking care by consulting a physician after finding any health issue, not taking medicines, or not observing restrictions demanded to cure the disease, to overindulgence in certain types of food or other habits and so on.

Next in order come the 8th bhāva and the 3rd bhāva which being 8th from the 8th bhāva, can give results similar to the 8th bhāva. 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 bhāva, here too the diseases would be indicated by the planetary influences on these bhāvas.

Now we come to the next step where we try to assess as to which part of the body is likely to be subject to harm. The chart when represented in human form (Kālpurusha) translates into each of the bhāvas indicating an organ/area of a human being.

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The figure of a human being, with bhāvas related to his body parts, is given on the left side for easy comprehension. It is to be understood that right side of the body is represented by bhāvas from middle of ascendant to mid 7th bhāva while from later half of 7th bhāva to first half of Ascendant represents the left side of human body. This is useful when we are looking at eyes, ears or the left and right side of body related to a particular bhāva that could be affected.

Thus the first bhāva represents head, second bhāva, the face and eyes etc, third bhāva represents throat, shoulder, hands, while the 4th bhāva indicates heart and chest region, 5th bhāva relates to stomach, 6th bhāva is described as Parshwa that is the waist but also includes region around the waist, especially at the backside below stomach level, 7th bhāva is called Basti - when a vertical line is drawn from navel to the root of sexual organs, the upper half of this region is called Basti, 8th bhāva is called Guhya and indicates the sexual organs and anal region, while 9th bhāva represents the thighs, the 10th

bhāva represents the knees of Kālpurusha, 11th bhāva rules over legs and 12th bhāva indicates the feet of the Kālpurusha.

This information generally suffices to understand what could be the disease that is afflicting the Jātaka, when applied in conjunction with what is stated above about bhāvas and bhāva lords connected with diseases, understanding of human body and diseases controlled or influenced by the grahas influencing them.

There is another method of mapping the 12 bhāvas to the human bodies, which is based on dividing the human body in three parts on the basis of dreshkāna occupied by the Ascendant. If the ascendant falls in the 1st dreshkāna the body part to be divided over the 12 bhāvas is head of the Jātaka. If in 2nd dreshkāna, the body parts from throat to navel are to be divided over 12 bhāvas and if in 3rd dreshkāna then Basti to feet get divided over the 12 bhāvas. For ease of comprehension these divisions are given in a chart form, below.

Bhāva	1 st Dreshkāna	2 nd Dreshkāna	3 rd Dreshkāna
1 st bhāva/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 bhāva	Right eye	Right shoulder	Right side of anus and sexual organ
3 rd bhāva	Right ear	Right arm	Right testicle/ ovary
4 th bhāva	Right side of nose	Right Parshva (portion between stomach and back i.e. side)	Right thigh
5 th bhāva	Right cheek	Right side of heart	Right knee

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6 th bhāva	Right side of chin	Right side of stomach	Right leg
7 th bhāva	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 bhāva	Left side of chin	Left portion of stomach	Left leg
9 th bhāva	Left cheek	Left part of heart	Left knee
10 th bhāva	Left side of nose	Left parshva	Left thigh
11 th bhāva	Left ear	Left arm	Left testicle
12 th bhāva	Left eye	Left shoulder	Left side of anus and sexual organ

This is the basic structure that we can use to understand what organ of a Jātaka, could be afflicted.

Having understood the basics, now let us understand what are the diseases connected with different planets. There are many diseases allotted to different grahas by the learned. However here we shall try to understand the basics of individual graha's area of influence on body and their nature to be able to point to the disease that could be troubling the Jātaka. If we approach a chart in this fashion, we may be better able to come to near right conclusions as in this time and age there are numerous names to diseases and even if we want to it might be difficult to categorize them in to only nine categories, which is the number of planets available to us and doing so is more likely to confuse than help, as diseases are usually caused by a combination of influence of various planets on the Jātaka's relevant bhāvas that we know are connected with his disease. Therefore let us refresh our memory as to the area of influence of planets, as told to us by the sages.

Sun

Sun rules Pitta dosha, thus acidity, sudden onset of disease, pain, heat would be his area of influence. He rules over bones in human body and is kāraka for soul or self confidence. Sun rules over the right eye of a Jātaka, besides his head. His taste is said to be bitter though some say it is hot food. One should also understand that Sun is kāraka for heart and harm to him can indicate problems in that area, especially if 4th bhāva is also connected with malefics. He rules the 5th bhāva of the natural zodiac and thus he can also indicate some problems to stomach if afflicted.

Moon

Moon is called kāraka for mind, so psychological problems come under his domain. He is said to be "Bahuvāta-kaphayuktaH" and so indicates much Vāta (air/gas/arthritis) dosha and Kapha (phlegm) dosha to some extent, and hence diseases related to phlegm and sometimes gases or arthritic symptoms brought upon by cold, are indicated by Moon. Being a watery planet, diseases related to malfunction of fluids, and blood itself, can be indicated by Moon. Moon rules over the left eye. His taste is salty and he does have a say over diseases where there can be disturbance of uric acid. Harm to Moon and especially its placement in the houses related to diseases with aspects or connection with malefics also indicates the Jātaka having had health problems when a child, especially till the age of about 7 years. Moon is natural kāraka for the 4th bhāva and also lord of the 4th bhāva of the natural zodiac. Therefore if both Moon and the 4th are afflicted, especially by Saturn, there is a possibility of

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tuberculosis of the lungs. Moon related diseases tend to be long lasting. One thing that must not escape our attention is the fact of Moon's affliction by nodes; especially influence of Rāhu is seen to be connected to Cancer.

Mars

Mars rules the bone marrow and also blood-loss caused by injuries, operations etc. His taste is hot and he likes red pepper. It is well to remember that Mars also rules over ovaries for females and harm to it can indicate problems in ovulation for a female Jātaka. Like Sun, he too rules Pitta dosha and diseases related to Mars have a sudden onset. Heat and reddish tint in the affected part is also possible when he is involved in imparting disease. He rules over skin eruptions and boils. Mars also rules over blood pressure and sudden onset of pain. It is well to remember that he rules over the 1st and 8th bhāva of natural zodiac and is kāraka for the 6th bhāva. So his involvement in accidents especially if connected to 6th or the 8th bhāva is a possibility that must always be kept in mind. Mars aspecting the lagna can give cut or scar on the head, thus he is connected with cuts and wounds, too. He can also cause severe pain in head or some harm to the area of sexual organs/anus like blood-letting etc. He can indicate red eyes if connected with Sun/Venus and the 2nd and 12th bhāvas.

Mercury

Mercury rules over all the three doshas (Pitta, Kapha and Vāta). Therefore his diseases may continue over a long time. If we look at the fact that he rules the skin of Kālpurusha and skin diseases can be kept under control but rarely cured fully, one cannot but wonder at the depth of understanding of the sages who allotted various parts of Kālpurusha to different planets. His taste is mixed. He also rules over nerves and especially of neurons and thus is related to neurological diseases. Mercury is also good at analysis and damage to Mercury coupled with that to Moon and 5th bhāva can indicate the Jātaka having severe psychological issues and sometimes even split personality. In any disease that is thought to be incurable or at least which takes a long time to cure (chronic), involvement of Mercury can be seen. He rules over the 3rd and 6th bhāva of natural zodiac and his being harmed can also indicate harm to body parts indicated by those bhāvas.

Jupiter

Jupiter rules over fat of Kālpurusha and is ruler of the 9th and 12th rāshi in natural zodiac. He is said to rule over Kapha dosha. He is also associated with growth and rules over glands and enlargement of spleen or any other gland. His taste being sweet he can impart diabetes if connected with the 6th or the 8th bhāva. He can also indicate problems related to cholesterol as it is also fat in blood, when connected with 6th, 8th, and Mars or Moon. It is also possible that his connection with 6th, 8th lords and 4th bhāva or kāraka can give some growth over lungs of Jātaka.

Venus

Venus is said to have much Kapha coupled with Vāta as his dosha. His taste is said to be Āmla meaning acidic. He rules over the semen of Kālpurusha. He also rules over eyes in general and their luster. He is a watery planet and in natural zodiac rules over the 2nd and 7th bhāva. He is also kāraka for spouse and the 7th bhāva. Thus affliction to Venus can indicate problems related to semen or sperm and sometimes also libido, in case of male Jātaka. In case of females he can indicate leucorrhoea (white discharge). He can also indicate problems of eyesight or eyes proper. These effects will naturally come through when Venus is connected with the bhāvas of diseases and especially when he is afflicted.

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Saturn

Saturn rules over tendons (called Majjāreshā in Sanskrit) and his dosha is Vāta (air). He is generally involved in case of arthritic disease, though he can also give gases. Another area that Saturn rules over is Prāna, meaning breath that we inhale, and harm to Saturn and its connection with the bhāvas ruling diseases can indicate trouble in breathing. Saturn in 8th can many a times indicate asthmatic tendency while in the 6th he can indicate allergic asthma. He also rules over impurities of body and can be connected with kidney disease when connected with Moon and the 6th bhāva. The diseases connected with Saturn run over a long period of time, rarely do they have sudden onset, and many a times are not death threatening but can cause persistent pain over a long period of time.

Rāhu and Ketu

Rāhu and Ketu are called Chāyā grahas or shadowy planets, and thus require help of some other graha in order to express themselves. They are not given any specific area of Kālpurusha's body, neither is any dosha specifically assigned to them. This again is why they try to deliver the results of bhāva lord of the bhāva occupied and planets that they conjoin. However it is well to remember that being Chāyā grahas they tend to mask the symptoms of a disease and therefore when they are connected with the 6th or 8th (and by implication the 2nd or the 12th) the diagnosis of the disease of the Jātaka might defy the best of the physicians. Such Jātaka's might benefit from non-traditional systems of medicine, the term non-traditional defined by the system of medicine normally resorted to by the Jātaka being understood to be traditional medicine for that Jātaka. It is always good to remember that Rāhu not only influences and delivers results of bhāva occupied but also the bhāva placed 7th from itself, a privilege that Ketu does not seem to enjoy.

It is well to remember that the sages never named planets without any logic or reason and one of Rāhu names being "Phanindra" that is a Cobra, he can indicate either poisoning or severe reaction to medicines that are classified as poison or in modern terminology perhaps a schedule "L" drugs. He can also indicate problems arising out of use of steroids. Again this also means his connection with the houses of disease or their lords in any manner can also indicate disease which manifests as scales on skin e.g. psoriasis. The disease would, generally, manifest over a period of time. Ketu on the other hand will indicate diseases that are cyclical in nature but come out in sudden bouts with some violence. We are aware that Ketu is always in the 7th bhāva from Rāhu and that Rāhu is capable of giving results of the 7th bhāva from own placement. Therefore in case of Ketu being connected with houses of disease, especially with involvement of Mercury or Moon, disease where the Jātaka foams at mouth and has a sudden bout of the said disease, e.g. epileptic fits, can be indicated.

Gulika and Māndi are treated as one by Pārāshara, but two different entities by others and are called sons of Saturn. They tend to slowly poison the bhāva they occupy, however in order to keep the analysis simple, they are not being used in the analysis here.

Before we proceed to understand application of these principles on some charts, let it be understood that it will be rare that a single planet will indicate a certain disease as diseases are multiple and planets are only nine in number, including the nodes. It must also be understood that while malefic aspects or presence will indicate some severe problems, aspects of benefics on the same bhāvas can indicate less severity and also perhaps possibility of cure. Again the trigger to the onset of disease, as in everything else in life will be provided by the Dashā-antardashā-pratyantar-dashā etc., till lowest level coupled with appropriate transits at the time under consideration. Having now made this clear, I would like to take up

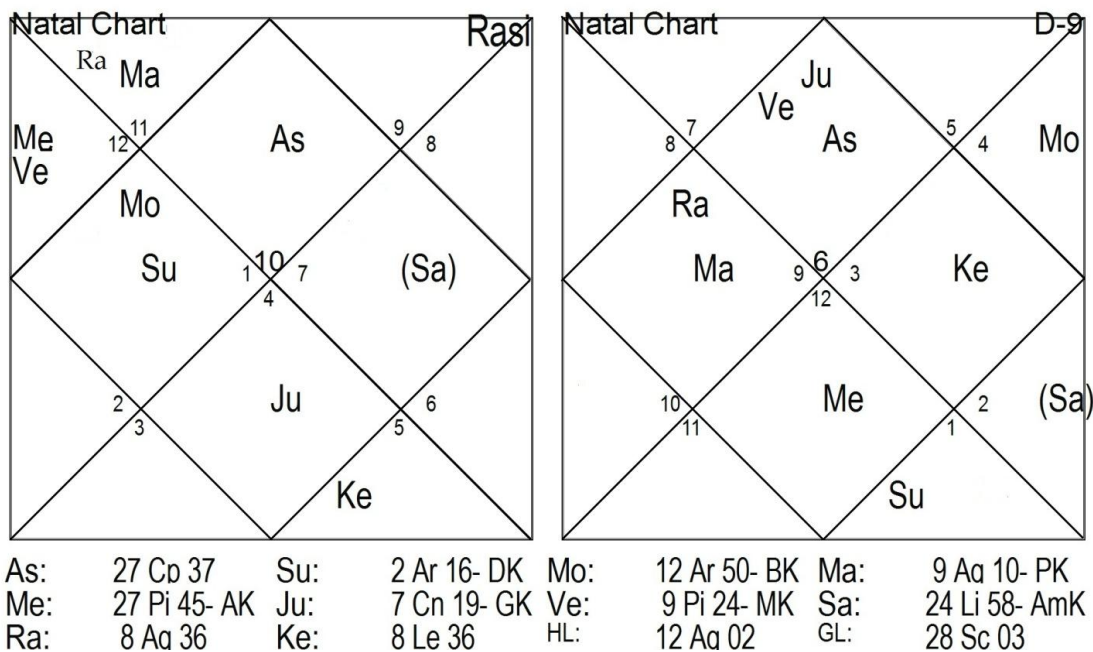
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three charts in order to understand how one may approach the analysis of a chart to find out what disease is likely to affect a Jātaka.

We must understand here that not always the connection of planetary combination with bhāvas is very obvious, in some cases, especially the severe ones, an astrologer does have to use his sense of proportion and understanding of the mutual effects of bhāva and bhāva lords to arrive at correct deductions. As has been our practice we shall take cases that are already available for astrologers to access themselves and are a matter of public record. I will take three charts from Astro-databank research for this purpose. We must understand here that the “Rodden” rating here is “A” and it is not impossible that there could be some inconsistencies in the bhāvas involved in case of sandhi (border line) Ascendants.

We shall begin from the chart of a baby who had troubles from birth.

**Astrodata bank research, case number 3679 Palate defect.
April 14th 1896, time of birth 3.25 a.m, Bridlington U.K.**



The Source notes say: British baby born with his upper lip divided in the middle. His hard palate, the portion of the upper jaw below the nose, was also divided and loose. Traits : Personality : Disciplined (Strategist). This case is said to be quoted by Alan Leo in MA, 9/1896.

We know that whatever is brought from previous birth, which could be called a congenital condition or constitutional problem, is generally connected with the 8th bhāva or its counterpart, the 3rd bhāva (being 8th bhāva from the 8th bhāva) and/or their lords. We find here that while Ketu occupies the 8th bhāva it also receives aspect of Mars, as lord of 8th Sun is under aspect of Saturn, while the lagna lord Saturn representing the Jātaka is aspected by a very powerful Sun who is vargottama in addition of being in exaltation. This indicates that all the basic condition for some constitutional or congenital problems exist in the chart. Mars who gives cuts or wounds occupies the 2nd house indicative of face as well as speech and is

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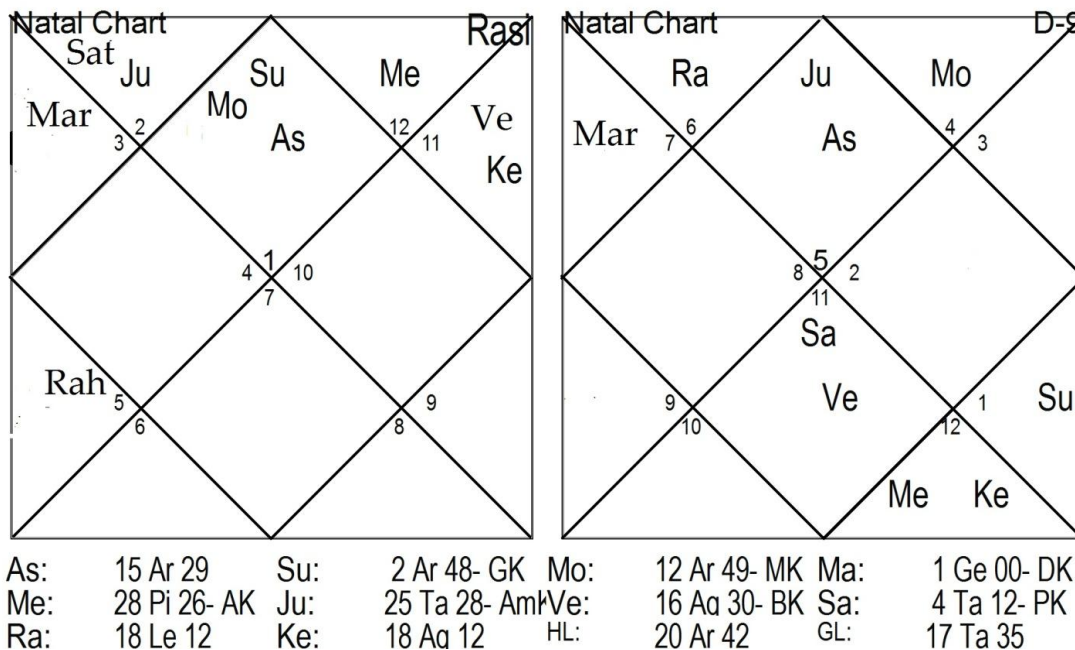
conjunct Rāhu, resulting in the Jātaka having hare-lip and cleft palate thus resulting in indistinct speech that occurs in such cases (though this is not specifically mentioned in Rodden's notes). It is well to remember that Saturn is not only lord of the lagna but also the 2nd bhāva and thus the problem being more severe led to both a hare lip and the cleft palate at birth. The problem to palate become more apparent as it is also a form of bone whose kāraka, Sun, is also under aspect of Saturn in exaltation and occupying the strongest of the Kendras that is the 10th bhāva. That Saturn also derives strength from navāmsha by occupying navāmsha of friend Venus in a trine in navāmsha chart making it powerful enough to cause harm to matter coming under the kārakatwas (indications) of Sun.

Yet as Jupiter who is said to ward off all evils at birth, as Lord Shiva protects from the demon Tripura, occupying the 7th bhāva in exaltation and occupying a kendra in both Rāshi and Navāmsha charts thus getting substantial strength, aspects the lagna indicating that the disease will not be life threatening (though cleft palate can be life threatening as the child is not able to ingest milk). The Jātaka would, therefore, be quite intelligent (aspect of Jupiter on lagna representing entire personality of a Jātaka) which he was, being known as very disciplined and a strategist.

Now we shall shift to a chart which takes us from health problem or defect at birth to a disease contracted through own actions that ended in death of the Jātaka.

Astrodata bank research ,case number Aids 9088

April 16th 1942, time of birth 6:45 a.m, Milwaukee, Wisconsin.



The Source notes say: American homosexual male: died of AIDS 2/16/1986; Los Angeles; CA. Death by Disease 16 February 1986 (AIDS age 43): Marc Penfield quotes him: Diagnoses: Major Diseases: Aids: Sexuality: Homosexual male.

Let me make it clear here that we are not going to discuss the sexuality of the Jātaka here as the focus is on disease only. Let us begin applying our theoretical projections of disease here and then we find the Mars who is not only the 8th lord indicating constitutional problems or tendencies, but also the lagna lord and is placed in the 3rd house which is complementary to

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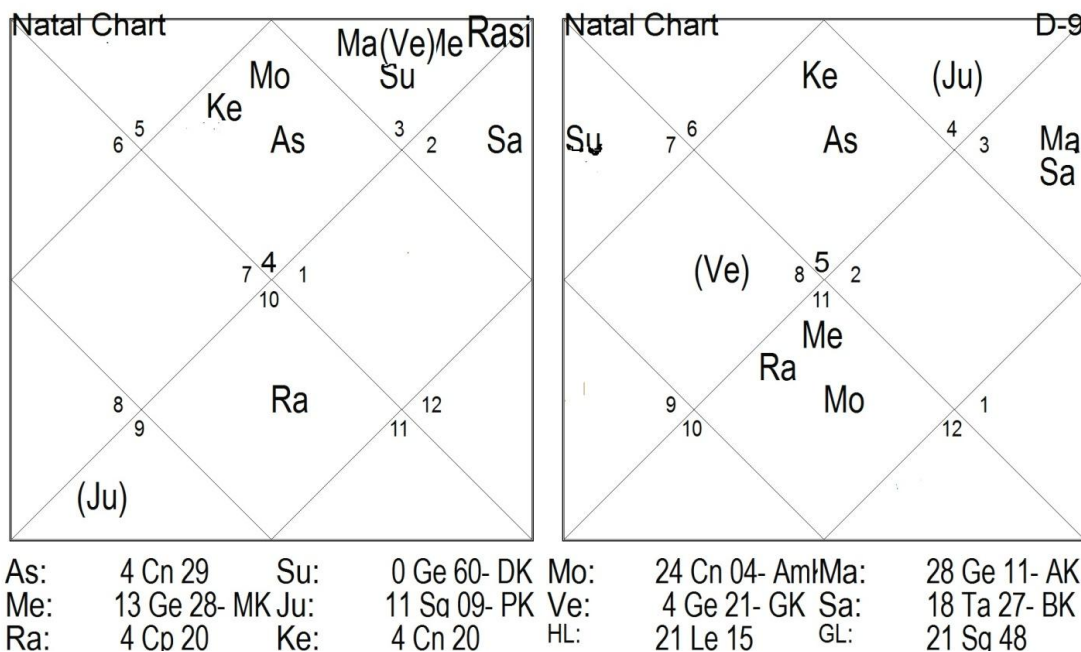
the 8th bhāva as understood earlier. We again find this Mars who is a natural malefic aspecting the 6th house of diseases that are brought upon oneself by a person. Next we find Mercury who is indicator of chronic problems that run over long time, also aspecting the 6th house and we are aware that Mercury rules over three doshas indicating all pervasive nature of the disease brought upon oneself by the Jātaka, as a distinct possibility. To complete that picture we have Venus the 7th lord and kāraka for spouse/sexual partner (in modern world) placed in the 11th bhāva which is a complimentary bhāva to the 6th, being 6th from 6th, also afflicted by Ketu (and under aspect of Saturn) thus indicating possibility of some disease on account of the partner. As if this is not enough, we also get Saturn (indicator of breathing problems or unclean habits) conjunct Jupiter (indicator of tumors) aspecting the 8th bhāva related to the sexual organs. Let us now also try to find out how Mars, ruling sudden onset of symptoms and Jupiter ruling tumors, had a role in this Jātaka's chart, before we come to the end of analysis of this chart.

If we try to find out how AIDS, which is also called HIV, manifests we find the following information about its symptoms.

“Human immunodeficiency virus infection / acquired immunodeficiency syndrome (HIV/AIDS) is a disease of the human immune system caused by infection with human immunodeficiency virus (HIV). During the initial infection, a person may experience a brief period of influenza like illness. This is typically followed by a prolonged period without symptoms. As the illness progresses, it interferes more and more with the immune system, making the person much more likely to get infections, including opportunistic infections and tumors.”

Having seen a congenital palate defect and an Aids case, when adult, we shall again turn to a somewhat rare case of cancer of the eye, which had to be operated upon at a young age of 6 years.

**Astrodata bank research, case number Cancer 19578
June 15th 1972, time of birth 8:13 a.m, Phoenixville Pennsylvania.**



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

We find that in this chart we get Lagna and Moon afflicted by Ketu indicating harm to body (and possibly problem to left eye or illness at early age, Moon also being the lagna lord). Next we find that the 8th lord Saturn not only occupies the 11th bhāva that compliments the 6th bhāva being 6th from 6th but it also aspects both the Lagna (ascendant) and Lagnesha as well as the 8th bhāva indicating something brought from previous birth or in modern terms constitutional defect. We also see that Rāhu being in the 7th bhāva influences the lagna and Moon who is also afflicted by Rāhu in Navāmsha. Thus there is a distinct possibility of cancer being one of the problems at birth for the Jātaka. Moving on to the kārakas for eyes, Venus, and kāraka for the right eye Sun, we find that they are occupying the 12th bhāva representing the left eye of the Kālpurusha and are conjunct Mars as well as Mercury under aspect of Jupiter from the 6th house. Both the luminaries Moon and Sun are afflicted by Rāhu and Ketu in navāmsha. However we see that while Sun representing the right eye and Venus representing eyes as such, are under aspect of Jupiter but form a pravrajya yoga in 12th (4 planets in one bhāva) representing the left eye. Jupiter aspects the 2nd bhāva of right eye protecting it while the kāraka for left eye is heavily afflicted. Thus there is a possibility that the child might have had to give up his left eye whose surgery is indicated by presence of Mars in 12th aspecting the 6th indicating voluntary harm to that eye. Though the notes do not mention which eye was removed due to cancerous affliction, we can be pretty certain that it ought to have been the left eye. Those learned who might have access to information connected with this case, may like to find this out for the benefit of astrological community. We also see that Mars aspects the 6th bhāva and Sun himself is afflicted and it is interesting to know that the Jātaka suffered fracture of leg (Saturn in the 11th) on 25th January 1975 when less than 7 years of age, when Mercury-Mars-Mercury-Sun-Saturn dashas were running, in descending order, and transit Mars was squaring as well as aspecting natal Mars in the 12th bhāva ruling feet.

Having understood the nature of planets and relevant bhāvas for analysis of diseases, I am sure astrologers will be able to apply these basic principles of astrology provided to us by the learned sages to any chart and understand what disease could trouble a Jātaka.

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

ॐ नमो भगवते महासुदर्शनाय वासुदेवाय धन्वन्तरायेः ।

अमृतकलश हस्ताय सर्वभयविनाशाय सर्वरोगनिवारणाय ॥

त्रिलोकपथाय त्रिलोकनाथाय श्री महाविष्णुस्वरूप श्री धन्वन्तरी स्वरूप ।

श्री श्री श्री औषधचक्र नारायणाय नमः ॥

om namo bhagavate mahāsudarśanāya vāsudevāya dhanvantarāyeh|

amṛtakalaśa hastāya sarvabhayavināśāya sarvaroaganivāraṇāya||

trilokapathāya trilokanāthāya śrī mahāviṣṇusvarupa śrī dhanvantarī svarupa|

śrī śrī śrī auśadhacakra nārāyaṇāya namaḥ||