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THE CELESTIAL BLUEPRINT: INTEGRATING JYOTISH PRINCIPLES INTO AYURVEDIC CLINICAL PRACTICE

Dr. Sindhura A.S

M.D. (Ayu), MIA, Associate Professor, Department of Kayachikitsa,
Sri Kalabyraveshwara Swamy Ayurveda Medical College, Hospital and Research Centre,
Vijayanagara, Bengaluru, Karnataka, India

Abstract

Background

Medical astrology, a classical branch of Jyotish Shastra, has been since the Vedic era. Grounded in the doctrine of Loka Purusha Samya Vaada- the equivalence of the macrocosm and the microcosm, it offers a systematic framework for understanding human constitution, disease predisposition, and the timing of illness through natal horoscope analysis.

Objective

To present medical astrology as a structured, clinically applicable framework and to demonstrate its utility through the horoscope analysis of ten diverse clinical conditions, correlating astrological findings with Ayurvedic Samprapti frameworks.

Methods

Ten clinical case horoscopes were systematically analysed using the principles of Vedic astrology. Assessment included evaluation of the Lagna and Lagna lord strength; natural and functional benefic-malefic status; Maraka, Bhadhakaadhipati, Bhadhaka Rashi, and Dagda Rashi identification; sixth, eighth, and twelfth house evaluation; house-planet-body part correlation; and Vimshottari Dasha and Gochara transit analysis. Findings were correlated with corresponding Ayurvedic Dosha, Dhatu, and Samprapti frameworks.

Results

Consistent astrological patterns were identified across all ten cases. Moon, Mercury, and Rahu-Ketu axis afflictions were observed in psychiatric disorders. Venus, Jupiter, and fifth house afflictions corresponded to metabolic and reproductive pathology. Saturn-Moon affliction was consistent across psychiatric presentations. Sun-Moon and second-twelfth house afflictions were identified in ophthalmological conditions. Eighth house involvement was consistently noted in chronic dermatological disease. Dasha and transit activation of Maraka and Bhadhaka planets corresponded with documented disease onset and exacerbation in all ten cases.

Conclusion

Medical astrology demonstrates consistent, identifiable horoscope patterns across diverse clinical conditions, aligning significantly with Ayurvedic pathogenesis. When applied systematically, it serves as a valuable complementary framework for understanding constitutional vulnerability, disease timing, and Tridosha involvement, advancing the Vedic science of predictive medicine.

Keywords: Medical astrology; Jyotish; Ayurveda; Tridosha; Horoscope analysis; Maraka; Bhadhaka; Dasha system; Samprapti; Loka Purusha Samya Vaada; predictive medicine

1. Introduction

The Vedic tradition has long understood Jyotish and Ayurveda as twin disciplines arising from the same foundational corpus. Where Ayurveda approaches human health through the constitutional framework of Dosha, Dhatu, and Mala, Jyotish approaches it through the cosmic framework of planetary positions, zodiacal signs, and astrological houses at



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the moment of birth. Taken together, these two sciences offer what neither offers in isolation: a complete understanding of the human being as simultaneously a biological organism and a cosmic participant.

Medical astrology, as a sub-discipline of Jyotish, applies these principles specifically to the assessment of health and disease. Its foundational premise that the configuration of the sky at the moment of an individual's birth encodes information about that individual's constitutional tendencies, physiological vulnerabilities, and likely disease trajectory is not a speculative assertion. It is a corollary of the philosophical doctrine of Loka Purusha Samya Vaada, articulated with clinical precision in the Charaka Samhita, and operationalised within the framework of classical Jyotish Shastra.

Acharya Vagbhata, in the Ashtanga Hridayam, Sutrasthana Chapter 12, explicitly includes medical astrology within the scope of Ayurvedic clinical practice. He states that Karmaja Vyadhi -diseases arising from karmic antecedents require both Daivavyapashraya Chikitsa (cosmic or divine therapies) and Yuktivyapashraya Chikitsa (rational therapeutic measures). This classical instruction situates medical astrology not as an optional adjunct to Ayurvedic practice, but as an integral component of its diagnostic and therapeutic framework for certain categories of disease.

Despite this textual authority, medical astrology has received limited systematic attention in contemporary Ayurvedic scholarship. The present article aims to address this gap by presenting a complete methodology for medical horoscope analysis and illustrating its clinical application through ten case studies representing diverse disease categories. The goal is to demonstrate that medical astrology is a structured, learnable, and clinically meaningful discipline that enhances the Ayurvedic practitioner's understanding of the patient as a whole person embedded in a cosmic context.

2. Philosophical Framework

2.1 Loka Purusha Samya Vaada

The philosophical foundation of medical astrology rests on the doctrine of Loka Purusha Samya Vaada - the principle of equivalence between the macrocosm (Loka) and the microcosm (Purusha). This doctrine is stated explicitly by Charaka in Charaka Samhita, Sharirasthana 4/13:

*Evamayam lokasamhitah purusah |
Yavanto hi loka murtimanto bhavavisheshastavantatah purushe,
Yavantah purushe tavanto loka iti |*

“This Purusha is indeed a condensed form of the universe. Whatever entities exist in the universe in tangible form, all those exist within the Purusha. And whatever exists within the Purusha, all that exists in the universe.”

This principle is not merely philosophical. It has direct structural implications. The five Mahabhutas that constitute the planetary bodies in their respective orbits are the same five Mahabhutas that constitute the tissues and organs of the human body. When a planet assumes a particular energetic configuration through its orbital movement and relationship with other planets, it resonates with the corresponding biological structure within the human frame. This resonance is the mechanism by which planetary positions at birth encode information about the physical constitution, organ function, and disease susceptibility of the individual.

The axiom Yatha Pinde Tatha Brahmande -as is the body, so is the cosmos encapsulates this equivalence. Every organ system has its cosmic counterpart. Every stage of biological life has its corresponding planetary period. Medical astrology is the systematic application of these correspondences to clinical health assessment.

2.2 Classical Authority

The Ashtanga Hridayam, in its classification of Karmaja Vyadhi, explicitly requires cosmic analysis for conditions whose pathogenesis includes karmic antecedents. The Garuda Purana prescribes a multi-modal treatment approach for such conditions incorporating Oushadha (medicine), Dana (charitable giving), Japa (sacred recitation), Homa (fire ritual), and Devata Archana (devotional practice) alongside conventional treatment. The Phaladeepika articulates the foundational clinical rule: from head to feet corresponds to Lagna to the twelfth house, and where malefic planets sit, the corresponding body part suffers a principle that is as concise as it is clinically powerful.



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3. Methodology of Medical Horoscope Analysis

A complete medical horoscope analysis comprises seven inter-linked assessments, each contributing a distinct layer of clinical information. The following methodology represents a synthesis of classical Jyotish principles as applied to health assessment.

3.1 Planetary Placement and Strength

The foundation of horoscopic analysis is the position and condition of each of the nine planets within the twelve houses and twelve signs of the birth chart. Planetary strength (Bala) is determined by several classical criteria. Ucca (exaltation) confers peak protective strength on the associated body parts and organ systems. Swa (own sign) placement provides moderate, stable strength. Neecha (debilitation) renders the planet unable to protect its associated structures, creating sites of physiological vulnerability. Vakra (retrograde) planets intensify their effects and are frequently associated with chronic or recurring conditions. Asta (combust) planets those in close angular proximity to the Sun lose their independent protective function. Planetary war (Yuddha), occurring when two planets occupy the same zodiacal degree, causes the losing planet to relinquish its strength and protective role.

3.2 Benefic-Malefic Assessment

Medical astrology distinguishes between natural benefics and malefics (inherent planetary qualities) and functional benefics and malefics, which are determined by house lordship relative to the individual's Ascendant.

Natural benefics include Jupiter (Guru), Venus (Shukra), Mercury (Budha) when well-placed, and a waxing Moon. These planets tend to protect, heal, and support wherever they operate. Natural malefics include Saturn (Shani), Mars (Mangala), Rahu, and Ketu. These planets tend to stress, inflame, obstruct, or damage wherever they operate.

Functional status is determined by Lagna-specific lordship. The lord of a Kendra house (1st, 4th, 7th, 10th) that simultaneously rules a Trikona house (1st, 5th, 9th) becomes a Yogakaraka — the most powerful functional benefic for that Ascendant. The lords of the sixth, eighth, and twelfth houses (Dusthana lords) function as malefics, stressing the body parts governed by those houses. The lords of the second and seventh houses are designated Maraka planets, regardless of their natural quality.

3.3 Maraka, Bhadhakaadhipati, and Dagda Rashi

3.3.1 Maraka Planets

The lords of the second and seventh houses are designated Maraka (death-inflicting) planets. Their activation through Dasha or transit, particularly in combination with Saturn, signals a period of peak health vulnerability and potential life-threatening crisis. The Maraka designation does not invariably indicate mortality. Its primary clinical utility is as a prognostic indicator of serious health challenge.

3.3.2 Bhadhakaadhipati

The Bhadhakaadhipati is the lord of the Bhadhaka Sthana -the house of obstruction. Its position is determined by the nature of the Ascendant sign: for Chara (movable) Rashis, the eleventh house is the Bhadhaka Sthana; for Sthira (fixed) Rashis, the ninth house; and for Dwishwabhava (dual) Rashis, the seventh house. The Bhadhakaadhipati, when activated, is associated with mysterious, difficult-to-diagnose, and treatment-resistant conditions including autoimmune disease, rare conditions, and conditions with significant psychosomatic components.

3.3.3 Dagda Rashi

Dagda Rashis are the inauspicious zodiacal signs determined by the day of birth. Planets placed in Dagda Rashis lose their auspicious, protective quality with respect to the body parts they govern. While subsidiary to the primary analysis, Dagda Rashi placement adds clinically relevant nuance in cases where a planet appears otherwise well-placed but fails to fulfil its expected protective function.



3.4 Health Axis: Lagna, Sixth, Eighth, and Twelfth Houses

Four astrological houses collectively constitute the primary health axis of the birth chart. Their lords, occupants, and the aspects they receive form the core of medical horoscope analysis.

The Lagna (First House / Ascendant) represents the physical body, constitutional vitality, and overall capacity to resist and recover from disease. The strength and condition of the Lagna and Lagna lord is the single most important factor in health prognosis. A strong, unafflicted Ascendant and Lagna lord confer constitutional resilience; their weakness or affliction signals fragility and susceptibility.

The Sixth House (Shashtama Bhava / Roga Bhava) is the primary house of disease. Its lord and occupants reveal the nature and character of the health challenges most likely to affect the native. The sixth lord in the first or eighth house indicates strong tendency toward chronic or recurring illness. The sixth house also governs immunity, daily health habits, and the body's capacity for healing and recovery.

The Eighth House (Ashtama Bhava) governs longevity, chronic and serious illness, surgical interventions, and transformative health crises that mark turning points in the individual's life. The eighth lord in the Ascendant, or in direct affliction of the Ascendant lord, indicates significant crisis potential. The eighth house also reveals whether disease is likely to manifest in a sudden and acute mode or slowly and insidiously.

The Twelfth House (Dwadasha Bhava) governs hospitalisation, bed rest, confinement, hidden or self-undermining illness, immune vulnerability, and the dissolution of physical resources. The twelfth lord activating the sixth or eighth house during its Dasha period is a classical indicator of hospitalisation or prolonged illness.

3.5 House and Planet Body Part Mapping

Every astrological house and every planet govern specific anatomical regions, organ systems, and physiological functions. Table 1 and Table 2 present these correspondences systematically. In clinical analysis, the body parts associated with afflicted houses and planets are identified as sites of constitutional vulnerability. The convergence of multiple afflictions pointing to the same body region increases the clinical significance of that region.

Table 1: Zodiac Signs, Body Regions, and Dosha Correspondence

Zodiac Sign (Rashi)	Body Region / System	Dosha Correspondence
Aries (Mesha)	Body in general, head, brain, complexion	Pitta — Agni
Taurus (Vrishabha)	Face, mouth, teeth, speech, eyes (right eye)	Kapha — Prithvi
Gemini (Mithuna)	Throat, ear (right ear), neck, shoulder, upper limb, physical fitness	Vata — Vayu
Cancer (Karkata)	Thorax, lungs, breast	Kapha — Jala
Leo (Simha)	Heart, Mind, Foregut, Conception	Pitta — Agni
Virgo (Kanya)	Disease in general, mid gut, kidneys, injury, operation	Vata — Prithvi
Libra (Tula)	Infra umbilical region, pelvis, hindgut, sexual union	Vata — Shleshma
Scorpio (Vrischika)	External genitalia, incurable diseases, amputation, longevity	Pitta — Jala
Sagittarius (Dhanu)	Hips, Thighs	Vata — Agni
Capricorn (Makara)	Knee joints, patella	Vata — Prithvi
Aquarius (Kumbha)	Legs, Left ear	Vata — Vayu



Pisces (Meena)	Feet, Lymphatic system, Immune system, left eye, hospitalization, death	Vata — Jala
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Table 2: Planetary Significations of Body Parts and Dosha

Planet (Graha)	Body Parts and Systems	Dosha
Sun (Surya)	Heart, Stomach, foregut, bile, bones, right eye, injuries, bones, falls, disturbance in blood circulation, duodenum.	Pitta
Moon (Chandra)	Body fluids, mind, blood, left eye, breast, emotions, menstrual cycle, mother	Kapha
Mars (Mangala)	Head, bone marrow, bile, musculatures, endometrium, surgery, high blood pressure, miscarriages	Pitta
Mercury (Budha)	Discrimination, Throat, Lungs, Nose, Ears, Lungs, Speech, Impotence, night mares	Vata
Jupiter (Guru)	Liver, Fat tissue, Arteries, Ears, Thighs, fat metabolism, gall bladder	Kapha
Venus (Shukra)	Kidneys, Genito-urinary system, venereal disease, eye sight, seminal fluid, sexual perversions, intestines	Vata + Kapha
Saturn (Shani)	Bones, Joints, Teeth, Nerves, Chronic conditions	Vata
Rahu	Bones, poisoning, snake bite, chronic or incurable diseases, phobias	Vata
Ketu	Helminthiasis, viral and infective diseases, epidemics, defective speech, surgery, diagnostic confusions	Pitta

3.6 Dasha System and Transit Analysis

The birth chart encodes constitutional tendency. Disease, however, has a temporal dimension — it arises, progresses, and resolves in response to planetary cycles that unfold over the course of a lifetime. This temporal dimension is assessed through two complementary tools: the Vimshottari Dasha system and Gochara (transit) analysis.



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The Vimshottari Dasha system is a 120-year planetary cycle divided into nine successive periods (Mahadashas) of varying duration, each governed by one of the nine planets. The active Dasha lord activates the natal promise of that planet including its health implications. Disease is expected to manifest when the Dasha or Antardasha lord is a Maraka, Bhadhakaadhipati, or the lord of the sixth, eighth, or twelfth house. Saturn's transit through the sixth, eighth, or twelfth house from the natal Moon (Sade Sati or Ashtama Shani) is a classically recognised period of health stress.

3.7 Tridosha Derivation

The Tridosha correlation constitutes the methodological bridge between medical astrology and Ayurvedic clinical practice. Each planet and each zodiacal sign carries an inherent elemental quality corresponding to one or more of the three doshas (Table 1 and 2). By identifying which planets and signs are afflicted in the birth chart, the practitioner derives the Dosha most constitutionally vulnerable and most likely involved in disease pathogenesis. This Tridosha reading directly informs Ayurvedic treatment decisions, guiding the selection of dietary protocol, herbal formulation, Panchakarma procedure, and lifestyle intervention.

4. Case Studies

Ten clinical cases were selected to represent a spectrum of disease categories. Each horoscope was analysed using the methodology described in Section 3. The findings are presented with their Ayurvedic Dosha and Samprapti correlations.

Case 1: *Mental Retardation*

The Vimshottari Dasha at birth was Moon-Moon. The Moon was placed in the sixth house -the house of sickness, lifelong disease, and mental disturbance. Rahu and Sun were found in Grahayuddha (planetary war) in the fifth house, the significator of intelligence and the mind. The Ascendant and sign Aries were both afflicted, with retrograde Saturn placed in the Ascendant in Aries, signifying Baalaarishta -constitutional affliction to the head and brain. Debilitated Saturn in the Ascendant further compromised nervous system integrity. The Atmakaraka Mercury also the sixth house lord in association with Mars proved deeply adverse to mental function. Multiple simultaneous afflictions to the fifth house, Moon, Lagna, and Lagna lord, confirmed by Dasha activation, produced a profound cognitive developmental condition. Tridosha analysis indicated Vata-Pitta disturbance with Prana Vayu and Sadhaka Pitta vitiation as the primary pathogenic axis.

Case 2: *Schizophrenia*

The native was born in the Dasha of Sun-Mercury. The Moon was placed in the twelfth house — the house of the subconscious, isolation, and confinement. The Bhadhakaadhipati Jupiter and Moon were found in close proximity, with Jupiter moving toward the Moon, thereby activating the obstructive influence on the lunar mind principle. The Lord of the Ascendant was combust in the sixth house. The twelfth lord occupied the fifth house, while Mars the sixth house lord aspected the fifth house. The Sun was found in Saturn's nakshatra, receiving combined affliction from Moon and Jupiter. Saturn occupied the Bhadhakasthana. The convergence of Moon affliction, twelfth house activation, Bhadhaka operation, and sixth house lord participation in the fifth house produced a clear psychiatric picture consistent with classical Vata-Pitta vitiation of Prana Vayu and Sadhaka Pitta.

Case 3: *Generalized Anxiety Disorder*

The native was born on Moon day, in Moon hora, with Saturn in the Ascendant and the Sun in the twelfth house. The native was running Moon-Saturn Dasha at the time of clinical manifestation. Saturn directly afflicted the Moon a combination identified in the Brihat Parashara Hora Shastra as a classical indicator of mental disturbance. The lord of the Ascendant and the lord of the twelfth house were co-located in Bhadhaka Rashi Simha. The Moon additionally received the aspect of the sixth lord Jupiter. Management was guided toward Medhya Rasayana (Brahmi, Shankhapushpi, Mandukaparni) targeting Prana Vayu and Majja Dhatu, with Shirodhara for neurological pacification.

Case 4: *Retinal Detachment*

The Vimshottari Dasha at birth was Moon-Mercury. The Moon was placed with Jupiter, lord of the second house the classical significator of vision and the right eye. For a Scorpio Ascendant, Cancer constitutes the Bhadhaka Rashi, and the Moon in the star of Jupiter (Punarvasu) acquired the obstructive quality of the Bhadhakaadhipati. Venus, the lord of the



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twelfth house (signifying the left eye), was placed in the Maraka Sthana (seventh house). The Ascendant lord Mars, additionally the sixth house lord, was debilitated in Cancer. The Sun -significator of the right eye was placed in Bhadhaka Sthana, and Sun and Mars together in Bhadhaka Sthana proved additionally adverse for eye pathology. The native underwent surgical intervention during Vimshottari Dasha of Mars-Moon-Rahu. The twelfth house at the time was occupied simultaneously by Sun, Mercury, and Venus three planets in the house of loss. This case demonstrates that simultaneous affliction of both the second and twelfth houses, their lords, and both luminaries is the clinical signature for serious ophthalmological disease requiring surgical management.

Case 5: Vitiligo

The native presented with multiple hypopigmented macules distributed over the scalp, upper lip, dorsum of hands, and anterior aspect of legs. The Ascendant was Simha (Leo). Venus, although placed in its own sign Libra, simultaneously functioned as the sixth house lord, making it a significator of chronic disease related to skin, complexion, and immunity. A waning Moon occupied the eighth house in Maraka Karka Sthana with the eighth and eleventh lord Jupiter. Mercury, lord of the eighth house, further explained the chronic skin disease presentation. Ketu in Pisces (Revati Nakshatra) indicated autoimmune and allergic tendencies. Saturn in Moola Nakshatra indicated chronic, recurrent, and constitutionally rooted affliction. The astrological insight guided a Shodhana-first approach: Virechana was administered, followed by Swayambhuva Guggulu, Lohasava, and Lukoskin formulations, restoring melanogenesis through furocoumarin-mediated tyrosinase activation and guggulsterone-mediated immunomodulation.

Case 6: Stammering / Childhood Fluency Disorder

Mercury, the planetary significator of speech, the nervous system, and discriminatory intelligence, occupied the Bhadhakasthana in association with Maraka planet influence, severely weakening its protective function over the organs of speech and the neural pathways governing articulation. Moon affliction contributed a psychosomatic dimension emotional disturbance and anxiety operating as co-factors in the speech disorder. Analysis of the Navamsa (D-9) chart confirmed the natal Mercury affliction. The clinical lesson from this case is methodological: in any speech-related disorder, Mercury, the second house (vocal apparatus), and the third house (communication and larynx) must be assessed jointly. Convergent affliction of all three was documented in this chart.

Case 7: Diabetes Mellitus

The case involved a male patient with Diabetes Mellitus of nine years duration. The liver and pancreas, located in the upper abdomen, fall under the fifth house jurisdiction in classical astrology. Jupiter is the significator of the liver; Venus governs the pancreatic hormonal function. The Ascendant was Makara (Capricorn), with a debilitated Jupiter casting its aspect on the fifth house. Budha Mercury (sixth house lord) and Surya Sun (eighth house lord) were found together in the fifth house along with combust Kuja Mars. Retrograde Saturn, the fifth house lord, was placed in Meena (Pisces, the sign of Jupiter), confirming an inherited constitutional predisposition to the disease. Placement of the eighth lord in the fifth house further confirmed pathological involvement of the pancreatic region. Disease onset was documented during Moon Dasha with Jupiter Antardasha- Jupiter functioning as a Maraka planet for Capricorn Ascendant. Tridosha analysis revealed a Kapha-predominant pattern with secondary Vata involvement, consistent with the classical Ayurvedic Samprapti of Prameha involving Meda Dhatu and Kleda accumulation.

Case 8: Atopic Dermatitis

The lord of the Ascendant Venus which simultaneously functioned as the sixth house lord was placed in the eighth house in association with Saturn and the Rahu-Ketu axis. Ketu in association with the Ascendant lord signified inexplicable allergic conditions and chronic mysterious skin disease. Mercury in Scorpio (eighth house) explained the deeply rooted, constitutional nature of the skin pathology. Rahu in the second house contributed an allergic sensitivity to food and dietary intake. The child was born during Jupiter Dasha, and Jupiter's aspect on Mercury activated the entire allergic complex from birth. This case establishes the astrological signature for constitutionally rooted, early-onset atopic skin disease: the simultaneous Ascendant-sixth lordship of Venus placed in the eighth house with Saturn and Rahu-Ketu, confirmed by Jupiter Dasha activation.



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Case 9: Scalp Psoriasis

Venus occupied the Ascendant as both Ascendant lord and sixth house lord, making chronic skin disease constitutionally inherent from birth. Saturn aspected the Ascendant from the seventh house, contributing its characteristic chronicity and obstruction. A waning Moon in the eighth house with the eighth and eleventh lord Jupiter reflected deep-seated, constitutionally based pathology with psychosomatic triggers. Mercury, lord of the eighth house, further confirmed chronic, recurring skin disease. The patient documented exacerbation during Rahu Mahadasha with active Saturn aspect on the Ascendant consistent with the classical reference stating- *Chidraatha Rahu Marthandav Kustaroga Pradayakau*. Management included Kadhira, Guduchi, and Nimba kashaya internally; Maha Tiktaka Abhyanga; and Virechana with Swarnaksheeri. The astrological assessment guided selection of Shodhana over Shamana as the primary therapeutic approach.

Case 10: Insomnia with anxiety disorder

The Moon was waning and debilitated in the twelfth house in Jyesta Nakshatra, aspected by Saturn a combination classically associated with chronic insomnia, deep-seated anxiety, and psychosomatic disturbance. Moon-Rahu association in the twelfth house produced overthinking, phobic anxiety, and fragmented sleep with night disturbances. Saturn's influence on the twelfth house deepened chronic stress and worry. Mercury, placed in Bhadhakasthana as the Bhadhakaadhipati and simultaneously in Maraka Sthana, aspected the Ascendant, compounding the obstructive influence on the nervous system. The association of Sun and Ketu in the sixth house contributed to mood instability and heightened emotional reactivity. Management was comprehensively astrologically informed: Jyotsna Sevana (exposure to the waxing moonlight); Shirodhara and Shiroabhyanga with Brahmi Taila to pacify Vata aggravation from Rahu's twelfth house influence; removal of electronic devices from the sleeping environment to mitigate Mercury's disruptive influence; therapeutic journaling before sleep; and directional alignment of sleep posture (head toward the south). This case illustrates the unique clinical utility of medical astrology in identifying not merely the pathology but the cosmic and environmental factors perpetuating it, and in designing a correspondingly comprehensive therapeutic response.

5. Discussion

The ten case studies presented in this article reveal several consistent, reproducible, and clinically meaningful patterns that both validate the astrological methodology and illuminate its relationship to Ayurvedic pathogenesis.

Across the three psychiatric cases schizophrenia, Generalized Anxiety disorder and Mental retardation and sleep disorder with anxiety -the Moon and Mercury emerged as the primary afflicted planets, with the twelfth house, fifth house, and Bhadhaka configuration consistently activated. Saturn's direct affliction of the Moon appeared as a reliable signature across psychiatric presentations, corroborating classical Jyotish texts including the Brihat Parashara Hora Shastra and the Saravali of Kalyana Varma, both of which identify Saturn-Moon combination as a primary indicator of mental disease. The Tridosha correlation in these cases pointed uniformly to Vata and Pitta aggravation specifically Prana Vayu vitiation affecting mental processing and Sadhaka Pitta vitiation affecting cognitive integration consistent with the Ayurvedic understanding of Unmada and related psychiatric conditions.

In the three dermatological cases vitiligo, atopic dermatitis, and scalp psoriasis - Venus and Moon appeared as the primary afflicted significators in each case, with Saturn providing the chronic, obstructive quality that characterizes autoimmune and recurrent skin conditions. The eighth house involvement in all three dermatological cases is particularly significant, reflecting the deep, constitutional, and frequently hereditary nature of such conditions in Ayurvedic understanding. The Tridosha analysis consistently indicated Vata-Pitta predominance, and the astrological assessment reliably guided a Shodhana-first therapeutic approach -a decision that was clinically validated by favourable treatment outcomes in all three cases. The classical reference *Chidraatha Rahu Marthandav Kustaroga Pradayakau*, cited in relation to both vitiligo and psoriasis, was directly confirmed by the documented exacerbation of both conditions during Rahu's operative period.

In the metabolic case of Diabetes Mellitus, Jupiter and Venus -the planetary significators of the liver, pancreas, and hormonal systems appeared as the primary afflicted planets, with the fifth house as the central house of pathological



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involvement. The Kapha-predominant Tridosha picture, with secondary Vata involvement, aligned precisely with the classical Ayurvedic Samprapti of Prameha Meda Dhatu and Kleda accumulation leading to Agni impairment and progressive glucose dysregulation. The debilitation of Jupiter, the fifth house lord Saturn's retrograde placement in Jupiter's sign, and the Maraka status of Jupiter for Capricorn Ascendant collectively produced a clinically consistent and analytically compelling picture.

The case of retinal detachment warrants particular attention as a demonstration of the anatomical precision of the astrological framework. The simultaneous affliction of the Sun (classical significator of the right eye), Moon (classical significator of the left eye), second house (vision and right eye), twelfth house (left eye and physical loss), their lords, and the Bhadhaka-Maraka configuration operating in concert — not only localized the pathology to the visual system with precision but also indicated the surgical outcome, which was indeed the clinical course.

Taken together, these ten cases support the proposition that medical astrology is not a speculative, culturally contingent interpretive system, but a structured analytical discipline that when applied with methodological rigour and fidelity to classical principles produces results that are consistent, reproducible, and clinically meaningful. The patterns identified across these ten cases are not anomalous. They are the expected output of a coherent system applied to a coherent set of clinical conditions.

The clinical implications extend beyond diagnosis. Medical astrology, through Dasha and transit analysis, provides a temporal framework that enables genuinely predictive medicine the identification of periods of heightened constitutional vulnerability before disease has clinically manifested. This is precisely the preventive and anticipatory model of healthcare that Ayurveda envisions and that contemporary preventive medicine is attempting to realise through genomic and biomarker-based approaches. Medical astrology offers an ancient, validated, and immediately accessible tool in service of this same goal.

6. Conclusion

This article has presented medical astrology as a structured, classical, and clinically relevant discipline within the framework of Ayurvedic medicine. The philosophical foundation of Loka Purusha Samya Vaada provides the theoretical basis for the correspondence between cosmic and biological structures. The methodology of medical horoscope analysis encompassing planetary placement, benefic-malefic assessment, Maraka and Bhadhaka identification, health axis analysis, body part mapping, and Dasha-transit evaluation constitutes a reproducible analytical protocol. And the ten clinical cases demonstrate that this protocol, when applied systematically, yields findings that are consistent with each other, consistent with classical astrological literature, and consistent with Ayurvedic pathogenesis.

Medical astrology and Ayurveda together, they offer a comprehensive understanding of the patient as a biological, psychological, karmic, and cosmic being the complete understanding that Ayurveda has always aspired to provide.

Future research directions include prospective studies correlating horoscope analysis with clinical outcomes, systematic documentation of Dasha-transit activation in disease onset across large patient populations, and the development of integrated Jyotish-Ayurveda clinical assessment protocols for use in institutional practice.

Declarations

Ethical Approval

All case studies were conducted in accordance with standard clinical ethical guidelines. Patient identity has been protected and cases are presented for academic and educational purposes only.

Conflict of Interest

The author declares no conflict of interest.

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