

## DIAGNOSIS OF UNMADA THROUGH NATAL HOROSCOPE – A CASE STUDY

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## ABSTRACT

Medical astrology is the branch of Vedic astrology that deals with health. The horoscope is a blueprint of the whole being, reflecting the complex interaction of the body, mind, and soul. By the complementary combination of *Kaalachakra* (the wheel of time) and *Rashichakra* (the circle of the zodiac) and thereby distinguishing various ailments on various organs as indicated by the zodiac circle, a smart diagnostic methodology has been instituted by medical astrology. Ayurveda has incorporated three types of diseases namely *Drustapacharaja* (*doshaja*), *Purvaparadhaja* (*karmaja*), and *Sankara* (mixed). Among them, *Karmaja vyadhi* can be diagnosed and treated with the help of Vedic medical astrology. With the help of the natal horoscope the onset of the disease, the nature of the disease, the diagnosis of the disease, the severity of the disease, and the treatment of the disease can be understood. In this article, an attempt has been made to assess the natal horoscope of a patient who is suffering from mental illness since childhood taking the help of classical and contemporary text books of Astrology and applying their principles in analyzing the combination and aspects of the related planets.

**Keywords:** Medical astrology, Moon, Jupiter, Mercury, *Unmada*, Mental illness.

## INTRODUCTION

Ayurveda has incorporated three types of diseases, namely *Drushtapacharaja* (*doshaja*) are those which manifest in proportion to the indulgence of *nidanas*

(etiological factors), *Purvaparadhaja* (*karmaja*) those manifest due to *karma* i.e., due to disproportion between manifestation and *nidanas* and *Sankara*

(mixed) *vyadhis* are manifested because of both<sup>1</sup>. *Drushtapacharaja vyadhi* gets cured from indulgence in food, drugs, and activities which possess qualities opposite to increased *doshas*, whereas in *Karmaja vyadhis*, *karmasankshaya* (termination of effects of such acts) is needed for elimination of disease. Both types of treatments are incorporated in the *Sankara* type of *vyadhi*.<sup>2</sup>

Whatever is born or done at this moment has the qualities of this moment. When any soul takes birth, at that particular moment an empirical effect (*prabhava*) of the universe (*Brahmanda*) gets applied as an impression over that particular born individual. The horoscope is a blueprint of the whole being, reflecting the complex interaction of body, mind, and soul. This is also supported by the concept “*Yat pinde tat brahmande*”. The twelve signs (*Rashis*) of the zodiac are linked to the twelve limbs of the body. By the complementary combination of the wheel of time (*Kalachakra*) and *Rashichakra* (the circle of the zodiac) and thereby distinguishing various ailments on various organs as indicated by the zodiac circle, a smart diagnostic methodology has been instituted by the medical astrology, which is a branch of Vedic Astrology which deals with health.

*Charaka Samhita* mentions *Unmada* as a *Manasa vyadhi* which is understood as the deviation of mental functions and aspects like *Manas* (emotions), *Bhud-*

*dhi* (thought), *Sanjna jnana* (orientation), *Smrithi* (memory), *Bhakthi* (attachment and desire to possess), *Sheela* (traits and personality), *Chesta* (psychomotor activity) and *Achara* (social and cultural behavior)<sup>3</sup>.

The classical astrological texts give certain combinations of planets for mental illness or insanity. The assessment of mental health of a native is assessed through the placement of the Moon, Mercury, Jupiter, the fifth house, the Ascendant, and the sign Mesha and the benefic and malefic yogas. The affliction to Moon, Jupiter, the fifth house, the Ascendant, and the sign Mesha will give certain clues about the causation of mental illness.<sup>4</sup>

In this case study, the relevance of the affliction of the planets in the natal horoscope to the causation of mental illness has been studied.

**CASE STUDY:**

Lagna in Mesha Rashi Krittika nakshatra 1<sup>st</sup> pada, Sun in Simha rashi Makha nakshatra 3<sup>rd</sup> pada, Moon in Kanya rashi Hasta nakshatra 3<sup>rd</sup> pada, Mars in Kataka rashi Pushyami nakshatra 2<sup>nd</sup> pada, Mercury in Kataka rashi Ashlesha nakshatra 2<sup>nd</sup> pada, Jupiter retro in Meena rashi Poorvabhadrapada nakshatra 4<sup>th</sup> pada, Venus in Kataka rashi Ashlesha nakshatra 2<sup>nd</sup> pada, Saturn retro in Mesha rashi Ashwini nakshatra 3<sup>rd</sup> pada

Ju (R) 1:54	Sa (R) 9:42, As 26:43	
Ke (R) 7:36 Md 21:11	Rashi (M), 25 Aug 1998	Ma 9:20 Ve 21:17 Me 8:28
		Ra(R) 7:36 Su 8:28
		Mo 19:22

**OBSERVATION:**

This chart belongs to a child born with mental retardation. The *Vimshotthari dasha* at the time of birth was Moon-Moon, Moon located in the 6<sup>th</sup> house in the natal chart which is mentioned as the adverse placement. Lord of houses 2 and 12 from the moon are Venus and Sun which behaves as *marakas* in the natal chart. Moon signifies mind and is a *karaka* for

emotions<sup>5</sup>. Moon was placed in the 6<sup>th</sup> house, which is adverse and signifies psychiatric problems. 6<sup>th</sup> house signifies a house of sickness, lifelong diseases, mental agony, and madness<sup>6</sup>. In the natal chart 8<sup>th</sup> aspect of Jupiter on Rahu and the Sun in the 12<sup>th</sup> house signifies prolonged illness. Also, it is found in the natal chart that Rahu and Sun are in *Grahayuddha* in the 5<sup>th</sup> house, which is the significator of heart and mind. Lord of the 2<sup>nd</sup> house (Venus) is situated along

with Mars signifies mental illness<sup>7</sup>. The Ascendant and sign Mesha, both being afflicted in the natal chart also signifies mental illness<sup>8</sup>. Retrograde Saturn in Mesha, which is also a lagna signifies Baalarishta<sup>9</sup> in the natal chart. Saturn signifies nerves, chronicity, and incurability<sup>10</sup>. Saturn which is retrograde and *neecha* in Mesha (*Kaalapurusha*'s head) afflicts the nerves. Debilitated Saturn situated in the Ascendant also signifies affliction related to the head. Saturn is placed in a lagna and is 64<sup>th</sup> navamsha from the moon which also signifies affliction related to the head. *Athmakaraka* Mercury (6<sup>th</sup> house lord) in association with Mars, which is an Ascendant lord in the 4<sup>th</sup> house proves adverse.

It is mentioned in the classical text books as the adverse placement of the Moon gets completely cancelled in case of night birth coinciding with a waxing phase of the moon. But the *Arista Bhanga* (cancellation of affliction) did not work in the native's chart due to severe affliction. As there are several adverse factors operating in the chart, with the presence of a combination for partial cancellation of affliction, the native developed a congenital mental illness.

### **RESULTS:**

The *Vimshotthari dasha* at the time of birth Moon-Moon signifies *Baalarishta* in the natal chart. As the Ascendant (Native's head), and the sign Mesha (*Kalapurusha*'s head) both being afflicted in the chart the native suffered from mental illness. Moon (significator of mind and emotions) afflicted in the 6<sup>th</sup> house signifies lifelong mental illness.

### **DISCUSSION**

The classical astrological texts give certain combinations for mental illness or insanity. The combinations give certain clues about the causation of that disease. The assessment of the mental health and the diagnosis of the mental illness of the native can be done by the assessment of the Moon, Mercury, Jupiter, the fifth house, the Ascendant, and the sign Mesha. Moon is the significator of the mind. Its strength or weakness reflects the state of one's mind. It indicates our emotional attachments, feelings, emotional reactions, mental compatibility with others, and such fac-

ulties that do not rely on mathematical logic. The moon has no enemies. Most of the mental disorders manifest when the moon is afflicted. They vary from simple mental aberrations to gross neuro-psychotic disorders. The moon suffers affliction when it is weak, placed in adverse houses, and under the aspect or association of malefic planets. It is mentioned in the classics that Moon afflicted by Saturn Causes acute depression and maniac depressive psychosis. Mercury is concerned with the intelligence of a native. it signifies the forebrain, concerned with higher mental functions of the nervous system, academic discipline, rationality, logic, and intellect, as also one's complexes. Its enemy is the moon. Understandably, the mind (signified by the moon) is opposed to reasoning and intellect (signified by mercury). An adverse Mercury, in collaboration with the malefic moon, can derange one's thinking and be a cause of certain mental aberrations. The best benefic Jupiter is the significator of maturity and wisdom. While Jupiter is neutral towards Mercury, the later happens to be the enemy of Jupiter.

When the Moon, Mercury, and Jupiter are strong and well placed, the native has a sound mind, healthy reasoning, and mature wisdom. When these three planets are afflicted, weak, or ill-placed, there is vulnerability to mental illness, nervousness, intellectual confusion, and the inability to take wise decisions and implement them. The fifth house is the house of fascination, thinking, logic, and wisdom. For sound mental health, the fifth house and the fifth lord must be unafflicted and under benefic influence. Mesha happens to be the first house equivalent to the head of the *Kaalapurusha*. The Ascendant is the first house or the head of the native. Both should be unafflicted for sound mental health. The concept of *Kalapurusha* involves imagining a supernatural human form, which is spread over the whole zodiac. The various signs and divisions of the zodiac thus fall in the various parts of the body of the *Kalapurusha*, and therefore represents those parts. The first house signifies the head, Brain, and the fifth house signifies the mind and thinking. Jataka Tatwa mentions some of the combinations of mental illness like Jupiter in the As-

endant and Mars in the 7<sup>th</sup> house or vice versa., Saturn in the ascendant and Mars in the 5<sup>th</sup> or the 7<sup>th</sup> or the 9<sup>th</sup> house give rise to mental disorder. Saturn in the ascendant, Sun in the 12<sup>th</sup> house, and Mars or Moon in the trine also give rise to mental disorders. Birth in the hora of Saturn or Mars, the Sun-Moon conjunction in the ascendant, or the 5<sup>th</sup> or the 9<sup>th</sup> are the other planetary combinations that are mentioned as responsible for mental illness. Rahu and Moon in the ascendant and malefices in the trines also indicate mental disorders. If Saturn and the lord of the 2<sup>nd</sup> house conjoin with Mars, the native will become mad due to *pitta dosha*. If Saturn occupies Ascendant, the Sun in the 12<sup>th</sup>, and Moon or Mars in the trinal position, the native becomes insane. If Saturn is in the Ascendant, and if Mars is in 6-8-12 from Saturn, the native becomes insane<sup>11</sup>.

## CONCLUSION

According to Charaka Samhita, *Unmada* is a *Manasa vyadhi* which is understood as the deviation of mental functions and aspects like *Manas* (emotions), *Bhuddhi* (thought), *Sanjna jnana* (orientation), *Smrithi* (memory), *Bhakthi* (attachment and desire to possess), *Sheela* (traits and personality), *Chesta* (psychomotor activity) and *Achara* (social and cultural behavior). Here various important astrological factors and the planetary combination causing mental illness are discussed. As per the literatures available in astrological text books the affliction of Moon, Mercury, Jupiter, the fifth house, the Ascendant, and the sign Mesha causes mental disorders. The affliction of these factors results in simple mental aberrations to gross neuro-psychotic disorders based on the extent of affliction. Hence the placement of these planets, the aspects of the benefic and malefic planets on these factors, and their combination with benefic and malefic planets are to be studied in diagnosing mental

illness in the natal horoscope. The *Vimshotthari dasha* system also plays an important role in knowing the onset of mental illness.

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