

Beyond the Stars: A Case Study on the Relationship Between Nakshatra, Disease Manifestation, and Paralysis in the Harit Samhita

¹Anagha Mathad, ²Amit Upasani and ³Prasanna Mathad

^{1,2}Department of Ayurveda Samhita and Siddhant,
Parul Institute of Ayurveda and Research, Parul University, Limda,
Waghodia, Vadodara - 391760 (India)

¹Email-anu.as.anagha@gmail.com

M-9449394048

³Department of Rasashatra and BhaishajyaKalpana,
Parul Institute of Ayurveda and Research, Parul University, Limda,
Waghodia, Vadodara - 391760 (India)

³Email-prasannamathad@gmail.com

Mob : 9444830285

Abstract

Astrology is the supreme among all the Vedic sciences, A beautiful peacock's tail is compared to material affairs and the glorious rays of a gem to knowledge. Jyothisha Sastra is useful for seeing the disposition of planetary and stellar positions over time, which has been studied for many years. Although we have the means to study planets and stars, we would not know their effects based on their location and how they affect us. Jyothisha shastra alone can enlighten us on this subject. Hence, it is recognised as the enlightening eye of the Veda Purusha. General characteristics like the physical, mental, and behavioural nature of a person, as well as diseases and marriages, depend on the shapes, spread of degrees in a sign, deity, and as a results of the different padas formed due to the time changes in the 27 constellations (stars). Ayurveda also explains *karma vipaka*, which is responsible for different diseases at various times in an individual's life. In the 6th chapter of *Harita Samhita*, the effects of Nakshatra on the manifestation of diseases are explained Medical Astrology explains that the manifestation of each disease has a major role depending on karma. Therefore, in this paper, a detailed history and the onset of disease were noted for ten *pakshaghat* (paralysis) patients. Pilot case studies were conducted on the planetary positions and the presence of nakshatra during the manifestation or the first day of the onset of the paralysis disease.

Key words : Medical Astrology, Nakshatra, Pakshaghat, Navamsha, Horoscope.

¹PhD Scholar, ^{2,3}Professors and HODS

The time of a disease's occurrence also plays an important role in its prognosis. According to Ayurveda, diseases do not occur suddenly. On a daily basis, an accumulation of *doshas* and *dushyas* occurs, a process known as *samurcchana*. For example, if someone consistently consumes cold and sweet foods, the *kapha dosha* in their body increases. This can lead to diseases of the respiratory system or *pranavaha srotas*, such as *shwasha* or *kasa roga*. If the onset of the disease—or the first day the symptoms appear—occurs during an *ashubha nakshatra* or its associated *yoga*, the disease may develop with complications. The patient might suffer for days, months, or years, and in some cases, it may even lead to death. The *Harita Samhita* explains that the *yoga*, *karana*, and *nakshatra* present during the manifestation of a disease influence the time required for a cure, or may lead to a chronic condition or death. Therefore, *nakshatras* are divided into *Shubha* and *Ashubha* based on their effects on the human body and mind. This paper presents a horoscope study of ten different *Pakshaghata* (paralysis) patients, examining them with respect to astrological *nakshatra gyana*⁴. The paper also explains the different impacts and results on the prognosis of the disease, using these six patients as a pilot case study.”

“According to an individual's *prarabdha* and *sanchita karma* (which includes *karma* from the current birth, or *janma kruta karma*, and *karma* from previous births, or *yonijanmaja*), these are the main factors that cause diseases with different durations and may lead to suffering until death. Depending on the individual's condition, certain remedies, such as chanting mantras, performing *puja*,

and *homa*, may be undertaken. These remedies can help to reduce the impact of the *nakshatra*'s effects and influence the *karmas*⁷

Ayurveda explains the concept of *Yat Pindande Tat Brahmande* (As is the microcosm, so is the macrocosm). The *pindanda*, or components of the body (*sharira*), are the same components that form the universe¹. Thus, the macro and micro components are identical. These components are governed by different *devatas* in the body and the universe to maintain and perform their normal functions. There are 27 *nakshatras*, each of which is also under the control of a specific *devata*. Thus, the *prarabdha* or *sanchita karma* provides information about at what age or time a person will suffer from which type of disease, according to their *karma*. This means that a similar *yoga* and *karana* will be formed during the manifestation of the disease. In the *Raj Nighantu*, the *acharya* (teacher) mentions the relationships between trees and *nakshatras*.

In Ayurveda, the presence of *Shubha* and *Ashubha Nakshatras* is also considered for various purposes to ensure good results in treatment. These purposes include the planning of *shodhana* therapies like *vamana* and *virechana*, the time and duration for collecting medicinal herbs, and the duration of *shastra kriya* (surgical procedures). Similarly, in the *Harita Samhita*, the *acharya* explained that the *nakshatra* present during the manifestation of diseases can result in chronic or acute diseases, determine a good or bad prognosis, influence the time required to cure the diseases, or even lead to death.

The *Ravana Samhita* and *Harita Samhita* explain that each of the 27 *nakshatras*

has three *paada* or *charana*. The presence of these also influences the prognosis and duration of diseases, and may lead to death. The changes in the *charana* or *paada* are due to degree or axis variations that occur every 20 minutes. These variations come under the influence of a *graha*, and each *graha* is related to the body and mind. Hence, *nakshatras* influence an individual's health⁸.

Aim- To study the effect of nakshatra yoga the prognosis of disease based on the its manifestation period

Objectives – 1) To study the yoga and karana of nakshatra related to prognosis of diseases
2) The time required to cure the disease based nakshatra yoga

The *Harita Samhita*, specifically the Dwitiya Sthana and Nakshatragyana Varnana Adhyaya, and other astrological texts, explain how the concepts of karana, yoga, and the presence of nakshatra at the time of disease manifestation can impact its treatment and prognosis.

In this context, yoga refers to specific planetary positions that produce either beneficial (shubha) or malevolent (ashubha) results based on an individual's karma. Karana is a specific part of a lunar day (tithi), with changes occurring approximately every six hours, which can also have shubha (auspicious) or ashubha (inauspicious) effects.

Malefic planets like Shani (Saturn), Mangala (Mars), and Rahu in certain positions are often said to indicate chronic diseases,

particularly when they coincide with an ashubha karana at the onset of the illness.

Atha Atreya said—the prognosis of diseases can be identified as curable (sadhya), incurable (asadhya), or manageable (yapya) based on the nakshatra yoga present in an individual's chart at the time of disease manifestation³.

Mrityu yoga varnana-

Table-1. *Yamaghanta yoga*

Day of the week	Nakshatra
Ravivara-sunday	Magha
Somavara-Monnday	Vishakha
Kuja-Mangavara-Tuesday	Ardra
Budhavara-Wednesday	Moola
Guruvara-Thursday	Kritika
Shukravar-Friday	Rohini
Shanivara-Saturday	Hasta

The Intelligent Physician opines that the diseases manifesting in this yoga will not be cured. If one's *punya* is less, it leads to *mrityu* (death). If *punya* is more, the person survives with different sufferings and pain. This period is called *yamaghanta kaala*⁵.

Table-2. *Mrityu yoga*

Day of the week	Nakshatra
Ravivara-sunday	Anuradha
Somavara-Monnday-Himaruchi	Uttara
Kuja-Mangavara-Tuesday-Bhouma	Magha
Budhavara-Wednesday	Taragi/ashwini
Guruvara-Thursday	Mrigashira
Shukravar-Friday	Ashlesha
Shanivara-Saturday	Hasta

If the disease manifests in this ‘mrityu yoga’ and leads to death, it is like a fire that starts in a forest and burns the entire forest down. Similarly, the disease leads to death²

Table-3. *Amritayoga*

Day of the week	Nakshatra
Ravivara-sunday	Hasta
Somavara-Monnday-Himaruchi	Mrigashira
Kuja-Mangavara-Tuesday-Bhouma	Ashwini
Budhavara-Wednesday	Anuradha
Guruvara-Thursday	Pushya
Shukravar-Friday	Revati
Shanivara-Saturday	Rohini

The diseases which are manifest during these nakshatra yoga will be cured easily.

On *Krura Yoga*:-The presence of certain celestial bodies (krura devata yukta nakshatra), such as *Ashlesha* and *Magha*, can lead to what is known as *Krura Yoga*. When diseases like *Jwara* (fever) manifest during this time, they are considered incurable. The combination of *krura dina* (inauspicious day) and *krura yoga* is believed to lead to death.

On *Sukha Yoga*: The following are considered *sukha yoga* (auspicious combinations): Siddhi, Shukla, Shubha, Priti, Ayushmaan, Soubhagya, Dhriti, Vridhi, Dhruva, and Harsha.

On Inauspicious Nakshatras: The presence of nakshatras such as Magha, Vishakha, Bharani, Ardra, Moola, Kritika, and Hasta are considered inauspicious for the manifestation of disease.

On Nakshatras Leading to Death: When diseases manifest during the time of Magha, Bharani, Hasta, or Moola nakshatras, it is believed to lead to the death of the person.

On Curable (Sadhya) Nakshatras: Ashwini, Rohini, Pushya, Mrigashira, Jyeshtha, and Punarvasu are the nakshatras that are associated with curable diseases when the disease manifests during their presence. They are therefore called Sadhya nakshatras.

On Purva Nakshatras: Purva Phalguni, Purva Ashadha, and Purva Bhadrapada are generally considered Shubha (auspicious) nakshatras, but their last portion (bhaga) is considered inauspicious and may lead to death.

Table-4 Nakshatra and disease duration

Name of Nakshatra	Number of Days to cure the disease
Ashwini	One night
Bharani	Death
Kritika	9 nights
Rohini	3 nights
Mrigashira	Chronic period
Ardra	Death
Punarvasu and Pushya	7 nights
Ashlesha	7 nights
Magha	Death
Purva phalguni	3 months
Uttara phalguni	15 days
Hasta	Cures easily
Chitra	15 days
Swati	16 nights
Vishakha	20 nights
Anuradha	15 days

Jyeshtha	10 days
Moola	Death
Purva ashadha	15 days
Uttara	20 nights
Shravana	2 months
Dhanishta	2 months
Shatabhisha	20 days
Purva bhadrapada	9 nights
Uttara bhadra	15 days
Revati	10 days

Observation—This document presents Ten case studies of patients with paralysis. All cases exhibited Deergha Kaalina yoga (chronic diseases).

Cases 1 and 2 (Less severe paralysis): Saturn was observed to be in the 5th and 9th houses from the lagna, with the aspect of malefic planets. These patients experienced chronic diseases and less severe paralysis, maintaining independence in their daily activities. Their speech was proper, and the disease onset was within one year.

Cases 3-10 (More severe paralysis): These patients were dependent on others for daily activities, had unclear speech, and suffered from hemiparesis (one side left or right was affected). The duration of their manifestation of diseases was more than a year. The following astrological combinations were noted:

Patient 3 and 10 : Surya in the lagna with a Shani-Mangala combination from the 1st house and 6th house.

Patient 4 and 9 : Shani and Shukra in the 6th House and 1st house.

Patient 5 and 7 : Chandra and Budha

afflicted by Rahu in the 8th House.

Patient 6 and 8 : Shani afflicted by Mangala in the 12th House and 1st house.

Nakshatras noted : Mrigashira, Hasta, Ashwini, Dhanishta, Magha, and Jyeshtha.

The Navamsha is an astrological chart which is used to calculate by dividing each sign into 9 equal parts of 3 degrees and 20 minutes, and is known as the D9 chart. An individual's health, marriage, strength, and weakness can be predicted.

Mercury is the planet that is the one which leads to the diseases of nervous system. A weak or negatively influenced Mercury is often seen as a significant cause of nerve-related conditions like paralysis.

Planets and Their Influence :

Saturn: Known for ruling chronic illnesses, muscles, and bones, Saturn's strong negative influence can point to long-term conditions like paralysis, especially those involving nerve blockage or muscle contraction.

Mars : As the planet of blood and muscles, an afflicted Mars can suggest that paralysis might be caused by injuries, accidents, or blood clots that lead to nerve damage.

Moon : The Moon governs the brain and body fluids. An afflicted Moon may indicate that the paralysis is the result of a brain-related event, such as a stroke.

Sun : The Sun represents vitality and

the spinal cord. Its negative influence can lead to a general loss of strength and control, potentially contributing to paralysis.

Houses and Their Significance :

The potential for a disease like paralysis is often linked to the condition of specific houses in a birth chart. Here's a summary of what each house signifies:

1st House (Lagna) : This house is all about your physical body and overall health. If the Ascendant or its ruling planet is weak or under negative influence, it can point to a fragile constitution and a higher likelihood of getting sick.

6th House : This house is identified as the house of sickness. A strong negative influence here or a poorly placed ruler of this house can indicate a tendency toward chronic illnesses.

8th House : Associated with accidents, sudden events, and long-term health problems, this house can signal a sudden and serious onset of conditions like paralysis if it contains a malefic planet.

12th House : This house is connected to hospitalization, long-term confinement, and the loss of health, making it a key area of study for chronic, debilitating illnesses and immobility⁶.

Astrological Combinations :

Mercury's Affliction: Paralysis is often associated with Mercury being negatively influenced by planets known as malefics, such as Saturn, Mars, Rahu, or Ketu.

Saturn's Role : Saturn's negative influence on the Ascendant (the first house of the body) or on Mercury is also a significant indicator.

Mars-Saturn Combination : When Mars and Saturn are together in houses related to illness (the 6th, 8th, or 12th), it can suggest a sudden and severe onset of paralysis.

Moon's Affliction : A weak Moon under a strong negative influence may point to a brain-related cause, such as a stroke.

Rahu-Ketu Axis : The malefic influence of the Rahu-Ketu axis on key planets like the Sun, Moon, or Mercury can lead to sudden, severe, and hard-to-diagnose illnesses.

Timing : The onset of paralysis is often predicted to happen during the specific planetary periods (Dasha) or transits of the malefic planets that are causing these negative influences in the birth chart⁶.

Complete astrological analysis for paralysis looks for a pattern of affliction, especially involving Mercury and Saturn. Their placement in the 6th, 8th, or 12th houses and their negative relationship with the Ascendant are key indicators. The involvement of other planets like Mars and the Moon can help to further clarify the potential cause of the condition. Nakshatras also have their influence on the body and mind, contributing to the diseases. The duration and onset age depend on the individual's karma, as indicated by the planetary positions during the manifestation of the disease. In Ayurveda, 'adidaivika,' 'adibhoutika,' and 'adhyatmika' rogas are also explained, where both seen and unseen factors

responsible for the manifestation of diseases are well-defined.

Acknowledgement- not required

Funding- Funding not received the for study

Conflict of Interest- No conflict of Interest.

References :

1. Charak KS. (2002). Essentials of Medical Astrology. New Delhi: Uma Publications p. 120–135.
2. Dash B, and BK. Sharma (2001). Charaka Samhita (English Translation). Varanasi: Chowkhamba Sanskrit Series Office; p.
3. Kumar SK. (2014). A Book on Medical Astrology. 1st ed. Varanasi: Bharatiya

Prachya Evam Sanatana Vignana Sansthan; Chapter 1, p. 19-167.501–510.

4. Pandey VJ. (2016). Harita Samhita. 1st ed. Varanasi: Chaukambha Vishwabharati. Chapter 6, p. 160-167.
5. Rao KN. (2004). Predicting through Nakshatras. New Delhi: Ranjan Publications; p. 85–102.
6. Ropper AH, MA Samuels, JP Klein, and S. Prasad (2019). Adams and Victor's Principles of Neurology. 11th ed. New York: McGraw-Hill; p. 739–752.
7. Sharma PV, (2010). Editor. *Harita Samhita*. Varanasi: Chaukhambha Visvabharati. p. 45–52.
8. Subramaniam KSV. (2012). Nakshatras in Medical Astrology. Chennai: Sagar Publications; p. 44–59.