

Morphology of Planets ||4||

¹A squarish build, medium stature, scanty hair, bilious nature, strong bones, valorous, red eyes, dark red complexion and a stout body; such are the attributes of the Sun.

²Very clean, full of discriminating wisdom, of whitish complexion, restless, with phlegm and wind in its disposition, blessed with excess of blood, sweet-tongued, full of mercy, liked by friends, having a slim but roundish body and a tall stature; such are the attributes of the Moon.

³Fierce, of small stature, youthful, palered eyes, bilious nature, uncontrollable, fickle, fair as well as reddish complexion, and a body replete with marrow; such are the attributes of Mars.

⁴Of medium build, sweet to talk to, dark green complexion like the Durva grass, protruding nostrils, skilful, healthy skin, with wind, bile and phlegm in his disposition, and ever cheerful; such are the attributes of the Moon's son (Mercury).

⁵With eyes pale like honey, blessed with wisdom, obese, with excess fat in his body, of phlegmatic disposition, fair-complexioned, somewhat brownish hair, and a large body; such are the attributes of Guru (Jupiter).

⁶Dark complexion, broad joints, curly hair, ever in joy, bright in looks, with wind and phlegm in his disposition, sweet-tongued and with excessive seminal fluid; such are the attributes of the son of Bhrigu (Venus).

⁷Tall and lean body, pale-red eyes, dark complexioned, a backbiter, lazy, with a windy disposition, having large nails, teeth and hair, and prominent nerves; such are the attributes of Saturn.

⁸The strong Grahas in the natal chart confer their individual attributes upon the native. When several Grahas are strong, the attributes conferred upon the native are appropriately mixed.

Thus, ends the fourth chapter of the Laghu Jatakam of Varahamihira titled "Morphology of Planets".

On Impregnation ||5||

¹The nature of sign falling in the seventh house from the Lagna rising at the time of cohabitation indicates the method of sexual union indulged in by a man. When the seventh from the Lagna is occupied or aspected by a malefic, the union involves effort and discord; if benefics occupy or aspect the seventh house, the union is enjoyable.

²When at the time of birth or of conception, the Moon occupies a Navamsha of Saturn or is in a watery sign (Karka, Meena or the latter half of Makara), or is in association with Saturn or is in the fourth from Lagna, and is unaspected by the Sun, the birth or conception takes place in darkness, in the absence of a lamp. If the Moon is in the seventh from the Sun, the birth or conception takes place when the lamp is burning (or there is light).

³Whichever Dwadashamsha the Moon occupies in a sign at the time of impregnation, the birth occurs when the Moon falls in that sign (indicated by the Dwadashamsha at impregnation), in a Dwadashamsha of similar order.

⁴When conception occurs at a time when the Lagna is in a Navamsha of Saturn (Makara or Kumbha), and Saturn occupies the seventh house from the Lagna, the birth takes place after three years (of conception). If a similar situation occurs in respect of the Moon (Navamsha of Karka, and the Moon in the seventh from the Lagna), the conception yields its results in twelve years. Whatever has been mentioned in respect of the time of conception (or impregnation), that too applies to the Lagna chart.

⁵At the time of impregnation, if Mars and Saturn together occupy the seventh from the Sun, there is likelihood of illness to the male partner; if in the seventh from the Moon, they result in illness to the female partner. When they are on either side of, or when one of them associates with and the other aspects, the Sun or the Moon, the death of the male or the female partner ensues.

⁶⁻⁷For the seven months characterised by (I) the formation of the embryo, (II) solidification, (III) appearance of limbs, (IV) bones, (V) skin, (VI) hair, and (VII) beginning of consciousness, the rulers respectively are Venus, Mars, Jupiter, Sun, Moon, Saturn and Mercury. Further, (VIII) when the foetus absorbs nutrition from the mother, (IX) when it becomes restless, and (X) when the delivery takes place, the rulers are the lord of the Lagna, the Moon and the Sun. When a particular ruler is afflicted, e.g., by combustion, etc., the foetus suffers during its appropriate month. When any ruler is defeated in Graha Yuddha, a miscarriage occurs during its corresponding month. When the lord of a particular month is unafflicted, the foetus remains in sound health during that month.

⁸When strong Sun and Venus, in their own signs or Navamshas, occupy Upachaya houses in the horoscope of the male, or when the Moon and Mars are in a similar disposition in the horoscope of the female, the impregnation tends to take place.

⁹While a strong Jupiter may occupy the Lagna, the fifth or the ninth, such Yogas prove fruitless for the natives without virility, even as the “Veena” is for the deaf.

¹⁰Jupiter, the Sun, the Moon and the Lagna in odd signs and odd Navamshas result in a male birth; in even signs and even Navamshas, they result in a female birth.

¹¹Strong Sun and Jupiter in an odd Navamsha result in male birth while strong Mars, Moon and Venus in an even Navamsha give rise to a female birth. If these fall in the Dwiswabhava (mixed or mutable) signs in the Navamsha and receive the aspect of Mercury, twins of the respective sex are born.

¹²Saturn in an odd house from the Lagna gives rise to the birth of a male child. The birth of a male or a female child must be pronounced after a careful assessment of the strength and weakness of the various Yogas. Thus, ends the fifth chapter of the Laghu Jatakam of Varahamihira titled “On Impregnation”.

On Matters Related to Childbirth ||6||

¹Jupiter, the Moon and the Sun are characterised by Sattva, Venus and Mercury by Rajas, and Saturn and Mars by Tamas. These bestow upon the native their corresponding qualities.

²A native's essential quality of Sattva, Rajas or Tamas must be deciphered from the nature of the lord of the sign occupied by the Sun in the Trimshamsha. His physical appearance should be judged from the strongest planet in the chart. Also, his caste, family and country must be considered in deciding his appearance.

³The native's appearance resembles the features of the lord of the Navamsha rising in the Lagna. Or his appearance resembles that of the strongest planet at that time.

⁴When the Moon does not aspect the Lagna, or the Moon is located between Venus and Mercury, or Saturn occupies the Lagna, or Mars is located in the seventh, the birth takes place in the absence of the father.

⁵When the Sun and the Moon in the same sign are associated with a malefic, or when Jupiter aspects neither the Lagna nor the Moon, or when Jupiter does not aspect the Sun-Moon conjunction in a chart, the native is "begotten by another" (illegitimate).

⁶From the planet in the Kendra judge the direction of the door. When the Kendras are vacant, judge the same from the Rashi or sign in the Lagna. From the position of the Sun judge the (location of the) lamp. The wick is to be judged from the Lagna and the oil from the Moon.

⁷Depending on which of the Grahas from the Sun onwards happens to be the strongest (in the horoscope), the lying-in chamber of the woman would be weak, newly built, burnt by fire, colourful, of strong build, very charming, and worn out respectively. Each house close by should be similarly judged.

⁸Exalted Jupiter in the tenth indicates a two-, three-, or four-storey house. A strong Jupiter in Dhanu (Sagittarius) indicates a three-storeyed house. In other Dwiswabhava (mutable) Rashi s, it indicates a two-storeyed house.

⁹Houses three, six, nine and twelve indicate the four legs of the cot. The house where an even sign is located indicates that part of the cot, which is bent, while the location of a malefic in a particular house indicates that part of the cot which is damaged.

¹⁰When Saturn or Mars occupies Mesha (Aries), Simha (Leo) or Vrisha (Taurus) Lagna, the sign identical with the Navamsha Lagna indicates the body part surrounded by the cord.

¹¹From the strongest of the Grahas from the Sun onwards must be considered copper, gems, gold, white copper, silver, pearls and iron respectively. When Jupiter occupies its own house, it indicates gold.

¹²The number of Grahas between the Moon and the Lagna indicates the number of female attendants. The Grahas in the invisible half of the chart indicate the attendants inside the room; those in the visible half indicate those outside.

Thus, ends the sixth chapter of the Laghu Jatakam of Varahamihira titled "On Matters Related to Childbirth".

On Balarishta ||7||

- ¹The Moon in the sixth or the eighth house, under malefic aspect, causes immediate death. When benefics aspect it, the death occurs in eight years. With both benefics and malefics aspecting it, the death occurs in four years.
- ²Aspected by retrograde malefics and unaspected by benefics, the natural benefics yield the same results as the Moon. The Lagna lord, defeated by a malefic, and located in the seventh house, causes death in one month.
- ³Death (also) occurs when birth occurs at sunset, in Moon's Hora, with all malefics in Rashyanta, or when the Moon and all malefics occupy the Kendras.
- ⁴Death results when, in case of Karka and Vrishchika Lagna, malefics occupy the eastern half and benefics the western half. Death (also) ensues when malefics occupy the Kendras and the eighth house while a weak Moon occupies the Lagna.
- ⁵When the Moon in association with malefics occupies the seventh, the eighth or the twelfth house or the Lagna, without benefic aspect, and when no benefics occupy the Kendras, the death (of the new born babe) may be pronounced.
- ⁶The Moon becomes a death-giver when, surrounded by malefics, it occupies the fourth or the eighth or the seventh house, or when it occupies the Lagna while the malefics occupy the seventh house.
- ⁷When a weak Moon occupies the twelfth house, the malefics occupy the Lagna and the eighth house, and the Kendras are bereft of benefics, early death may be pronounced.
- ⁸When the Moon associated with Rahu occupies the Lagna along with (another) malefic, and Mars occupies the eighth house, the death of the newborn along with its mother occurs. When the Moon is replaced by the Sun, the death of the mother-child duo results from a weapon.
- ⁹When the Moon, Saturn, the Sun and Mars respectively occupy the Lagna, the twelfth house, the ninth house and the eighth house, when Jupiter (too) is not strong, the combination results in the death of the new-born.
- ¹⁰The Moon under malefic association and located in any of the houses 5, 7, 9, 12, 1 and 8, leads to early death after birth if it is bereft of association or aspect of strong Venus, Mercury and Jupiter.
- ¹¹When a strong Moon, aspected by a malefic, happens to transit the strongest planet in the chart, or the position of the natal Moon, or the Lagna, within the first year, the death of the child ensues. So, say the wise. Thus, ends the seventh chapter of the Laghu Jatakam of Varahamihira titled "On Balarishta".

On the Cancellation of Balarishta ||8||

¹A strong and bright (not combust!) Jupiter, alone in the Lagna, neutralises several intense afflictions (in the chart) as does a devotional salutation to lord Shiva.

²A very strong Lagna lord, unaspected by malefics, aspected by benefics located in Kendras, after removing (the promise of) death, grants long life, several good qualities and vast wealth.

³The Moon located even in the eighth house from the Lagna provides definite protection to the native against death if it is located in the Drekkana of Mercury, Jupiter or Venus.

⁴Full Moon, posited in the sign of a benefic, surrounded by benefics, destroys Arishta (affliction); more so, when it receives the aspect of Venus.

⁵Any one of Mercury, Venus and Jupiter, in strength, occupying a Kendra, even if associated with a malefic, soon destroys Arishta.

⁶The Moon in the sixth house provides certain protection to the native if it occupies the Drekkana of Jupiter, Venus or Mercury, even as Garuda protects the one bitten by a serpent.

⁷A full Moon, posited between two benefics, destroys all Arishta even as Garuda destroys hordes of snakes.

⁸When the birth happens at nighttime, with the Moon full-bodied, in Shukla Paksha, the native suffers no Arishta from the placement of the Moon in the sixth or the eighth house.

⁹With a bright and strong, clearly visible Jupiter in a Kendra, all afflictions are silenced.

¹⁰When the Moon, Jupiter, Venus and Mercury occupy benefic houses, and are located in the Navamshas and Drekkanas of benefics, they cause destruction of all afflictions.

¹¹The lord of the Rashi occupied by the Moon, or any other natural benefic, when located in a Kendra, removes the effects of an Arishta yoga even as the sins are removed by the worship of lord Vishnu.

¹²When malefics occupy the Vargas of benefics and receive the aspect of benefics which are themselves located in the Vargas of auspicious house lords, they annihilate Arishtas in the same manner as does a distraught woman her husband.

¹³Rahu located in any of the houses 3, 6 and 11 from the Lagna, aspected by natural benefics, destroys all afflictions immediately like the gush of wind that destroys a heap of cotton.

¹⁴With all Grahas, in their natural form, located in the Sheershodaya Rashi s at the time of birth, the Arishtas melt away even like ghee placed in fire.

¹⁵When, at the time of birth, even one natural benefic, victorious in planetary war, is aspected by natural benefics, it causes certain destruction of Arishta even as strong wind (destroys) vegetation.

¹⁶With birth at night in Shukla Paksha, or during day in Krishna Paksha, the Moon located in the sixth or the eighth house, though aspected by benefics or malefics, protects the native even like a father who does not kill his own child.

Thus, ends the eighth chapter of the Laghu Jatakam of Varahamihira titled "On the Cancellation of Balarishta".

On Longevity ||9||

¹Multiply the Rashi, Amsha and Kala of a Graha by “twelve nines”. Remove the multiples of twelve. The remainder indicates respectively the years, months, days and Ghatis (of longevity).

²Lagna’s contribution is to be similarly determined. In case the Lagna is strong, the number of years equivalent to the Rashi obtaining in the Lagna must be added, one Rashi being equal to one year and the degrees indicating a proportional duration.

³For Vargottama, own Rashi, own Drekkana and own Navamsha, the contribution is doubled once. For retrogression and exaltation, the contribution is trebled once. Where there are indications for both doubling and trebling, only one trebling is to be resorted to.

⁴One third of a Graha’s contribution, with the exception of Mars, is to be deleted if it occupies an enemy’s house. Half the contribution is to be removed if the Graha is either Neecha (debilitated) or combust. Venus and Saturn are exempted from the effects of combustion.

⁵A malefic loses its full, half, one-third, one-fourth, one-fifth or one-sixth contribution by its occupation from the Lagna of the twelfth, the eleventh, the tenth, the ninth, the eighth or the seventh house respectively. A benefic loses half of what a malefic does. With more than one Graha occupying any of the above-mentioned houses, only the strongest one loses its respective share.

Thus, ends the ninth chapter of the Laghu Jatakam of Varaha Mihira titled “On Longevity”.

Planetary Periods and Sub-Periods || 10 ||

- ¹The duration of longevity contributed by any planet, after reductions and additions as mentioned earlier, should be considered as the Dasha period of that planet. All planets give their results during their Dasha periods.
- ²The first dasha belongs to the strongest of the Lagna, the Sun and the Moon. Then follow the Dashas of planets in Kendras, Panapharas and Apoklimas (in this order) in accordance with their strengths.
- ³The Dashas of planets in exaltation, friendly house, own house or in similar Navamshas are auspicious, as also of a planet which is Uchchabhilashi. This does not hold true if the contrary conditions exist.
- ⁴The dasha of a Lagna in a Chara Rashi happens to be auspicious, mediocre and ordinary depending upon its Drekkana. This order is reversed in case of a Dwiswabhava Rashi. In case of a Sthira Lagna, the Dasha would be malefic, auspicious and mediocre in this order (depending upon the Drekkana).
- ⁵The Antardasha of a planet associated with the Mahadasha lord is half, that of a planet in a Trikona from the Mahadasha lord is one-third, that of the one in the seventh is one-seventh, and that of the one in the fourth or the eighth is one fourth of the total Mahadasha.
- ⁶From the fractions representing each Antardasha, get the individual share of each Antardasha by making a common denominator (for all fractions) and then ignoring the denominator. For deciding on the duration of each Antardasha separately, from a given duration of mahadasha, the sum total of shares of all Antardashas obtained above works as a denominator and the individual share of an Antardasha as a multiplier. Thus, ends the tenth chapter of the Laghu Jatakam of Varaha Mihira titled "Planetary Periods and Sub-periods".

Chapter on Ashtakavarga ||11||

1-2 Ashtakavarga of the Sun: The Sun is benefic, from itself as well as from Saturn and Mars, in houses 1, 4, 7, 10, 11, 8, 2 and 9. From Venus, it is benefic in houses 6, 7 and 12; from Jupiter, in houses 6, 11, 5 and 9; from the Moon, in houses 3, 6, 10 and 11; from Mercury, in houses 3, 6, 10, 11, 9, 12 and 5; and from the Lagna, in houses 3, 6, 10, 11, 4 and 12.

3-4 Ashtakavarga of the Moon: The Moon is beneficial in the Upachaya houses (3, 6, 10 and 11) from the Lagna. From itself, it is beneficial in houses 3, 6, 10, 11, 1 and 7. From Mars, the Moon is beneficial in houses 3, 6, 10, 11, 2, 9 and 5; from the Sun, in houses 3, 6, 10, 11, 8 and 7; from Saturn, in houses 3, 6, 11 and 5; from Mercury, in houses 1, 4, 7, 10, 3, 5, 11 and 8; from Jupiter, in houses 12, 11, 8, 1, 4, 7 and 10; and from Venus, in houses 3, 4, 5, 9, 10, 7 and 11.

5-6 Ashtakavarga of Mars: Shlokas 5 and 6: From its own position, Mars is beneficial in houses 11, 2, 8, 1, 4, 7 and 10. From Mercury, it is beneficial in houses 3, 11, 6 and 5; from Jupiter, in houses 10, 11, 6 and 12; from the Sun, in houses 3, 6, 10, 11 and 5; from the Lagna, in houses 3, 6, 10, 11 and 1; from the Moon, in houses 3, 6 and 11. Mars accords neutral results to the tenth house from the Moon. It is beneficial in houses 12, 6, 8 and 11 from Venus; and in houses 1, 4, 7, 10, 11, 9 and 8 from Saturn.

7-8 Ashtakavarga of Mercury: From the position of the Sun in the natal chart, Mercury is beneficial in houses 12, 6, 9, 11 and 5. From its own position, it is beneficial in houses 12, 6, 9, 11, 5, 3, 1 and 10. From the Moon, Mercury is beneficial in houses 2, 6, 10, 11, 8 and 4; from the Lagna, in houses 2, 6, 10, 11, 8, 4 and 1; from Venus, in houses 1, 4, 11, 2, 8 and 9, along with houses 3 and 5; from Saturn and Mars, it is beneficial in houses 1, 4, 11, 2, 8, 9, 10 and 7; and from Jupiter houses 12, 11, 6 and 8.

9-10 Ashtakavarga of Jupiter: Jupiter happens to be beneficial for houses 2, 11, 8, 1, 4, 7 and 10 from Mars. From the Sun, it is beneficial for houses 2, 11, 8, 1, 4, 7, 10, 9 and 3; from its (Jupiter's) own position, it is beneficial for houses 2, 11, 8, 1, 4, 7, 10 and 3; from Venus, for houses 9, 10, 11, 2, 5 and 6; from the Moon, for houses 7, 9, 5, 2 and 11; from Saturn, for houses 3, 6, 5 and 12; from Mercury, for houses 9, 10, 4, 1, 5, 2, 11 and 6; and from the Lagna, for houses 9, 10, 4, 1, 5, 2, 11, 6 and 7.

11-12 Ashtakavarga of Venus: Venus is beneficial for houses 1 to 5, 9, 8 and 11 from the Lagna. From the Moon, it is beneficial for houses 1, 2, 3, 4, 5, 9, 8, 11 and 12; from its (Venus) own position, it is beneficial for houses 1, 2, 3, 4, 5, 9, 8, 11 and 10; from Saturn, for houses 3, 4, 5, 8, 10, 9 and 11; from the Sun, for houses 8, 12, and 11; from Jupiter, for houses 9, 10, 11, 8 and 5; from Mercury, for houses 3, 5, 9, 11 and 6; and from Mars, for houses 11, 5, 3, 6, 9 and 12.

13-14 Ashtakavarga of Saturn: From its own position, Saturn is beneficial for houses 3, 5, 11 and 6. It is beneficial for houses 3, 5, 11, 6, 12 and 10 from Mars. From the Sun, it is beneficial for houses 2, 11, 8, 1, 4, 7 and 10; from Venus, for houses 6, 12 and 11; from the Moon, for houses 3, 6 and 11; from the Lagna, for houses 3, 6, 11, 4, 1 and 10; from Jupiter, for houses 5, 6, 12 and 11; and from Mercury, for houses 12, 11, 6, 10, 9, and 8.

15 The above-mentioned places in relation to the eight cardinal points indicate benefic influence. The rest are harmful. The Grahas confer benefic and malefic results during their transits.

Thus, ends the eleventh chapter of the Laghu Jatakam of Varaha Mihira titled "Ashtakavarga".

¹Placement of any planet, other than the Sun, in the twelfth from the Moon produces the Anapha while that in the second from the Moon results in the Sunapha. Location of planets on both sides of the Moon gives rise to the Durudhara. The absence of these three yields the Kemadruma.

²One born in the Anapha yoga is of good character, blessed with worldly comforts, of high status and very renowned. Birth in the Sunapha yoga blesses the native with wisdom, wealth, fame and prosperity earned through his own efforts.

³Blessed with many servants, having a large family, undertaking several ventures, and enjoying numerous comforts is the one born in the Durudhara. The one born in the Kemadruma is servile, miserable, and bereft of wealth.

⁴⁻⁵Mars is courageous, aggressive and very wealthy. Mercury is learned and skilful. Venus enjoys prosperity and worldly comforts. Jupiter has good qualities and enjoys the reverence of the ruler.

Saturn has several servants, commences many ventures, earns respect because of his qualities, and is an elder (mature and respected). Whichever planets give rise to the above mentioned Yogas, they confer their own qualities on the native.

⁶The second house from the Sun has been termed as "Veshi" by the Yavanas. When this house is associated with a benefic planet, the native is engaged in several deeds right from the time of his birth.

⁷When the Sun associates with any planet from the Moon onwards, the native is a knower of "Yantras", sinful, skilled, cruel, earning by the weapon and a metallurgist respectively.

⁸When the Moon associates with Mars and other planets, the results produced in respective order are: versed in deceptive pursuits, polite in speech, respected in his family, adept in the business of garments, and the son of a woman remarried.

⁹When Mars associates with Mercury and others, the native is brave, a protector, addicted to women of others, and miserable respectively. He is a musicologist, an orator and a wizard respectively when Mercury associates with Jupiter, etc.

¹⁰When Jupiter combines with Venus, the native is blessed with several good qualities. Jupiter with Saturn makes one a potter. Venus joining with Saturn makes one earn with the help of his wife. The results of three-planet combinations may also be pronounced similarly.

¹¹Four or more Grahas in a sign cause "Pravrajya". The strongest of the Grahas confers its Pravrajya on the native. When several Grahas are strong, they all cause their Pravrajya, with the strongest one causing the first Pravrajya and the remaining ones following according to their strength.

¹²The different types of Samnyasins represented by the planets from the Sun onwards are respectively an ascetic, a Kapalika or worshipper of Shakti, a Buddhist monk wearing red cloth, an Aajivika (a class of Vaishnavites), a Bhikshu (a Samnyasin who lives on alms alone), a Charaka (one wearing a circular discus) and a Naga (one without robes). If the Pravrajya-causing Graha is subjugated in "Graha-Yuddha", the native takes up Samnyasa indicated by the winner.

¹³When the Graha causing Samnyasa is combust due to its proximity to the Sun, the native devoutly follows the respective Samnyasa without formal initiation into the order. When the Samnyasa-causing Graha is subjugated (in Grahayuddha) by a strong planet or is aspected by a strong planet, the native desires to be formally initiated into the Samnyasa order but does not get initiation (by a guru or preceptor).

¹⁴⁻¹⁵With the Moon in a Chara Rashi, the native has unstable fame as well as friendship, a volatile nature, inclination towards aimless wandering, and inability to stick to his resolve. When the Moon is in a Sthira Rashi, the reverse is true; such a native is of a forgiving nature and lazy or indecisive. In a Dwiswabhava Rashi, the native is of a charitable nature, grateful, courageous, and capable of undertaking varied ventures. When the Moon falls in a biped, a quadruped or in a water-related sign, the native acquires the qualities of such Rashis.

¹⁶When the Moon is aspected by the lord of the sign occupied by it, the native becomes a king. When aspected by a friend of such a lord, the native becomes wealthy. The Moon attains auspiciousness if it is aspected by benefic lords of its Drekkana, Navamsha, Dwadashamsha and Trimshamsha, not by others.

¹⁷Benefics nourish the Lagna and the other houses by their location there while malefics destroy them. Benefics in the sixth destroy the enemies. All planets attain maleficence when they occupy the twelfth or the eighth.

¹⁸The Moon in the Mesha, Vrisha or Karka Lagna makes the native good looking and wealthy. In the remaining Rashi s, it renders the native disabled, stupid and penurious, more so if the birth coincides with Krishna Paksha.

¹⁹The native has poor vision if the Sun occupies the Lagna. If the Lagna happens to be Mesha and the Sun occupies it, the native suffers from haziness of vision. With Simha Lagna, there occurs night blindness. If the Lagna is Karka, there is instability of the eyes. If the Sun or the Moon occupies the twelfth from the Lagna, the native is one-eyed.

²⁰The desired effects increase by a quarter as the planet occupies its friend's house, its own house, its Moolatrikona and its exaltation. In the sign of an enemy, the good effect is meagre only. The effect of one close to the Sun is only adverse and not beneficial.

²¹The results of various Navamshas falling in the Lagna, from Mesha onwards are: a thief, one who enjoys physical pleasures, intelligent, wealthy, a king, impotent, fearless, penurious, wicked, a sinner, agitated and virtuous.

²²Starting from one planet in its own sign, and increasing by one, the native is appropriate to his family in status, prominent in his family, revered by his dear ones, wealthy, enjoying worldly pleasures, equivalent to a king, and a renowned king himself. If the planets occupy the signs of their friends, the effects are somewhat diminished in intensity.

²³When three or four planets are exalted, a native born in a royal family becomes a king. If five or more planets are exalted, one born in an ordinary family becomes a king. Similar results may be expected from planets in their MoolaTrikonas.

²⁴Starting from one planet in its debilitation or location in the house of its enemy, and progressively increasing by one, the native is poor, troubled, stupid, ailing, incarcerated, ever tormented, and worth slaying.

²⁵Even one planet in exaltation aspected by a friendly planet makes the native a king. Three or more strong planets in Kendras ensure kingship for the one born in a royal family.

²⁶A king is born when a Vargottama Moon or a Vargottama Lagna is aspected by four or more planets. The stronger of the yoga-causing planets confers kingship during its Dasha period.

²⁷This chapter on "Miscellany" has dealt with Yogas of the Moon, combination of planets, nature of Rashi s, results of aspects, matters pertaining to houses, exposition of planetary placements and Yogas that confer kingship, in this order.

Thus, ends the twelfth chapter of the Laghu Jatakam of Varaha Mihira titled "Miscellany".

The Nabhasa Yogas ||13||

¹When all planets occupy Chara (movable) signs, etc., there result Aashraya Yogas by the names Rajju, Musala and Nala. Such natives are and each one of them is prominent within his family.

²Of the two Dala Yogas, the Sarpa Yoga results when the malefics occupy any three Kendras, while the Maala yoga results when the benefics occupy any three Kendras. Birth in the Sarpa Yoga results in intense misery while that in the Maala yoga gives varied pleasures.

³All planets in two adjacent Kendras result in the Gada Yoga. All planets in the Lagna and the seventh house give rise to the Shakata yoga while all of them in houses four and ten form the Vihanga Yoga. All planets confined to the Lagna, the fifth and the ninth houses constitute the Shringataka yoga.

⁴Planets in (the trinal) houses other than Shringataka give rise to the Hala yoga. The results of these Yogas in the respective order are: a performer of yajnas, one who lives by driving a cart, a message bearer, one who is ever in comfort, and a farmer.

⁵All malefics in houses 4 and 10, and benefics in houses 1 and 7 give rise to the Vajra yoga. Reverse of it constitutes the Yava Yoga. The Kamala yoga results from planets of mixed nature occupying these (1, 4, 7 and 10) houses. Placement in houses other than these forms the Vaapi Yoga.

⁶From the Lagna and each of the Kendras, the placement of planets in four contiguous houses give rise to the Yoopa, the Ishu, the Shakti and the Danda Yogas. Next follow the results of the Yogas Vajra, etc., which are:

⁷Happy in early life and old age; happy during the middle portion of his life; wealthy; wanting in comforts; a renunciant; fond of violence; bereft of wealth; and devoid of near and dear ones.

⁸Similarly, all planets located in seven houses starting from each of the Kendras give rise to the Nauka, the Koota, the Chhatra and the Kaarmuka (Chaapa) Yogas. Starting from any house other than the Kendras, the yoga formed is called as Ardha-Shashi (Ardha-Chandra).

⁹When planets occupy alternate houses starting from the Lagna, the yoga formed is known as the Chakra. Starting from the second house, a similar disposition result in the Udadhi (Samudra) yoga. Next follow the results of the Yogas Nauka, etc.

¹⁰Very renowned; a liar; one who nurtures his near and dear ones; valorous; good in looks; wealthy; and a king. Those born in (any of) these twenty Aakriti-Yogas enjoy the fruits of these Yogas earned by their own merit.

¹¹Keeping aside the abovementioned (Aakriti) Yogas, when houses one, etc., in number are occupied by planets, the Samkhyaa Yogas by the names Gola, Yuga, Shoola, Kedaara, Paasha, Daama and Veenaa, are formed.

¹²Birth in these Yogas makes the native tormented, poor, a killer, given to agriculture, wicked, one who tends cattle, and skilled respectively. The comforts enjoyed by those born in these Yogas depend upon the well-being of others.

Thus, ends the thirteenth chapter of the Laghu Jatakam of Varaha Mihira titled "The Nabhasa Yogas".

Female Horoscopy ||14||

¹The planetary dispositions in the chart affect the woman and the man alike. However, here (in the female chart) the physical appearance of the native must be considered from the stronger of the Lagna and the Moon while her conjugal bliss must be judged from the seventh house.

²When the Lagna and the Moon happen to be in even Rashis, the woman is naturally beautiful, of good character and blessed with many qualities. When they occupy odd Rashis, she is masculine in appearance, ill-natured and miserable.

³When the seventh house is bereft of strength as well as of a benefic aspect, the husband of the woman is of a wicked nature. If a Chara Rashi (movable sign) falls in the seventh house, he tends to live away from home and is a wanderer.

⁴Mars in the seventh house confers widowhood on the woman during her youth. Her husband rejects here if the Sun occupies the seventh. When Saturn aspected by a malefic occupies the seventh house, the woman sexually associates with a man even before she is married.

⁵If strong Venus, Mars, Jupiter and Mercury occupy an even Lagna in the chart of a female, she is a knower of "Brahma", well-versed in the Shastras and highly renowned.

⁶Whatever is not possible in the case of a female must be predicted for her husband, like acquisition of rulership or damage to the testicles, etc.

Thus, ends the fourteenth chapter of the Laghu Jatakam of Varaha Mihira titled "Female Horoscopy".

Chapter on Death ||15||

¹The Sun, etc., by their location in the eighth house cause death by fire, water, weapon, febrile illness, disease of the digestive system, hunger and thirst respectively. A Chara Rashi in the eighth ensures death in an alien land.

²Death results from an imbalance of the “essential element” of a powerful planet that aspects the eighth house. Or the twenty-second Drekkana lord from the Lagna happens to be the cause of death.

³A strong Jupiter in the sixth, the seventh or the eighth house from the Lagna ensures that the native proceeds to the world of gods after death. The Moon and Venus in these houses take him to the world of Pitras, the Sun and Mars to the world of mortals, and Mercury and Saturn to the Narakaloka or lower worlds. Or he goes to the world indicated by the lord of the Drekkana of the sixth or the eighth house.

⁴If at the time of birth or death, an exalted Jupiter occupies the sixth or the eighth house or a Kendra, or if Jupiter occupies the Meena Lagna while the rest of the Grahas are weak, the native attains Moksha.

⁵If the Drekkana lord of the stronger of the Sun and the Moon be Jupiter, the native in his previous birth happened to be in deva-loka, the world of gods. If such a Drekkana lord be one of the Moon and Venus, he was in the Pitri-Loka. With the Sun and Mars in such a situation, the native happened to be in this mortal world. And with Mercury and Saturn so disposed, in the inferior world or hell. Whether he enjoyed a high or an ordinary or a low status in his respective world is to be judged from the exaltation, debilitation, etc., of the planet concerned.

Thus, ends the fifteenth chapter of the Laghu Jatakam of Varaha Mihira titled “Chapter on Death”.

The Lost Horoscopes ||16||

¹In case the Rashi in the Lagna happens to be Vrisha/Simha, or Mithuna/Vrishchika, or Mesha/Tula or Kanya/Makara, multiply the Lagna (reduced to minutes] respectively by 10, 8, 7 or 5. For the rest, multiply the Lagna with the number indicated by the Rashi in the Lagna (4 for Karka, 9 for Dhanu, 11 for Kumbha, 12 for Meena) (Additional) similar multiplication respectively (i.e., by 10, 8 or 7 or 5) is to be effected if there is Jupiter or Mars or Venus or Mercury in the Lagna. For the rest of the Grahas, do as for Mercury (multiply by 5). (Thus) the Lagna Rashi must certainly undergo multiplication. Multiplication is to be effected in respect of (each of) the Grahas, as indicated (above), that happens to be in the Lagna.

²Multiplying by seven, and dividing by twenty-seven, or adding or subtracting nine (and dividing by twenty-seven), the remainder indicates the nakshatra (at birth). Considering the seventh, the third, the fifth and the sixth as the Lagnas (respectively for the wife, the sibling, the child and the enemy), their (Janma) nakshatras too may be arrived at.

³Determination of the year, the season, the month and the Tithi, of the day and the night, of the nakshatra, and of the time of birth, the Lagna, the Navamsha, etc., is to be done using discrimination. This is done by multiplying (the Pinda or KP) by ten, etc., and adding or subtracting nine, and then dividing by the “appropriate divisors” for the year, etc.

⁴Kaala Pinda multiplied by ten and divided by the “appropriate divisor” indicates the years (of age), Ritu (season) and month of birth. Multiplied by eight and divided by the “appropriate divisor”, it yields the Paksha (the brighter or the darker half of the lunar ninth) and the Tithi.

⁵Multiply the Kaala Pinda by 7 and divide by the appropriate divisor to obtain the day or night of birth and the nakshatra at birth.

⁶The multiplier to decide the Ishta Kaala (time of birth), the Lagna, the Hora and the Navamsha is “five”. Thus, may the lost horoscope be constructed.

Thus, ends the sixteenth chapter of the Laghu Jatakam of Varaha Mihira titled “The Lost Horoscopes”.

WITH THIS, THE LAGHU JATAKAM COMES TO AN END