

## Chapter V

### Conclusions

Astrology has played an important role in the history of man directing his mental impulses on the conceptualization of future. It is prevalent even today and is looked upon as an intimate subject in the life of man.

As of most of the ancient cultures Indian Astrology (Jyotiḥśāstra) dealt with the study of the cosmic light forms and their activity for the understanding of human future. What bifurcate it from the other cultures was its profuse interaction with the doctrine of Karman in the culture. It is on this account that it signified the adjective *Kārmic* associating itself with the physical as well as the moral actions of man and their outcome allowing an extension to the theory of transmigration and rebirth of human.

In the Vedic times it carried a practical significance so as to provide specific times for the ritual activities designed by the culture for the fulfillment of the ideology related to the future. Along with its utility in the religion of the Veda it played a significant role in the representation of the Ethics and Eschatology of the early man advancing for an interdisciplinary connection with the Philosophy of the culture. In the later times it appeared in connection with actions of various sorts inclusive of the Śānti rites and Muhūrtas for the Saṁskāras retaining its importance in the day to day life of man.

In the recent ages the *daiva* counterpart of the correlation of Jyotiṣa and Karma came forth which is connected to the reading of the past actions of man and thereby his probable future in the current life. Apart from an underestimation of the subject proper the practice has spread an attitude of pessimism in the society affecting human life and its values. The subject thereby awaited a research. It also demanded an extraction of the nature of the correlation in its original and complete form.

A glance in the literature revealed that the topic existed in a conglomerate spread and was in need of a proper compilation. An autopsy also divulged that no individual work bringing forth the variance of the correlation of the earlier times

presently exist. Sparingly conducted researches in the modern times and scarcity of modern texts on the above matter also pointed to the requirement of a research. Apart from the above factors the investigation on the subject chiefly demanded a focus on the **intentional application of specific time for actions** by means of the correlation of Jyotiṣa and the concept of Karman by the Vedic man as a practically working device for the vision and the making of the future of man from the man cosmic interaction.

With such purposes a scrutiny of the elemental form of the correlation in the original texts was undertaken.

The study identified the following research problem. Though the culture claimed the making of future of man by the utility of time for actions from the man cosmic interaction by means of the correlation the eventual mechanism involved in the making is nowhere deciphered in the literature. The interaction evidently presupposed an activity leading to the motion (*gati*) of man directing him towards future. On an exploratory survey on the nature of the activity in the above matter the hypothesis formulated as under

The activity underlying the event can be coined as the *derivation of knowledge* (light) by means of perception from the interaction.

As of the role of Jyotiṣa and Karma in the phenomenon it practically worked for the change or transformation of man.

As a concluding part of the studies, the following factors demand a final discussion on account of their role in bringing forth the Correlation as also they carry a **Prognostic Value** for the future of the studies.

### ***Knowledge of two Principles***

The Correlation deals with the two chief principles, the Cosmos and Human. The knowledge about the two principles is derived from their actions and interactions. The study of Cosmos and Human from this perspective in order to obtain a vision about future is the chief object of the origin and growth of the Correlation of Jyotiṣa and the Concept of Karman in the literature. Whereas Jyotiṣa carries an Indo-

European legacy, Karma is purely indigenous in its origin and appears as a presupposition in the culture. Jyotiṣa is concerned with the exploration of the cosmic light forms and their order and is designated as a Vedāṅga showing a purposeful development to sub serve the goal of the Veda. It is connected with perceptive knowledge about future and past of human and has a practical utility in the culture as to providing proper times for performance of ritual actions conducted for a definite future. Karma on the other hand has a human orientation rather than a cosmic one, is analyzed qualitatively, its qualitative bifurcation a deliberate attempt on part of the culture gradually developed in order to locate the future of man essentially believed to be dependent on the actions of man; the cosmic actions subordinated for such a purpose. The Correlation also makes an effort to establish a relationship between man and cosmos with an extension to establish the relation of the empirical world to the absolute which is declared as of light and knowledge form.

The cosmos is principally a topic of excavation in the Saṁhitās. The light forms in the cosmos appearing as anthropomorphized deities are explored to get an idea regarding human life and its future. That they delegated the thoughts and actions of human and were observed and followed to understand and plan about human future inclusive of life after death indicate the closeness and the reliance of the Vedic man on Cosmos as also is explanatory of the basis of the Correlation of Jyotiṣa and Karman existing in this period. Earlier the spontaneous cosmic actions in the form of divinations were provisions for the knowledge regarding future of man existing along with countermeasures in the Saṁhitās. The concept of lucky and unlucky time periods simultaneously existed. Ritual actions performed on auspicious times derived from the motion of the luminaries supposedly led to a desired future inclusive of long life, prosperity and immortality after the death of the physical body.

The quest for real knowledge termed as *Satya* already exist in the early period expressing the cosmic order, Ṛta as a representation of the *Satya* in a visible form. The Earth supported by *Satya* which also regulated the work in the skies (RV. X.85.1.) appears to be an established thought of this period and which evidently connected *Satya* as pervading both the regions. Righteousness, a counterpart of the all

pervading Truth, was believed to lead to the region of external light. The deities of the form of light and residing in the region of light were believed to be originally men and they received their immortality through the righteous deeds.

Ṛta therefore represented the cosmic order as light and the religious order performed by men came in the form of a rite. Such a way of thought established the relationship of the cosmic world and the world of men through perception and actions regarding future thereby righteous deeds were deemed proper deeds which made attainable Svarga as expressed in the Ṛgveda (I. 125. 4-6) and Atharvaveda (IV. 34.2,5) indicating a prevalence.

An effort is made to attain knowledge of the working of cosmos and human occur in this period. Equally establishing a relationship between cosmos and human by means of knowledge expressed as *Satya* is evident in this phase, their connectivity achieved by the visible cosmic order of the light forms a part of the cosmos and righteous actions on part of human as representations of the knowledge in the form of *Satya*.

Knowledge of *Satya* as the binding force of the two principles continues in the Brāhmaṇas. An effort to connect the two principles by means of ritual actions performed by men on proper time designed from the cosmic motion represented by Prajāpati occurs in this period. Knowledge came to be identified as exactness in the sacrifices limiting itself to ritual actions up to this period. Later the inert nature of Knowledge came to be scrutinized in the period of the Upaniṣads. Prajāpati of the Brāhmaṇas came to be identified as the external body of Brahman which is the all pervading form of knowledge and light. While as an internal projection of Brahman, Prajāpati was the vital force, sustainer and immortal, externally it denoted truth in the form of Sun etc. as also came to be recognized as an effect, non-luminous and mortal being subjected to birth and death projecting the timed form of Brahman starting from the Sun. If this was an explanation of the cosmic form of Brahman, its existence in human as individualized Brahman or Ātman separated from its principle form on account of individualized desire also came to be explained and identified with real knowledge or *Satya* as an attribute of the Ātman. Dream state at this stage became

connected as a state of the Ātman as also a kind of perception of the knowledge of future and later the past actions of man. Along with the varied meanings of Karma in the Upaniṣads as cosmic activity, as Ṛta and sacrifices as also the moral aspect inclusive of daiva, Karma chiefly came to be identified with *Vidyā* (knowledge) (Br. Up. I.5.16.). At this point of time the cosmos and its actions which were the chief source of knowledge of the future of man rendered secondary due to the discovery of the knowledge form of human residing in him. With this development the notion of future became equally inert, the centralization on Brahman residing in man as well as outside him and representing truth, light and immortality. As actions of man became the efficient cause for the origination of a new body and life, human orientation for the results of actions increased. Present life thereby became an outcome of past actions as also actions of present became decisive about the future lives. Ritual actions leading to *apūrvā* as a connecting medium of the present and the future served as an explanation on part of Karma. Whereas time divisions became a collective unit working on behalf of actions reflecting their fruition manifesting qualitatively, Śakunas thereby became a source of definite knowledge about future upto this period existing as a practical device for the vision of auspicious or inauspicious consequence of acts. If cosmic time divisions and their manifestations provided visions of past actions of man and thereby their future consequences represented as *daiva* or *Karmavipāka* formulating a part of Jyotiṣa of this period, proper times for ritual actions in the form of Muhūrtas were also provided as a representation of self effort on part of human for betterment of future. The connections of actions with the motion (*gati*) of the individualized soul, the *Jīvātman* became a matter of consideration later to the Upaniṣads and a two way effort by means of the Correlation as to providing the vision of the journey of the soul as per its acts by means of the cosmic screen as also supplying appropriate time moments from the cosmic motion for the performance of ritual actions established and in later to this period.

The cosmic principle is throughout a source of information about human and his life, though the nature of activity at the man cosmos interaction deciding the further course of man is decisive about the future. Also in terms of the time divisions

the present of the interaction has an access to a two way activity either deriving Knowledge from cosmic actions about future or actual work on the future by human actions on proper cosmic time points. Thereby the activity of gaining Knowledge is either of the nature of mere understanding or insight about the future and past life or of actual acquisition of a Knowledge Form which is a principal concern for the unity with the Ultimate Form. The capacity of the cosmos and its activity for this two way projection is a concern with the culture efforts for which appears to establish Jyotiṣa as a Vedāṅga in the culture.

### ***Cosmic Actions :The Source of Knowledge***

Jyotiṣa as a device to the Knowledge about human future gathered from the perceptive activity of the cosmos is prevalent in the culture since the beginning period. The light forms in the nature anthropomorphized as the activities of the deities are observed regularly in the culture. The physical presence of the Sun and the Moon in the sky also being projected as the deities Sūrya and Soma were the chief light forms in terms of Jyotiṣa in the initial period which conveyed the time to perform activities in the culture as also they were the primary sources for the perceptive formulation of the ideology regarding the human life and its existence after bodily life. Sūrya is recorded as the Ātman in the Ṛgveda, its appearance and disappearance in the sky is connected with the concept of Ātman and its transmigration. The other gods representing the ordered activity in the cosmos were also the representations of the ideology regarding immortality of existence which the gods were beholders of on account of their performance of sacrificial actions. The path of light on which they visited the sacrifices of men was visualized by means of the order of the light bodies. The concept of Prajāpati is more humanized connecting desire to its timed representation reflected by the light forms and their order in the cosmos. He also reflects the metaphysical form of Varuṇa. While the perceptive activity in the named and formed world came to be considered as the activity of Brahman, the visible cosmic light forms gave the symbolic knowledge of the ultimate principle as also they are made a part of the body of Brahman.

Apart from the Perceptive Knowledge of Brahman, as an eye of the Veda, the activities of the cosmic light forms convey Knowledge about the *Jīvātman* and his past actions. The dream state also gives Knowledge about future providing vision of the intellect releasing the past actions. They also serve as visible means of the cosmic stations of the *Jīvātman* beyond body. More of, the cosmic activity is a source of Knowledge in the form of cosmic time. The ordered activity of the cosmic light forms constituting the concept of cosmic time is already prevalent in the culture in the form of Ṛta as a representation of the ordered activity of the gods. Creation proceeding from Kāla is an early observance (AV. XIX. 53,54). Kāla is declared as the creator of the deities which are no other than the ordered light forms and is also the creator of men which are believed to be the originations of nature. Cosmos is thereby made the means to study about human and his future and the ordered activity of the deities is followed for the understanding of future. Sun is observed in both the hemispheres and is related as to being in the gods or the fathers and such notions are coalesced for setting up the ritual activity in the culture evidently connected with human welfare. The sacrificial order setup on the order of cosmic times is already an establishment in the period of the Brāhmaṇas. Moreover, the concept of proper time is also a concept of connectivity of proper cosmic moment brought forth from the cosmic order and proper human activity in the form of ritual works. This connectivity demanded the Knowledge of cosmic activity as a whole and the Knowledge of cosmic time as to which specific moments were appropriate for human happiness, prosperity and good fortune. Equally it demanded the correctness and superiority while performing the sacrificial actions, the Knowledge of which was essential to fulfill the aim of the sacrifices and other ritual works. If this could be deemed a reason for the erection of Jyotiṣa as a Vedāṅga and the emergence of Karma as a doctrine in the culture it could also serve as a pointer to the role of cosmic time for the derivation of Knowledge in human structure and its future. The culture seems to be aware of such a role of time from the very beginning and is evident in the form of actions on the phases of Moon and the utility of the Nakṣatra system. Time working as a connecting unit of actions with its results is an accepted dogma in the sacrificial theory which relates ritual

works with cosmic time for betterment of human future equally sacrifices were deemed to change the course of nature on their performance. If cosmic time was utilized for the performance of ritual actions in the Brāhmaṇas in the later period it is commonly projected as an efficient cause for the happening of any event. Kāla is connected with creation and sustenance of beings and is also equated with end or finish. Time without parts is a projection beyond the Sun where as time with divisions is connected with the rising of the Sun and the qualitative world. The agency of time as that from which the beings appear, grow and disappear is an established fact up to the Upaniṣads (Maitri Upaniṣad VI. 14,15) and the study of Kāla as a *Nimitta* for the performance of actions is a regular practice in the later period consummating in the concept of Muhūrtas and Saṃskāras. The importance of ordered activity in the culture appear to be maintained by the concept of cosmic time, spontaneity in the cosmic activity remains an aspect of divination, its abrupt nature being treated as opposite or reverse of the natural order.

### ***Qualitative Nature of Time***

The Correlation basically concerns itself with the qualitative aspects of the cosmos. The cosmic design appears to be studied bifurcated on account of its qualities by the culture to understand the mechanism of Kārmic retribution in human. Fruition of the human actions of the past carries an aspect of dependence functioning on part of the cosmos. Fruition or *vipāka* is essentially believed as by the gods. Inanimate factors such as *adr̥ṣṭa*, the complex of dharma and adharma are believed to operate in bringing out the results of the actions. If such a teleological explanation expressed the causal interpretation for Kārmic retribution on part of the nature then by the study of cosmic time the culture made an effort to provide the period of manifestation of the stored stock of actions. Here Karmavipāka, is a **pathos** and such a consideration as to its perception through Jyotiṣa appears in the later part of the literature. Though the observations of the beginning of any cosmic activity and its further progress is a consideration with the culture from pre-Vedic times in the form of actions of the deities, their qualitative analysis as to their appearances and their manifestation from

the various cosmic quarters is an early formulation for the idea of qualitative time for performing actions. The cosmic order which they together constituted and seemingly which conceptualized the idea of time for regularizing human activity in its physical terms, the series of cosmic forms provided a natural basis for the moral ideology effectuating in the sacrificial actions of man which were arranged on physical time and were also inclusive of wish fulfillments. The anthropomorphized natural forms were perceptive expressions of human behaviour the aerial forms especially Indra showed more affinity with human qualities though the wish for acquiring an immortal light form is prominently evident in the culture which was essentially the domain of anthropomorphized celestial forms along with their ordered appearances compared to the aerial ones. Such ideology appears to be correlated with the physical basis of time displayed by the motion of the Sun and the Moon and emerge practically in the utility of the Full Moon and the New Moon regarding ritual actions. Qualities of nature also appear to be studied by the aid of Nakṣatras which are integrated with the religious system and in the later period they display the characteristics of a person born with Moon in a specific Nakṣatra. The Brāhmaṇas make confident statements about shaping of future of man by work on specific time for instance obtaining of heaven by performance of Agnihotra at a specific time. Time as a force bringing forth the qualities of cosmos to perception and work on qualitatively differing cosmic time can lead human to a cherished future prevailed as a belief and a practice in the culture.

### ***Cosmic and Psychic interaction through Qualitative Time***

While the cosmic light forms serve as a perceptive means for human life and its future actual interaction of cosmos and human is evident in the form of actions on specific times for achievement of heaven and immortality. Human actions performed on specific cosmic time gives the necessary motion to such planes as heaven is a firm belief evident behind such interaction. The force of time surface the qualities of the cosmos also its motion differs in the cosmos according to the qualities must have been noticed by the culture in a much earlier phase so as to combine qualitative time with the cultural activities. The various matter forms in the cosmos depicting different

qualities carry a varying period of manifestation on account of their qualitative activity and their varying motion in the cosmos constitute the concept of cosmic time which differ in accordance with the qualitative activity of the matter form is the fundamental idea behind the concept of qualitative time. Apart from its physical nature the cosmos is viewed in accordance with its psychical disposition representing an analytical approach by the cognitive human mind to understand the laws of the cosmos. The light forms in the cosmos carry a certain order and that such a discipline in the nature can be studied and recorded by means of qualitative time is also an observance. The culture makes an early effort to establish the order of the cosmic light forms as the order of *Satya* and *Dharma*.

Human is believed as a product of nature according to Vedic Cosmogony. Certain action performed on specific cosmic time lead to a desired future is a belief behind the sacrificial practices. The cosmic qualitative moment carry a certain potency bringing along transformation in human leading him to a specific plane is a thought behind the actions. Actions on specific time create certain impressions on human substratum giving a certain motion to human existence, the cosmic time serves as a causal link between actions and their results is also a line of thought. Thereby time appears as an efficient cause and actions as *apurva* are the survival links between ritual activities and their results.

In an effort to understand the mechanism of human action and its outcome by means of qualitative cosmic time the cosmic moment serves as a window to look into the past actions of man, his present birth the fruition of his past actions. Karma as declared by the culture is a remnant of desire as also material, the matter form creating its own event horizon decisive of its manifestation and further fruition. In the later phase the study of the vision of the fruition of actions (*Karmavipāka*) and the motion (*gati*) to the soul on its account appears to be an intentional business in the culture on account of which the relativity between *Jyotiṣa* and the doctrine of Karma is evident in the literature.

Human as a part of Brahman is believed to be of light and knowledge form, basically motionless, his motion is accorded to ignorance. The derivation of a

Knowledge Form from the world of activity is also a concern with the culture. Knowledge is equaled with light and order and the sites in human and cosmic structure locating knowledge find mention. Work on proper cosmic time creates the potency to obtain a Knowledge Form or a then understood Light Form in future is a practice in the culture from the beginning phase for which the plane of Sattva specified by light is pointed. The Sattva nature of the deities and their path located by the light forms reaching the plane of heaven is also an observance thereby work on time specifying the Sattva quality in the cosmic pattern appears to be chosen as a point of transformation which could gradually unite human with the desired light form. The qualitative bifurcation in the cosmic design also appears in the Nakṣatra system which is utilized to perform actions in appropriation with their characteristics and later to understand the characteristics of individual born on specific Nakṣatra and his future. Knowledge was symbolized from the ordered actions in the cosmos and also by the equable states in cosmos representing the unity in the diversified objects (*Avibhaktam Vibhakteṣu* as explained in Gitā 18.20).

The interaction reflects two conclusive approaches

Firstly the motion of Sattva is pursued for the planes higher to human existence and

Secondly the Ultimate Knowledge Form expressed as **Release** is beyond the qualitative and is a reflection in the equable or neutral aspects of nature as also knowledge or perception is beyond the concept of Karman which can be morally defined and can further be expressed as a *Kriyā* in the sense of activity explained as the final act of liberation.

### ***Ethical Orientation***

Jyotiṣa served a physical basis to the ideology of Vedic man. The perception of human activity and its future can be termed as the chief objectives of the Correlation. The idea of future in its absolute sense carries an Ethical Orientation in the culture. The world of righteousness shows a connection with light (RV. X. 17.4.). Heaven is the place where the righteous dwell (RV. X.16.4.) also a firm belief existed

that the Earth was supported by truth (RV. X. 85.1). Auspicious omens showed an affinity with pleasantness and light. The anthropomorphized deities in their ordered activity are perceptions of their moral structure which display a certain code of conduct which is to be followed by human. The removal of sin is also an intention behind sacrifices. (Śat. Brā. II.5.2.25.). Earlier the cosmic order Ṛta also exists as a moral law (RV. VII. 89.5,11.). The Tripartite pantheon Sūrya, Soma, and Agni depict the connection of order and morality with their physical basis. The path of Sūrya is morality generated evidently prepared for him by Varuṇa (RV. I. 24.8, VII. 87.1). Varuṇa is the controller of the law and the order prevailing in the cosmos, he is the moral ruler and is connected with punishment for errors in sacrifices and also with false utterances. (Tai. Brā. I. 6.5.4, I. 7.2.6.). Prajāpati appears as a cosmic form of desire and is connected with ritual actions in the Brāhmaṇas. Though in the later phase desire and its outcome is the prime topic of scrutiny and is declared as the seed connected with transmigration of human. As *Puṇya* and *Pāpa* linked man to his next birth the nature of ritual actions changed to ethically retributive actions focusing on the moral nature of the Jīvātman and the cosmic aspect connected with morality rendered secondary. In spite of which the order and light in the cosmos became metaphoric projections of Brahman the activity perceptible in the cosmos displaying the symbolic connection by means of the correlation serving a perceptible natural basis to knowledge.

### ***Destiny and Self-Effort***

The ethical aspect of Karma with the concept of transmigration in the Upaniṣads seemingly created an offshoot to the doctrine of Karma which shifted its meaning from active actions to passive responsibility. Every creation or else every expression carried its own destiny which intervened in the future of that particular creation. The word destiny coming from the Latin verb stare ‘to stand’ in its Indian counterpart as *daiva* carried the sense of divine will to be faced or to be suffered. It is not totally equivalent with Karma as it is the fruition of the Karma performed in the

past and occurs as a mechanical law operating in and by the cosmos. In this sense it defines fatalism expressing that which cannot be changed or is beyond human control.

In the later period the culture makes an effort to understand *daiva* or past actions by means of Jyotiṣa. The remains of work appear as divinations in the Upaniṣads which relate objects in the dreams as impressions of the past experiences. Cosmic moment is considered a witness to the past and the inevitable future of a certain manifesting activity though stars rather incline than compel is a belief and to this extent Varāha mentions about horoscopes indicating only the tendencies regarding the present birth considered as an outcome of past lives therefore active Karma retains its importance.

Karma as self-effort or *Puruṣakāra* is also a part of the Correlation which connects proper time with cultural activities performed for wish fulfillments related to future. Karma is remedial in this sense performed for a betterment in future life and preferably a concern with the next life perhaps for which the intervention of the intention of the gods became essential and for which the order of Ṛta is transformed into the order of truth and the order of sacrifice. Auspicious cosmic time for ritual actions is in regular usage and is an essential ingredient for *Puruṣakāra*.

Destiny and self-effort are equally a topic of consideration in the literature though self-effort appears to be rendered superior. Actively performed actions on specific times appear in the Vedic period whereas the reading of destiny is prevalent in the post-Vedic period. Cosmos and its activity is an intervention for a verifiable relationship between human Karma and its consequences. Destiny or *Daiva* operating as a cosmic law is considered as an effect, the cause being human action performed in some distant past. Ātman is considered as an independent element its binding leading to transmigration in various names and forms on account of the impulse of desire which create the concept of destiny. Human form though tied down to the world of activity in the form of Prakṛti which itself is perishable and carries an element of slavery and thereby confinement with the proper use of equipments can lead to the Self-form or Knowledge form of Ātman is a notion for which the self-effort is directed. Destiny effectuating by the mechanical cosmic actions working as an effect

account for the slavery of man the vision of which perhaps can give a better understanding about future could be the reason of the growth and the treatment of and for *Daiva* in the culture in the post-Vedic period. Karma in the form of self-effort or *Puruṣakāra* on the other hand is an all time topic under consideration and appears as a law of personal responsibility. Independence is a known trait of the Ātman and self effort directed towards higher planes or release with cosmic activity as a means appears the role behind the concept of *Puruṣakāra* in the culture. Fashioning of human destiny through the combination of human actions on specific cosmic time appears to be the idea behind the Correlation and vision of the past actions are to be for a glance in the past journey of the soul and not the sole idea behind the Correlation.

### ***Jīva-Centricity***

The culture holds man in the central position for a vision of his future from the outer world. The projection is inwardly out and is evident since early period in the form of the activities of the deities which are projections of human feelings, forms and actions. The Nakṣatras, the phases of the Moon and the position of the Sun are studied for practical purposes connected with sacrifices and later for Saṃskāras being instrumental for the fulfilment of human goals. Actions on part of man determined the future of man also they were believed to change the course of nature. Astrologer Garga connected the occurrence of earthquakes to human sins. The *tithis* which are astronomically angular measurements of time are expressed by Gobhila as to shorten and lengthen according to the *Dharmādharma* of man. Thereby human actions are primary or causal to bring a change in the individual or the cosmos. Prakṛti or Cosmos apart from being an effect also appears as a perceptive screen for the vision of the effects of actions. Gods are said to be the giver of fruits (Brahmasūtra 3.2.38) the concept of god in the correlation is sub served by the cosmic activity and the time bringing it forth formulating the concept of *Daiva* which is believed a fruit of human actions returned by the gods. Deities are rendered secondary as the fruit givers of the ritual actions as early in the Brāhmaṇas which promote sacrifices arranged on cosmic time serving as the joints of Prajāpati. Thereby human actions and equally the concept

of time for the performance of the actions are primarily important in the culture and the centralization of human is chiefly evident in the process.

The calculations of time for the performance of actions and the cosmological equations constituting the growth of the branch of Astronomy or Gaṇita also appears secondary on account of the human orientation of the correlation. Astronomy cultivated in the culture due to Astrology is mentioned by Scholars as Weber. Cosmology in the Veda and most of the ancient cultures is based on the Geocentric theory is a view of the modern scholars. This is believed the reason of the downfall of Astrology post-Renaissance period which rear under the Helio-centric understanding of the world and which is proved scientifically. The internal evidence strengthen the above view-points with references such as the Sun moving from the highest point of the Northern hemisphere to the Southern hemisphere and back again is not factual the turning around of the Sun with a halt in between is thoroughly inconsistent with the present understanding of the system. The Earth being an immovable fixed sphere also appears to be an observation of Astrologers like Varāha. Such inconsistency also appears in statements of Astronomer Brahmagupta and only selected few as Āryabhaṭṭa differed regarding Geocentricity and the Astrology-oriented-Astronomy prevalent then and who had perhaps coherence with the western view. Astrology reflected in Astronomy is evident in the statements of the Brāhmaṇas interpreting the Sun in the two hemispheres as being in the gods and the piṭṛs and also later in the Siddhānta texts which mention the address of the gods on the North-pole, the Meru. (Sūrya Siddhānta I.13,12.35.67). Also is evident that such observations were made from a certain fixed point so as to record such mobility in the cosmos, the fixed point being Earth is an easy consideration. Though a possible quarter from the point of view of the correlation of Jyotiṣa and Karman and also of the human orientation with the importance of actions performed with the instrumentality of the cosmic activity which could provide an explanation to the difference of opinions arising over the two periods is that the fixed point of observation of the moving cosmos around is neither from the Earth nor the Sun but from the Individual or more correctly the Individual Soul. Jīva in RV.I. 164.30 is 'individual' whereas in the Chāndogya Upaniṣad VI. 3.2.

is the 'individual soul' thereby Astrology and Astronomy in the Veda and the later literature seemingly is neither Geocentric and not at all Heliocentric though on its association with the doctrine of Karma it could be termed as *Jīva-centric*. Jīva possesses knowledge and inheres the power of perception being a part of the Supreme Ātman. Thereby the point of observation can be termed as the **point of perception** from which the Jīva who is the *seer*, perceives the world, the *seen* and Knowledge is derived from the perceptible activity around. Also Ātman as believed to be the only reality or *Satya* it is immutable thereby the point of observation is a **motionless point** which could not be a concern with the Earth which itself possess motion. The mutable is considered unreal in the Culture the transformations in the cosmos thereby is metaphoric for the understanding regarding the Self by means of symbolism and negation on account of which instances as 'Sūrya is the soul' or 'Sūrya being the Self of that which stands and moves' or even 'the Sun rising in the sky is an image of the Soul which lies within' occur in the literature. Though vision as also reflection or image can be obtained only by a stable element as also with a power to reflect or visualize which the Jīva inherently possess. The study thereby could be termed as Jīva-Centric where an effort to give a concrete form to the abstract entity appears though with the perceptible cosmos considered as a reflection or illusionary the Philosophy of the culture is **inwardly outer** with Ātman as the only reality and the Jīvātman with the aid of the cosmos around making an effort to obtain Knowledge about his own self.

### ***Existentialism***

The probability of Jīva-Centricity makes the correlation eligible for a discussion on Existentialism. From the beginning of the culture the cosmic characteristics and activities are interpreted for human future. The cosmic time which is a representation of the cosmic characteristics and activities is utilized for performing ritual actions of various kinds to sub serve the various goals of human. Cosmic time vary according to the characteristics or rather the variety of characteristics appearing in the sky follow a certain pattern which constitute the

concept of time is an observance. Actions on specific moments brought forth by the cosmic time lead man to certain planes is a belief and a practice in the culture. As the cosmic activity defined by specific characteristics follow a specific path similarly a man's motion is defined by his qualities and his activities as also work on specific cosmic moment lead him to a specific path is a basic assumption on which the concept of Existentialism occurs in the earlier culture. The light forms in the cosmos represented the activities of the deities considered superior to human form also their ordered activity in the cosmos facilitated the study of time to perform actions. The activities of the light forms perceived the form of truth (*Satya*) work on which carried man to the higher planes as heaven where the deities were believed to reside. In and later to the Upaniṣads when the Knowledge Form of human was discovered, motion to the Jīva became dependable on desire. Regaining of the original form, believed to be of light and knowledge became a subject of scrutiny, with the added angle of moral actions along with the physical ones to determine one's entity along with the authenticity of self-efforts in making one's future. In prior times morality is ascribed to cosmos in the form of Varuṇa as a moral ruler for the punishment of sins. As the human structure came to be excavated *citta* according to Yogadarśana came to be considered the human counterpart for the storage of the performed actions. Fruition of actions remain a domain of the gods which in case with the Correlation of Jyotiṣa and Karman is in connection with the cosmic counterpart as the fruit giving authority. The cause of creation is mental action in the form of desire on account of the originally Knowledge formed Jīva being subjected to ignorance (*Avidyā*) and collected karmas. Longevity, also pleasure and pain is believed to be surfacing as a result of the collected karmas and contact (*saṁyoga*) is due to ignorance (Yogadarśana II. 24) on account of which the Jīvātman faces rebirths. Time brings forth the seed and the evolution is expressed as a natural process of bringing back the modifications in the form of rebirths into the original form. (जात्यन्तरपरिणामः प्रकृत्यापूरात्। योगदर्शन, कैवल्यपाद सुत्र २) This being an explanation of the natural process of evolution in human interwoven with the cosmic activity every modified form manifesting its own characteristics and activity holds a property of reverting back to its natural form being subjected to

modifications. Perception of the past activity of the manifested form from its characteristics and the probable future by the aid of the study of the cosmic design and its activity by the motion of time is an effort attempted by the culture by means of Jyotiḥśāstra in the post-Vedic period. The manifested form holds a Prārabdha which has to be faced which can be visualized and **perception being a form of knowledge** an attempt to understand the limitations and the probabilities of the surfaced form by means of the correlation is a concern with the culture. If *Karmavipāka* appears the Natural process of Evolution in the post-Vedic the natural law made perceptible by the aid of the correlation the other part appearing from early which deals with the arrangement of actions on proper times is concerned with self-effort directed towards an Induced Evolution. Actions arranged on the order of the light forms and later they being projected as the metaphors to Brahman appear an effort on part of the culture initially in the form of a belief and later a sure notion that the future of human in its ideal sense pertains to light. Work on the order of light lead to the plane of Sattva, the heaven. The plane later connected to the state of mind depicting happiness appears evidently to be connected to the form of mind which originally is of a Sattva form as shared by the literature. Sattva is the quality of mind acquiring of which, the human form reaches a higher plane or state is a belief thereby the light forms exhibiting sattva in the cosmic body are followed. Righteous behaviour led to such a form depicting a Morality Induced Evolution. The motion of Sattva to the existence speed up the process of Evolution perceptive means for the achievement of Sattva quality is provided by the light forms. The cosmic time serves a contributory mechanism in the actual transformation. Moral conduct as a means to achieve a higher form necessitated the intervention of time as a physical as well as a psychological entity. Apart from serving a concrete basis to the Philosophy it perhaps sub served the connectivity between the universal time and the individual biological citta and its operation. The concept of relative time accords with the above idea. Action fructifies with time also is an important factor to be considered thereby the characteristically varying time is utilized to provide the motion of Sattva to the moral apparatus in human. Sattva equated with Knowledge is the original form of mind and Karma as a law of causation

an ethical side is provided by the psychical disposition of cosmos. The Evolution is an entangled one and with the biological aspect it depicts a psychological as well as a cosmic angle to it. Apart from being Moral it carries an Intellectual side in the culture, which is evident in the concept of the equable states in cosmos and a perception of unity in the diversified forms on part of human. The Correlation perhaps surpasses the definition of Existentialism extending beyond will of human, projecting the Knowledge formed supreme Ātman as the all in all force and activity inclusive of human will a product of Prakṛti with a controversial form in the Philosophy of the literature considered either real or illusionary and with the motionless Knowledge form of the Supreme Ātman and the Jīvātman the ideology of the workings of the Existence possessing a Complete Knowledge Form is perception in the sense of activity as well as knowledge. Also on account of which the Correlation seemingly extends to the explanation of the Philosophy in the culture as one connected with the advancement of the human form.

### **Conclusively,**

By the aid of the Correlation of Jyotiḥśāstra and the Concept of Karman the culture has made an attempt for an advanced form to human as compared to his present one as a solution to the notion of future. Jyotiḥśāstra by means of cosmic actions is instrumental for such a form the generation of which is a product of self-effort of man. Motion to the future is qualitative therefore time is characterized to bring its connection with actions. The concept of gods as the fruit giving authority in the form of destiny pertains to the laws of nature on account of the working of qualitative time. The ideal future of man is on the grounds of ethics the Correlation therefore indicates a moral theory. Perception appears as a quality as well as an activity as a part of the Correlation in an attempt for the transformation of man.

### ***Scope for Further Research***

An *advanced interdisciplinary research* can be done amongst Jyotiḥśāstra and the Philosophy in the literature. Interdisciplinary research can also be undertaken on the **comparative correlations** of the Astrology and Philosophy of other cultures.

The study demands a research on the *possibilities of material and human sciences* existing in the Vedic and Sanskrit literature by means of the Correlation.

Research can be undertaken in the *field of Knowledge* with the use of Jyotiḥśāstra as a means of cognition as also on the mechanism of derivation of Knowledge by the aid of the Correlation. The study can be useful in the directions of the fields of *Inferential Logic* and *Perceptive Cognition*.

### ***Modern Relevance***

Jyotiḥśāstra and the Concept of Karman brought together by the culture provides a rare example of turning the abstractions of philosophy into practical empiricism and carries a relevance in the present society. Jyotiḥśāstra being a popular subject and near to common man it can be instrumental to make him understand the essence in the philosophy of the culture. On the grounds of the objections raised against Astrology and the prevalent pessimistic attitude regarding the nature of the correlation the present dissertation can provide a bridge for an access to its original form in the culture conveying the importance of self-effort of man in the making of his future.

On the background of the transgression of human life and its values with current issues as terrorism, drug addictions, human trafficking and corruption, the form of the Correlation can be an aid in the making of a cultured individual and at the mass level the making of a cultured society. The Correlation points out the limitations along with the probabilities of human life and its future. The acceptance of destiny is an aspect of the Correlation in the culture and is dealt with the employment of rectifying measures although improvisation of the vision by transcending the limitations of sensory perception appears to be the chief aim of the culture by means of the Correlation. By the observation of the *Utpāta* and the *Adbhuta* the culture received an understanding of the nature of the emotions such as fear and anxiety as the products of uncertainty and spontaneity on account of the suddenness in manifestation of any event. As an answer to this the culture discovered the gradual and disciplined workings of *perceptive knowledge* which can be acquired by an

ethical and equable frame of mind by the human for an understanding of life. The subject thereby demands to be a part and parcel of the present day educational system right from the primary and pre-primary school levels which work on the induction of knowledge to human in its very basic form. Apart from this it can be a subject of study and researches at higher levels in the concerned institutions.

The study can help restore and reconstruct the man-cosmos relationship. The present man appears outweighed on being bound to the target oriented organizations of present day for his physical sustenance and its *bright* prospects of which stress, diseases and untimely death are the probable complementary factors. In contrast the future of the Vedic man was concerned with *light* in both its senses as Prakāśa (illumination) and Laghu (speedy) since he held a sense of binding to the laws of nature for his present and future life which could afford him an advanced form. For *Kāla* as they visualized was not in terms of physical human hours but was in terms of *quality* offering them a quality life in present and in future. The Correlation can thereby serve as a message from the forefathers for the creation of a sense of binding to the nature and its laws.

The ultimate goal though is not only to contribute but also to ensure its implementation since it is one of the most basic requirements of the present world.

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