

Contents

	<i>Pages</i>
<i>Acknowledgements</i>	i
<i>Abbreviations</i>	ii
<i>Table of Contents</i>	iv
Chapter I Introduction	
1. <i>Significance</i>	1
2. <i>Survey</i>	3
3. <i>Aim</i>	7
4. <i>Methodology</i>	9
5. <i>Scope and Limitations</i>	12
Chapter II Jyotiḥśāstra and the Concept of Karman	
1. Preface to the Correlation	14
2. Jyotiḥśāstra	
<i>i. Derivation of the term</i>	16
<i>ii. Meaning of the term</i>	16
<i>iii. Sources of Light in the Literature</i>	16
<i>iv. Classification of Jyotiḥśāstra</i>	28
<i>v. The Extended Areas of Jyotiḥśāstra</i>	40
<i>vi. Prime Purposes of Cultivation of Jyotiḥśāstra</i>	41
<i>vii. The Place of Jyotiḥ in the Literature</i>	43
3. Concept of Karman	
<i>i. Derivation of the term</i>	45
<i>ii. Meaning of the term</i>	45
<i>iii. Origin in the Literature</i>	45
<i>iv. Developmental Nature</i>	45
<i>v. Sources of Karma</i>	47
<i>vi. Effects of Karma</i>	48
<i>vii. Classification of Karma</i>	49

<i>viii.</i>	<i>Karma as a Remedy</i>	50
<i>ix.</i>	<i>Essential Constituents of Theory of Karma</i>	51
<i>x.</i>	<i>Aspects of Karma</i>	52
4.	Vedāᅅga Jyotiᅅa and Karman	
<i>i.</i>	<i>Cosmic Actions: the Substratum of Jyotiᅅa</i>	55
<i>ii.</i>	<i>Kāla and Karma</i>	56
<i>iii.</i>	<i>Perception by Kāla</i>	58
<i>iv.</i>	<i>Actions on Specific Time</i>	59
<i>v.</i>	<i>Future of Man and Cosmos.</i>	60
	Concluding Remarks	61
	<i>End Notes</i>	62
	Chapter III Development of Jyotiᅅsāstra and Karman in the Literature	
	A. Saᅅhitā Period	77
1.	Ideology in the Saᅅhitā Period	
<i>i.</i>	<i>Ideas of Truth and Falsehood</i>	78
<i>ii.</i>	<i>Ideals of Human Life</i>	78
<i>iii.</i>	<i>Kāla as the Creator</i>	79
<i>iv.</i>	<i>Order of ᅅta and Dharma</i>	79
2.	Jyotiᅅsāstra in the Saᅅhitā Period	
<i>i.</i>	<i>Divinations</i>	80
<i>ii.</i>	<i>Observance of Cosmic Order</i>	81
<i>iii.</i>	<i>Regions of Brightness</i>	82
<i>iv.</i>	<i>Sun and Moon</i>	82
<i>v.</i>	<i>Divisions of Time</i>	83
3.	Karma in the Saᅅhitā Period	
<i>i.</i>	<i>Cosmic Aspect</i>	84
<i>ii.</i>	<i>Human Actions</i>	85
4.	Correlation in the Saᅅhitā Period	

<i>i.</i>	<i>Divinations and Countermeasures</i>	86
<i>ii.</i>	<i>Actions of Light Forms in Tripartite Divisions</i>	87
<i>iii.</i>	<i>Journey of Man</i>	89
<i>iv.</i>	<i>Human Actions on Auspicious Times</i>	90
<i>v.</i>	<i>Nakṣatra and Karma</i>	90
	B. Brāhmaṇa Period	91
	1. Ideology in the Brāhmaṇa Period	
<i>i.</i>	<i>About Sacrifices</i>	91
<i>ii.</i>	<i>Satya equated with Actions and Time</i>	92
<i>iii.</i>	<i>Prajāpati as a form of Desire</i>	92
<i>iv.</i>	<i>Release from Punarmṛtyu</i>	93
	2. Jyotiḥśāstra in the Brāhmaṇa Period	
<i>i.</i>	<i>Divisions of Time</i>	93
<i>ii.</i>	<i>Divinations</i>	94
<i>iii.</i>	<i>Luminaries</i>	95
<i>iv.</i>	<i>Nakṣatras</i>	95
<i>v.</i>	<i>Deities</i>	95
	3. Karma in the Brāhmaṇa Period	
<i>i.</i>	<i>As Sacrifice</i>	96
<i>ii.</i>	<i>As Order</i>	97
<i>iii.</i>	<i>As Vidyā</i>	97
	4. Correlation in the Brāhmaṇa Period	
<i>i.</i>	<i>Practice of Rituals</i>	98
<i>ii.</i>	<i>Nakṣatras and Ritual Actions</i>	98
<i>iii.</i>	<i>Mythological Connection of Nakṣatras and Actions</i>	99
<i>iv.</i>	<i>Prajāpati equated with Yajña</i>	99
<i>v.</i>	<i>Yajña and the relation of Time</i>	99
<i>vi.</i>	<i>Sacrifice and the course of Nature</i>	100
<i>vii.</i>	<i>Divinations and Actions</i>	100

C. Upaniṣad Period	100
1. Ideology in the Upaniṣad Period	
<i>i. Tendency to Abstraction</i>	101
<i>ii. Brahman, the Highest Truth</i>	101
<i>iii. Material Brahman</i>	102
<i>iv. Rebirth (Punarjanma)</i>	102
<i>v. Freedom from Actions</i>	102
2. Jyotiḥśāstra in the Upaniṣad Period	
<i>i. Nakṣatras</i>	103
<i>ii. Symbolic and Phenomenal Brahman</i>	103
<i>iii. Dream State</i>	104
<i>iv. Nature of Kāla</i>	104
<i>v. Divisions of Time</i>	105
3. Karma in the Upaniṣad Period	
<i>i. Ṛta and Sacrifices</i>	106
<i>ii. Karma as Cosmic Activity</i>	106
<i>iii. Moral Aspect of Karman</i>	107
<i>iv. Karma as Daiva</i>	107
<i>v. Karma as Vidyā</i>	107
4. Correlation in the Upaniṣad Period	
<i>i. As Expressions of Brahman or Supreme Ātman</i>	108
<i>ii. Worship of Symbolic Forms</i>	109
<i>iii. Activity of Brahman through the Agency of Kāla</i>	110
<i>iv. Cosmic Stations of the Jivātman</i>	110
<i>v. Remains of Work and Divinations</i>	111
D. Vedāṅga Period	112
1. Ideology in the Vedāṅga Period	
<i>i. Idea of Saṃsāra</i>	112
<i>ii. Nature of Satya</i>	113

iii.	<i>Sacrifices as Prakṛti and Vikṛti</i>	113
2.	Jyotiḥśāstra in the Vedāṅga Period	
i.	<i>As a Vedāṅga</i>	113
ii.	<i>Early form of Jātaka</i>	113
iii.	<i>Vedāṅga Jyotiḥśāstra: Treatise on Astronomy</i>	113
iv.	<i>Divisions of Time from Truṭi to Yuga</i>	114
3.	Karma in the Vedāṅga Period	
i.	<i>In the Systems</i>	114
ii.	<i>In the Smṛtis</i>	115
iii.	<i>In the Heterodox Sects</i>	115
4.	Correlation in the Vedāṅga Period	
i.	<i>Auspicious Time and Actions</i>	116
ii.	<i>Divinations and Countermeasures</i>	117
iii.	<i>Rebirth and Karmavipāka</i>	117
iv.	<i>Actions and Gati</i>	118
E.	Varāha Period	118
1.	Ideology in the Varāha Period	
i.	<i>Regarding Rebirth</i>	119
ii.	<i>Regarding Karma</i>	119
2.	Jyotiḥśāstra in the Varāha Period	
i.	<i>Rāśis, Weekdays and Planets</i>	119
ii.	<i>Growth of Siddhāntas</i>	120
iii.	<i>Decline of Saṁhitā Branch</i>	120
iv.	<i>Horā Branch Integrated with Greek Astrology</i>	120
3.	Karma in the Varāha Period	
i.	<i>Cause of all Activity</i>	121
ii.	<i>As Human Actions</i>	121
4.	Correlation in the Varāha Period	
i.	<i>Divinations</i>	121

ii.	<i>Characteristics of an Individual</i>	121
iii.	<i>Relative Time Planes</i>	122
iv.	<i>Daiva and Puruṣakāra</i>	122
	Concluding Remarks	123
	<i>End Notes</i>	126
	Chapter IV Constructive Survey of the Correlation of Jyotiḥśāstra and Karman	
	A. Central Theme and Hypothesis	138
1.	Composite Structure	138
2.	Kinds of Correlation	138
3.	Central Theme : Human and Cosmic Future	141
4.	Extent of Future in the Literature	142
a)	Cosmos	
i.	<i>Origin and Destruction of Cosmos</i>	142
ii.	<i>Cosmic Future</i>	143
b)	Human	
i.	<i>Origin and Structure of Human</i>	144
ii.	<i>After Life</i>	145
iii.	<i>Causal Components of Human Destiny</i>	145
iv.	<i>The Ideal Goal</i>	145
5.	Problem Statement and Hypothesis	146
	B. Nucleus of the Correlation and the Role of Jyotiṣa	148
1.	Nucleus	
i.	Idea in Perception	148
ii.	Idea in Practice	149
2.	Jyotiṣa : A Device to Knowledge	
i.	<i>Spontaneous Cosmic Actions</i>	150
ii.	<i>Order of Satya and Dharma</i>	150
iii.	<i>Cosmic Light Forms and Human Life</i>	151

iv.	<i>Nakṣatra System and Characteristics of Man and Cosmos</i>	152
v.	<i>Rāśi, Horā and the Knowledge of Past Actions</i>	153
vi.	<i>Metaphoric means to Knowledge</i>	154
vii.	<i>Real Knowledge and Cosmos</i>	154
viii.	<i>Cosmic Moment: A Window to Past and Future</i>	155
ix.	<i>Time Moment as a Sign</i>	155
x.	<i>Knowledge of Gati and Stithi of Jīva</i>	156
xi.	<i>Knowledge by Perception</i>	156
xii.	<i>Motion as Movement</i>	156
	C. The Knowledge and Derivation of Form	157
	1. Jyotiṣa and Karmavipāka : The Knowledge of Form	
i.	<i>Gati as Vipāka</i>	157
ii.	<i>Karmavipāka and Kāla</i>	158
iii.	<i>Vipāka : The Manifestation of Prārabdha</i>	158
iv.	<i>Vipāka by the Gods</i>	159
	2. Jyotiṣa and Karman: Heaven and Sattva form	
i.	<i>Actions determine Future</i>	160
ii.	<i>Karma as Puruṣārtha</i>	161
iii.	<i>Actions on the Order of Times</i>	161
iv.	<i>Kāla and the Potency of Karma</i>	161
v.	<i>The Quality of Jyotiṣa</i>	162
vi.	<i>Sattva : the Form and the Plane of the Deities</i>	163
vii.	<i>Sattva : the Inborn Disposition</i>	164
viii.	<i>Sattva as Knowledge and Light</i>	165
ix.	<i>Sāttvika Actions and Heaven</i>	165
x.	<i>Unit in Human</i>	166
xi.	<i>Sāttvika Citta</i>	166
	3. Jyotiṣa and Karman: Knowledge Form	
i.	<i>The Point of Bifurcation</i>	168

<i>ii.</i>	<i>Equable Nature of Sattva</i>	169
<i>iii.</i>	<i>Knowledge of the Unmanifest</i>	170
<i>iv.</i>	<i>Sāttvika Knowledge and the Role of Intellect</i>	170
<i>v.</i>	<i>State of Equability in Cosmos</i>	171
<i>vi.</i>	<i>Lakṣana</i>	172
<i>vii.</i>	<i>Eschatology of Karman</i>	173
<i>viii.</i>	<i>Dream State</i>	173
<i>ix.</i>	<i>Point of Transformation</i>	174
<i>x.</i>	<i>Derivation of Knowledge</i>	174
<i>xi.</i>	<i>Knowledge Form</i>	175
<i>xii.</i>	<i>The Perceiver and the Perceived</i>	177
<i>xiii.</i>	<i>Perception and the Activity of Release</i>	178
	Concluding Remarks	179
	End Notes	179
	Chapter V Conclusions	
1.	<i>Knowledge of Two Principles</i>	193
2.	<i>Cosmic Activity: The Source of Knowledge</i>	197
3.	<i>Qualitative Nature of Time</i>	199
4.	<i>Cosmic and Psychic Interaction through Qualitative Time</i>	200
5.	<i>Ethical Orientation</i>	202
6.	<i>Destiny and Self-Effort</i>	203
7.	<i>Jīva-Centricity</i>	205
8.	<i>Existentialism</i>	207
9.	<i>Scope for Further Research</i>	210
10.	<i>Modern Relevance</i>	211
	Bibliography	213