

Chapter I

Introduction

1. Significance

The emergence and the developmental process of the correlation of Jyotiḥśāstra and the Concept of Karman significantly appear in divergent perspectives in the Veda and the later Sanskrit literature. Whereas Jyotiḥśāstra is based upon perceptive natural phenomenon of cosmic light forms and is thereby factual the Concept of Karman is presented as a philosophical notion resting on the ideology related to human. The growth of Jyotiḥśāstra occurred initially with a curiosity to understand the cosmic workings with observations of the spontaneity and also the order prevailing in the cosmos and later became a record of the calculations of the motions of the planetary bodies. Karma, on the other hand projected earlier the sacrifices and other ritual actions and later was associated with the moral actions of man. Whereas Jyotiḥśāstra in its early phase carried a primitive Indo-German legacy in the form of omens and portents also sharing an association with Babylonian and later on with Greek and Arabic Astrology, the growth of Karma theory was completely indigenous. The theory of Karma rest on the foundation that the physical and the moral actions performed by man become decisive as per their qualitative value and the soul transmigrate on account of these actions which accord it a specific motion in co-ordination with its deeds. This concept of transmigration associated with the rebirths of the soul is a uniquely Indian approach towards the question of action and its results.

In the culture, the correlation of Jyotiḥśāstra and Karma chiefly came forth to provide a perceptive base to the ideology of human regarding future along with its practical application. The cosmic activities in the form of divinations constituted a sign language revealing about future. An effort to understand the nature of time concerned with the correlation was also attempted by means of the ordered activity in the cosmos.

The correlation signifies an attempt to the erection of a moral theory by the culture. The factors contributing such an assumption on the cosmic side appears initially in the moral aspects of Varuṇa more so in the concept of the immortal gods as glorified human beings. An effort to perceive their veiled nature occurs initially in viewing stars or Nakṣatras as their abodes. An attempt of imitation also depicts in their anthropomorphized forms. The bifurcation of the cosmic qualities appears more systematized by characterizing the Nakṣatras and later on the Rāśis by means of which the human mind is visualized.

The correlation also worked as a means to understand the mechanism of Karma in human by the means of qualitative time. Sattva being the original form of human mind in accordance with the philosophy of the culture the qualitative time bifurcating the cosmic qualities was supposedly utilized for according a Sattva form to the mind. Karma equaled with motion in this sense and prescribed work on certain time can lead human to an evolved form also presupposes a basis for the correlation.

The correlation clearly worked in the culture to bring the abstract philosophy of the Vedic man into practical empiricism. Human discovered as of a Knowledge form by the culture an effort to derive the same with the aid of a natural basis is seemingly where the correlation is directed and where it united with the conceptions of Pantheism and Cosmogonism.

An extension to the probabilities of Evolution of human by means of individual effort with the aid of the correlation is also distinctly expressed in its preliminary form.

Also apart from the independent growth of Jyotiḥśāstra and the Concept of Karman in the literature the two correlated with each other for the core purpose of performance of ritual actions evident initially in the form of Sacrifices and later on the Muhūrtas for various cultural activities to be performed on specific times the mention of which occurs earlier in the Vedic and later in the Sanskrit literature.

2. Survey

In spite of the varied significance of the correlation of the earlier times, reading of the past actions and thereby the future of the obtained life by means of the planetary configurations in the sky charted in a Horoscope drawn from the time of the birth of an individual is where the two interact chiefly constituting the present form of the correlation.

In an effort to understand the disparities regarding life the theory of Karma postulates the idea of destiny (Daiva) which provides an explanation to the so-called predetermined course of events occurring in the life of a human. The impressions of past actions retain in a dormant state on the *citta*, the substratum in human structure connected with the storage of actions, and surface in the form of birth and the quality of life in an effort to achieve expression is also a fundament of the theory of which Jyotiḥśāstra of the present times provides a vision. Prior to this, the terms depicted different terminologies.

Daiva commonly occurring in the sense of accumulated actions of past lives of man (निर्दिष्टम् दैवशब्देन कर्म यत् पौर्वदेहिकम्। Caraka Saṁhitā,(Śārīrasthāna) IV. 1.116.) seemingly is from √ दिव्. 10.pp. ‘to suffer’. Etymologically it means that which pertains to the gods (devas) apparently derived from √ दिव्. I.4p. ‘to shine’. Mystically it is mentioned as *deva-guhyāni* (Mahābhārata. 3.32.33.) and appears as a cosmic law of cause and effect in accordance with which the actions of human are projected as the cause, the effect to which is labeled as the fruits received from the gods. (Śāṅkarabhāṣya on Vedānta Sūtra 3.2.41.) Daiva (mascu.) is also the science of omens and the divinations are the initial source to understand the intentions of the gods related to the future of man the interpretations to which already occur in the early Veda (RV.II. 42, 43.). The will of the gods also find an expression in the cosmic order of light forms termed as Ṛta which exist as the physical as well as the moral law prevailing in nature, the order depicting the organized pattern of the actions of nature. The deities following Ṛta reached immortality is a belief and which is also achievable by human on following the cosmic discipline is a line of thought which is perhaps one of the basis of the connection of cosmic time with the sacrifices and which is evident

in the statement of the Śatapatha Brāhmaṇa (X. 1.5.4.) related to the performance of the Agnihotra. The physical as well as the moral aspect of the cosmos is also evident in the system of the Nakṣatras which represent the physical distribution of the cosmos as well as a moral one based on the study of the characteristics of the cosmic activity. The Nakṣatra system existed with a practical utility in the culture and was the basis of the ritual activities of the culture. Up to the Upaniṣads, the branches of Jyotiṣa as Daiva and Nakṣatravidyā existed as the streams of Knowledge to be studied. (Chāndogya Upaniṣad VII. 1.2.,7.1.). Though such internal textual evidences divulge the varied concern of the subject with respect to the cultural activities, the earliest extent text on Jyotiṣa itself clearly represents as a treatise on Astronomy. The text expresses Jyotiṣa as a Vedāṅga proposing it as the science of laying down proper times for sacrifices as also coins Jyotiṣa and Gaṇita as synonyms. (Vedāṅga Jyotiṣa (RV) verse 35, 36.). This purpose of calculation of proper times became associated with Saṁskāra rites which continue till date as also continues the form of Jyotiṣa understood as Astronomy identified chiefly on the basis of the Siddhāntas and the relevant texts.

The Kārmic Eschatology connected to the native theory of the rebirths of the soul was given a perceptible basis by means of Jyotiḥśāstra by the Astrologers Garga, Varāha and the others. Though, this development of the reading of Daiva from Horoscopes appears nearby to the Christian era and is evidently post-Vedic. Also the influence of Greek Astrology on Horoscopy is noticeable though Daiva appears with other connotations earlier which align more closely with the Indian setup of the Correlation.

If Jyotiḥśāstra from the above survey reveals on haphazard branching in all directions over the period of time theory of Karma appears to be in a linear and an organized fashion in the literature. The term Karman extends earlier from the exploits of the deities (RV.I.22.19.) to the religious actions of men (RV.VIII.36.7). It exclusively refers to Yajñakarma in the Brāhmaṇas (Śat. Brā. I.1.2.1.) and with a extension as Knowledge (Vidyā) (Bṛ. Up. I.5.16.) reaches the moral sphere in the Upaniṣads (Bṛ. Up. IV.4.5.)also on account of which it shares an association with the

theory of Transmigration. A further advancement in the term and which separates oceans apart the term Karman as action is evident in the concept of non-action as an essential ingredient in the unity of the soul with the supreme principle. Apart from the above linear growth systematic categorization of the quality of actions and defining the meritorious ones as prescribed ritual actions inclusive of physical as well as moral ones is a procedure evident throughout the literature

As to the present status of Jyotiṣa, it dwindles around Horoscopy and such concerning means to understand about individual future on one hand whereas on the other side representing Astronomy it computes Muhūrtas for Saṁskāra rites and rectificatory rites. The Pañcāṅgas meant for such computations vary regionally and also appear with basic differences on matters such as the beginning of the year the variance reflecting in serving their purpose concerned with Dharmaśāstra. Other affairs of Astronomy such as the ideology related to the Sāyana and Nirayana computations, the question about precession as also the configurations related to the planetary motions which is the very basis of the Siddhānta texts are either subjected to rectifications on want of accuracy or are declared to be with shared interests especially with the Greeks.

The emergence of Karman as a doctrine though is starkly evident with its moral counterpart, the moral nature of actions and the conduct of human with respect to the same is a subject of constant scrutiny forming the principle bulk of the doctrine.

The prevalent form of Karman is subjected to this idea and receives a status of privilege on account of the constant attention provided to the theory by scholars of the subject with works of massive amount, evident on the same equally is popular amongst the masses as a code of behavior and more so as a topic of discussion and preaching.

Research Work done so far

Individual works on Jyotiḥśāstra and the Concept of Karman exist in substantial amount. Also works connecting Jyotiṣa and Karma, especially on matters of rectifications for future and for the reading of *Daiva* exist in ample forms. Though, no work connecting the two providing an explanation regarding the mechanism of the

making of future with the aid of the Correlation presently exists. The above situation clearly points to the requirement of a research.

Amongst the modern texts, the Census of Exact Sciences with its five volumes on the available material on Jyotiḥśāstra divulge works connected with actions of dāna, śāntis, vivāha, yātra, muhūrta and ample literature on Gaṇita. Computation of time (Kālanirṇaya) is also a topic sought by most of the authors for the purpose of rituals and other acts to which Pingree points out in his introduction to the fourth volume of the Census. Works on Jātaka originally by Varāha, Vṛddha Garga, Kalyāṇavarman and other authors with commentaries by Utpala and other commentators are presently available with commentaries and translations of modern scholars which reveal the form of correlation as providing a perception of the past actions of an individual by means of planets placed in his horoscope. Texts on the theory of Karma in its philosophical sense rarely refer to Jyotiḥśāstra one such reference occurs in the Doctrine of Karma, a collection of edited articles on the theory which possesses an article on Karma and Indian Astrology which deals with the above post-Vedic relation of past actions (Daiva) with Horoscopy. Dikshit in his treatise expounds texts and authors chiefly concerned with the Gaṇita branch with comparatively smaller sections on Saṁhitā and Jātaka branches. He mentions the importance of Gaṇita for Saṁhitā and Jātaka (p.11) which are the branches chiefly concerned with Karma. The systematic study of time was essential even in Vedic times for the purpose of sacrifices which were dependant on time thereby the purpose of calculations was essentially for the performance of ritual actions. This is being repeated by Histories on Vedic and Sanskrit literature and Weber (The History of Indian Literature, p. 263) mentions Astronomy springing out of Astrology. As a Vedāṅga, Jyotiḥśāstra retains its identity as a subject of study necessary for proper sacrificial employment of the Veda (History of Ancient Sanskrit Literature, p.56.). The survey of the literature reveals a connection of Jyotiḥśāstra with the concept of action in various senses much apart from its present form and in a thorough need of a research.

3. Aim

Jyotiṣa superimposes two different systems one is connected with heaven and immortality and the other with the destiny of the soul. Whereas the reading of the destiny of the present birth attempted by means of Horoscopy connected to the past actions of the soul and its future discourse is in practice presently the one with immortality and unity with the gods or later on with Brahman which is a part of the Veda is not much prevalent. Karma theory in its present form is chiefly associated with the nature of moral actions performed by human and their results though Karma had a cosmic as well as physical side to it earlier. The thesis attempts to reconstruct the above areas. Apart from which the further aims are also in consideration.

Consolidation and Singular Canopying

The Correlation of Jyotiṣāstra with Action (Karman) appears to occur in different perspectives in the distinct phases of the culture. It shows an extension from the interpretation of spontaneous cosmic activity and the activities of the nature and light deities to human actions on specific times. It also exceeded to the evaluation of the past actions of human and thereby the future journey of the soul. Cosmic future is also a topic of consideration of the Correlation though the study of cosmos and its functioning for the evaluation of human and his destiny remain the prime intention behind the Correlation. Consolidation of the scattered form of the Correlation owing to its extent and singularly canopying it is the basic purpose of the study. Giving it a compact form is also one of the intent of the study.

Complete and Original Form

The prevalent form of the Correlation exists as the reading of Daiva (past actions) from Horoscopes and the other part concerns itself with the Dharmaśāstra purpose. A probe in the literature for its other areas in the earlier phases so as to expound its complete form as also to trace its nature more akin to the indigenous one is also an intention behind the study.

Utility of Time

The connection of time with the ritual actions is the fundament of the Correlation in the Veda and the later period. On account of which Jyotiṣa is labelled

as Kālavīdhānāsāstra and appears as a Vedāṅga. The importance of the role of time in concern with the actions presupposes a mechanism on which the Correlation rests and which perhaps the culture was aware of. An effort to decipher the mechanism if any providing an explanation to the practical utility of time with respect to the Sacrifices and later on to the Muhūrtas for all sorts of religious rites is the chief aim of the interrogation.

Man Cosmos Relationship

Arrangement of human actions on cosmic time and evaluation of human past and future from cosmic activities are the basic forms of the Correlation. Man and nature share a relationship with each other is a belief of the culture. Study of the relationship concerned with the Correlation is thus a topic of inspection as human of the past has made an effort to carve his form by the aid of the cosmos as also has tried to locate himself in and beyond the perceptive world.

Social Aim

On account of the prevalent form of the Correlation as a vision of the past actions it represents fatalism and tends to promote a pessimistic attitude amongst the society. Also it projects itself as an investigatory means to human future rather than an applicatory one which is its original nature in the Vedic literature. The study thereby demands a reconstruction of its present facade for the sake of the society.

Heritage

Jyotiḥśāstra co-exists with the doctrine of Karman in the literature with a uniquely Indian setup. Astrology though was practiced by many ancient cultures there is no generally believed theory of Karma outside. The Correlation thereby carries an Indian legacy on account of which the study aims to understand the roots and the further progress for which a deep probe in the literature is attempted.

4. Methodology

i. Problem Statement and Hypothesis

The study proposes a Problem Statement and an Hypothesis.

Though the concept of future of a long and prosperous life in present body and heaven and immortality as an afterlife with an advanced light and knowledge form is repeatedly mentioned in the literature for which Jyotiḥśāstra shares an association with actions of all sorts in the culture, the actual mechanism at the interaction of man and cosmos with the aid of the correlation is sparingly discussed and nowhere is clearly mentioned in the literature. An effort to deal with the mechanism at the interaction and the role of the correlation in the event is attempted by means of the present study.

The study also attempts to indicate the direction of the correlation pointing to the evolution of man on the basis of the Hypothesis which propounds the derivation of a knowledge form out of the interaction. The exploration proceeds with the aid of the role of qualitative time and actions for an advancement in human form.

ii. Arrangement of Chapters

The pattern adopted to understand the nature of the Correlation of Jyotiḥśāstra and the Concept of Karman in the Vedic and the Sanskrit literature is as follows.

Chapter I is Introduction which is a brief survey of the study.

Chapter II deals with the explanation of the extent of the two chief topics, Jyotiḥśāstra and the Concept of Karman in the literature.

The sub-topics regarding Jyotiḥśāstra explain the derivation and the meaning of the term and proceed to locate the sources of light in the literature. The classification of Jyotiḥśāstra as also the extended areas of Jyotiḥśāstra are observed. The prime purposes of cultivation of Jyotiḥśāstra in the culture, its place and practical utility is also a consideration.

The Concept of Karman in the literature is studied as to its derivation, meaning and developmental nature. The sources and the effects of Karma are also considered. The sub-topic classifies Karma and attempts to understand its various

aspects and ultimately makes an effort to trace the common links between Jyotiṣa and Karman in the literature.

Chapter III explores the phase wise development of Jyotiḥśāstra with Karman in the literature. The development is distributed in five broad periods, the Saṁhitā, the Brāhmaṇa, the Upaniṣad, the Vedāṅga and the Varāha period. Every period introduces to the peculiarities of the period, the prevalent ideology, the individual development of Jyotiṣa and the Concept of Karman and their interaction on the above lines and finally summarizes expressing the salient features of the Correlation.

Chapter IV works on the Constructive Survey of the Correlation. It deals with the kinds of the Correlation and efforts to trace the central theme of the Correlation and its extent in the literature. It aims for the problem statement and a workable hypothesis. It efforts to locate a nucleus for the existence of the Correlation of Jyotiṣa and Karman. It leads to express Jyotiṣa as a device used by the culture to understand human and his future. It further progresses to study the Correlation of Jyotiṣa with the various forms of Karma as *Karmavipāka* or the fruition of actions and the other form of Karma concerned with ritual actions arranged on specific times. The philosophical extension of Jyotiṣa as an aid to the derivation of a light or knowledge form to human by means of actions as a probability of the Correlation based on a thorough survey of the evident data is also considered. The mechanism of man cosmic interaction seemingly aiming for a knowledge form to human and the probable role of the Correlation for such a transformation is presumably explained. The derivation of a Complete Knowledge Form expressing the unity of Jīva with the Supreme Ātman which is an extension apart from the Eschatology of Karman in its general terminology and beyond the supposed equable states seemingly located in the cosmic and human structure thereby presupposes different terminologies for Jyotiṣa and Karman than the prevalent ones. An effort is directed for such an explanation.

Chapter V is the Conclusion of the Research.

iii. Naming of the Thesis

The naming of the thesis demands further explanation. The name of the thesis Kārmic Astrology: A Study comes from a specific point of view. Jyotiḥśāstra is the

Indian name for Astrology. The concept of Karman as a special theory being absent in other cultures, the word Karman with the theory is without a suitable translation. Indian Astrology with the theory of Karman therefore is often known and referred as Kārmic Astrology. The present study began with this lookout of the Correlation.

The prevalent form of Indian Astrology is an intermingling with Greek Astrology on account of the Horoscopes. The adjective *Kārmic* applies to its *daiva* counterpart which the Indian Astrologers of the times like Garga and Varāha worked on providing the horoscopes an independent Indian setting and which is in usage till date. Presently the Correlation of Jyotiḥśāstra and Karman depicts an Indo-Western outfit which is also a reason for the present naming of the thesis.

A further glance at the Correlation reveals the other form of the existing literature as pertained to Dharmaśāstra which connect different rites to specific times for their performance leading to an ideal future. Also exist the texts on Gaṇita starting from the Siddhāntas on the basis of which the literature of Jyotiḥśāstra is divided into a scientific and pre-scientific period though Astronomy evolved out of Astrology is an observation of the modern scholars. The Samhitā and the Jātaka branches connected with actions are based on motions of the cosmic bodies and it is they who carry a practical utility in the culture. Thereby the function of Gaṇita is only to provide proper times work on which help achieve a desired future. The notion of future of human made dependable on specific actions on specific time provide to the Correlation a metaphysical angle on part of the doctrine of Karma and a scientific one an account of the concept of time derived by Jyotiḥśāstra. Also the stretch of Astrology beginning with the Indo-European elements right up to the prevalent Greek and the other intervening ones, it functioned with Karma as a specialized Indian term connected with scrutiny of all sorts of activities the cultural ideology could project and could singularly fit in the term *Kārmic*. And if the name Kārmic Astrology connects the ideology of Karma of a singular culture to the multidimensional Astrology of various cultures together it projects a study of actions and their results with a perceptible background and leads further to make understand human regarding his own form and his place in the cosmos on account of which it connects itself to a

theory of Knowledge which is beyond the boundaries of any culture. The name thereby accounts an appropriation in such an explanation as not being bound to any singular culture but to the entire mankind of past, present and future.

5. Scope and Limitations

The Correlation depicts a time when man was closely knit with nature and he believed his welfare to be dependent on it. The religion in this period therefore bind man to natural means in the form of worship. Gods thereby resided in stars and not temples and shared a give and take with human in the form of gifts and sacrifices and were located by perceptive means of path of the light bodies. The study holds a scope in the concept of rational study of cosmic and human structure and their co-ordinative functioning. The concept of cosmic time and its relation to the biological time in accordance with the code of conduct of human need to be studied by means of inferential logic. Such efforts already appear to be generated in fields like Archaeology working on the material remains of ancient men to excavate and erect their activities and thereby defining the terminology of culture. Also is inferential logic evident in the study of calculus by Newton or in the periodic table of elements by Mendeleev in their earliest forms. Thales (620 B.C.) expressed that the answer regarding the formation of the world lies in the study of the natural laws and the concept of Daiva (divine will) in the present context has a scope of study in such a direction. By labeling Daiva as a fruit by the gods, the culture points human actions to be the cause for the formulation of his present and future status. In the present form Astrology carries pessimistic attire and is presently a subject of blind faith or superstition. Such a fate was also suffered by modern Medicine prior to Hippocrates. Diseases were believed to be originating from black magic or such other sources as punishment by the gods and it was Hippocrates who showed that diseases were the product of environmental factors, diet and living habits. More nearer to the Correlation and what can be termed as a internal evidence appears in the form of Ayurveda which project diseases as the imbalance of the three humors in the body and connect the therapeutic treatment to natural medicines. It also believes diseases to be *Karmaja* inclusive of

bodily as well as mental factors which can be considered as a advancement over modern Medicine which generated efforts in the direction of mental disorders later to Sigmund Freud over last two hundred years after his study on the interpretation of the dreams. In the concept of mind with the operation of its three qualities leading to the variety of future there is a scope of a moral theory of Evolution or in the concept of *karmāśaya* erupting from an agricultural metaphor of seed lies evidently the concept of time and other contributing factors residing in man and cosmos for which the Correlation in the literature has worked on and has a scope for systematic study in many directions and could be connected to the present streams of Knowledge. Dikshit mentions the probability of many branches of material sciences existing in the Samhitā section and even Ptolemy (History of Dharmaśāstra, p. 553) connects factors as the country of birth, race, custom etc. important along with the horoscope in judging a man's futures. Therefore the study of the Correlation with present references is a necessity and perhaps has an access to interdisciplinary branching on account of its mercurial tendency. Astrology with Karma in the literature is esoteric and the biological evolution adds on with psychology and philosophy. In addition to the differentiated dimensions of space, time and form occurring in the literature which are presently the basis of all empirical sciences an effort needs to be generated with the help of the Correlation for a different lookout than the present one which could throw a light on the yet undiscovered areas of human form and its future. With such a scrutiny on its scope the present study was undertaken.

The two topics and their interaction have an unlimited extent in the literature on account of their varied dimensions in the culture extended over a period of time. Thereby the present study limits it selves to the nature of the Correlation from the man cosmic aspect and the eventual mechanism at their interaction decisive of the future of man.
