

# **Chapter IV**

## **Constructive Survey of the Correlation of Jyotiḥśāstra and Karman**

### **A. Central Theme and Hypothesis**

#### **1. Composite structure**

The correlation depicts a composite form with an all encompassing growth in the literature. It admits the concepts of divinations and Ṛta following from an Indo-European parentage inclusive of the nature and light deities which later molded in a native form.

Prayers and oblations to these deities through the medium of sacrifice though a common aspect of the ancient cultures, the transformation of Ṛta into Dharma and the formation of a Nakṣatra system with a setup of exclusively Vedic deities is essentially a composition of a cultural transmutation.

With the emergence of the single original principle, Brahman as the cause, the correlation worked to conjoin the various components of the perceptible world, the effects of the invisible Brahman, depicting its form and action. More so, on the molding of Daiva, a novice in the Upaniṣads and later a central disposition in the rebirth of man, dealt with in the Smṛtis various measures synthesized through the correlation and which are yet prevalent.

#### **2 .Kinds of Correlation**

The interaction of Karma and Jyotiḥśāstra occurs in five types in the overall literature.

##### **i) Predictions regarding Future from Cosmic Actions (Divinations)**

Interpretation of human and cosmic future with Śakuna as a means occur in all phases of the literature though their importance appear to be declined in the final phase. Inferring future from spontaneous cosmic actions was the form in the early stages whereas predicting future became more organized with induced divination

## ii) Rectificatory Actions and Jyotiṣa

Śānti rites performed for counteracting omens occur very early in the literature. These were performed for happiness, to avoid mishappenings, the means being prayers to Gods, Nakṣatras, Grahas (AV.19.9). These rites were especially believed to be effective to negate the mistakes committed during the sacrifices. In the post Vedic period Navagrahaśānti came to be performed prior to all Saṁskāras. All such actions were performed on auspicious times and were presumed to appease and reverse the evil aspects. <sup>1</sup>

## iii) Actions performed on Muhūrtas

Ritual actions necessitated auspicious times for their performance. Sacrificial actions as Darśapūrṇamāsayañña were prevalent since pre-Vedic times which were based on the positions of Sun and Moon, the concept of specific times for sacrificial actions an accepted dogma in the period of the Brāhmaṇas, whereas till the Vedāṅga Jyotiṣa, Jyotiḥśāstra was established as “the science of determining times for the purpose of sacrifices”. <sup>2</sup> Sacrifices were arranged on the orderly succession of times, the *‘knowledge of sacrifices’* being closely knit with the *‘knowledge of times’* with reference to the Sun, Moon and the Nakṣatras.

In the post-Vedic, the Saṁskāras were to be performed on specific times, therefore the correlation existed in the form of Muhūrtas for the performance of Saṁskāras and in later times to compute Pañcāṅgas for Dharmaśāstra purpose. The Gaṇita branch worked exclusively for these causes.

## iv) Vision of Past Actions

In the Upaniṣads where the individual Soul (Jīva) and his destiny became one of the chief topics of consideration, various means were employed for reading the impressions of past actions on Jīva with the aid of Jyotiṣa. Present birth itself being a Karmavipāka (fruition of past actions), the concept of future in the present birth essentially came in a restricted sense as being fated due to the effects of the past actions as an emblem on the Jīva in the chain of the former births.

Reading of the Prārabdha by means of the Rāśi of birth by the system of Horoscopy and computing the position of planets for the casting of horoscope for the same was a development after 2<sup>nd</sup> c. AD.<sup>3</sup>

Śakuna came to be considered as a means of reading of past actions in the period of Garga, Yavana, Vṛddhayavana, Varāha and Kalyāṇavarman and often both spontaneous as well as induced means of divinations were prevalent to read the effects of past actions for which the entire cosmos served as a screen.<sup>4</sup>

Tracing the path of transmigration of the soul after death of the present body on account of past actions, and locating the stations of the soul from death to rebirth, with the aid of motion of cosmic light bodies was also a topic of consideration of the correlation.

#### **v) Non-Action and Jyotiṣa**

The unity of the Individual Soul with the cosmic one being the final note of the Vedic philosophy, the correlation shows signs of development to this extent. On part of the Doctrine of Karma, the Upaniṣads and the later philosophy markedly distinguished action from non-action, action being the chief aspect of this world whereas non-action the very base of Brahman and its counterpart, Ātman. Bifurcation as to the visible light forms serving as the symbols of Brahman for its identification being the basic form of Jyotiṣa, demarcating the qualityful from the qualityless, for practical application and efforts to excavate the cosmos for such a purpose also appears to be a trait of Jyotiṣa. Desire, being a factor for such a division is an early expression<sup>5</sup> though in a different terminology. Prajāpati the singularized cosmic form of desire is declared to be mortal as well as immortal and sacrificial actions on his joints for immortality is a regular practice in the Brāhmaṇas. In the Upaniṣads, with morality as their base, the philosophy progressed towards exclusive human orientation, a desireless state of mind being a prerequisite for the purpose of release. Though this development laid a solid foundation for the doctrine of Karma with its moral aspects, its correlation with Jyotiṣa, the cosmic counterpart here after appears in a somewhat severed fashion. Subsequently the principal Philosophical Systems, the Sāṃkhya, Nyāya and Vedānta and later the Bhagawadgītā give consideration to the

cosmic angle for the purpose of unity thereby the correlation seem to possess some undeciphered quarters to this extent.

### **3. Central theme: Human and Cosmic Future**

Vision and shaping of future of man and cosmos constitute the central theme of the correlation of Jyotiḥśāstra and the concept of Karman in the literature.

The initial Veda is already aware of spontaneous cosmic actions in the form of Śakuna divulging the future, more organized is the idea of future in the concept of auspicious time for performance of ritual actions in accordance with a specific future. Thereby along with interpretation of spontaneous cosmic actions, the order in cosmos brought forth by the light bodies on which cosmic time is based is the study in chief for the knowledge of future. The essential difference being, whereas the moment of manifestation of the spontaneous divinations let know about future, the ordered concept of time for performance of ritual actions show an organized study seemingly, a gradually developed one for a complete prior knowledge of cosmos and its actions on the basis of which human actions were arranged for shaping of an ideal future.

The idea of future gets more complex in the further stage, as the idea of unity with the Supreme Ātman approached. Apart from being abstract as future being non-perceptible to the senses, the idea of future itself nullified as the state of unity being a state beyond Time of which future subserved a counterpart and mental actions more than physical efforts made it attainable through the tool of knowledge which ultimately led to the point of Release.

In the later parts of the literature, the correlation traces the past of man and thereby his future tendencies as believed to be dependent on his past actions, manifesting at the time of and by rebirth. Though the reading of past actions, form a major part of the correlation of the post-Vedic period, the purpose behind it seems to be essentially the reading of future with the aid of a certain point of time manifesting a certain prognostication, the looking into the past actions a mere gesture to derive an idea of the probable future, the specific character of the divination brought forth by the Time point providing a window to peep in as a connecting joint of the chain of

ones actions, which shape-up the journey of his soul, also Prārabdha a concept of '*partly manifested future*' in this manner continued till the point of Release.

From such assumptions as, 'the law and order of the cosmos is a truth', 'Man and Cosmos are interdependent' also 'human is a product of the cosmos', man's future necessarily relates with the cosmos in accordance with the culture which strengthened the basis of the correlation, whereas 'human future' believed as a creation or product of his own actions for which cosmos served as a parent body, the information about cosmic actions became the fundamental ingredient which was to be gathered and arranged in an orderly sequence as to make accessible to human understanding a knowledge about its future. To this extent the natural order Ṛta is already a flourished concept in the initial Veda yet study of the kārmic patterns of the cosmos and arrangement of human actions in accordance is a regular practice throughout and displays a disposition for a work on definite future a willful one at that.

Also the efforts starkly represent an indigenous form of the correlation in erecting the theme of future amongst the mutations of foreign cultures from Babylonian, to Greek, Chinese and Arabic on part of Jyotiṣa alongwith the native growth, in contrast to the local doctrine of Karman.

#### **4. Extent of Future in the Literature**

The expanse of future finds an expression in the Cosmogony of the Veda and later literature.

##### **a) Cosmos**

##### ***i. Origin and Destruction of the Cosmos***

Ṛgveda ascribes the origination of world to a single principle mentioned as 'Tad-ekam' (RV.X.129) or Puruṣa (RV. X. 90), though 'Kāla' of which future is a division appears as the first principle in the Atharvaveda<sup>6</sup> Atharvaveda also mentions Kāla as the creator of Prajāpati identifying Skambha, with Prajāpati (AV. 10.7,8) as the creator and supporter of all worlds. The Taittirīya Saṁhitā recurrently mentions Prajāpati as the creator<sup>7</sup> inscribing the idea of the world subjected to creation.

In the Brāhmaṇas, ritual actions are performed on the ‘Timed form’ of Prajāpati for attainment of a specifically desired future. The connection of ‘desire and action in present for a certain achievement in future applied to Prajāpati in Śat. Brā. (VI. 1.1) desirous of progeny practiced tapas out of which Brahman was created.

The Upaniṣads limit and extend the concept and the field of future by referring Kāla as one of the sources of creation<sup>8</sup> and simultaneously render superior the creator, the ‘efficient cause’ as beyond the three times.<sup>9</sup> Thus, the absolute Brahman is the creator, preserver and destroyer of the bhūtas ( being and / or ‘elements’)<sup>10</sup> its form of Brahman, the fundamental cause is inclusive of both the active and the inactive world and is connected with and beyond future.

The concept of single creation expressed in the early Upaniṣads is replaced by the idea of a periodical dissolution and recreation of the universe by the creator (Śvetā. Up. 5.3), being encouraged for such an activity by the actions of the soul<sup>11</sup> making the nature of future of cosmos a temporary process and also secondary to human actions.

## *ii. Cosmic Future*

Cosmic future carries dual perspectives as the nature of cosmos is of brilliance as well as darkness. The idea of future eulogized in the Veda and later literature pertains to the bright aspect of the cosmos and is traced by the luminosity, truth and order in the cosmos.

To such an extent the region of heaven located in cosmos is a region of light inverse to the idea of hell which is full of darkness and is to be avoided.<sup>12</sup> The idea associates the deity Bṛhaspati, born of the light of heaven and the dispeller of darkness, initially paralleled with Agni and later the prototype of Brahma (neuter)<sup>13</sup> sharing a significant connection with the constellation Tisya (Tai. Saṁ. 4.4.10.1) and in the post Vedic the planet Jupiter linked with luck. Earlier RV. X. 88.15 mentions the two paths and the region where the whole world that moves reaches whereas later Brahman, the self-illuminated absolute entity is said to reflect in all cosmos and is to be reached by the visible light forms as its expressions. Future, is also defined in the ‘order’ of the cosmic light forms initially as the order of the anthropomorphized

deities who followed a fixed path laid down by themselves (Vrata) the notion descending from Ṛta, the cosmic order and evolving as Satya<sup>14</sup> which is later equated with Dharma.<sup>15</sup> The concept of cosmic future can be termed as of complex character, the multiplicity on account of the varied possibilities of human approaches to it.

## **b) Human**

### *i. Origin and Structure of Human*

Man is believed to be a product of nature, his origin traced from the original single principle (RV.VIII.58.2), Puruṣa (RV.X.90) and also Viśvakarman (RV.X.81,82) who fashioned the world. RV. (I. 96.2) places Agni as the progenitor of man. Tai.Sam VI. 5.6.2 makes man a descendent of Vivasvān Ādityaḥ. Prajāpati (Tai. Sam II.1.2.1) and Kāla (AV.XIX. 53.10) are also mentioned as the creators of man.

The Upaniṣads speak about the immortal ruler residing within all beings (Br.Up. III.7.15) as the creator of and identical with all beings (Ait. Up. I. 1-3) while Manu-s from whom human race came forth are creations by mind of the single principle.<sup>16</sup> The Caraka Saṁhitā (I.25.1-15) mentions various theories of origin of man and diseases of which Karma is one of the cause.

Tai. Up. II.2-5 express the five layered structure of man, underneath which is the Ātman, the individualized cosmic one, embodied yet a knowing subject and unchangeable.<sup>17</sup> In contrast to the Ātman, human form being subjected to the action world is equipped with 'senses' which collect the impressions of the external objects, the 'mind' which synchronizes them and the 'reason' to discriminate them, activity in sense of dharmādharmā (righteous and unrighteous action) is inherent in mind and reason. Man is subjected to transmigration<sup>18</sup> on account of this activity and in accordance with the variety of the Karmāśaya which determine the Jāti (life and form of existence), Āyuh (life span) and Bhoga (experiences whether happy or unhappy)<sup>19</sup> the soul has to undergo in one embodiment or many depending on the *Vāsanās* or Kārmic residues.<sup>20</sup> The future of human in the culture is conceptualized with the working of the above factors.

## *ii. After Life*

Owing to the Karmāśaya, the Jīva transmigrates due to his Karma being an important doctrine of the theory of Karma thereby bodily death is not absolute in the literature. In the early phase, the souls of the good passed to Yamaś heaven of light (RV. X. 14.10) whereas later the soul returned with rebirth in favourable conditions as a recompense of his good deeds though in broad terms the notion of ideal future comes in two perspectives, ‘in existing life a prosperous one with hundred Autumns’<sup>21</sup> and ‘Heaven and Immortality after bodily death’.

## *iii. Causal Components of Human Destiny*

Future of present life is a slight affair as compared to its relevance with innumerable lives of the Jīva. It is in this perspective that the concept of Daiva (destiny) chiefly occurs. Variable acts due to individualized desires bring specificity in the forms of existence.<sup>22</sup> Human action is considered the basic cause of formation of destiny along with other causes as an aggregation.<sup>23</sup>

## *iv. The Ideal Goal*

The aim of human existence according to the culture, in the Saṁhitās and Brāhmaṇas is expressed as becoming identical with the gods<sup>24</sup> the idea finds an expression in the path leading to the gods and heaven as their abodes for the achievement of which ritual actions were performed. In the Upaniṣads the highest object is union with the Absolute, reaching the realm of Brahmā which is beyond good and evil deeds<sup>25</sup> and attained by Knowledge.

The dual way of thought reflects in the Systems where the injunctions of the Mimāṁsā coinciding with the Saṁhitās and the Brāhmaṇas proclaimed a life linked inevitably with actions whereas the Vedānta connect with the Upaniṣads approving the Brahman world as the ultimate truth.

In the linear flow of the literature, Swarga, an activity bound future become a temporary plane of achievement for man from which on exhaustion of goods deeds he had to return to earth. In an even later stage, Svarga, the region, became a condition of mind<sup>26</sup> taking a more impermanent form. Mokṣa, a state of permanent release remained a priority dependent on the moral side of actions.

This being the extent of cosmogony inclusive of both Cosmic and human factors the idea of future in the literature, chiefly comes in two viewpoints

Firstly, “Future is not only a division of time but is *a notion utilized for improvisation of the present status of human existence* in accordance with the cultural ideology.”

Secondly “Future is *action oriented* and is dependent on the activity in the perishable world and *through the moral nature of actions extends to the imperishable plane.*”

## 5. Problem Statement and Hypothesis

In an early stage, human future is deciphered from the cosmic actions with divinations as the source of information. In the post-Vedic period, remnant of human activity of some distant past. *daiva*, formulated the future of man conveyed by the cosmic bodies. Simultaneously, the cosmic future came to be studied with the aid of activity beginning at the Kalpa and Yuga. Here cosmic actions formed a ‘*sign language*’ conditional to manifesting at a certain point of the time telling about future.

On the other side, the study of *proper times* for performance of ritual actions served as a ladder to a desired future inclusive of present and after life. The belief that human actions on specific times could enhance the quality of future equally the decoding of cosmic design for such a purpose is evident early.<sup>27</sup> Such instances declare that Veda was aware of certain cosmic points which connected Jīva to other planes or states of existence.

Role of active action shuffles on cosmic and human side in the above instances while connecting with future. Also *actual shift or motion* is a presumption at every interaction which leads to future. Vision of the transmigrating Jīva or motion claimed to the Jīva on performance of ritual actions though being referred to in the literature the event underlying the seat of interaction leading to the presumptive shift finds mention nowhere. More clearly, along with man and cosmic actions it is the assumed ‘strength of the moment’ which causes the change. Though such an importance of time in connection with actions is reported often in the literature yet the

phenomenon at the interaction is veiled. There lies activity here in the sense of Karman, Kriyā or perhaps is inclusive of almost all permutations and combinations enclosed with  $\sqrt{\text{kr}} (8 \text{ U.})^{28}$  on account of the innumerable interactions and their probable outcomes, being decisive of the shift or the further motion and has an evident connection with Time.

Even in the Upaniṣads where the nature of actions turn moral and with the human authority of reconstructing oneself,<sup>29</sup> the series of events which change the ‘Human-Form’ leading to the ‘Brahman-Form’ involves activity pre-supposedly in the presence of Time,<sup>30</sup> the mechanism of which is nowhere distinctly expressed.

Finally, the stage of Release as an ultimate unity with the Supreme Ātman pre-supposedly involves a final motion evidently not from the Jīva or the human side, the structure than reached beyond intellect and not possessing activity beyond intellect thereby perhaps in terms of activity has a cosmic side to it. The role of Vedāṅga Jyotiṣa here in the final stage of activity is in question. Cosmic actions in the form of Śakuna, a means of arriving at a definite knowledge<sup>31</sup> and also providing the knowledge of time for the purpose of sacrifices<sup>32</sup> qualified Jyotiṣa as a Vedāṅga, with cosmic light objects as a source of perceptive knowledge of Brahman. Vedāṅga Jyotiṣa has a connection with light and knowledge, which appears almost severed in the Upaniṣads and the later Philosophical texts whose subject matter deals with the above form of man and cosmos. On such an account the question arises that does Vedāṅga Jyotiṣa possess a role in the final shift which results in the ultimate knowledge form?

The *problem* evidently lies in the phenomenon actually involved in the change. The ‘activity’ underlying the events or episodes occurring at the man cosmic interaction which brings a change in human form is the subject of study. The problem statement concerns with the nature of this activity and the role and extent of Vedāṅga Jyotiṣa in the underlying mechanism.

The problem is important for from any such event or a series of event ‘Transformation’ as an outcome is the claim of Veda and the later literature.

The study to such an extent implies not only the belief of the Vedic men in the workings of such a phenomenon but also a certainty that they were perhaps aware of the mechanism of the underlying event at the seat of Transformation. Though the culture claims the utility of the phenomenon yet the literature is silent except a few here and there on its functioning part stating as to what happens in the event which decides the course of Transformation.

An *hypothesis* which can be proposed regarding the mechanism of any such event is that the Activity here is '*Derivation of Knowledge*' from the Interaction where Action (Karman) is a comprehensive term, Knowledge equals with light and Vedānga Jyotiṣa is a device to such a Knowledge.

## **B. Nucleus of the Correlation and the Role of Jyotiṣa**

### **1. Nucleus**

The interaction of Jyotiṣa with Karman in the literature rests on an ideological foundation. Effectuating the ideology 'in perception' and 'in practice' is the core of the correspondence in the culture.

#### ***i. Idea in Perception***

The study of Jyotiḥśāstra is designed by the culture to get a vision of future. The concept of future in Veda pertains to a near one attainable in present life as a long and prosperous one whereas the idea of a distant future to be achieved after the death of present body exists in the form of achievement of heaven or immortality. The highest object of the Vedic religion was to restore the bond between man and divine.<sup>33</sup> Future being abstract, its expression being preliminarily ideological, Jyotiṣa subserved to provide a physical basis to the idea.

Initially the simply formulated conception of future connected the dark and bright quarters of the cosmos to the ideas of fear and delight. The ideas of auspiciousness and inauspiciousness find expression in the form of spontaneous cosmic actions, the divinations, which throw a light on future. Darkness is a condemned idea since beginning in the literature as opposed to brightness which is

equivalent to auspiciousness or even divineness. The Vedic deities thereby portray light in their names, forms and actions, the sacrifices eulogize the fire element and for the fulfillment of expectations related to future the brilliance of cosmic light forms and their paths are pursued. Mind is very early represented by the Moon in the physical cosmos and later on the moral side, Sattva is the form of Mind. Brahma, the ultimate truth is also of the form of light represented by the light in cosmos.

## ***ii. Idea in Practice***

The concept of Time from the very beginning in the literature is associated with the luminaries due to their orderly motion contrasting the characteristics of the cosmos as Day and Night, the bright half and dark half of Months, the Full Moon and the New Moon leading to finer divisions of time as thirty Muhūrtas in an Ahorātra and to deeper extent providing a physical basis.

## **Qualitative Time**

Apart from being physical, Time is ***qualitative*** in the literature. Deciphering of the Cosmos as Eclipses being caused by a demon is an early observance<sup>34</sup>. Its Astronomical explanation occurs in the Pañcasiddhāntikā<sup>35</sup> besides a Philosophical<sup>36</sup> and an Astrological one<sup>37</sup>. Eclipse as a representation of Tamas in cosmos is subjected to rectificatory actions<sup>38</sup> on part of human, indicating action relative to ideology with its varied interpretations rather than to the physical fact. Time, thereby is a bringer of the qualities of the cosmos subjected to ideological interpretations and actions thereupon dissected ***characteristically*** rather than materially.

Implementation of ideology with usage of qualitative time occur in instances such as action performed on the motions of the Sun and Moon and the later on the joints of Prājāpati for a desired future and even later for the performance of Saṁskāras.

In the post-Vedic period, qualitative time as a pointer to future is evident in the Siddhānta texts<sup>39</sup> calculating the beginning of a Kalpa as a space of time for predicting cosmic future. Calculation of the 'Lagna' as the birth point in an horoscope to determine the quality of life of an individual is also an instance.

Qualitative time determining the qualities of the cosmos is used by the culture to fulfill the ideology about future, ritual actions performed on such 'specific' or 'proper' time was believed to be leading to the fulfillment of their ideals.

The nucleus of the correlation lies in '*perceptive knowledge*' regarding the ideology acquired from cosmic light forms the ideas brought in application through '*qualitative time*'.

## **2. Jyotiṣa : A Device to Knowledge**

Cosmic material viewed with a specific ideology of obtaining perceptive knowledge regarding human life and its journey, a tendency to connect the visible nature to the abstraction to this extent and giving it a perceptive form occurs since early period.

### *i. Spontaneous Cosmic Actions*

The initial development of unwinding the cosmos to understand the future of man by way of Śakunas continued till late.<sup>40</sup> The former nature of Śakunas as spontaneous natural phenomena revealing the future later advanced to every perceptible form of cosmic matter being treated or even scrutinized as an omen.<sup>41</sup>

### *ii. Order of Satya and Dharma*

Ṛta, a pre-Vedic concept displaying the physical order in cosmic activity is converted into 'Satya' and later into 'Dharma' in the culture.<sup>42</sup> The wheel of Ṛta is observed in RV and AV<sup>43</sup> as bringing forth the order of cosmic forms represented by the day and night, the phases of Moon, the seasons (Ṛtus), the year (Saṁvatsara) and so forth. An entire representation is evident in Puruṣa (RV X. 90) and Hiraṇyagarbha,<sup>44</sup> the knowledge is applied to the rituals. In later literature, order is displayed in the concepts of Yuga and Kalpa.

### **Knowledge of sacrificial system.**

The sacrificial system in Veda rests on the knowledge of the days, months, seasons, years. Sacrifice and year are established as synonyms, the action connected to the order in cosmos. The arrangement represented the (symbolic) motion of the

Sun, the Sattras were the imitation of the Sun's yearly course.<sup>45</sup> More elaboration occurs in the form of sacrificial horse (Medhya Aśwa) connected to the cosmos.<sup>46</sup>

### *iii. Cosmic Light Forms and Human Life*

The luminaries subserve the purpose of perceiving the ideology of human life. Sūrya is concerned with the lengthening of life.<sup>47</sup> He represents the Ātman of the Kālapuruṣa (RV, X.90) the conception continues in the later Philosophy, an account of its brilliance expressed in terms of a simile comparing the illumination of the entire cosmos by the singular Sun to the entire body by the Ātman.<sup>48</sup> Moon addressed as Candra, Candramas or Mās in the RV denotes a bright body as well as a measure of time.<sup>49</sup> Moon receives light from the Sun is known in the Saṁhitās.<sup>50</sup> He is the distributor of years (RV. X. 85.5) and as the mind of the cosmic man appears since late RV.<sup>51</sup>

The practical philosophy<sup>52</sup> is evident in the idea of the path of the gods made visible by the motion of the Sun in the Northern hemisphere<sup>53</sup> and the way of the fathers (Pitṛs) located by the Southern motion of the Sun,<sup>54</sup> more specified to the pitṛs by locating the inlet between Agastya and Ajavithi.<sup>55</sup> The stations of the Devayāna and their counterpart, of the Pitṛyāna are distinctly expressed<sup>56</sup> amongst which Moon is one of the temporary resorts. The Sun and the moon are made the doors to the heaven, the Dawn and the Sun are the reaching places of man after death,<sup>57</sup> the Dawn is also made a seat of the fathers (pitṛs)<sup>58</sup>

The ideology of imitating the light forms and immortality of the deities reflects in the coalescence of soma juice with Moon being addressed as Soma. The term Soma is applied to Moon in the RV,<sup>59</sup> earlier elsewhere Soma is the juice consuming of which made the gods immortal<sup>60</sup> and also the men.<sup>61</sup> Moon is referred as the soma cup of the gods, the waxing and waning of the Moon accounted as the filling and emptying of the Soma (juice) by the gods,<sup>62</sup> the soma nature of Moon established in the later, Maṇḍala of RV.<sup>63</sup>

The integration further advanced in the Brāhmaṇas where Moon is the Soma of the gods.<sup>64</sup> In the Upaniṣads, Moon or king Soma is the food of the gods, consumed by them.<sup>65</sup>

In case of transmigration of Jīva, Moon is a station of the souls, their arrival fills up the Moon,<sup>66</sup> from the Moon the two paths diverge,<sup>67</sup> also the whole of the transmigrating beings reach the Moon<sup>68</sup> in the bright half and they come back to be born in the dark half. The idea of the entire moving world reaching the Moon is a continuation of the earlier notion of the moving world reaching the region between father (Heaven) and mother (Earth) in the later RV. This place being the Antarikṣa and Moon is placed in the Antarikṣa is mentioned earlier.<sup>69</sup> In making Moon, the abode of the transmigration existence from where his further course is decided lies the vision of the then developing *moral theory* the expression further continues with the Astrological connection of the individual being born with specific characteristics of the Nakṣatra in which the Moon is placed at the time of birth which gave an idea of the nature and accordingly the presumptive future of the individual.

An early evidence to this extent lies in RV. II. 40, a hymn addressed to Soma-Pūṣan stating Soma as the cause of production of all worlds and Pūṣan (a form of Sun) as the one who marks or oversees the actions of the whole world.<sup>70</sup> Soma further developed with the Moon-Mind connection with desire the root cause of creative activity and Pūṣan with Sun-Ātman and Karman.<sup>71</sup>

More evident are the threads of a *moral theory*, finding an expression in the character of Varuṇa, the lord of the moral order. Varuṇa is the firmament of the sky<sup>72</sup> the idea of attributing a moral nature to the sky being exclusively Vedic. Earlier the lord of light,<sup>73</sup> in the Tai. Saṁ. he shows a connection with night with the Sun as his eye and his spies are distinctly mentioned who behold the two worlds, are wise and descend from the heaven.<sup>74</sup> Also the world Ātman shows a connection with Varuṇa.<sup>75</sup>

Prajāpati represented the ideology with a physical basis. His form being mortal as well as immortal, he coincided the year (Samvatsara), actions were to be arranged on his body parts.<sup>76</sup> Also Agni served the physical basis on whom the entire sacrificial cult is based.<sup>77</sup>

#### *iv. Nakṣatra System and Characteristics of Man Cosmos*

The Nakṣatra system in Veda is designed as to provide a perceptive as well as a practical basis to the ideology. Systematic study of the characteristics of the

Nakṣatra, coinciding with earthly objects<sup>78</sup> and phenomena divulge an attempt of Vedic men to obtain a complete understanding of the cosmic material and its workings for the purpose of discerning human life.

The belief that the Nakṣatras are the abodes of gods<sup>79</sup> and pious men<sup>80</sup> and that one who performs sacrificial actions in this world reaches the world of Nakṣatras<sup>81</sup> reflect in the practical utility of the Nakṣatras in the religious system. Obtaining the knowledge of Nakṣatras on the path of the Moon coinciding them with time, merging of the Vedic deities with the Nakṣatras for the purpose of worship and above all bifurcating their characteristics in auspicious and inauspicious ones for the performance of actions<sup>82</sup> such interpretations provided a physical basis for the sacrificial calendar in Veda and the Muhūrta branch of later period.<sup>83</sup>

The study continues till later times correlating the qualities of cosmic matter specified by the Nakṣatras and the substances (on Earth) thereby ruled by the twenty seven Nakṣatras<sup>84</sup> and the Nakṣatras indicating the body parts of Kālapuruṣa continue upto Bṛhat Saṁhitā.<sup>85</sup>

The initial thought that actions on specific Nakṣatras lead a man to heaven<sup>86</sup> and later in Jātaka branch the characteristics of a person being judged on the Nakṣatras of birth indicate the knowledge of the Nakṣatras acquired by the culture to understand the human form and also the deciphering of the cosmic qualities for their utilization in establishing the man cosmic relationship.

#### ***v. Rāśi, Horā and the Knowledge of Past Actions.***

The study of the divisions of the cosmos in the form of Rāśi is latter to and more imaginary to Nakṣatras.<sup>87</sup> Rāśis are systematically classified<sup>88</sup> for actions, they specify places and objects dominated by them<sup>89</sup> yet as a unitary whole they appear in the Horoscope the Indian counterpart designed for the knowledge of past actions<sup>90</sup> and the relative future. Horā is a synonym for consideration of what the destiny would be<sup>91</sup> and for *Lagna*<sup>92</sup> as well. It coincides with *Prārabdhakarma*.<sup>93</sup> The *Lakṣana* (characteristics) of the *Lagna* ( Rāśi arising at the eastern quarter of the horizon at the time of birth of an individual) coincide with the bodily form of the individual is an observed fact.<sup>94</sup> Such a form is acknowledged as a manifestation on account of the

past actions of an individual. The Horā branch by means of study of characteristics of cosmos makes an effort to give a vision of the past actions which formulate the destiny of man.

**vi. Metaphoric means to Knowledge.**

Viewing of cosmic light forms and their physical actions to find an ideological explanation in the expression is a common practice in the culture. The shapes of the Nakṣatras are associated with myths, the motions of the light objects are the actions of the anthropomorphized deities and in the phenomenon of eclipse initially a demon according darkness to Sun<sup>95</sup> and later with Sun as a metaphoric representation of the soul the event serves as a *motion picture* of the soul in the process of acquiring true knowledge.<sup>96</sup>

Nakṣatras are the *āyatana*s (abodes) of the gods<sup>97</sup> and later *Puruṣadeha*<sup>98</sup> an *āyatana* of the gods for the invisible Brahman, the Sun and Moon serve as pratika (symbol) in the sat (visible) world.<sup>99</sup>

**vii. Real Knowledge and Cosmos**

Brahman is Satya (real) and not metaphoric.<sup>100</sup> Efforts to reach to such knowledge with Jyotiṣa as a device occurs in the literature and excavation of such cosmic points is evident. The emergence of activity from the fundamentally quality less Brahman due to desire is the point of origination of the visible world.<sup>101</sup> The plane of Satya which is a permanent one is bifurcated at this level from the perishable and thereby illusionary world of names and forms.

While the invisible Brahman is light itself in the visible world the light or illumination is due to the Sattva guṇa displayed by the Sattva forms of Prakṛti<sup>102</sup> the quality of Sattva is characterized by the light and order in the cosmos. The ordered motion of the cosmic bodies for instance the Sun and the Moon serve as metaphoric knowledge of Brahman in the perishable visible world. On the other hand the beginning of creative activity<sup>103</sup> demarcates the unmanifest and the manifest serving as a junction of the Brahman world and the Karman world. Any such point of manifestation of cosmic activity can thereby be presupposed as an above mentioned junction equally the emerging activity can be termed as occurring due to desire (of the

gods).<sup>104</sup> Also the point immediately prior to the beginning of activity can be said to be a non-active and illumined point as belonging to the Brahman world. Reference to such points of perception placed at the beginning of or manifesting of activity are utilized for the knowledge of future concerned with that particular activity occurring in the form of Śakunas inclusive of spontaneous cosmic actions or induced ones as Lagna or Kalpa calculated by Gaṇita.

### ***viii. Cosmic Moment: A Window to Past and Future***

Also any such point receives an identify as a witness at the junction of the two states, possessed with a quality of perception serves as a ‘cakṣu’ an eye to view the future of the activity beginning or manifesting at that point.

Time being a concept understood on account of activity,<sup>105</sup> it being experienced on account of the changes occurring in the matter forms,<sup>106</sup> its existence known by apprehending the changes or transformations occurring in an object or a thing,<sup>107</sup> the moment of manifestation of activity serves as a silent spectator keeping a record of that activity. This being confined to the manifestation and disappearance of activity due to the limitations of visibility of human senses,<sup>108</sup> or else the eternality of time is known to the culture.<sup>109</sup> In both these senses any moment of time or as a whole Kāla (Time) appears as a means of Pratyakṣa (Perception)<sup>110</sup> being a surveyor to the changes occurring in the states of matter serving as a window to past and future.

### ***ix. Time Moment as a Sign***

The mutual dependency of activity of objects and time as to the change in the solid bodies understood due to Time<sup>111</sup> and that the objects manifest in accordance with the motion of Time<sup>112</sup> is utilized in the culture as to infer the past or future motion of any object viewed from a certain point of Time.<sup>113</sup>

Any moment of time in the above sense is a ‘*sign*’ and Śakuna thereby is synonymous with ‘Nimitta’ in the literature.<sup>114</sup> Jyotiḥśāstra through any such time moment or through the motion of time constituted a sign language deciphering the activity of the cosmos from which an attempt to read future was a practice prevalent in many ancient cultures.<sup>115</sup> The distinguishing feature of Jyotiḥśāstra as compared to other cultures is that, being a Nimitta, a prognostic sign or a *Liṅga*<sup>116</sup> it is utilized in

the culture to serve as an antecedent cause inferring about the actions of man and thereby his future discourse or 'Gati' made dependent on his own actions which can be coined as the '*Liṅgī*' to be inferred. Thereby the texts conveying the interpretations of cosmic signs were designed to convey about actions.<sup>117</sup>

#### ***x. Knowledge of Gati and Stithi of Jīva***

The Saṃhitā and Jātaka branches are based on the motion of light bodies<sup>118</sup> elsewhere this motion of light bodies is utilized to infer the motion and position of Jīva.<sup>119</sup> The motion of Jīva is a result of his own actions according to the literature. Any motion as a verb is a sign.<sup>120</sup> Time in this sense of motion declares the activity of Jīva, the doer. Jyotiṣa provides only the vision of the action based motion of the Jīva. In this sense Jyotiṣa is instrumental to the actions of the Jīva thereby deterministic in showing the motion of Jīva. Gati (motion) as fate<sup>121</sup> seemingly arrives from this quarter in the correlation.

#### ***xi. Knowledge by Perception***

Jyotiṣa in above sense works as a *nimitta* to provide perception in the following manner

~ By the light forms and their orderly motion, which form the body of Jyotiṣa, the unmanifest Kāla becomes Pratyakṣa.<sup>122</sup>

~ By the motion of light bodies Jyotiṣa as an eye provides a proof of existence of the imperceptible Jīva and its motion beyond body.

~ By the knowledge of signs, it serves as a perceptive means of knowledge of 'action and its outcome' from which Jīva receives 'knowledge by perception'.<sup>123</sup> Ultimately it served the purpose of a Dṛṣya.<sup>124</sup>

In the above senses Jyotiṣa is a perceptive means to knowledge.

#### ***xii. Motion as Movement***

The motion of time is compared to a vehicle, all worlds are said to be the wheels of Time.<sup>125</sup> Kāla being a Nimitta Karaṇa,<sup>126</sup> the aforesaid motion is an acquired motion on account of activity of some basic ingredient which serve as the Upādāna, the material cause. Such instances as 'Time is the source of matter'<sup>127</sup> represent Kāla as an instrument which by its motion gives a name and form to the basic ingredient.<sup>128</sup>

Time is thereby a weaver or a potter and it is the quality of the matter which decides its name and form, whereas the quality of time is apportioning of the attributes and moulding and manifesting them in appropriate name and form an account of its force of motion.<sup>129</sup>

Motion (of time) is ‘movement’ due to this mutual dependency. Time being qualitative this motion or movement<sup>130</sup> vary in accordance with the qualitative activity. On the other hand, origination of activity pertains to the relativity of motion of time and qualities of objects. On this account time is said to be the creator of beings.<sup>131</sup>

The above property of time reflects in its representation as a ‘Nimitta’ in its other sense,<sup>132</sup> which is utilized for the performance of actions. It is in this context that Manu mentions Utpāta and Nimitta separately.<sup>133</sup> Jyotiṣa as ‘Kālavidhānaśāstra’<sup>134</sup> appears in the literature specifying Time as motion in two senses

In one sense, it provides a ‘*perceptive medium*’ with cosmos as a screen for vision of human actions and its probable fated discourse.

In another sense it provides ‘*specific time*’ to perform actions on account of which an ideal future is exercised.

In the above senses Jyotiṣa is a Device to Knowledge by means of Cosmic Actions.

## **C. The Knowledge and Derivation of Form**

### **1. Jyotiṣa and Karmavipāka : The Knowledge of Form**

#### ***i. Gati as Vipāka***

Gati (motion) of Jīva is due to the past actions on account of which Jīva transmigrates.<sup>135</sup> Punarjanma (Rebirth) thereby is a function of Karmas (actions) which are believed to be the womb (yoni) of various beings maturing in various ways.<sup>136</sup> Karma varies in accordance with the qualities therefore gati also varies on account of qualities (Guṇas).<sup>137</sup> Karmagati carries a sense of binding in such instances.

Bondage of actions also involves the bondage of time since the maturation and fruition (vipāka) of actions depends on time.<sup>138</sup>

The fruits of action differ in accordance with the time of maturity thereby their consequences vary depending on their time of maturation.<sup>139</sup>

## **ii. *Karmavipāka and Kāla***

Gati here is in sense of transmigration where Karma means past actions or daiva (accumulated karma) and Kāla is the force connected with the fruition of actions. Karma and Kāla are considered the causative factors for the repeated rounds of birth and death of Jīva.<sup>140</sup> Future thereby in case of Karmavipāka automatically carries the angle of fate<sup>141</sup> where the unexhausted Karma about to ripen become the 'nimitta' (efficient cause) of the production of the new body and the circumstances surrounding it. Karma along with Kāla constitute this activity,<sup>142</sup> the Pūrvakṛta (good or bad actions) being the cause (hetu) of the fruition in the form of Jāti, Āyu and Bhoga.<sup>143</sup>

## **iii. *Vipāka : The Manifestation of Prārabdha***

Fruition (Vipāka) is connected with the Prārabdhakarma, the term inclusive of release of past actions and the beginning of creative activity in the form of 'manifestation'<sup>144</sup> and thereby subjective to the above conditions.

The phenomenon is three phaseal Kriyā, Upacaya and Vipākaphala.<sup>145</sup> In the process active Karma further leads to its accumulation or deposition possibly thereby is termed as material<sup>146</sup> and is represented in a seed form<sup>147</sup> the nature of the accumulated Karmas identified as '*rūpa dharma* derived from the Mahābhūtās'.<sup>148</sup>

This in the process of manifestation or the unfolding of the Prārabdha leads to a form which has a semblance with the past actions. Form or shape is thereby in accordance with the convictions<sup>149</sup> and actions of the past. Body form and mind of the present accords with the previous body form and mind and is a derivation of past actions is declared by Āyurveda.<sup>150</sup> Thereby form at birth conduct or character of a person is a product of his past actions.<sup>151</sup> Even the intellect is in accordance with the past actions and is involved in Karmavipāka.<sup>152</sup>

Of the qualities, Rajas and Tamas are said to cause the ‘contact’ or transmigration of the soul,<sup>153</sup> the sphere of Karma extending beyond body<sup>154</sup> is expressed in the ideas of paths leading to different planes by force of one’s actions.<sup>155</sup>

#### *iv. Vipāka by the Gods*

In the literature the authority to perform actions is of man.<sup>156</sup> Fruition of actions (Karmavipāka) is accounted as for by the gods. The deities are subordinated already in the Saṁhitās and Brāhmaṇas as being responsible for the fruits.<sup>157</sup> In later stage, Prakṛti is held responsible for conduct which is a fruition of actions.<sup>158</sup> Also Svabhāva (Prakṛti) is said to be technical and not the creative authority and thereby does not accept the merits or demerits of anyone.<sup>159</sup> Karmavipāka thus in the literature is projected as a mechanical law operating in the cosmos. An element of slavery in the form of daiva is depicted in it on account of the binding to actions which are in accordance with the inherent tendencies of the Prakṛti.<sup>160</sup>

In the process of fruition<sup>161</sup> the accumulated action which is presently stagnant is a motion released in some distant past, this comes in contact with the external forces<sup>162</sup> resulting in manifestation and further activity. That which manifests and comes in motion is the ‘quality or the characteristics stored in the form of a potency’.<sup>163</sup> Form is thereby ‘bhāva’<sup>164</sup> in the sense of ‘coming to life’ or ‘birth and growth’ or else ‘being and becoming’.<sup>165</sup> Since that what is Bhāvya (is happened or capable of happening) and that what becomes sat (vyakta)<sup>166</sup> or manifests is the stored quality which comes to life with the motion of time aided with other relative factors. This potential of ‘quality’ resulting in action in the sense of manifestation in the process of Karmavipāka is in accordance with the Theory of ‘Satkāryavāda’ of the Sāṁkhya Philosophy.<sup>167</sup> On which is dependent the ‘Gati’ and thereby the plane of existence along with the ‘form’ of manifestation.<sup>168</sup>

In the process of Karmavipāka, past actions thus manifest by means of motion in a ‘form’ or shape and the time of manifestation of a form as a fruition of past actions is made a subject of study for the relevant future.

## **Knowledge is derived from Cosmic Actions by the further criteria:-**

Cosmic motion is a pointer to the perceptive knowledge of man's past actions their fruition manifesting in a 'form' divulging the past actions as well as the future.<sup>169</sup>

Any manifested form as a fruition of past actions as a visible evidence leads to the insight that any action leads to fruition in future and is in accordance with the quality of that act.

Further, if every action leads to fruition, fruition being a cosmic response, 'willful proper actions' on part of human can be utilized to design the future with appropriate cosmic time with such a notion actions are arranged on specific times by the culture.

## **2. Jyotiṣa and Karman : Heaven and Sattva form**

### ***i. Actions determine Future***

Performance of actions was deemed essential for the determination of future since early times. Actions were supposed to create certain potency which produced results in a distant future after the death of the body. Atharvaveda refers to the soul following iṣṭāpūrta in heaven.<sup>170</sup> The Upaniṣads believed in the role of desire, will and actions in the formulation of future of man.<sup>171</sup> Br. Up. (4.4.5.) mentions the becoming of an individual dependant on his actions. The Chān. Up. III. 14.1. explains that future is in accordance with the determination (Kratu) of man. Later to the Upaniṣads the thought prevailed that man's own actions, his work and conduct led him to his future existence in the form of rebirth. The transmigration of Jīva individuated in accordance with the quality of the desire. Actions thereby produced results both ways as auspicious or inauspicious being decisive in determining the further motion.<sup>172</sup> The motion or gati following dharma or adharma differentiated on account of the quality of the 'Adṛṣṭa'.<sup>173</sup> Whereas earlier the existence surviving after the bodily death was believed to keep on moving by its inherent power (Svadhā),<sup>174</sup> later the force of man's own past actions came to be believed as the source of his link with future.

## ***ii. Karma as Puruṣārtha***

Action is principle in the culture. The term Karma chiefly comes in the sense of actions prescribed by the Veda and the related authoritative texts. Prescribed actions are ‘actions proper’.<sup>175</sup> Initially, the sacrifices became a source of such actions. In the Brāhmaṇās, Yajñakarma was declared as the highest form of Karma (act).<sup>176</sup> Sacrifices promised longevity, immortality in heaven (Śat. Brā. XI.6.2.5.). Reward of religious works was heaven,<sup>177</sup> an abode shared in union with the gods, who were believed to reach immortality by the aid of building up a fire altar.<sup>178</sup> Agnihotra on specific times was a required Karman.<sup>179</sup> Sacred works were essential for casting off Punarmṛtyu.<sup>180</sup> They were believed to change the course of nature,<sup>181</sup> and were rectificatory resources as well.<sup>182</sup> Ritual actions for release from Karman were also employed.<sup>183</sup> Other than sacrifices Veda prescribes actions in the form of prayers and oblations, śāntis, vratas also moral deeds all as meritorious actions. Prescribed actions are primarily categorized in two divisions, action as Karma which keep in the chain of creation and action as knowledge which leads to release.<sup>184</sup>

## ***iii. Actions on the Order of Times***

Prescribed actions were arranged on the order of cosmic time brought forth by the order of cosmic forms. Sacrifices were arranged on the motion and positions of Sun and Moon in specific Nakṣatra. Ṛta displayed the cosmic order of forms, Agni as Vratapati,<sup>185</sup> Varuṇa as the guardian of Ṛta and thereby of the cosmic and the moral order or the order of the qualityful Brahman represented in the order of cosmic light bodies, these and such instances demonstrated the study of knowledge of the order of the forms brought forth by cosmic time. Whereas statements such as the motion of Moon in the circle of the Nakṣatras<sup>186</sup> certain Nakṣatras and seasons deemed fit for ritual actions,<sup>187</sup> or sacrifices being arranged on the body parts of Prajāpati equalled with Saṁvatsara, exhibit the importance of the knowledge of the practical utility of time, specific actions performed on which were deemed favourable for human future.

## ***iv. Kāla and the potency of Karma***

The actions performed on specific times created a potency which fructified by the motion of Kāla. The reference to creation from sacrifice or attainment of desired

things by means of action comes from this corner. The potency 'Apūrva' is said to reside in the individual, its fructification occurring after a lapse of time. The action leading to such a potency comes from 'आर्थिभावना'<sup>188</sup> inclusive of the idea of Swarga brought into being by means of performance of sacrifice. Actions here in form of sacrifice though principle and Swarga though the reward of sacrifice, the lapse of time lying between the performance of action and its result and that which necessitated the introduction of Apūrva<sup>189</sup> is an equally important factor. Kāla is the force connected with the fruition of action, manifesting it at a distant future and therefore represents a verifiable link between Karma and its consequences. Therefore, the injunction of Veda, 'one desirous of heaven should perform sacrifice',<sup>190</sup> is inclusive of the role of Time in bringing the idea in actual practice of which 'performance of sacrifices' on the 'order of times' is one part.

Of the other part of role of time of bringing the consequences of actions in manifestation, which is a sector of Karmavipāka, the term manifestation or perception sometimes comes in a restricted context as to limited to the human perceptive faculty of the organs of sense. This development presumably post-Vedic brought forth the role of time connected with the vision of the 'pūrvakarma' the past actions of man. Also, time as the force connected with the fruition of actions, is a cause for the manifestation of the present form, where the motion of time is the manifesting force whereas the quality of the actions is responsible for the form. Since the performed actions in the form of a potency has a tendency to retain in the individual, any manifested form is an admixture of variety of actions of the past which presently have come to fruition. Thereby alongwith 'Apūrva' the potency restricted to Yajñakarma , the Systems also mention 'Adrṣta' which is complex of both dharma and adharma and which together constitute the Karmāśaya of which Prārabdhakarma is connected to the present form.

#### *v. The Quality of Jyotiṣa*

As a means for release from the Karmāśaya, Yogadarśana suggests the performance of proper actions at ones own free will performed in present to destroy the sorrows surfacing in the future.<sup>191</sup> This expression is in continuation with the

concept of future exhibited by the Veda. Veda prescribes actions for the fulfilment of desires<sup>192</sup> to be performed in present, which fructify in a later period of time and non-fulfillment of which may lead to sufferings in the future.

Whereas in the post-Vedic period, Jyotiṣa is instrumental to assume the past actions and the relative future from the presently perceptive form of an individual, in the Veda proper prescribed actions on specific times performed in the present is mentioned as to lead to a desired future, whose fruition for instance in case of heaven and immortality is an action potential fructifying in a different 'time' and 'plane' of existence than the present one while the actions are performed. Jyotiṣa, as a Vedāṅga, as the eye of the body of the Veda along with providing presently perceptive time points derived from the motion of the light bodies to perform actions also provide a vision of the imperceptible planes to some extent through the anthropomorphic forms. But what really establishes Jyotiṣa as a Vedāṅga is that it created an awareness amongst the culture regarding the 'importance of actions performed in the present' their future recompenses as acquisition of Swarga and the rest though on an assumptive basis yet carried the authority of the Veda. More so along with the force of the motion of time according to the Upaniṣads existence travelled in accordance with the 'quality' of the deeds<sup>193</sup> on which depended his manifestation in various planes in the future which is a derivation in practice earlier. Veda akin to this line of thought based on specific times derived from the cosmic design as to leading to such paths and planes which defined the quality of 'Sattva'. Actions performed on which in due course led to the manifestation of the existence in the 'Sattva plane' of cosmos than entitled as Swarga.

#### ***vi. Sattva : The Form and the Plane of the Deities***

In bringing the ideology in practice for reaching the plane of Swarga, actions were arranged on the motion of light bodies specifying the form of deities who were assumed to reach the plane earlier. The (apparent) motion of the Sun showed the path to the gods and heaven.<sup>194</sup> The two paths bifurcated on reaching the Moon (Chān. Up. V. 10.2,4,5) , the performers of sacrificial actions went by the path of the gods.<sup>195</sup> The thought is expressed later in Gītā (IX.25) that those who praise the deities merge in

them. The motion of the Devanākṣatras also specify the path from South to North.<sup>196</sup> Moon well posited in the Nakṣatras is an important criteria for the performance of ritual actions.<sup>197</sup> Gargasamhitā mentions actions to be undertaken at specific times.<sup>198</sup> That these actions though varied lay prominence on Sattva, the predominance of which claimed birth amongst the gods in the heaven.<sup>199</sup> This coincides with the earlier idea of pious men of this world becoming Nakṣatras in the heaven and where Sattva equates with 'Puṇya'.<sup>200</sup> Swarga and immortality, the spheres of Sattva or light being achieved by the deities specifying light<sup>201</sup> are to be accomplished by means of prescribed actions. Swarga is reached after such actions.<sup>202</sup> There are prayers for immortality,<sup>203</sup> the ultimate form designating brilliance<sup>204</sup> blending with which gelled the idea of light and immortality.<sup>205</sup>

Out of the two paths, release is only by the path of light, the Devayāna, which is lighted throughout and is attained gradually.<sup>206</sup>

### ***vii. Sattva : the Inborn Disposition***

As to why the Sattva forms of cosmos were being selected by the culture to subserve the ideology of Swarga and immortality, Sattva is declared as being, nature, natural character or the inborn disposition.<sup>207</sup> The Sāmkhyas while explaining the fundamentals of the universe explain Sattva as being light and buoyant.<sup>208</sup> The light forms in the nature are thereby the symbolic representations of the Sattva quality in the cosmos.<sup>209</sup> Sāttvika state is believed to be the most perfect state of Prakṛti and alongwith representing the quality of light the 'order' of the visible cosmic light forms is also a representation of the 'order or discipline' as a quality of Sattva.<sup>210</sup> Along with the study of the cosmic light forms, the order of the light forms is also a subject matter of Jyotiṣa.<sup>211</sup> Actions arranged on time points defining the Sattva in the cosmos and its order can thereby be assumed as the ones leading to the Sattva planes.

On the other hand whereas Rajas and Tamas are mentioned as dissimilarities<sup>212</sup> Sattva is equable, the natural disposition and thereby a permanent state. The Sun and the Moon, the cosmic forms of Sattva, thereby do not destroy in the pralayas, the cosmic construction and its reversal confined to the modifications and not to Sattva

which is being<sup>213</sup> is also an expression indicating the permanency of the quality of Sattva.

The plane of Sattva is permanent or imperishable compared to the perishable world of names and forms. The Sattva plane and the gods residing there already existed though in their primeval age while the manifested world (sat) emerged.<sup>214</sup> Sat here meant 'developed' primordial to which is the Asat or 'undeveloped' though unmanifested or imperceptible yet inclines 'existence' or 'being'.<sup>215</sup> Activity here is present in a dormant state which at a later point differentiates.<sup>216</sup> Such instances expressed the quality existing in unmanifest form and manifesting on account of activity.

### ***viii. Sattva as Knowledge and Light***

Sattva is equated with 'knowledge' as well as 'light'<sup>217</sup> and is thereby the plane or state of knowledge and light. Sat is therefore permanent in the sense of 'Knowledge' or 'Truth' on the other hand Brahman, the source of beings, is self-illuminated and the ultimate form of Knowledge.<sup>218</sup> The Parābrahman is connected to the permanent plane and to some extent to the plane of Sattva in which reflects the initial concept of Swarga. The boundary bifurcating this plane from the perceptible 'name and form' world is declared to be the boundary of 'desire' or of 'time'.<sup>219</sup> Above this boundary is the Parābrahman which swallows or absorbs Kāla.<sup>220</sup> Below which is the perceptible world in which the cosmic light forms initially anthropomorphize the deities and later represent the self-illuminated Brahman.

### ***ix. Sātvika Actions and Heaven***

Actions arranged by the Veda on their performance claim to transcend this boundary of desire and time leading from the visible perishable world to the more permanent plane of swarga. Prajāpati the cosmic form of desire as well as time was created for actions to fulfill desires by means of sacrifices. The Sun and the Moon on whose motion actions were arranged received their light from Brahman and were in the visible world representations of the non-visible Brahman.<sup>221</sup> Rather in the later period, the objects of Sattva as the effects of Brahman come to be the possible projections of the intelligence of the Brahman on account of their light forms.<sup>222</sup>

Performance of ritual actions led to light.<sup>223</sup> Such actions led to the predominance of Sattva which resulted in a rebirth connected with knowledge and purity,<sup>224</sup> the state of Sattva as consequential to motion in higher plane for instance Swarga<sup>225</sup> and above all knowledge arised from the quality of Sattva,<sup>226</sup> with such expressions Sattva is believed the transmigrating element carrying to the plane of Swarga. On this account perhaps actions are arranged on cosmic time specifying Sattva for a desire of heaven performance of which created an action potential the fruition of which was believed to manifest the existence in the plane (or state) of Sattva by the force of time.

#### ***x. Unit in human***

If cosmic time is a cause for performance of actions connected with Sattva, it is the impressions of any such act which is allied with its fruition in future. The 'impression' coupled with 'Time' link the 'actions with the result'. Creation of such impressions as implantation of Sattva with aid of actions and time is termed as 'Saṁskāra'. It is a means employed by the culture to induce 'Dharma'. Thus 'Saṁskāra' is defined as that which makes an object fit for a purpose.<sup>227</sup> Also termed as Anuśaya or Vāsanā which is explained as the knowledge derived from memory.<sup>228</sup> In this other sense Vāsanā or Saṁskāra is accumulated action believed to be the root of Bhava.<sup>229</sup>

The object on which these impressions are inscribed is mentioned as '*Citta*' by the literature.<sup>230</sup> In human form the vibrations of the Citta are declared as decisive of his motion inclusive of transmigration and transformation.<sup>231</sup>

#### ***xi. Sāttvika Citta***

The inherent tendency of Citta being Sāttvika<sup>232</sup> also on account of its quality to apprehend forms, actions on the cosmic light forms<sup>233</sup> representing Sattva and its order can be said as a means to bring the contact (saṁyoga)<sup>234</sup> of the Sattva in cosmos with the operating Citta of the seer. The qualities of knowledge and light which are the basic attributes of Citta due to its inherent Sattva form are enhanced, such repeated efforts ultimately lead to the state of Pratyāhār.<sup>235</sup> Though here the organs of sense come in contact with the gross forms of nature. Eye, the principle behind forms

(rūpa)<sup>236</sup> as one of the five organs of knowledge or perception, the quality of which is apprehending rūpa or form is a product emerged out of the Sattva aspect of agni (rūpa-tanmātra).<sup>237</sup> Eye becomes the cause for the apprehension of the cosmic satva forms heading to the impressions of Sattva on the Citta. Such a Sāttvika Citta is a means for achieving an auspicious form on account of its flow or rate of motion accelerated due to the release of the inherent Sattva due to appropriate time and actions.<sup>238</sup>

The earlier idea of reaching the plane of the deities with the aid of sacrificial work on appropriate Time which held a moral angle in the Upaniṣads deciding the becoming of man in accordance with his deeds ultimately in the systems declare the functioning unit in man in which the potency of works resided and which provided the necessary motion which landed his existence in the higher plane. The physical nature of ritual actions while transformed into moral ones, the 'planes' acquired on account of actions converted into the 'states' of existence. This was an offshoot of the concept of 'Rebirth' of the Upaniṣads which landed the soul on the same plane to enjoy or to suffer the fruits of his merits or demerits of the earlier births. Later in the Systems this exchange of 'planes' into 'states' is a clear formulation. Thereby according to Śābara the word Swarga alludes to happiness.<sup>239</sup>

Sāttvika Citta can be said to be an affair of Jyotiṣa on account of its inherent 'light' and 'knowledge' and due to its eligibility for transformation. In human form it 'is to be acquired' since human is an evolute of 'Rajas' in nature.<sup>240</sup> On account of which desire born out of Rajoguṇa<sup>241</sup> reside in the human apparatus constituting the senses, the mind and the reason. Desire is considered the root of activity,<sup>242</sup> which makes action productive<sup>243</sup> and further lead to their accumulation which retains in man in a seed form.<sup>244</sup> Man originally belonging to the immortal world declined to the mortal world on account of desire is the foremost presumption of the culture. Subjective to this thought actions are arranged by the culture for the upliftment of man to his original abode and on which rests the Philosophy of the Veda and the later literature.

Jyotiṣa as a practically working system of the Veda carved the form of Prajāpati mentioned as the first seed in the Ṛgveda metaphorically representing ‘desire’ in the cosmos.<sup>245</sup> Actions performed on which fulfilled the desire for heaven and for the immortal or light form.

### **3. Jyotiṣa and Karman : Knowledge Form**

#### ***i. The Point of Bifurcation***

Later to the above development, whereas desire in human became the edifice for the succeeding moral theory and the overall philosophy, Prajāpati, its cosmic counterpart is literally a severed off connection in terms of morality though whether Prajāpati really had any such connection remains an enquiry. This point of bifurcation of Jyotiṣa from the Philosophy of the Veda at its very beginning run parallel in the literature with a few intersections of the two.

The emergence of Brahman as the original principle in the Upaniṣads<sup>246</sup> on account of its imperceptibility to human senses necessitated perceptible means for its understanding. This requirement appears to be fulfilled by the cosmic objects of light and their order as representations of Brahman. In the Ṛgveda Karma finds a definition while explaining the creation of the sat (manifested) world as the creative activity from which the visible movable and immovable world emerged from the Asat (unmanifest).<sup>247</sup> The cause of this creative activity is declared as the ‘*īlā*’ or the desire of the Creator to evolve,<sup>248</sup> from which the active world of deeds resulted. The quality of light since being ascribed to the originally qualityless Creator named as Brahman or the Creative Ātman in the Upaniṣads from which the qualityful world emerged, the order of the cosmic light forms came to be recognized as the ‘work’ or ‘activity’ of the creator himself. Though actions based on the order of the light forms was a practice much prior to the emergence of the qualityful (Saguṇa) Brahman, the difference as that they being the metaphors to the qualityless Brahman occurs later. The earlier study of the qualities of the cosmos was specified by the deities, the Nakṣatra system and even the ‘Timed form’ of Prajāpati on which actions were based and which constituted the process of conversion of Ṛta into Dharma. Subsequently the

cosmic light objects and their motion represented the ‘desire’ and the ‘deeds’ of Brahman. If this transference of qualityless cosmos to qualityful differ Karma in form as to making perceptible the ‘Karmayoga’ of the creator, it also transformed Jyotiṣa which initially was of a form of direct perception and which later to this become the metaphoric means to reveal the ‘desire’ and ‘work’ of the Creator as Sattva in Cosmos.

Sattva on moral terms came to be defined as a quality. On account of which the plane of heaven where the deities resided became an impermanent one. The desire of Brahman released as Sattva in the cosmos, though exhibited light and knowledge of Brahman, they displayed only a part of the light and knowledge form of Brahman and not as a whole.

### *ii. Equable Nature of Sattva*

In case with human, basically belonging to the Brahman world, his form being emerged out of the Rajas in the Prakṛti, the individuality in his shape and intellectual faculty is accounted to the Rajas, Tamas and the past actions.<sup>249</sup> Thereby Sattva representing the light and knowledge of Brahman which inheres in human form or Jīva is a basic property and which is also a part of Brahman. In terms of relativity it is therefore a state of ‘equilibrium’ or ‘equability’ with the part form of Brahman. Cosmic activity of Sattva represented by the order of cosmic light objects is utilized to bring order in the cultural activity, inclusive of physical as well as moral one. If the calculations of the Gaṇita branch deal with the physical counterpart of time the work on the disciplined activity of cosmos to bring equability with the Sattva form of Brahman which is a moral counterpart. If work on the ordered rhythm of cosmic Sattva is proposed to create vibrations of Sattva on the qualitatively throbbing Citta, equilibrium with the part form of Brahman or the release of Citta being a propensity, such a result of the induced cultural activity reflects the Philosophy of the Culture as an *intellectual* one. More clearly it can be termed as **“A morally activated philosophy aimed at an equable unity with nature.”**

Apprehension of forms is qualitative on account of the organs of sense which perceive the object in the presence of mind.<sup>250</sup> If the variety of names and forms is due

to the analytical aspect of mind in contact with the organs perceiving the gross forms, the 'cakṣu' (organ of perception) and the 'rūpa' (apprehended form) share a common origin in the element of fire (teja), extending the unity to an elemental equability pertaining to the entire cosmos. Such equability is displayed by the cosmic gross ordered light forms alongwith the innate nature of mind which makes it a fundamental unit carrying the immortal light<sup>251</sup> its nearest equability achieved by the state of Sattva.

### ***iii. Knowledge of the Unmanifest***

Extending beyond the manifested qualitative world and residing as immortal light in man and the entire cosmos is the unmanifested form of Brahman. Efforts to understand this form of Brahman is through the theory of Kalpa, Yuga, Mahāyuga and Manvantara. Such earlier efforts to measure the distance to Brahma is expressed in the literature<sup>252</sup> and is a continuation in the later period where the form of Brahma is asserted in extensive time periods.<sup>253</sup> This 'Timed form' of Brahman though at an unmanifest level of human understanding the form is active at the cosmic level. The construction and destruction of the cosmos is explained in terms of the 'Ahorātra' of Brahmā constituting his day and night at the joints of which the beings manifest and unmanifest.<sup>254</sup>

In reality Brahman as a single principle beyond the manifest and the unmanifest is beyond space time and causality. It is also termed as *nirguṇa* (qualityless) Brahman and is cited in the Upaniṣads.<sup>255</sup> Knowledge (Jñāna) identified as the state of becoming Brahmībhūta or merging in Brahman pertains to this form.<sup>256</sup> Also the texts explain that the 'realization' of Brahman creates oneness with Brahman.<sup>257</sup> This equable status with the qualityless Brahman is recognized as 'Knowledge in its ultimate form'.

### ***iv. Sāttvika Knowledge and the Role of Intellect***

On the other hand, Jīva being a part and parcel of Brahman his permanent form is mentioned as beyond desires, of consciousness (cidrūpī) and is all pervading since fundamentally singular.<sup>258</sup> In its purest state it realizes Brahman, the realization itself an attribute of knowledge. This form of knowledge pertaining to the

fundamental element is the knowledge of all names and forms.<sup>259</sup> In this ultimate form the perceptive diversity is supposed to disappear.<sup>260</sup> This state itself is the state of Brahman which though uniform originally appears divisional on account of the variety of forms of beings.<sup>261</sup> True Knowledge is therefore defined as that by means of which one views the uniformity amongst the diverse forms and ‘perception’ finds a definition in such a mode of Knowledge termed as ‘Sāttvika or synthesized Knowledge’.<sup>262</sup> In human such a Knowledge is a property of the faculty of reason.<sup>263</sup> The form of reason or intellect is through which the *seer* who is himself a witness receives vision of the outer world.<sup>264</sup> Thereby modifying the intellect to an equable or stable form which is the original form of the Jīva as well as Brahman is the form of Knowledge to be acquired by the reason for the unity which is the fundamental percept of the philosophy of the culture.

#### *v. State of Equability in Cosmos*

Apart from the named and formed qualitative cosmic matter which undergo change in character,<sup>265</sup> the literature talks of the non-qualitative form of the cosmos which is its fundamental non-modificatory state.<sup>266</sup> The concept of eternal Time is perhaps concerned with such parts of cosmos as also the qualityless form of Brahman expressed as space.<sup>267</sup>

Search of non-activity representing steady points in the cosmos amongst the visibly active cosmos finds mention in the literature. An early practice is the observation of the fixed star near the Sun.<sup>268</sup> Also to such extent the beginning of activity from a fixed point as solstice is recorded.<sup>269</sup> The Sun stands still for a moment at the point of culmination is also an observance.<sup>270</sup> The Nakṣatra at the Equinox not swerving from the East is a topic of study.<sup>271</sup> Equally important was ‘Viṣuvat’ in the Vedavedāᅅga period.<sup>272</sup> Viṣuvān day is mentioned as the soul of the year<sup>273</sup> believed as the day on which the gods raised Āditya to heaven. The method of derivation of this day is a special mention in the Vedāᅅga Jyotiṣa, whose chief aim was calculations of the parvans for sacrifices.<sup>274</sup> These *parvans or junctions in between the two moving cosmic objects could be representations of homogeneity in cosmos* since they are the expressions of the gap in between two specific activities along with the

end of one and the beginning of another activity. Sacrificial actions on these parvans lead to heaven and immortality is a statement of the Veda indicating these joints as openings to another world and in the later period they are deemed to be termed as outlets to the qualityless Brahman on account of their non-activity.

*vi. Lakṣana*

Such a point expressing non-activity also finds an expression in the explanation of the effect of 'Lakṣana' specified in the literature. Amongst the variety of effects occurring on the cosmic matter,<sup>275</sup> Lakṣana extends from the absolute end of the qualities of a prior condition up to the arising of a new quality to its fullest extent leading to a certain state<sup>276</sup> thereby it is a conjunction of two different characteristics. Any such point can also be said to be designating the point of disconnection since lying in between the qualitative separation. Such a point if dissected is supposed to divulge a non-activity area, also a timeless one being qualityless where to the complete transformation occurs.<sup>277</sup> Search of such points which are non-active or where activity begins in the cosmic design are specified above, the search of which is a subject matter of Vedāṅga Jyotiṣa.

As of otherwise the term Lakṣana is commonly employed in the literature in its meaning as a 'prognostic sign' or a 'distinctive mark'<sup>278</sup> indicative of future which is studied either from a certain manifestation or more systematically from the beginning of a certain activity in cosmos. Yet if viewed as one of the 'effects' faced by the 'beings', Lakṣana exists as a natural process occurring spontaneously in case of beings as a response to external stimulus. If qualities inhering in a being 'surface' on such an interaction with the external factor as of 'cosmic time' which is said to bring forth the 'resultant of work' interacting with which a specific quality surfaces in a being, 'knowledge' brought forth as another counterpart of cosmic time presupposes an interaction with that part of knowledge which is residing in the being.<sup>279</sup> Such a point of contact with Knowledge may be a connecting link to the qualityless Brahman, also specifying the end of Karman. Jyotiṣa from the above discussion secures a place at the *threshold of work and Knowledge*, any such threshold *as the point of perception of the arising activity and its outcome*. The light for the vision is

a provision by the qualityless vacant point. Lakṣana in its sense of implied meaning<sup>280</sup> at this point of state can be said to be a representation of Jyotiṣa as an eye of the Veda and equally the state of Parābrahman.<sup>281</sup>

### ***vii. Eschatology of Karman***

The Eschatology of Karman in cosmos can be said to be at any such boundary defining non action and action. The non-active area is the point of perception or knowledge equally defining the area of the end of Karman bifurcated by the boundary from which activity arise. The concept of uncompounded, homogenous and unchangeable Brahman is seemingly applicable to such a point non-connected with actions.<sup>282</sup> Such points in cosmos can be said to be the opening to the state of release.

Gītā (II.53) indicates to such an opening at which a steady reason rests in order to acquire a state of Yoga.<sup>283</sup>

### ***viii. Dream State***

In case of Jīva dream state is a natural means for a vision of the light form of the Ātman and the arising activity is of the reason acquired on account of past actions.<sup>284</sup> The Upaniṣads talk about the dream state (svapna) as one of the states of the Ātman.<sup>285</sup> In a dream, the Ātman staying at the junction surveys the effects of merits and demerits in its own light.<sup>286</sup> The flow of activity of the reason is said to be by means of 'Akrama' displaying 'confusion' or 'want of order' and is the outlet by which the activity moves out and the Jīva views the next world.<sup>287</sup>

Dreams form a part of Śakuna section of Jyotiḥśāstra so as to give a vision of the past actions and thereby the knowledge of the concerned future. On account of its spontaneity it eludes from any human intervention as Muhūrtas yet it carries an inborn disposition to prove the quality of Jyotiṣa as the cakṣu of the Veda apart from its established affair as the vision of past actions. On the authority of the Bṛhadāraṇyaka Upaniṣad on the theory of the dreams cited above, a dream as a Śakuna while it is happening is a live presentation of the experience of the light and knowledge form of the Ātman inclusive of its steady form and also of the motion of the intellect. Dream as a Śakuna is a perception of the above factual truth. Thus dream is also a

visualization of the bifurcation of non-activity and activity and thereby a representation of the bifurcation of the areas of knowledge and action.

***ix. Point of Transformation***

Such a point of bifurcation stated above seemingly allows Transformation. If such a point specifies the arising of an activity as of the confused intellect connecting it to the world of motion, it also beholds the world of knowledge. Such a point thereby can be deemed as an outlet to the world of release. It sub serves as a natural providence for the derivation of knowledge.

Jyotiṣa as a cakṣu is a prognostication to this point as a basis of transformation. If dream as a divination is a spontaneous means for such a vision, the time points derived by Vedāṅga Jyotiṣa to perform actions locating non-activity or equability in cosmos could be deemed as specifying transformation.

***x. Derivation of Knowledge***

The path of transmigration of Jīva is dependent on conduct in the literature. The cosmic design is excavated to such an effect as to provide knowledge about the morality generated path since Ṛgveda and actions are arranged in accordance with it.<sup>288</sup> The transmigration of Jīva from one birth to another is compared to the motion of a leech,<sup>289</sup> the relation in between the two characterized forms, inclusive of the forms accounted to the desire of the past leading to such a fruition.<sup>290</sup> Karma as a remnant of desire accords with ignorance which is proposed a cause for the contact (Sañ-yoga) between the observer and the observed. Though such a contact deems to be a natural arrangement since each and every action leads to a fruition for which such a contact is conditional eventually leading to the realization by the self of its own form,<sup>291</sup> the fact apart that such a knowledge derived by the Ātman is a sectional study on part of the culture. Since amongst the two types of actions,<sup>292</sup> those that promote release of the Ātman from the cycle of rebirths are the ones concerned with knowledge. Actions kept the Ātman in transmigration and in contrast freedom from death was to be achieved through knowledge.<sup>293</sup> Liberation meant the absence of adṛṣṭa,<sup>294</sup> which was form of karma as opposed to knowledge. The knowledge of the rite held a connection with the cosmic cycle connected with actions the study of which was a subject of the

Brāhmaṇas.<sup>295</sup> Yet the knowledge it incurred was ‘object oriented’ which was subjective to transformations in contrast to the knowledge of the Ātman. Also such a knowledge was a prerequisite for the unity with the supreme Ātman, since an actual knowledge form was achieved as an aftermath of such a knowledge.

Actions to be undertaken to obtain such a knowledge finds mention in the literature,<sup>296</sup> though non-contact with the objective world of activity remain the basic criteria of any such action. Knowledge or realization being a concern of the intellectual faculty of human as also non-contact with the empirical world were to be achieved by means of control of senses and concentration of mind more so by the isolation of the organs of senses and the mind.<sup>297</sup>

The Ātman, a witness and without modifications and as the one subjected to the outer world in accordance with the faculty of its reason thereby an ‘equable status’ of reason also is a prior most concern to such a knowledge.<sup>298</sup> Ultimate form of knowledge or release explained as an absence of dualistic difference of Ātman and Brahman such a form of knowledge where the diversity drops, is an acquisition by the means of reason, the state of union (yoga) being achieved by the priority of a ‘steady’ reason.<sup>299</sup>

The initial form of the interaction between man and cosmos is an interaction between their qualityful aspects where Jīva equipped with instruments as body, mind and reason actively interact with the Prakṛti and its evolutes. Amongst the qualityful interaction knowledge is an attribute of the Sattva constituent of cosmos, work on which is a subject matter of Veda.<sup>300</sup> Though for a complete knowledge form which can be declared as a state of ultimate release specifying unity with Brahman, along with actions suggested for such a form, the ‘eventual act’ where to the Jīva obtains the total knowledge form following a state of equable reason is a final interaction with the cosmos and thereby an affair of Vedāṅga Jyotiṣa and the concept of Karman.

### ***xi. Knowledge Form***

The being and its experience is a part of knowledge on which depends the future or that which is about to happen. Ignorance believed as a cause of such a state and its series which brings contact with the objective world leading to unhappiness,

the destruction of bhāvas constituting empirical knowledge<sup>301</sup> is the way suggested by the culture for a total knowledge form. If organs connect with the knowledge of form related to the world of Karman subjected to modifications of which originates the activity world on part of both the cosmic and the individual constitution (Prakṛti), the actions in favour of release are inspired by the Ātman. Synthesized or unified knowledge is an attribute of Ātman and such a knowledge constitute a knowledge of time and space which are kinds of name and form. If Jīva is name and form of Brahman broken in by time and space,<sup>302</sup> the knowledge of time and space in a unified form is essential for the knowledge of Brahman. Such a knowledge is a consideration of the correlation of Jyotiṣa and Karman which deals with the qualityful aspects of Brahman in its timed form displayed by the activity of matter and its qualityless aspect in concept of timeless form which is chiefly bifurcated in terms of vyakta (manifest) and avyakta (unmanifest) pertaining to the capacity of human sense organs about the manifestation and disappearance of matter form and its actions. Such a timed and timeless form of Brahman is initially conveyed in the form of Prajāpati and his parvans displaying his mortal as well as immortal forms, actions on which is the chief subject matter of the Brāhmaṇas. In the later period such a form finds mention in the concept of the cosmic flux which holds and releases activity displayed as the breathing of Brahman.<sup>303</sup> Thereby perception of activity extends to its unmanifest form along with the manifested one thus widening the concept of future. The apprehension of such a unified form is synthesized knowledge, the perception a unified one achieved on account of equable reason, a requisite for unification with the world of Brahman, the realization an inherent one separating Ātman from the empirical world. Such a form in accordance with the culture is a '*natural*' form and is apart from the form subjected to 'being and becoming' since the unified form of Brahman constituting matter and space is the one which displays relativity between them and is subjected to the *Aparā* world whereas the nature form in question is the one concerned with the *Parā* world. The motion to such a world is, *परां गति*, the outlet to one a non-divergent point specifying Brahman independent of time and space and it

is to this form of Brahman to which the Ātman belongs, unity with which is the acquisition of the light and knowledge form the culture talks about.

### ***xii. The Perceiver and the Perceived***

The philosophy of the culture isolates itself from the others at the stage where it bifurcate Brahman into a '*time and space form*' and a '*supreme form*' out of which Satya or real knowledge is akin to the supreme form. Also perception is inherent in Brahman inclusive of both its forms though the role of Supreme Brahman is of the 'Perceiver' whereas the Time and Space formed Brahman undergoing the modifications is that which is 'Perceived'. If the cosmic philosophy of the culture annexes such a supreme form, the relativity between matter and space which is a general consideration receives an added angle as to a relativity between the activity oriented perceived world of transformation and the perceiving world of the Brahman Ātman. On this ground originates the controversy amongst the philosophical lineage of the culture regarding the nature of the origination of the qualitative world and the world of Ātman.<sup>304</sup> Though knowledge as an inherence of Ātman and perception as a means to obtain knowledge is an equal acceptance. Thereby knowledge and perception are attributes of Ātman, the *perceiver or seer* and the knowledge of the qualitative world, the *perceived or seen* is dependent on the perception of the perceiver. If organs as a unitary whole connect the individual to the world of diversified qualitative world, *synthesized knowledge and disappearance of diversity of forms*, in accordance with the culture, *is the perception of the perceiver* situated within. This is termed as real knowledge. On the other hand, reason is a product of Prakṛti which is deemed to be illusionary on account of its modifications due to qualities and actions and a steady equable reason is the utmost form of action suggested by the culture for the unity between Jīvātman and Brahman. If an attempt to locate such a state in the cosmic form representing homogeneity could be pointing the parvans of Prajāpati or else the ones near to the beginning of manifesting activity in the cosmos such a location only points to the beginning of the region of knowledge and is essentially a part of the 'perceived'. Also it is an '*edge*' upto which actions performed on part of human free will extend thus ending there the concept of Karman

as human actions equally ending there the role of Prakṛti as a perceptive means to perform actions. The derivation of knowledge and the role of the perceiver yet remain to be discovered on the background of the unity at this stage where release about to happen is a created Prārabdha by means of *apūrva* of equable reason or at that of *mahat* indicating the existence of the three *guṇas* as a prognostication of the remains of Prakṛti, the independent element standing in between the unity and on account of which the other two angles, the Jivātman and the Brahman are held apart.

### *xiii. Perception and the Activity of Release*

‘*Synthesized knowledge*’ on part of the Ātman could be termed as a ‘*stimulus*’ for the ‘*change in perception*’ of the Jivātman. As the cause of perception changes from the outer diversified world to the Ātman world, the form of knowledge no more diversified takes a form which acknowledges the Supreme Ātman in a unified form of ‘knowledge’ as well as ‘to be known’.<sup>305</sup> While the Supreme Ātman is perceived with such a unified knowledge, Perception becomes a *Kriyā* (activity) on part of the Jivātman and not a Karman<sup>306</sup> since *Perception at this stage is a ‘Form’* itself and not a mere quality incurred by the Jivātman. With such a Perception when the Jivātman achieves oneness of form with the perceiving supreme Ātman the perception becomes a unification of the Jivātman and the Supreme Ātman. Such a unified Perception perceiving the remains of Prakṛti could be leading to end the role of Prakṛti in and around the Jivātman where supposedly happens the final activity of liberation of ‘knowledge derived in the form of light’.

If such an explanation could be provided as an act of final interaction between man and cosmos, the event happening at the point of release, Vedāṅga Jyotiṣa as an eye of the Veda, has an extension up to this point in the form of ‘*unified perception*’ and ‘*release of light*’ as also the concept of Karman which at this stage extends beyond willful human actions projecting as the ‘*activity of the release of knowledge in the form of light*’.<sup>307</sup>

## Concluding Remarks

By the study of the cosmic light forms conducted for the understanding of the future of man, Jyotiḥśāstra has an extension to the philosophy of the culture.

On a final note, the correlation of Jyotiḥśāstra and the concept of Karman in the culture came together for 'A gradual working on a knowledge (light) form for human' which he basically inheres as a part of the Supreme Ātman, in accordance with the philosophy of the literature.

## End Notes

1. Rectificatory actions are chiefly Śāntis and Prāyaścittas. Śānti is derived from √ śam 'to be appeased'. The word 'śam' in conjoined form occur in many places in RV (I.93.7, III.18.4, IV.12.5, VI.50.7, VIII. 39.4, X.182.1-3) portraying 'happiness' and 'welfare' and repeatedly occurs in ṚV. VII. 35 and AV. IX. 10. The word 'śami' in some passages of ṚV means 'karman' H/o Dh.Vol. V, part II, p.723. Vrata in the sense of Prāyaścitta occur in Yājñavalkya Smṛti III. 251, 252.
2. JV (ṚV) 36.
3. Vṛddhayavanajāta I.3., Bṛhajjātaka I.3, Sārāvali II.4.
4. ॐअन्यजन्मांतरकृतं पुंसां कर्म शुभाशुभम्। यत्तस्य शकुनः पाकं निवेदयति गच्छताम्॥ बृहद्योगयात्रा २३.1., Br. Sam. 98.14.
5. RV. X. 129.
6. AV 19.53, 54.
7. of gods and asuras (III.3.7.1), of people (II.1.2.1) of yajña (I.6.9.1).
8. कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम्। Śvetā. Up. I.2.
9. Śvetā. Up. VI. 5.
10. Tai. Up. III. 1.
11. The Philosophy of the Upanishads, p. 224.
12. Heaven as luminous world AV. 4.34.2; Hell (Naraka) as lowest darkness AV. 8.2.24.
13. Vedic Mythology, pp. 101-104.
14. History of Dharmaśāstra, Vol. V. 1, p.21.
15. यो वै स धर्मः सत्यं वै तत्। Br. Up. I.4.14.

16. Manusmṛti I.34, 35, Gītā X.6.
17. Br. Up. IV. 4.20,22, imperishable Br. Up. III. 9.28, immortal Chān. Up. VI. 15, VIII. 6, as light (Br. Up. IV. 3.6).
18. With the aid of liṅgaśarīra (subtle body) Gītā XV. 7,8.
19. सति मूले तद्विपाको जात्यायुर्भोगाः। Yogadarśana II. 13.
20. Dṛṣṭajanma and adṛṣṭajanma vedanīya karmans. Yogadarśana II. 12.
21. RV. X. 18.
22. Mahābhārata 13.7.3; Śvetā. Up.V.12; Br. Up. IV.4.5.
23. Divya-kriyā, divya-vidhi, daiva, kāla, mṛtyu, prakṛti and karma. Karma and Rebirth, p. 40.
24. Śat. Brā. XI. 5.6.9.
25. Kauṣ. Up. I.3.
26. Śabara on Mīm. Sū. IV. 3.15.
27. Śat. Brā. X. 4.4.9.
28. Apte, p. 158.
29. पुण्यः पुण्येन कर्मणा भवति, पापः पापेन। Br. Up. IV. 4.5.
30. Mind is connected with all three times. Sāmkhyakārikā 133.
31. Vasantarāja Śakuna. I. 7.
32. वेदाङ्ग ज्योतिष (of RV) verse 35. Also quoted in introduction to commentary on Bṛhajjātaka (Utpala) found in Siddhānta Śīromaṇi of Bhaskarācārya, also Varāha and Utpala, p. 24.
33. “Their life was a yearning after eternity, their activity a struggle to return into that divine essence ----- their external life a certainty. The highest object of their religion was to restore that bond.” Ancient Sanskrit Literature, p. 13.
34. RV. V. 40.5,6,8.
35. Hindu Astronomy, p.35.
36. Hindu Astronomy, p. 35.
37. Bṛhat Saṁhitā. V. 1.
38. History of Dharmaśāstra, V. 1, pp. 241-250.

39. Kalpa and other long time reckonings were a regular topic of the Siddhānta literature, the beginning of which were calculated to understand the cosmic future in that particular Era estimated from the qualities specified by the beginning time point.
40. Upto 9<sup>th</sup> c.A.D. later to which the study of Śakunas appear in traces.
41. Aṅgavijjā, a Prakrit text on omens classifies every perceptible object in the world as an ominous entity. Jyotiḥśāstra, p.75. Pingree locates the text nearby to Varāhamihira, the statement seeminly displays the most flourished period of development of Śakuna literature.
42. History of Dharmaśāstra, V.1, p.21.
43. RV. I. 164.11.  
AV.V.35.4. mention the cosmic order as Saṁvatsara with twelve spokes.  
in a consolidated form, RV. X. 121.
44. Samagra Tilak, p. 123.
45. Tai. Saṁ. 1.5.25.
46. RV. VIII. 48.7.
47. यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।  
क्षेत्रं क्षेत्री तता कृत्स्नं प्रकाशयति भारत॥ Gītā XIII.33.
48. Candra as bright, shining, radiant (RV.VI.65.2) māś or māśa as a measurer (RV. VIII.91.2.) Candramas (RV. I.24.10., X. 190.3.).
49. Tai. Saṁ. 3.4.7.1., Moon being bright on account of the Ādityas. Tai.Saṁ.2.4.14.
50. RV.X.90.13; Bṛ. Up. I.3.16, III.2.13.
51. A term employed by Duessen for the doctrine of transmigration and emancipation, the fourth part of the system of the Upaniṣads. The Philosophy of the Upanishads, p.313.
52. Śat, Brā. II.3.2.3., as arcirādi, Gītā VIII.24.
53. dhūmrādi, Gītā VIII. 25.
54. Yājñavalkya Smṛti III.175.
55. Bṛ. Up. VI. 2.15-16, Chān. Up. V.10.5.
56. RV. X. 15.9.
57. RV. X. 15.7.

59. RV. X. 85.2.; in the form of comparison in RV. VIII.82.8., also AV. 7.81.3,4.
60. RV. IX. 106.8.
61. RV. VIII. 48.3.
62. RV. X. 85.5.
63. Vedic Mythology, p.113.
64. Śat. Brā. 1.6.5.
65. Chān. Up. V.10.1.
66. Bṛ. Up. VI.2.16; Kauṣ. Up. 1.2.
67. Chān. Up. V.10.2,4,5.
68. As an implication in RV. X.88.15.
69. Bhāratīya Jyotiṣaśāstra, p. 17.
70. ṚV. II.40.
71. The above ṛcā can be an early evidence of connectivity between morality and action by means of Jyotiṣa.
72. √ Vṛ 'to cover'.
73. Vedic Mythology, p. 25.
74. RV. VII.87.3, VI. 67.5.; AV. IV. 16.4.
75. A Comparative History of Ideas; p.92.
76. स वै संबत्सर एव प्रजापतिस्तस्यैतानि पर्वाण्यहोरात्रयोः सन्धी पौर्णमासी चामावास्या चतुर्मुखाणि। Śat. Brā. I.6.3.35.
77. Agni is the personification of sacrificial fire, worship of fire under this name is purely Indian. Vedic Mythology, p.99.
78. Bhāratīya Jyotiṣaśāstra, p.56.
79. Tai. Brā. I.2.5.11.; supposedly the mental disposition of the gods.
80. Bhāratīya Jyotiṣaśāstra, p.6. Also stars as the lights of pious men Tai. Saṁ. 5.4.1.3.
81. Tai. Brā. I.5.2.10.
82. Bhāratīya Jyotiṣaśāstra, p.53,59.; RV. X.82.13.
83. Classification of Nakṣatras for the purpose of actions occurs in Bṛhat Saṁhitā 97.6-11.
84. Bṛhat Saṁhitā 15.1-27.

85. Chap. 104. 1-5.
86. Bhāratīya Jyotiṣaśāstra, p.56.
87. History of Dharmaśāstra, V.1, p.565.
88. Bṛhājñataka I. 10-11.
89. Vāmana Purāṇa Chap. 5.45-60.
90. Bṛhājñataka I.3.
91. Sārāvali II. 4.
92. Bṛhājñataka I. 9.
93. Prārabdha as fructified past actions, Laghujñataka I. 3., Sārāvali 2.27.
94. Bhāratīya Jyotiṣaśāstra, p.478.
95. RV. V. 40.5.
96. Chāndogya Upaniṣad VIII. 13.
97. Tai. Brā. I.2.5.11., Śat. Brā. 14.3.2.12.
98. Yogadarśana p. 235.
99. Gītā Rahasya p. 284.
100. Tai. Up. II. 1.
101. Gītā Rahasya p. 365.
102. Yogadarśana II. 18.
103. Nāsadiyasūkta RV. X. 129.4.
104. RV. X. 129.4.
105. Patanjali's Mahābhāṣya on Vārtika 2 on Pāṇini II. 2.5.
106. Mahābhārata, Ādiparva I. 248-250.
107. Vaiśeṣikasūtra II. 2. 6-9.
108. Physical perception of human senses limited to the present, the bāhyakaraṇas are concerned with the present. Sāṃkhyakārikā 133.
109. Maitri Upaniṣad VI. 14-16.
110. Mānmevodaya p. 179.
111. Mahābhāṣya of Patañjali on Vārtika 2 on Pāṇini II. 2.5.
112. Gītā II. 28.
113. Nyāya-Vaiśeṣikas consider 'time' in the sense of 'motion'.

114. Kāla as a Nimitta (an occasion) for performance of an act. न कालो गुणः। निमित्तं हेतदित्युक्तम्। Śabara on Mīm. Sū. VI. 2.25. Also Mahābhārata 12.34.10. on agency of Kāla.
115. The Encyclopaedia of Religion. p. 78.
116. History of Dharmaśāstra, V. 2, p. 743.
117. Bṛhajjātaka I.3; Bṛhat Saṁhitā XLV. 3.
118. Bhāratīya Jyotiṣaśāstra, p. 16.
119. अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥ Gītā VIII. 24., Also Gītā VIII. 25.
120. Oxford Thesaurus. p.513.
121. Apte. p. 180.
122. Śri Chintan p. 100.
123. Gītā Rahasya, p. 1013.
124. प्रकाशक्रियास्थितिशीलं भूतेंद्रियात्मकं भोगापवर्गार्थं दृश्यम्। Yogadarśana. II.18. Also pp. 194-196.
125. Atharvaveda XIX. 53.1.
126. व्यापारव्यतिरेकेण कालमेके प्रचक्षते। Also निमित्तं कालमेवाहुर्विभक्तेनात्मना स्थितम्॥ Vākyapadīya, Prakīrṇakakāṇḍa, kālasamuddeśa verses 1,3.
127. Maitri Upaniṣad VI. 14.
128. Gītā Rahasya, p. 362.
129. Śvetā. Up. VI.4.
130. Oxford Thesaurus. p.513.
131. Atharvaveda XIX. 53.10.
132. Mīm. Sū. VI. 2. 23-26.
133. Manusmṛti VI. 50.
134. Vedāṅga Jyotiṣa (Yajurveda) verse 3.
135. संसरण as birth and rebirth, Apte. p. 573.
136. Carakasāṁhitā IV. 2.31, 35,36.
137. Manusmṛti XII. 39,40.

138. यत्कालं हि यत्सुखं दुःखं वा आत्मना भुञ्जयति तस्मैव लोके फलत्वं प्रसिद्धम्। Śāṅkarabhāṣya on Brahmasūtra III. 2.38.
139. Appendix III in Doctrine of Karma, p. 592.
140. Mahābhārata 12.206.13.
141. दैव in the sense of √ दिव 10pp 'to suffer'.
142. कर्मणा कालयुक्तेन तथेदम् चेष्टते जगत्। Mahābhārata 12.34.10.
143. Yogadarśana II.13., Padma Purāṇa II. 94.11., also according to the Buddhists, present circumstances are determined by one's past actions. Encyclopaedia of Religion and Ethics, Vol. VII, p. 675.
144. Gītā Rahasya p. 366.
145. Kathāvattuppakaraṇa Aṭṭhakathā XV. 11(152).
146. Karman as matter form, 'puḍgala', 'Karma in Jainism' in the Doctrine of Karma, p. 39.
147. Commentary of Buddhaghōṣa on Kathāvathu, XV. 11 (152).
148. Classified by Vasubandhu. 'The nature of Sañcita karma and Anātmavāda' in the Doctrine of karma, p. 591.
149. Chāndogya Upaniṣad III. 14.1.
150. Caraka Saṁhitā IV. 2.36.
151. Gītā III. 33.
152. Commentary of Śāṅkarācārya on Bṛ. Up. II.1.19.
153. Yāj. Smṛ. III.140.
154. Chān. Up. 4.15, 5.10; Bṛ. Up. VI. 2.2., Kauṣ. Up. 1.2.3.
155. Chān. Up. 5.10.8., Kaṭha Up. 2.6.7., Gītā XVI. 19-21.
156. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। Gītā II. 47.
157. Fruit is from the act of sacrifice with apūrva as the principle factor. Pūrva Mīmāṁsā in its sources, pp. 296-317.
158. Gītā III.33.
159. Svabhāva in the sense of fruit giving authority expressed as न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते।। Gītā V. 14.
160. Gītā XVIII.59,60.; Also कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः। Gītā III.5.

161. Fruition as a combination of various factors, Śrī Chintan, p. 100.
162. An Autobiography of a Yogi, p. 232, 233, Religion and Philosophy of the Veda and Upaniṣads p. 221, Yogadarśana p. 327.
163. Yogadarśana p. 394.
164. Gītā Rahasya, p. 1056.
165. Gītā Rahasya, p. 1063.
166. Gītā Rahasya, p. 284.
167. Sāṁkhyakārikā, verse 9., Chān. Up. VI. 2.2.
168. Sāṁkhyakārikā verses 43-55, commentary of Śaṅkarācārya on Bṛ. Up. IV. 4.2.
169. As an operation of cosmic Karmāśaya in the form of Śakunas both spontaneous as well as induced studied in the literature.
170. AV. XVIII. 2.57.; Also Kāṭhaka Samhitā 40.103 and Vāj. Sam. 18.60 refer to the region of supreme heaven reached by the performance of iṣṭāpūrta.
171. Bṛ. Up. IV. 4. 5-7.
172. शुभाशुभम् फलम् कर्म। Manusmṛti 12.3. Also कर्मजा गतयो नृणाम्। Manusmṛti 12.3. in a pleural sense.
173. Manusmṛti 12.124.
174. RV. I. 164.30, 31, 38.
175. Gītā IV. 16-18; RV. I. 148.2.; RV. VIII.36.7.
176. यज्ञो वै श्रेष्ठतमं कर्म। Śat. Brā. 1.7.3.5.
177. RV. IX. 113.7-10, X. 16.4.
178. Prajāpati, both mortal as well as immortal by Agnicayana became immortal. Śat. Brā. X. 1.4.1.
179. Śat. Brā. II. 3.3.8-12.
180. Śat. Brā. X. 4.4.9, 10.
181. Śat. Brā. II. 3.1.5.
182. Bhāratīya Jyotiṣaśāstra, p. 36.
183. Jyotiṣtomayajña, Gītā Rahasya, p. 402.
184. Gītā Rahasya p. 400, 405-406.

185. Agni and Sūrya as vratapāḥ, RV. V. 2.8, X. 32.6; RV. I. 83.5., Tai. Saṁ. 1.3.4.3. quotes Agni as Vratapati.
186. Kāṭhaka Saṁhitā XI. 3.
187. Tai. Brā. 1.1.2.6-7, Śat. Brā. II. 1.2.
188. Śābarabhāṣya on Mīm. Sū. II. 1.1.
189. as 'transcendental' result or 'invisible effect' Mīm. Sū. IX. 1.14 and X. 3.4.
190. स्वर्गकामो यजेत| Śābarabhāṣya 1.1.2, 2.1.1
191. हेयं दुःखमनागतम्| Yogadarśana II. 16.
192. Work on body parts of Prajāpati as a cosmic form of desire. Also kāmyakarmas as dharma.
193. Bṛ. Up. IV. 4.5., History of Dharmasāstra, V.2. p. 1574.
194. Śat. Brā. II. 3.2.3 employs the word देवेषु indicating the region.
195. Bṛ. Up. VI.2., Chān. Up. V. 3.2.
196. Bhāratīya Jyotiṣasāstra p. 145.
197. Yajñavalkya Smṛti I. 79. Viṣṇudharmottara Purāṇa I. 105.9, 10.
198. Gargasāṁhitā Aṅga II (karmaguṇa) in Jyotiḥśāstra p. 69.
199. Gītā XIV. 18.
200. Bhāratīya Jyotiṣasāstra p. 56.
201. देवता from √ दिव I. 4p. 'to shine'
202. Agnihotra as the boat to heaven, Śat. Brā. II. 3.3.15.
203. To Soma, RV. IX. 138.8.
204. Atharvaveda. 53.4.
205. Religion and Philosophy of the Veda and Upaniṣads p. 275.
206. Gītā Rahasya p. 409.
207. Apte. p. 580.
208. Gītā XIV. 22., सत्त्वं लघु प्रकाशकमिष्टम्| Sāṁkhyakārikā. 13
209. Yogadarśana II. 18.
210. Gītā Rahasya p. 212,213, An Autobiography of a Yogi, p. 233.
211. In the order of Ṛta, the deities and the luminaries.
212. Caraka Saṁhitā IV. 2.36.

213. Gītā Rahasya p. 265.
214. RV. X. 72.2.
215. Asat or अव्यक्त RV. X. 129.4., Chān. Up. III. 19.1., Tai. Up. 2.7. explain imperceptible Brahman as the support out of which the named and formed visible world emerged, Śāṅkarācārya on Vedāntasūtra I. 4.15 mention that non-existence is not absolute non-existence.
216. Equates महत् of सांख्य, Chān Up. 3.1-3. 'Sat'. without a second later differentiated on account of Time.
217. सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते। ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥ Gītā XIV. 11.
218. Śat. Brā. XI.2.8.1,2.
219. Vāj. Saṁh. 33.74.; RV. X.129.
220. Maitrāyaṇi Upaniṣad 6.15.
221. Muṇḍ. Up. 2.2.10.
222. दृश्यते तु। Brahmasūtra 2.1.6.
223. Pāñcāgnividyā Bṛ Up. VI.2.15.
224. Gītā X IV. 14.
225. Gītā X IV. 18.
226. Gītā X IV. 17.
227. Śābara on Mīm. Sū. III. 1.3.
228. Apte p. 504.
229. Doctrine of Karma, p.590.
230. Yogadarśana III. 18.
231. Commentary of Kolhatkar on Yogadarśana IV.2.
232. Citta, on account of being part of अंतःकरण, which is an evolute of sattva part of Pañcatanmātras amongst the twenty five principles classified by Sāṅkhyas.
233. Commentary of Kolhatkar on Yogadarśana I. 35.
234. Yogadarśana II.23.
235. Yogadarśana II. 54, II. 36., II.39.
236. Bṛ. Up. I.6.2.
237. Dictionary of Advaita Vedānta p.32.

238. Yogadarśana II. 14.
239. 'Pūrva Mimāṃsā, Apūrva of Ritual Acts' p.284. and 'Karma and Hindu Mythology' p.336 in the Doctrine of Karma.
240. Gītā XIV. 18.
241. काम एष क्रोध एष रजोगुणसमुद्भवः। Gītā III. 37.
242. Yogasūtra IV. 18-21.
243. Yogavāsiṣṭha Rāmāyaṇa III. 96.11.
244. Buddhaghōṣa's commentary on Kathāvatthu XV. 11(152).
245. Vedic Mythology p. 14.
246. Tai.Up. III. 1.
247. Gītā VIII.3.
248. RV. X. 129.4.
249. Caraka-Samhitā IV. 2.36.
250. Gītā Rahasya p 295-296
251. Vāj. Samh. 34.1-6.
252. H/o. Dh. Vol. V.1. p. 690.
253. For instance, A day of Brahmā equals fourteen Manvantaras constituting a Kalpa. Viṣṇupurāṇa VI. 3.11-12. Also Manusmṛti I.73.
254. Gītā VIII. 18,19.
255. Bṛ. Up. III. 9.26, IV. 5.15, Chān Up. VII. 24.1, Śvetā. Up. VI. 19; Kaṭha Up. IV. 10-11.
256. Gītā Rahasya p. 382.
257. Bṛ. Up. X. 4.10.
258. Bṛ. Up. IV. 3.21.
259. Chān. Up. 6.8-16.
260. Vedāntasūtra 4.3.14.
261. Gītā XIII. 16.
262. सर्वभूतेषु येनेकं भावमत्ययमीक्षते। अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥ Gītā XVIII.20. Also XIII.27.
263. Knowledge as pure discerning reason, Gītā Rahasya p. 312.

264. द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपपश्यः। Yogadarśana II.20.
265. Yogadarśana III. 13.
266. Prakṛti or Pradhāna, मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त। Sāṃkhyakārikā 3.
267. Vaiśeṣikasūtra II. 2.8.9., Chānd. Up. IV. 10.4.
268. Tai. Brā.I.5.2.1.
269. Also the equinoxes. Hindu Astronomy p. 27.
270. Kauṣītaki Brāhmaṇa 19.3.
271. Śat. Brā. II. 1.2. 2-4.
272. Bhāratīya Jyotiṣaśāstra p.48.
273. Tāṇḍya Brāhmaṇa IV. 6. 3-1, IV. 7.1.
274. Bhāratīya Jyotiṣaśāstra p. 47,48.
275. एतेन भूतैर्द्रियेषु धर्मलक्षणावस्था परिणामा व्याख्याताः।Yogadarśana III. 13.
276. Commentary of Kolhatkar on Yogadarśana IV. 2. p.563.
277. Such a reference finds mention in the 16<sup>th</sup> digit of Prajāpati which is the constant one.  
Bṛ. Up. I. 5. 14, 15 and Śāṅkarācārya's commentary on it.
278. Apte p. 473.
279. Commentary of Śāṅkarācārya on Bṛ. Up. I. 2.4.
280. अभिधेयाविनाभूते प्रतीतिर्लक्षणेष्यते । ref. of Tantravārttika in History of Dharmaśāstra V. 2.  
on p. 1293.
281. Maitri Upaniṣad VI. 15.
282. Nirguṇa Brahman Chān. Up. VII. 24.1., Śvetā. Up. VI. 19., Viṣṇupurāṇa Chap. III.
283. Gītā II. 53.
284. Śāṅkarācāryas commentary on Bṛ. Up. IV. 3.7.
285. Bṛ. Up. IV. 3.19.
286. Bṛ. Up. IV. 3.9.
287. Commentary of Śāṅkarācārya on Bṛ. Up. IV. 3.9.
288. RV. I. 24.8, VII. 87.1, History of Dharmaśāstra, V.2. p.948, pp. 1555-1558.
289. Bṛ. Up. IV. 4.3.
290. Chān. Up. III. 14.1.
291. Yogadarśana II. 24.

292. Gītā Rahasya p. 362.
293. Kaṭha Up. I. ii.5., Śvetā. Up. I.7.
294. Vaiśeṣikasūtra V. 2.18.
295. Tai. Brā. III. 10.11.2 , III. 11.8.5.
296. Chān. Up. 2.23.1., Kena Up. 33.
297. Gītā XV. 3,5., Yogadarśana I. 16.
298. Yogadarśana II. 20., Gītā II. 54-68.
299. Gītā II. 51,53.
300. Vedāntasūtra IV. 3.15.
301. Śvetā. Up. VI. 5.
302. Gītā Rahasya p. 339-340.
303. “The cosmic body of Virāt, the cosmic reservoir from which all particular forms of actions are drawn out, he is the equalizing factor, source of all activity, the cosmic prāṇa,” Bṛhadāraṇyaka Upaniṣad, summary of Śivānanda, p. 139., Also Bhava and Bhāva, Chān. Up. VIII.8.1.
304. Jīva and Cosmos as real and illusionary respectively, The Philosophical Schools represent them as independent elements though Vedānta and Gītā extends to express Prakṛti (cosmos) as illusionary.
305. ज्ञानं ज्ञेयं ज्ञानगम्यं। Gītā XIII. 17.
306. Difference between ‘kriyā’ and ‘karman’, ‘kriyā’ is activity whereas ‘karman’ is action inclusive of will, desire, act. Every ‘karman’ is a kriyā but every kriyā is not a karman. Karmācā Siddhānta p. 100.
307. Knowledge as light. Gītā XIV. 11.

-----