

Chapter - X

Conclusion

The Jyotisa Śāstra is a remarkable science in which man all over the world has implicit faith. Pāṇini Muni proves this things in his works, 'Pāṇini Astadhyāyī' " राधीदयोर्धत्य विपानः ॥
1-4-38: In India, the Vedas and its branches, are the oldest records of human civilization and Indian Culture. The root of Phala Jyotisa is found in the Rigveda and the Varāhamihira's knowledge of astrological and astronomical is found in Yajurveda. It is to remember that the astrology and astronomy is reckoned among the limbs of the Vedas.

The prime theme of the Jyotiṣa is to serve the human beings as of their welfare, prosperity, happiness, pleasure etc and to save them from the evil influence exercised by the planets through the knowledge of astrology. Varāhamihira tells in benediction of Br̥hat Samhitā, thus; " I have explained the real facts in their essential characteristics for their benefits.

The author follows the cultural science of India viz Vedāṅga Jyotiṣa, Rāmāyana, Mahābhārata, Śrīmad Bhagavada Gītā, Nārada Purāna, Garuda Purāna, Kamā Śāstra, Dharma Śāstra and co. And he was followed his predecessors viz Sage Garga, Vr̥ddha Garga, Vaśiṣṭha Parāśara, Yavana, Kāśyapa, Bhṛigu, Maya, Sārasvata, Nandī, Rushi-pūtra and co. The study of all branches of learning as shown by the contents of this work, this credit goes to Varāhamihira, to introduce the subjects without a contradiction with his predecessors either individually or general.

The ancient Aryans were used their mathematical calculation of timing on Ritus, fortnights and days, for the years. After this period, different methods are found. The system of the Evaluation of timing, we have to take into account of the revolution of the Sun and the Moon together with reference to the earth. The apparent transit of the Sun and the Moon is accordingly the real factor which divides the year, seasons, months, fortnights. Tithis. Full Moon are the natural divisions of time. This is the Soli lunar concept of Hindu Chronology.

The entire Universe is divided into 12 parts that is well known as Zodiac and each of these part is known as Rasi. The same circle is divided into 27 equal parts and each of these part is known as Nakṣatras.

Constellation and Tithi are indicate the exact times, when the events occur. The formulae of calculation of the timing are initially established by the periods of Aryabhatta and Varāhamihira. Though in ancient India, there were methods of calculation of timing, in primary stage.

The famous work, Brhat Saṁhitā is a learning branch of Jyotisa and is storehouse of various topics of astrology. In Bharatiya Jyotisa, there is no independant work on Mundane astrology is available. Regarding the Phala Jyotisa, about the world, but only Varāhamihira has treated the subject.

Kalyanvarman, the author of "Sāraṅvali" and Pt. Gunakāra, the author of "Hora Makarand", have blindly followed the Varāhamihira in their works. Though the Sāraṅvali is the standard classical work

The recognised formulae of Latitude and Longitude are originally, treated by the Varahamihira and these systems are directed related with the "Mythology of India".

In the current periods, we are observing the bad situation of politics and the leaders of our country. In this context, Varāhamihira tells that the king is the root of the nation and the prosperity and injury of the people are entirely dependant upon the king root. (vide Brhat Saṁhitā XLVIII-1). This expression of Varāhamihira, is based on the ancient dictum told by Sage Vyāsa.

I have dealt with this work and observations and conclusions are mentioned as under:

Abnormal conditions of the seasons are produce various uneven problems which are affect to the human beings, creatures, creepers,

forestry etc. If we look that whether it is occurred due to heavenly happenings, like the planetary conjunctions, contact with evil planets or retrogression motion of the planets ? Though the environment conditions are disturbed by the heavenly happenings or natural calamities. So that the people, birds, beasts, forestry, farming agriculture etc are being suffered due to unnatural changes in the atmosphere e.g. in the Summer season, the heat is incrementing high and high and upto 50 degrees (approximately), in the country, which are called untold portents or the Sun spots ?

The latest research on heat or temperature, are found due to the increasing, the use of poisoning gas in unlimited manner.

The Rahu and Ketu have not given importance for astrological purpose. Originally, no Rasis were assigned to Rahu and Ketu prior to Varāhamihira; while seven planets have been assigned the Rasis in the works. The Sign of the Rahu is similar to the Mercury i.e. the 3rd (Mithun) and 6th (Kanya) and the Rasi is attributed to the Ketu is the 9th (Dhanus) and 12th (Mina). In science of astrology some synonyms of Rahu and Ketu are described by the Varāhamihira in the work Brhājātaka (vide II-3). The Rahu and Ketu were achieved their importance after the presentation of the systems of Dasas and Bhuktis.

Among the all planets, the Moon's transit is shown fastest than others. She completes one round of Zodiac during a short period of nearly 28 days. It is said that the Moon is considered to be the mind of the "Kala Purusha" in Jyotisa.

The mind is the principle thing of effect of the Moon in regard to human life when the Moon is moving through the Vedha places in regard to an Ascendant. She disturbs the mind of the Ascendant or person and gives rise to mental worries or disorders. Moreover the Moon and the Mars are affecting the menstruation of females.

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The circle of Zodiac shown in detailed in Appendix IV.

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CHAPTER- X

1. सन्त्यज्य फल्गुनि च सरभूतं भूतार्थमथैः
सकलैः प्रवक्ष्ये ॥ § बृ. स. I - ॥ §
2. " मृगशीर्षा " PP.NO. 237
3. "कालो वा कारणं राजो राजा वा कालकारणम् ।
इति ते संशयो मा भूद्राजा कालस्य कारणम् ॥
4. आत्मा रविः शीतकरस्तु येतः सत्त्वं वराजः
शशिजोडः वाष्पी ज्ञाने सुखं शुक्लुरु मदशय
राहुः शनि कालरस्य दुःखम् ॥ सारा. IV - ॥
5. कुजेन्दु हेतु प्रतिमासर्तव्यं गतेतु षोडश मनुष्यदोधिनौ
अतोऽन्यथास्थे शुभपुंगुदक्षिते नरेण सौख्योगमुषेति
कामिनो ॥ बृ. जा. IV - ॥