



DAKSHI

!! संस्कृति ज्ञान की !!



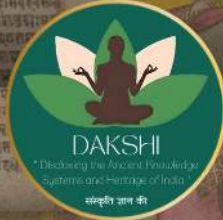
Indian Knowledge Systems Calendar 2083

"In the treasures of the past lies the wisdom of tomorrow."

DAKSHI's THEME FOR 2083



THE ANNUAL ACADEMIC EVENT OF DAKSHI NATIONAL SEMINAR/COMPETITION



Presents

NAVCHETNĀ'26/83

CALL FOR ABSTRACTS

**Reclaiming Shakti:
Exploring the Indie Idea of Feminism.**

4th Edition

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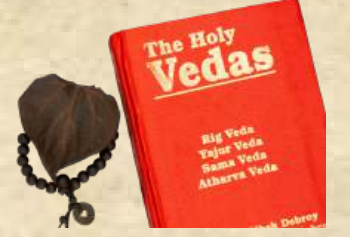
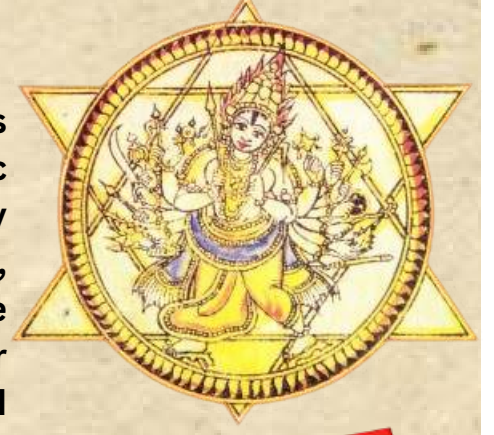
DAKSHI's 2083 theme centers on probing the Indian notion of feminism through a multifaceted philosophical and textual lens. The initiative examines how diverse traditions, cultural practices, and scriptural understandings shape women's roles, empowerment, and spiritual identity in Indian society. By organizing lectures, scholarly discussions, research initiatives, and events, DAKSHI seeks to illuminate the distinctive perspectives on women's position in History and culture, thereby redefining feminist thought and enriching India's cultural heritage.

यथा शिखा मयूराणां नागानां मणयो यथा ।
तद्वद् वेदाङ्गशास्त्राणां ज्योतिषं मूर्धनि स्थितम् ॥
- (RV-VJ 35, YV-VJ 4)

Vedanga Jyotish

Just like the combs of peacocks and the crest jewels of serpents, so does Jyotiṣa (astronomy) stand at the head of the auxiliaries of the Veda.

It is this science (of astronomy) that has been re-garded as the crown of the Veda, for the reason that the Vedic sacrifices are performed at the specified times defined by ayana ('northward or southward course of the Sun'), season, tithi, parva ('full moon or new moon') and day etc., and the sacrificial altars, the cardinal points, the fire-pits (meant for offering oblation into fire) and the distances involved therein, etc., are to be correctly known (by the Vedic priests); and so this science stands highly honoured amongst the Vedic scholars. This science of astronomy gives the knowledge of time; hence it has been reckoned as one of the six Vedāṅgas or auxiliaries of the Veda.



विक्रम संवत् २०८३

फाल्गुन/चैत्र

March 2026

०१/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
1 त्रयोदशी/शुक्ल	2 चतुर्दशी/शुक्ल होलिका दहन 	3 पूर्णिमा/शुक्ल होली उत्सव 	4 प्रतिपदा/कृष्ण	5 द्वितीय/कृष्ण भाई दूज 	6 तृतीय/कृष्ण	7 चतुर्थी/कृष्ण
8 पंचमी/कृष्ण रंगपंचमी	9 षष्ठी/कृष्ण	10 सप्तमी/कृष्ण	11 अष्टमी/कृष्ण	12 नवमी/कृष्ण	13 दशमी/कृष्ण	14 एकादशी/कृष्ण खरमास प्रारंभ
15 एकादशी/कृष्ण पापमोचनी एकादशी	16 द्वादशी/कृष्ण	17 त्रयोदशी/कृष्ण	18 अमावस्या/कृष्ण चतुर्दशी/कृष्ण 	19 प्रतिपदा/शुक्ल चैत्र मास प्रारंभ गुड़ी पाडवा, चैत्र नवरात्रि, नववर्ष 	20 द्वितीय/शुक्ल	21 तृतीय/शुक्ल गणगौर तीज व्रत 
22 चतुर्थी/शुक्ल	23 पंचमी/शुक्ल	24 षष्ठी/शुक्ल	25 सप्तमी/शुक्ल	26 अष्टमी/शुक्ल	27 नवमी/शुक्ल श्रीराम नवमी 	28 दशमी/शुक्ल
29 एकादशी/शुक्ल कामदा एकादशी	30 द्वादशी/शुक्ल	31 त्रयोदशी/शुक्ल भ. महावीर जयंती 				

Tithi



In the course of a lunar month, from a new moon to the next new moon, the shape and size of the Moon changes from day to day. On an amāvāsyā day (new moon day) the Moon is invisible as in A. On the next day, a very thin "crescent" moon B is visible, if the sky is clear, soon after the sunset in the western horizon. On the succeeding days of the śukla pakṣa the brighter or visible part of the Moon keeps on growing until it is half (C) on the 7th or 8th day after the new moon. Also, each day, the Moon keeps moving up in the sky at sunset since it moves farther from the Sun at the rate of about 12° per day. When the phase of the Moon is half, it will be midway in the sky between the eastern and the western horizons. Then, each succeeding day the brighter part of the Moon grows more than half when it is said to be gibbous, D. At the end of the śukla pakṣa, the Moon will be fully visible, E, when the kṛṣṇa pakṣa (dark half of the month) commences.

In the kṛṣṇa pakṣa, the phases of the Moon diminish (or wane) in the reverse order. From the full moon upto the 7 or 8 day more than half the Moon is bright when it is said to be gibbous, F. Then, on saptami or astami, the Moon will be half (G). The bright portion of the Moon goes on decreasing till it is crescent (H) again, a day before the new moon day. At the end of the kṛṣṇa pakṣa the Moon is totally invisible on the new moon day, I.

The lunar month is divided into 30 parts called tithis. The bright half has 15 tithis and so too the dark half. The duration of a tithi is the time taken by the Moon to move 12° relative to the Sun. The durations of different tithis are not equal. In a pakṣa (fortnight), starting from the new moon or the full moon, there are 15 tithis.

Therefore,

Tithi [Longitude of the Moon - Longitude of the Sun] / 12° where both the longitudes are in degrees.

The heart of Sri Shankaracharya's philosophy reveals that:

Brahman—the eternal, impersonal, conscious Absolute—is the only reality.

The universe, with all its names and forms, appears within this reality through the power of Maya.

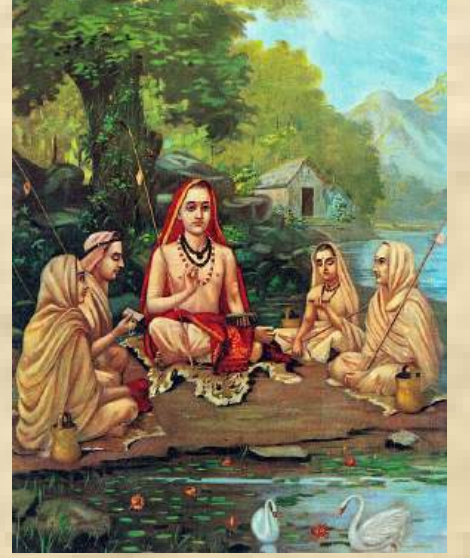
The individual soul (jiva) is fundamentally non-different from Brahman, appearing separate only due to limiting adjuncts (upadhis).

Liberation (Moksha) is the direct recognition of this eternal oneness, as proclaimed in the Mahavakyas of the Upanishads.

Karma (action) and Bhakti (devotion), when performed with proper understanding, purify the mind and prepare it for this supreme knowledge.

Many forms, one Bhagavan – all divine forms are manifestations of the same Supreme and there is no difference in the essence

**Adiguru
Shankaracharya
&
Advaita Vedanta**



विक्रम संवत् २०८३

चैत्र/वैशाख

April 2026

०२/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
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5 तृतीय/कृष्ण	6 चतुर्थी/कृष्ण	7 पंचमी/कृष्ण	8 षष्ठी/कृष्ण	9 सप्तमी/कृष्ण	10 अष्टमी/कृष्ण	11 नवमी/कृष्ण
12 दशमी/कृष्ण	13 एकादशी/कृष्ण वरुथिनी एकादशी	14 द्वादशी/कृष्ण	15 त्रयोदशी/कृष्ण	16 चतुर्दशी/कृष्ण	17 अमावस्या/कृष्ण 	18 प्रतिपदा/शुक्ल
19 द्वितीय/शुक्ल	20 तृतीय/शुक्ल	21 चतुर्थी/शुक्ल	22 पंचमी - षष्ठी/शुक्ल आदि गुरु शंकराचार्य जयंती 	23 सप्तमी/शुक्ल	24 अष्टमी/शुक्ल	25 नवमी/शुक्ल
26 दशमी/शुक्ल	27 एकादशी/शुक्ल मोहिनी एकादशी	28 द्वादशी/शुक्ल	29 त्रयोदशी/शुक्ल	30 चतुर्दशी/शुक्ल		

Nakṣatras



The zodiac is divided into 27 equal parts called nakṣatras, this division has been followed from ancient times. Each nakṣatra is of $13^{\circ}20'$ ($=360^{\circ}/27$) extent. The nakṣatras are calculated from the first point of Meṣa, the starting point of the zodiac in the Indian system. Thus, the twelve nirayana rāśis are equivalent to the twenty-seven nakṣatras in the zodiac so that each rāśi, in its angular extent, is equivalent to two and a quarter nakṣatras. For example, the nirayana Meṣa rāśi constitutes two full nakṣatras, Āśvinī and Bharani and a quarter (pāda) of the nakṣatra, Kṛttikā.

Each nakṣatra is subdivided into 4 equal parts, each part being called a pada. Thus, totally 108 ($=27 \times 4$) nakṣatra padas constitute the zodiac. These 108 pādas are equally distributed into 12 rāśis so that each rāśi consists of 9 pādas.

The nakṣatras are also called "lunar mansions" since the Moon covers these 27 nakṣatras in the course of a sidereal month, i.e., the time taken by the Moon to complete a revolution around the Earth with respect to the fixed stars. The average length of a sidereal month is 27.3217 days.

Nakshatra				Lord
1	Ashwini	Magha	Mula	Ketu
2	Bharni	Purva Phalguni	Purva Ashadha	Venus
3	Krittika	Uttara Phalguni	Uttara Ashadha	Sun
4	Rohini	Hasta	Shravana	Moon
5	Mriga	Chitra	Dhanishtha	Mars
6	Ardra	Swati	Shatabhisha	Rahu
7	Punarvasu	Vishakha	Purva Bhadrapada	Jupiter
8	Pushya	Anuradha	Uttara Bhadrapada	Saturn
9	Ashlesha	Jyeshtha	Revati	Mercury

Earliest mother goddess shrine

Numerous ethnographic comparisons have been made between the palaeolithic site of Baghor I and some of the other sites in the area that are still being honoured today by local peoples.

Thus, Baghor site has been interpreted as the earliest mother goddess shrine in the subcontinent. Shakti worship is one of the local personifications of this tradition.

Archeologists have discovered 'Baghor Shrine', a Devi Temple with Yantra, at Sidhi in M.P.

Jonathan Kenoyer of Harappa Archaeological Research Project has dated the shrine to 10,000 BCE.

He says, "The fact that it is worshipped even today, shows the remarkable continuity of religious beliefs in India."



विक्रम संवत् २०८३

वैशाख/ज्येष्ठ

May 2026

०३/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
					1 पूर्णिमा/शुक्ल भ. बुद्ध जयंती 	2 प्रतिपदा/कृष्ण ज्येष्ठ मास प्रारंभ
3 द्वितीय/कृष्ण	4 तृतीय/कृष्ण	5 चतुर्थी/कृष्ण	6 पंचमी/कृष्ण	7 पंचमी/कृष्ण	8 षष्ठी/कृष्ण	9 सप्तमी/कृष्ण
10 अष्टमी/कृष्ण	11 नवमी/कृष्ण	12 दशमी/कृष्ण	13 एकादशी/कृष्ण अपरा एकादशी	14 द्वादशी/कृष्ण	15 त्रयोदशी/चतुर्दशी कृष्ण	16 अमावस्या/कृष्ण 
17 प्रतिपदा/शुक्ल अधिकमास प्रारंभ	18 द्वितीय/शुक्ल	19 तृतीय/शुक्ल	20 चतुर्थी/शुक्ल	21 पंचमी/शुक्ल	22 षष्ठी/शुक्ल	23 सप्तमी/शुक्ल
24 अष्टमी/शुक्ल	25 नवमी/शुक्ल	26 दशमी/शुक्ल	27 एकादशी/शुक्ल कमला एकादशी	28 द्वादशी/शुक्ल	29 त्रयोदशी/शुक्ल	30 चतुर्दशी/शुक्ल
31 पूर्णिमा/शुक्ल						

Rāsis



Consider two small circles parallel to the ecliptic and lying at an angular distance of 8° on either side of the ecliptic. The positions of stars and planets are considered with reference to this circular belt, called the zodiac (bhacakra).

The zodiac is divided into 12 equal parts, each part of 30° extent, called signs (sāyana rāśi) and which are listed in Table 4.1. Each sign (or sāyana rāśi) was once characterized by groups of stars called constellations. These are named after the objects or animals or human forms which they are supposed to resemble. The twelve groups of stars, characterizing the twelve signs, are called zodiacal constellations.

The sayana rāśis have now shifted from the constellations, after which those were named, by the 'phenomenon of precession of equinoxes'. The shift now amounts to about $23^\circ 45'$. In India we use the unshifted nirayana rāśis.

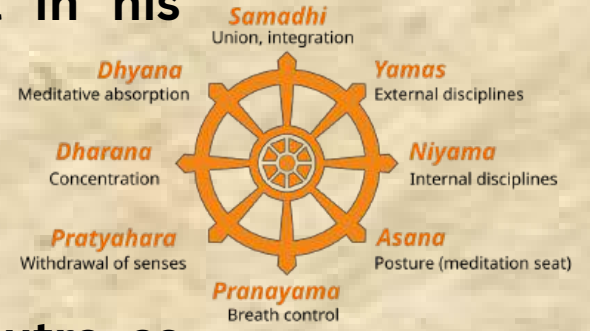
The Sun moves from one sign to the next in the course of a month. It is at the first point of Aries, i.e. at the vernal equinox, around March 22nd and at the first point of Libra, i.e. at the autumnal equinox, around September 23rd each year.

For example, on January 1, 1990 at 5:30 a.m. (IST), the tropical longitude 2, of the sign was $280^\circ 18'$. This means that the Sun was at $10^\circ 18'$ in the sign of Capricorn (Makara) whose range is 270° to 300° . However, in the Indian system its sidereal longitude is $23^\circ 43'$ less, i.e. $A = 250^\circ 35'$, which falls in Sagittarius (Dhanus).

Pātañjali begins his treatise on yoga by stating the purpose of his book in the first sutra, followed by defining the word yoga in his second sutra of Book 1:

योगश्चित्तवृत्तिनिरोधः ॥२॥

yogaś-citta-vṛtti-nirodhah
—Yoga Sutras 1.2



Swami Vivekananda translates the sutra as "Yoga is restraining (nirodhah) the mind-stuff (citta) from taking various forms (vrittis)." When the mind is stilled, the seer or real Self is revealed:

1.3. Then the Seer is established in his own essential and fundamental nature.

1.4. In other states there is assimilation (of the Seer) with the modifications (of the mind).

**Patanjali's
Ashtanga
Yoga**

विक्रम संवत् २०८३

ज्येष्ठ/आषाढ़

June 2026

४/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
	1 प्रतिपदा/कृष्ण	2 द्वितीय/कृष्ण	3 तृतीय/कृष्ण	4 चतुर्थी/कृष्ण	5 पंचमी/कृष्ण	6 षष्ठी/कृष्ण
7 सप्तमी/कृष्ण	8 अष्टमी/कृष्ण	9 नवमी/कृष्ण	10 दशमी/कृष्ण	11 एकादशी/कृष्ण कमला एकादशी	12 द्वादशी/कृष्ण	13 त्रयोदशी/कृष्ण
14 चतुर्दशी/कृष्ण	15 अमावस्या/कृष्ण 	16 प्रतिपदा - द्वितीय/शुक्ल	17 तृतीय/शुक्ल	18 चतुर्थी/शुक्ल	19 पंचमी/शुक्ल	20 षष्ठी/शुक्ल
21 सप्तमी/शुक्ल योग दिवस 	22 अष्टमी/शुक्ल	23 नवमी/शुक्ल	24 दशमी/शुक्ल	25 एकादशी/शुक्ल निर्जला एकादशी	26 द्वादशी/शुक्ल	27 त्रयोदशी/शुक्ल
28 चतुर्दशी/शुक्ल	29 पूर्णिमा/शुक्ल संत कबीर जयंती 	30 प्रतिपदा/कृष्ण आषाढ़ मास प्रारंभ				

SIDDHĀNTA



The astronomical computations described in the Vedāṅgajyotiṣa were in practical use for a very long time. Around the beginning of the Christian era, say a century on either side of it, a new type of Indian astronomical literature emerged. The texts representing this development are called siddhānta. The word "siddhanta" has the connotation of an established theory. These siddhānta texts contain much more material and deal with more topics than the Vedāṅgajyotiṣa.

Along with the nakṣatra system, the twelve signs of the zodiac, viz. Mesa, Vrsabha, etc. were introduced. A more precise value for the length of the solar year was adopted. Computations of the motions of the planets, the solar and lunar eclipses, ideas of parallax, determination of mean and true positions of planets and a few more topics formed the common contents of the siddhāntic texts.

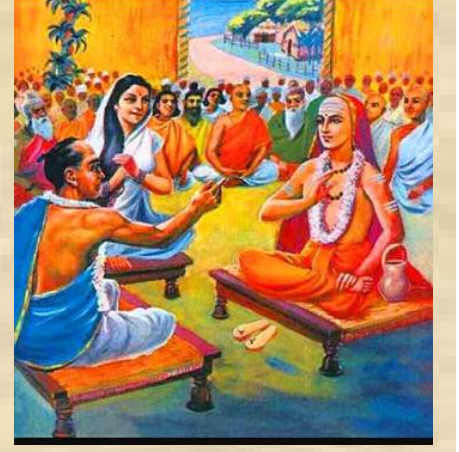
A very significant aspect of that period, and of the history of Indian astronomy, was the remarkable development of newer mathematical methods which greatly promoted mathematical astronomy. Needless to say, the unique advantage of the famous Hindu decimal numbers made even computations with huge numbers very simple, and even enjoyable, to the ancient Indian astronomers.

According to the Indian tradition, there were principally 18 siddhāntas: Sūrya, Paitāmaha, Vyāsa, Vasistha, Atri, Parāśara, Kāśyapa, Nārada, Gargya, Marichi, Manu, Angīra, Lomaśa (or Fomaka), Pauliśa, Cyavana, Yavana, Bhrigu and Saunaka. However, among these, only five siddhāntas were extant during the time of Varāhamihira (505 AD) viz., Saura (or Sūrya), Paitāmaha (or Brahma), Vasistha, Romaka and Pauliśa. These five siddhāntas were ably compiled by Varāhamihira and preserved for posterity as his Pañcasiddhāntikā.

Ubhaya Bharati was an Indian female scholar and philosopher from the Mithila region in India during the 8th century CE. She was the wife of the Mimamsa scholar Mandana Mishra. She served as the Judge for the philosophical debates between the two eminent scholars Mandana Mishra and Adi Shankaracharya. She was a great scholar and debated herself with Adi Shankaracharya after her Husband's defeat.

The Great Debater - Ubhaya Bharti

the learned wife Ubhaya Bharati challenged the winner Adi Shankaracharya for debate with her. Then Shastrartha between Ubhaya Bharati and Adi Shankaracharya started. In this second Shastrartha, Ubhay Bharati asked questions on the topics of Kamasastra to the opponent Adi Shankaracharya.



विक्रम संवत् २०८३

आषाढ/श्रावण

July 2026

५/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
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5 पंचमी/कृष्ण	6 षष्ठी/कृष्ण	7 सप्तमी/कृष्ण	8 अष्टमी/कृष्ण	9 नवमी - दशमी/कृष्ण	10 एकादशी/कृष्ण योगिनी एकादशी	11 द्वादशी/कृष्ण
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19 पंचमी/शुक्ल	20 षष्ठी/शुक्ल	21 सप्तमी/शुक्ल	22 अष्टमी/शुक्ल	23 नवमी/शुक्ल	24 दशमी/शुक्ल	25 एकादशी/शुक्ल देवशयनी एकादशी
26 द्वादशी/शुक्ल	27 त्रयोदशी/शुक्ल	28 चतुर्दशी/शुक्ल	29 पूर्णिमा/शुक्ल  गुरु पूर्णिमा 	30 प्रतिपदा/कृष्ण श्रावण मास प्रारंभ	31 द्वितीय/कृष्ण	

Surya Siddhanta



The author of Surya Siddhanta defines time as of two types: the first which is continuous and endless, destroys all animate and inanimate objects and second is time which can be known. This latter type is further defined as having two types: the first is Murta (Measureable) and Amurta (immeasurable because it is too small or too big). The time Amurta is a time that begins with an infinitesimal portion of time (Truti) and Murta is a time that begins with 4-second time pulses called Prana as described in the table below. The further description of Amurta time is found in Puranas where as Surya Siddhanta sticks with measurable time.

Surya Siddhanta asserts that there are two pole stars, one each at north and south celestial pole. Surya Siddhanta chapter 12 verse 43 description is as following:

मेरोरुभयतो मध्ये ध्रुवतारे नभःस्थिते। निरक्षदेशसंस्थानामुभये क्षितिजाश्रिये॥१२:४३॥

This translates as "On both sides of the Meru (i.e. the north and south poles of the earth) the two polar stars are situated in the heaven at their zenith. These two stars are in the horizon of the cities situated on the equinoctial regions".

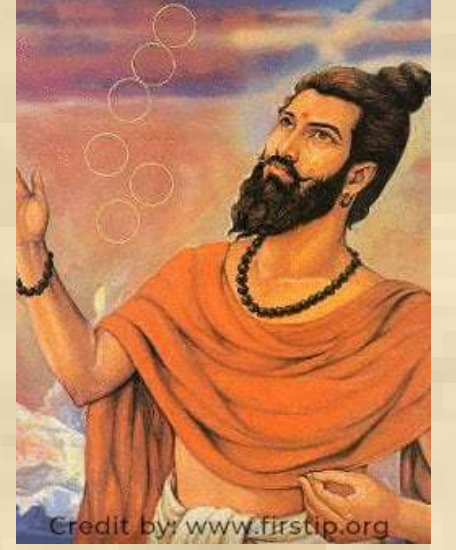
The tilt of the ecliptic varies between 22.1° to 24.5° and is currently 23.5° . The sine tables and methods of calculating the sines, Surya Siddhanta also attempts to calculate the Earth's tilt of contemporary times as described in chapter 2 and verse 28, the obliquity of the Earth's axis, the verse says "The sine of greatest declination is 1397; by this multiply any sine, and divide by radius; the arc corresponding to the result is said to be the declination". The greatest declination is the inclination of the plane of the ecliptic. With radius of 3438 and sine of 1397, the corresponding angle is 23.975° or $23^{\circ} 58' 30.65''$ which is approximated to be 24°

Atomism, or the concept that matter is ultimately made of indivisible building blocks, appeared in India a few centuries BCE as part of philosophical speculations, in particular in the Vaiśeṣika, one of the nine philosophical systems of ancient India.

The author of the Vaiśeṣika Sūtras came to be known as Kanāda. The Vaiśeṣika system identified nine types of substance(dravya): (1 to 5) the five elements (prithvi, Jal, tejas, vāyu, ākāśa), time (kāla), space or direction (dik), the mind (manas), the spirit or knower (ātman).

Scientists like Werner heisenberg says, "After the conversations about Indian philosophy, some of the ideas of Quantum Physics that had seemed so crazy suddenly made much more sense."

Acharya Kanād and his Atomism



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विक्रम संवत् २०८३

श्रावण/ भाद्रपद

August 2026

६/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
						1 तृतीय/कृष्ण
2 चतुर्थी/कृष्ण	3 पंचमी/कृष्ण	4 षष्ठी/कृष्ण	5 सप्तमी/कृष्ण	6 अष्टमी/कृष्ण	7 नवमी/कृष्ण	8 दशमी/कृष्ण
9 एकादशी/कृष्ण कामिका एकादशी	10 द्वादशी - त्रयोदशी/कृष्ण	11 चतुर्दशी/कृष्ण	12 अमावस्या/कृष्ण 	13 प्रतिपदा/शुक्ल	14 द्वितीय/शुक्ल	15 तृतीय/शुक्ल स्वतंत्रता दिवस 
16 चतुर्थी/शुक्ल	17 पंचमी/शुक्ल नाग पंचमी 	18 षष्ठी/शुक्ल	19 सप्तमी/शुक्ल	20 अष्टमी/शुक्ल	21 नवमी/शुक्ल	22 दशमी/शुक्ल
23 एकादशी/शुक्ल पुत्रदा एकादशी	24 द्वादशी/शुक्ल	25 त्रयोदशी/शुक्ल	26 त्रयोदशी/शुक्ल ओणम 	27 चतुर्दशी/शुक्ल	28 पूर्णिमा/शुक्ल रक्षाबंधन 	29 प्रतिपदा/कृष्ण भाद्रपद मास प्रारंभ
30 द्वितीय/कृष्ण	31 तृतीय/कृष्ण					

R̥tu



Ritu means "season" in different ancient Indian calendars used in India, Bangladesh, Nepal and Sri Lanka. There are six ritus (also transliterated ritu) or seasons. Seasons are different times of the year and there are 12 months in the year. Every month has its own special season. The word is derived from the Vedic Sanskrit word R̥tú, a fixed or appointed time, especially the proper time for sacrifice (yajna) or ritual in Vedic religion; this in turn comes from the word R̥ta (ऋत), as used in Vedic Sanskrit literally means the "order or course of things". This word is used in nearly all Indian languages.

East Indian calendars (Bengali, Assamese, Odia and Mithila) start their new year on Mesh Sankranti. The season names corresponds to the Sanskrit Vasanta, Grishma, Varsha, Sharada, Hemanta, Shishira order. The Bengali Calendar is similar to the Sanskrit calendar above, but differs in start and end times which moves certain dates/days around (i.e., Vasant Panchami occurs here in Vasant ritu but in the calendar above, it occurs in Shishir as that is the Magha Shukla Panchami).

The seasons are described in literature such as the Sanskrit poem R̥tusam̐hāra written by the legendary Sanskrit poet Kālidāsa.

Names of the ritu are commonly used for persons: typically, Vasant, Sharad, Hemant, Shishir and Varsh are "male" names; "female" names include Vasanti, Sharada, Hemanti, Grishma and Varsha. Similar naming conventions are also used in Tamil: For female Ilavenil. For male Kar(Vannan).

The Matrikas assume paramount significance in the goddesses-oriented sect of Hinduism, Tantrism. In Shaktism, they are described as assisting the Durga in her fight with demons and demonesses and killing all of them.

The Matrika's

According to Jagdish Narain Tiwari and Dilip Chakravati, the Matrikas were existent as early as the Vedic period and the Indus Valley civilization. Seals with rows of seven feminine deities are cited as evidence for the theory. The Rigveda (IX 102.4) speaks of a group of seven Mothers.

The eight Matrikas in battle (top row, from the left) Narasimhi, Vaishnavi, Kaumari, Maheshvari, Brahmani. (bottom row, from left) Varahi, Indrani, Chamunda with Kali before them, all fighting against and killing the asura Raktabīja. A folio from Devi Mahatmya.



विक्रम संवत् २०८३

भाद्रपद/अश्विन

September 2023

9/2023

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
		1 चतुर्थी - पंचमी/कृष्ण	2 षष्ठी/कृष्ण हरछठ	3 सप्तमी/कृष्ण	4 अष्टमी/कृष्ण कृष्ण जन्माष्टमी	5 नवमी/कृष्ण शिक्षक दिवस
6 दशमी/कृष्ण	7 एकादशी/कृष्ण जया एकादशी	8 द्वादशी/कृष्ण	9 त्रयोदशी/कृष्ण	10 चतुर्दशी/कृष्ण	11 अमावस्या/कृष्ण चंद्रमा	12 प्रतिपदा/शुक्ल
13 द्वितीय/शुक्ल	14 तृतीय/शुक्ल हरतालिका तीज	15 चतुर्थी/शुक्ल गणेश चतुर्थी	16 पंचमी/शुक्ल	17 षष्ठी/शुक्ल	18 सप्तमी/शुक्ल संतान सप्तमी	19 अष्टमी/शुक्ल राधा अष्टमी
20 नवमी/शुक्ल	21 दशमी/शुक्ल	22 एकादशी/शुक्ल परिवर्तिनी एकादशी	23 द्वादशी/शुक्ल	24 त्रयोदशी/शुक्ल	25 चतुर्दशी/शुक्ल	26 पूर्णिमा/शुक्ल चंद्रमा
27 प्रतिपदा/कृष्ण अश्विन मास प्रारंभ	28 द्वितीय/कृष्ण	29 तृतीय/कृष्ण	30 चतुर्थी/कृष्ण			

Pakṣa



Paksha refers to a fortnight or a lunar phase in a month of the Hindu lunar calendar.

Literally meaning "side", a paksha is the period either side of the purnima (full moon day). A lunar month in the Hindu calendar has two fortnights, and begins with the purnima (new moon). The lunar days are called tithis; each month has 30 tithis, which may vary from 20 – 27 hours. A paksha has 15 tithis, which are calculated by a 12 degree motion of the moon.

The first fortnight between the new moon day and the full moon day is called the Gaura Paksha or Shukla Paksha (lit. 'white/bright/golden side'), the period of the brightening moon (waxing moon), and the second fortnight of the month is called the Vadhya Paksha or Krishna Paksha (lit. 'dark/black side'), the period of the fading moon (waning moon). The Neemuch calendar begin a new lunar month from first day of Krishna Paksha, while the Gujarat calendar begins a new lunar month from the first day of Shukla Paksha.

Shukla Paksha refers to the bright lunar fortnight or waxing moon in the Hindu calendar. Shukla (Sanskrit: शुक्ल) is a Sanskrit word for "white" or "bright". The Shukla Paksha is a period of 15 days, which begins after the amavasya (new moon) day and culminating on purnima (full moon) day and is considered auspicious. Numerous festivals are held during this period, including the Navaratri festivals, most importantly Chaitra Navaratri and Ashvin Navaratri.

Krishna Paksha refers to the dark lunar fortnight or waning moon in the Hindu calendar. Krishna (Sanskrit: कृष्ण) is a Sanskrit word for "dark". Krishna Paksha is a period of 15 days, which begins after purnima day (full moon), culminating on the amavasya (new moon). Krishna Paksha is considered inauspicious, as the moon loses light during this period.

In the preamble (Nāṭyaśāstra 1.15–17), Bharata indicates that drama was established as a "fifth Veda" to offer moral instruction and emotional experiences to people of all backgrounds, challenging the exclusive control of the scholarly elite.

"Natyashastra praises dramatic arts as a comprehensive aid to the learning of virtue, proper behavior, ethical and moral fortitude, courage, love and adoration of the divine."

A key element of the Nāṭyaśāstra is the concept of rasa (aesthetic flavor or sentiment). Of the eight main rasas, Śṛṅgāra (erotic sentiment) is regarded as the most important. Bharata explains that Śṛṅgāra arises from the sthāyibhāva (dominant emotion) of rati. It manifests through gentle gestures, glances, pleasant speech, and graceful movements.

The Abhinavadarpaṇa by Abhinavagupta further enriches this concept by developing rasa theory into a comprehensive philosophy of liberation through aesthetic experience. He incorporates ideas from Śaiva metaphysics, suggesting that rasa represents not just an emotional state but a glimpse of the universal Self.

Natyashastra and Rasa Theory



विक्रम संवत् २०८३

अश्विन/कार्तिक

October 2023

८/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
				1 पंचमी/कृष्ण	2 षष्ठी - सप्तमी/कृष्ण गांधी/शास्त्री जयंती 	3 अष्टमी/कृष्ण महालक्ष्मी व्रत 
4 नवमी/कृष्ण	5 दशमी/कृष्ण रानी दुर्गावती जयंती	6 एकादशी/कृष्ण इंदिरा एकादशी	7 द्वादशी/कृष्ण	8 त्रयोदशी/कृष्ण	9 चतुर्दशी/कृष्ण	10 अमावस्या/कृष्ण 
11 प्रतिपदा/शुक्ल नवरात्र आरम्भ 	12 द्वितीय/शुक्ल	13 तृतीय/शुक्ल	14 चतुर्थी/शुक्ल	15 पंचमी/शुक्ल	16 षष्ठी/शुक्ल	17 सप्तमी/शुक्ल
18 अष्टमी/शुक्ल	19 अष्टमी/शुक्ल	20 नवमी/शुक्ल	21 दशमी/शुक्ल  विजयादशमी	22 एकादशी/शुक्ल पापांकुशा एकादशी	23 द्वादशी/शुक्ल रानी चित्रम्मा जयंती	24 त्रयोदशी/शुक्ल
25 चतुर्दशी/शुक्ल शरद पूर्णिमा 	26 पूर्णिमा/शुक्ल	27 प्रतिपदा - द्वितीय/कृष्ण कार्तिक मास प्रारंभ	28 तृतीय/कृष्ण	29 चतुर्थी/कृष्ण करवाचौथ 	30 पंचमी/कृष्ण	31 षष्ठी/कृष्ण

Ahargana



For the purpose of finding the mean positions of the planets on any particular day, the total number of civil days elapsed since the beginning of the chosen epoch must first be determined. Then, this duration of time multiplied by the mean daily motion of a planet gives the distance covered by the planet during that period. From this motion the completed number of revolutions (multiples of 360°) is removed. The remainder when added to the mean position of the planet at the epoch gives the mean position for the required day.

The number of days elapsed since the chosen fixed epoch is called ahargana which literally means a "heap of days". The calculation of the ahargana depends on the calendar system followed. Since in the traditional Hindu calendar both the luni-solar calendar and the solar calendar, to which the former is pegged on to, are followed, the intercalary months (adhikamāsa) play an important role in calculating the ahargana.

The process of determining the ahargana essentially consists of the following steps:

- (i) Convert the solar years elapsed (since the epoch) into lunar months;
- (ii) Add the number of adhikamāsas during that period to give the actual number of lunar months that have elapsed upto the beginning of the current year;
- (iii) Add the number of lunar months elapsed in the given year.
- (iv) Convert these actually elapsed number of lunar months into tithis (by multiplying it by 30);
- (v) Add the elapsed number of tithis in the current lunar month; and finally
- (vi) Convert the elapsed number of tithis into civil days.

Jaimini defines Dharma as: codanā-lakṣanah arthah dharmah (Mīmāṃsā Sūtra, 1.1.2) "Dharma is that which leads to the highest common good (śreyas). In the Bhagavad Gita, one of the foundational texts of Indian spiritual and martial philosophy, Lord Krishna instructs Arjuna on the battlefield of Kurukshetra:

What is Dharma?

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

(Bhagavad Gitā 3.35)

"Better to die in one's own dharma; the dharma of another brings fear and ruin."

In this context, Svadharma is one's own righteous responsibility is regarded as the highest priority, particularly for the Kshatriya (warrior), whose divine duty is to fight for justice rather than for personal benefit. It was a duty that required both internal mastery (ātma-vijaya) and external courage (bahir-vijaya), ensuring that the soldier remained anchored in moral clarity even amid the chaos of war. Ancient India defined soldiering not as killing, but as upholding Dharma-moral order and righteous protection.

"धर्मेणैव हतो हन्ति, धर्मो रक्षति रक्षितः"

"He who kills to uphold Dharma commits no sin. Dharma protects those who protect it."

-Manusmriti 8.15



विक्रम संवत् २०८३

कार्तिक/मार्गशीर्ष

November 2026

०९/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
1 सप्तमी - अष्टमी/कृष्ण अहोई अष्टमी	2 अष्टमी/कृष्ण	3 नवमी/कृष्ण	4 दशमी/कृष्ण	5 एकादशी/कृष्ण द्वादशी/कृष्ण रमा एकादशी	6 त्रयोदशी/कृष्ण धनतेरस	7 चतुर्दशी/कृष्ण रूप चौदस
8 अमावस्या/कृष्ण दीपोत्सव/लक्ष्मीपूजन	9 अमावस्या/कृष्ण अन्नकूट/गोवर्धन	10 प्रतिपदा/शुक्ल	11 द्वितीय/शुक्ल भाई दूज	12 तृतीय/शुक्ल	13 चतुर्थी/शुक्ल	14 पंचमी/शुक्ल
15 षष्ठी/शुक्ल	16 सप्तमी/शुक्ल	17 अष्टमी/शुक्ल गोपाष्टमी	18 नवमी/शुक्ल	19 दशमी/शुक्ल रानी लक्ष्मीबाई जयंती	20 एकादशी/शुक्ल देवउठनी एकादशी	21 द्वादशी/शुक्ल
22 त्रयोदशी/शुक्ल	23 चतुर्दशी/शुक्ल	24 पूर्णिमा/शुक्ल गुरुनानक देव जयंती	25 प्रतिपदा/कृष्ण मार्गशीर्ष मास प्रारंभ	26 द्वितीय/कृष्ण	27 तृतीय/कृष्ण	28 चतुर्थी/कृष्ण
29 पंचमी/कृष्ण	30 षष्ठी - सप्तमी/कृष्ण					

Karana



There are 11 karaṇas of which 4 are immovable and 7 are movable. The names of the karaṇas are as follows:

- (i) Cara (movable) karanas: Bava, Bālava, Kaulava, Taitila, Gara, Vanij, Viṣṭi.
- (ii) Sthira (immovable) karaṇas: Śakuni, Catuṣpāda, Naga and Kimstughna.

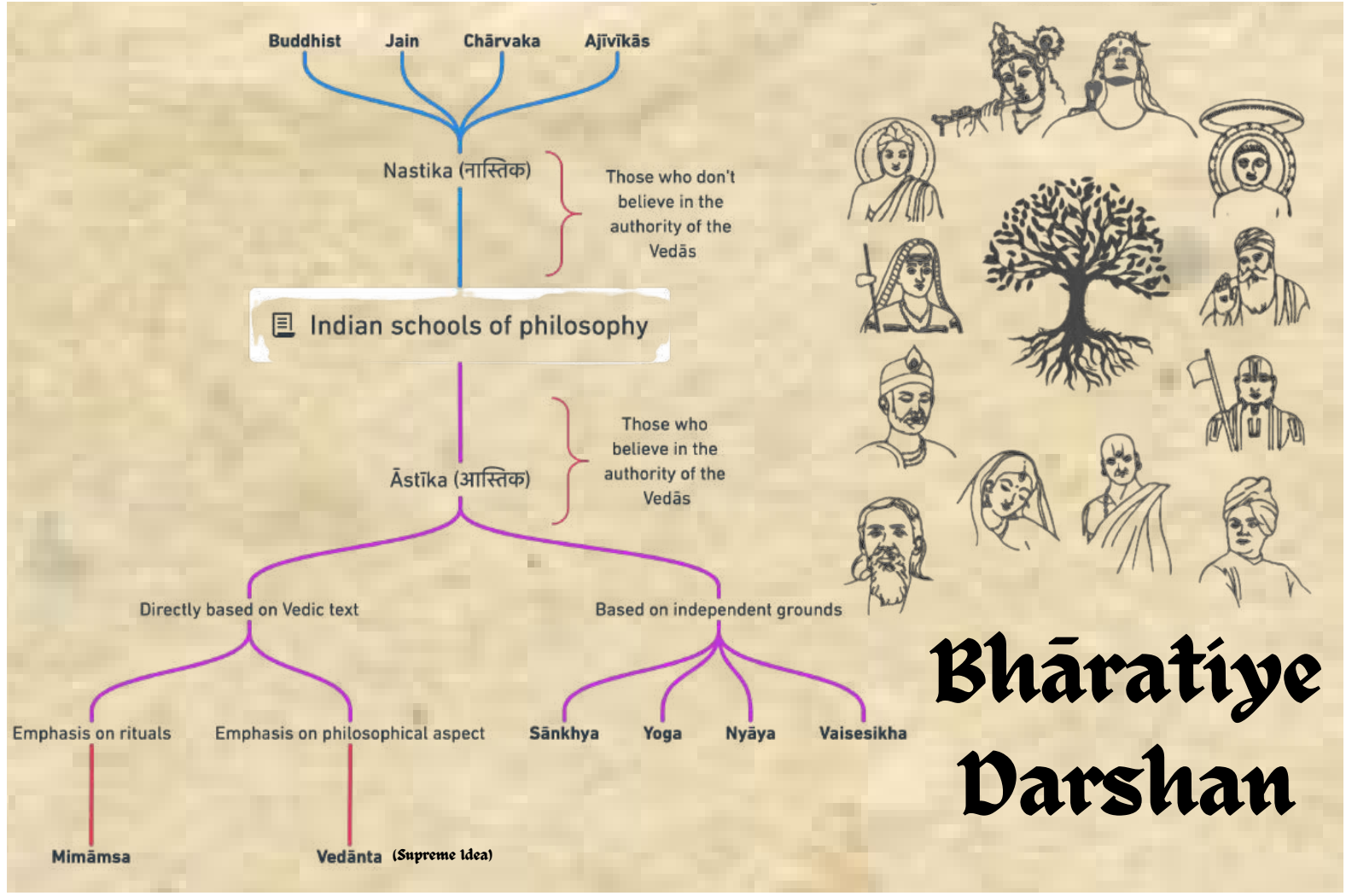
In each tithi, the first half is one karana and the second half is the next karaṇa, so that each karana is situated at 6° of the angular distance between the Sun and the Moon. In the particular four half-tithis, viz., the second half of kṛṣṇa pakṣa (i.e. Bahula), Caturdaṣi, the two halves of Amāvāsyā and the first half of the Pratipat are the sthira karaṇas, viz., Śakuni, Catuṣpāda, Nāga and Kimstughna respectively. Then, from the second half of the pratipat of śukla pakṣa, we have the cara karaṇas, viz., Bava, etc., repeating the cycle of 7 karaṇas, eight times.

Note:

(i) If the longitude of the Moon M , is less than the longitude of the Sun S , then add 360° to (MS) before dividing it by 6° .

(ii) When (MS) is, divided by 6° , if the quotient (an integer) K is 57, 58, 59, 60 (or 0), then correspondingly, the karana is Śakuni, Catuṣpāda, Nāga or Kimstughna.

(iii) If $(MS)/6$ is less than 7, then let K be the quotient (i.e., the integral part). If $(MS)/6$ is greater than 7, then subtract the nearest multiple of 7 from that number, and in the resulting number, let K be the integral part. Then K represents the karana counting from Bava in the list of cara karanas.



विक्रम संवत् २०८३

मार्गशीर्ष/पौष

December 2026

२०/२०८३

SUN/रविवार	MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार
		1 अष्टमी/कृष्ण	2 नवमी/कृष्ण	3 दशमी/कृष्ण	4 एकादशी/कृष्ण उत्पन्ना एकादशी	5 द्वादशी/कृष्ण
6 त्रयोदशी/कृष्ण	7 चतुर्दशी/कृष्ण	8 अमावस्या/कृष्ण 	9 प्रतिपदा/शुक्ल	10 प्रतिपदा/शुक्ल	11 द्वितीय/शुक्ल	12 तृतीय/शुक्ल
13 चतुर्थी/शुक्ल	14 पंचमी/शुक्ल  विवाह पंचमी	15 षष्ठी/शुक्ल	16 सप्तमी/शुक्ल	17 अष्टमी/शुक्ल	18 नवमी/शुक्ल	19 दशमी/शुक्ल
20 एकादशी/शुक्ल मोक्षदा DAKSHI DIWAS गीता जयंती 	21 द्वादशी/शुक्ल	22 त्रयोदशी/शुक्ल	23 चतुर्दशी/शुक्ल	24 पूर्णिमा - प्रतिपदा/शुक्ल  पौष मास प्रारंभ	25 द्वितीय/कृष्ण	26 तृतीय/कृष्ण  वीर बाल दिवस
27 चतुर्थी/कृष्ण	28 पंचमी/कृष्ण	29 षष्ठी/कृष्ण	30 सप्तमी/कृष्ण	31 अष्टमी/कृष्ण		

Vāra



The remainder of the pañcānga is vāra or vāsara, i.e., the week day. A seven-day week is followed. The week days are Ravi vara, Soma vāra, Mangala vāra, Budha vāra, Guru vāra, Śukra vāra and Šani vāra which correspond to Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. The seven days of the week are named after the seven luminaries: the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn.

This order has been obtained as follows. Arrange the 7 bodies in the decreasing order of their periods as Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Divide the day into 24 hours and assume that these bodies are the rulers of successive hours in cyclic order. Then the day is named after the ruler of the first hour. If we start from Saturn as the ruler of the 1 hour, it will again be the ruler of the 22nd hour. Then the 23rd hour will belong to Jupiter, 24th to Mars and 25th, i.e., the 1 hour of the next day to the Sun, and so on.

In Chapter 107/108 of Mahabharata's Shanti Parva, there is a detailed narration about the features of republics (called ganas) in India, for example: Vaishali, Licchavi, Bajji, etc.

Ancient Indian Republics

The membership of such sabhas was not always determined by birth, but they often comprised people who had distinguished themselves by their actions.

There is even a hint of the modern bicameral system of legislatures, with the sabha often sharing power with the samiti, which was made up of common people.

The vidhaata, or the assembly of people for debating policy, military matters and important issues impacting all, has been mentioned more than a hundred times in the Rig Veda. Both women and men took part in these deliberations.



विक्रम संवत् २०८३

पौष/माघ

January 2022

११/२०८३

MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार	SUN/रविवार
				1 नवमी/कृष्ण	2 दशमी/कृष्ण	3 एकादशी/कृष्ण सफला एकादशी
4 द्वादशी/कृष्ण	5 त्रयोदशी/कृष्ण	6 चतुर्दशी/कृष्ण	7 अमावस्या/कृष्ण 	8 प्रतिपदा/शुक्ल	9 द्वितीय/शुक्ल	10 तृतीय/शुक्ल
11 तृतीय/शुक्ल	12 चतुर्थी/शुक्ल	13 पंचमी/शुक्ल लोहड़ी/बिहू	14 षष्ठी/शुक्ल मकर संक्रांति 	15 सप्तमी/शुक्ल पोंगल	16 अष्टमी/शुक्ल	17 नवमी/शुक्ल
18 दशमी/शुक्ल	19 एकादशी/शुक्ल द्वादशी/शुक्ल पुत्रदा एकादशी	20 त्रयोदशी/शुक्ल	21 चतुर्दशी/शुक्ल	22 पूर्णिमा/शुक्ल 	23 प्रतिपदा/कृष्ण	24 द्वितीय/कृष्ण
25 तृतीय/कृष्ण चतुर्थी/कृष्ण	26 पंचमी/कृष्ण गणतंत्र दिवस 	27 षष्ठी/कृष्ण	28 सप्तमी/कृष्ण	29 अष्टमी/कृष्ण	30 नवमी/कृष्ण	31 दशमी/कृष्ण

Vugas



The Indian astronomers conceived of a huge period of 43,20,000 years called a mahāyuga or caturyuga and even a period 1000 times longer, i.e., 43,20,000,000 years called a Kalpa. In the Saura and the Brahma schools, the kalpa is regarded as being equivalent to 14 manvantaras, a manvantara being equal to 71 mahā-yugas or 306,720,000 years to which must be added 15 sandhis, each sandhi being 17,28,000 years, which again is equal to the period of Kytayuga.

According to the Ardharatrika system of Aryabhata, the kalpa consists of 4,354,560,000 years but equivalent to 14 manvantaras, each manvantara being composed of 72 mahāyugas. Thus the kalpa consists of (14×72) 1008 mahāyugas. In this system also, a mahāyuga is equal to 43,20,000 years. However, here, the four ages, namely, Kyta, Treta, Duāpara and Kali, are regarded as being of equal duration (each having 1,080,000 years), unlike in the Saura and Brahma, where they are in the ratio of 4:3:2:1 with sandhis.

Such a huge period for computing the mean motion of planets is peculiar to Indian astronomy and it was the ingenuity of the astronomers to develop methods of calculation in relation to this huge period, evidently to avoid decimal fractions concerning intercalary months, omitted lunar days, civil days and the like.

Rotations of the planets in a Mahāyuga

	Brāhma	Ārya	Ārdharā- trika	Saura	Adjusted Saura
Saturn	146,567.298	146,564	146,564	146,568	146,580
Jupiter	364,226.455	364,224	364,220	364,220	364,122
Mars	2,296,828.522	2,296,824	2,296,824	2,296,832	2,296,832
Venus' śīghra	7,022,389.492	7,022,388	7,022,388	7,022,376	7,022,364
Mercury's śīghra	17,936,998.984	17,937,020	17,937,000	17,937,060	17,937,076
Moon	57,753,300.000	57,753,336	57,753,336	57,753,336	57,753,336
Lunar node	—232,311.168	—232,226	—232,226	—232,238	—232,246

Source: David Pingree, *Op. cit.*, p. 15



The Philosophy of Time

Rig Veda (1.164) and the whole of Yajur Veda mention the constructs of flow (Kriya) as cyclic changes. They occur at the cosmic level, and are expressed as evolution at the individual level. The parable of the flow of seasons; an iteration of cycles of summer and winter, or spring and autumn are various allegories or metaphors. Chinese philosopher Confucius and Lao-Tzu have also used these parables.

In the quadrangular system of changes, the Indian Arya Rishi- mind expanded the idea. Within the fold of the Indian Climate and the Indian ecosystem, they observed the flow in 6 stages, the parable of called Sada Ritu Chakra as an underlying dynamism over time.

The cyclic or non-linear patterns of SWASTIKA and arrow of TIME (Parware-future and Backward post of the Arya Rishis are one evident in Indus Valley Seals.

Rig Veda 7th Mandala mentions "Yogakshema Swastibhi....".

विक्रम संवत् २०८३

माघ/फाल्गुन

February 2027

१२/२०८३

MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार	SUN/रविवार
1 दशमी/कृष्ण	2 एकादशी/कृष्ण षट्तिला एकादशी	3 द्वादशी/कृष्ण	4 त्रयोदशी/कृष्ण	5 चतुर्दशी/कृष्ण	6 अमावस्या/कृष्ण 	7 प्रतिपदा/शुक्ल
8 द्वितीय/शुक्ल	9 तृतीय/शुक्ल	10 चतुर्थी/शुक्ल	11 पंचमी/शुक्ल बसंत पंचमी 	12 षष्ठी/शुक्ल	13 सप्तमी/शुक्ल	14 अष्टमी/शुक्ल
15 नवमी/शुक्ल	16 दशमी/शुक्ल	17 एकादशी/शुक्ल जया एकादशी	18 द्वादशी/शुक्ल	19 त्रयोदशी/शुक्ल	20 चतुर्दशी/शुक्ल पूर्णिमा/शुक्ल 	21 प्रतिपदा/कृष्ण फाल्गुन मास प्रारंभ
22 द्वितीय/कृष्ण	23 तृतीय/कृष्ण	24 चतुर्थी/कृष्ण	25 पंचमी/कृष्ण	26 षष्ठी/कृष्ण	27 सप्तमी/कृष्ण	28 अष्टमी/कृष्ण

Muhūrtas



Citra, Ketu, Prabhā, Nābhān, Sambhān, Jyotiṣman, Tejasvān, Atapan, Tapan, Abhitapan, Rocana, Roca-māna, Sobhana, Sobhamāna and Kalyāṇa (are the names of the fifteen muhūrtas of the day-time of a day in the bright fortnight).

Dātā, Pradātā, Ananda, Moda, Pramoda, Aveśayan, Niveśayan, Samveśana, Samsānta, Sānta, Abhavan, Prabhavan, Sambhavan, Sambhūta and Bhūta (are the names of the fifteen muhūrtas of the day-time in a day in the dark fortnight).

Savitā, Prasavitā, Dipta, Dipayan, Dipyamāna, Jvalan, Jvalitā, Tapan, Vitapan, Santapan, Rocana, Rocamāna, Sumbhū, Sumbhamāna and Vama (are the names of the fifteen muhūrtas of the night-time of a day in the bright fortnight).

Abhiśastā, Anumantā, Ananda, Moda, Pramoda, Āsādayan, Niṣādayan, Samsādana, Samsanna, Sanna, Abhū, Vibhū, Prabhū, Sambhū and Bhuva (are the names of the fifteen muhūrtas of the night-time of a day in the dark fortnight).

(Prati-muhūrtas):-

Idanim, Tadanim, Etarhi, Kṣipram, Ajiram, Aśu, Nimeṣa, Phaṇa, Dravan, Atidravan, Tvaran, Tvara-māṇa, āśu, Aśīyān and Java (are the names of the fifteen Prati-muhūrtas into which each Muhūrta is divided

मुहूर्तानां नामानि

7. 1. 12. चित्रः केतुः प्रभा नाभान् सम्भान् ।
ज्योतिष्मांस् तेजस्वान् आतपंस् तपन् अभितपन् ।
रोचनो रोचमानः शोभनः शोभमानः कल्याणः ॥ १ ॥
- दाता प्रदाताऽऽनन्दो मोदः प्रमोदः ।
आवेशयन् निवेशयन् संवेशनः संशान्तः शान्तः ।
आभवन् प्रभवन् संभवन् संभूतो भूतः ॥
- सविता प्रसविता दीप्तो दीपयन् दीप्यमानः ।
ज्वलन् ज्वलिता तपन् वितपन् सन्तपन् ।
रोचनो रोचमानः शुम्भूः शुंभमानो वामः ॥ २ ॥
- अभिषस्ताऽनुमन्ताऽनन्दो मोदः प्रमोदः ।
आसादयन् निषादयन् संसादनः संसन्नः सन्नः ।
आभूर्विभूः प्रभूः शम्भूर्भुवः ॥ ३ ॥
- इदानीं तदानीम् एतर्हि क्षिप्रम् अजिरम् ।
आशुनिमेषः फणो द्रवन् अतिद्रवन् ।
त्वरंस्त्वरमाण आशुराशीयान् जवः ॥ ४ ॥

In the Vedic era, female deities were represented as personifications of important aspects like Earth (Prithvi), Mother of Gods (Aditi), Night (Ratri), and Speech (Vāc/Vāk).

Mother of Veda's

The Devīsūkta in the Rigveda, addressed to the goddess Vāc, became the progenitor of goddess theology that evolved later. Here (10.125.6), Vāc states: "I bend the bow for Rudra that his arrow may strike and slay the hater of devotion. I rouse and order battles for the people, and I have penetrated Earth and Heaven".

This hymn presented the goddess as an all powerful pervasive being, who is both "immanent and transcendent", and is the bestower of power to both gods and humans. Prominent characteristics of Vāc were later incorporated into the identity of Saraswati, who was a minor river goddess in the Vedas, but later became the goddess of knowledge and the "Mother of the Vedas".



विक्रम संवत् २०८३

फाल्गुन/चैत्र

March 2027

१३/२०८३

MON/सोमवार	TUE/मंगलवार	WED/बुधवार	THU/गुरुवार	FRI/शुक्रवार	SAT/शनिवार	SUN/रविवार
1 नवमी/कृष्ण	2 दशमी/कृष्ण	3 एकादशी/कृष्ण विजया एकादशी	4 एकादशी/कृष्ण	5 द्वादशी/कृष्ण	6 त्रयोदशी/कृष्ण महाशिवरात्रि	7 चतुर्दशी/कृष्ण
8 अमावस्या/कृष्ण 	9 प्रतिपदा/शुक्ल	10 द्वितीय/शुक्ल	11 तृतीय/शुक्ल	12 चतुर्थी/शुक्ल	13 पंचमी/शुक्ल	14 षष्ठी/शुक्ल
15 सप्तमी/शुक्ल	16 अष्टमी/शुक्ल	17 नवमी/शुक्ल दशमी/शुक्ल आवंला एकादशी	18 एकादशी/शुक्ल	19 द्वादशी/शुक्ल	20 त्रयोदशी/शुक्ल	21 चतुर्दशी/शुक्ल
22 पूर्णिमा/शुक्ल  होली	23 प्रतिपदा/कृष्ण चैत्र मास प्रारंभ	24 द्वितीय/कृष्ण	25 तृतीय/कृष्ण	26 चतुर्थी/कृष्ण	27 पंचमी/कृष्ण	28 षष्ठी/कृष्ण
29 सप्तमी/कृष्ण	30 अष्टमी/कृष्ण	31 नवमी/कृष्ण				

Panchānga



पञ्चाङ्गम्

11. 1. 1. नक्षत्र-वार-तिथयः करणानि योगाः ।

पञ्चाङ्गम् (Vidyāmādhava, Vidyāmādhaviya or Muhūrta-darśana)

The five constituents of the Calendar

The Nakshatra (constellation or asterism), Vāra (week-day), Tithi (Lunar day), Karana and Yoga constitute the five limbs (of the daily calendar). (KVS)

11. 1. 2. वासराः सूर्यवाराद्यास्तिथयः प्रतिपन्मुखाः । करणं कृमिसिंहाद्यं योगा विष्कम्भपूर्वकाः ॥ ७ ॥

(Saṅkaravarman: Sadratnamālā, 2. 7)

(Of the five-faced almanac), the weekdays are Sunday and others (being, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday).

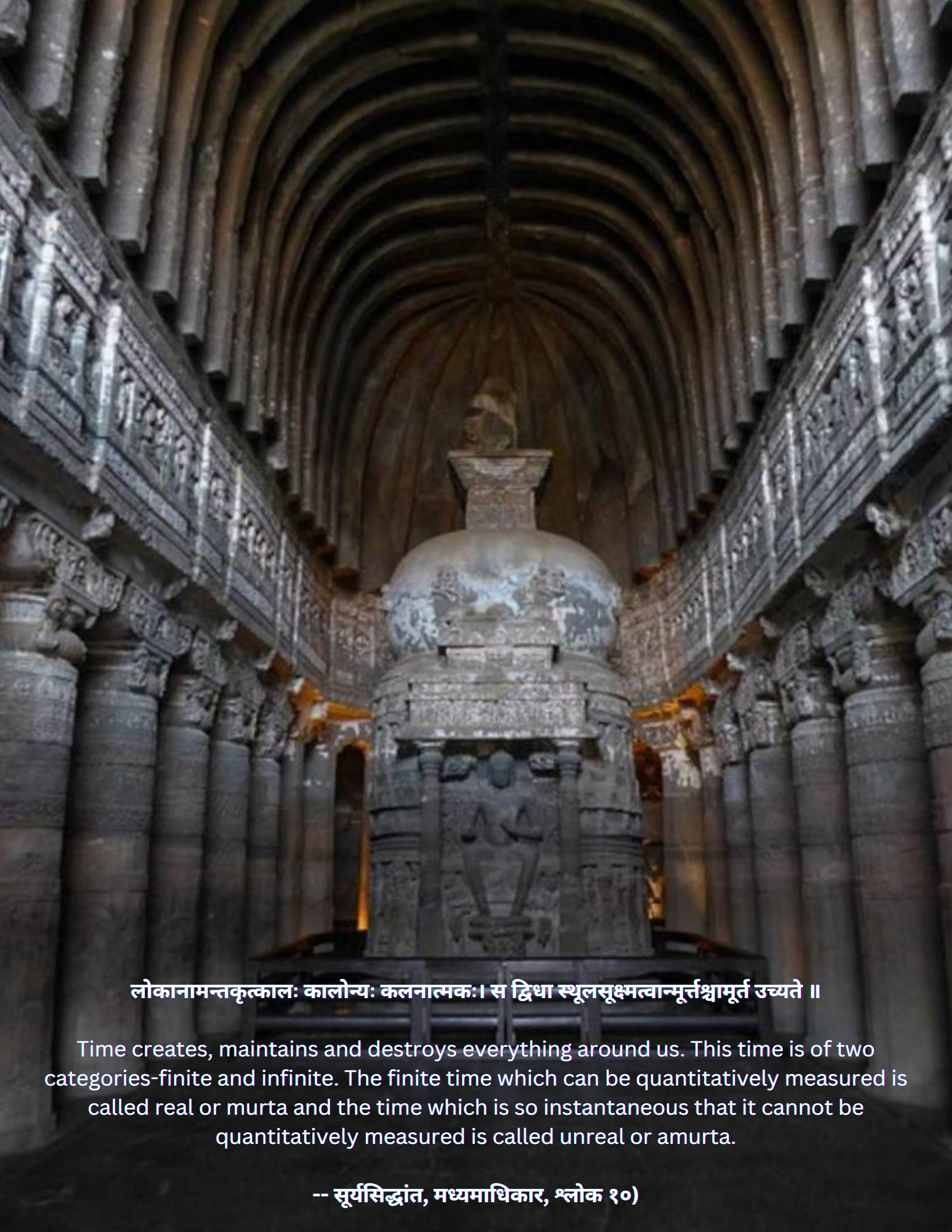
(The fifteen lunar days of the fortnight are) Pratipad and others (viz., Dvitiyā, Trtiyā, Caturthi, Pañcami, Ṣaṣṭhi, Saptami, Aṣṭami, Navami, Daśami, Ekādaśi, Dvādaśi, Trayodaśi, Caturdaśi and Pañcadaśi or Parva, being Amāvāsyā at the end of the dark fortnight and Pūrṇima or Pauryamasi at the end of the bright fortnight).

(The eleven) karaṇas, (four immovable and seven movable) are Krimi, Simha etc. The twentyseven yogas begin with Viskambha.

नक्षत्रानयनम्

11. 2. 1. ऋक्षं लिप्ताष्टशति व्यर्काच्चन्द्रात्तिथिद्विषट्कांशैः । भुक्त्यनुपाताद् वेला रवीन्दुभुक्त्यन्तराच्च तिथेः ॥ १६ ॥

(Varaha, PS, 3. 16)



लोकानामन्तकृत्कालः कालोन्यः कलनात्मकः। स द्विधा स्थूलसूक्ष्मत्वान्मूर्त्तश्चामूर्त्त उच्यते ॥

Time creates, maintains and destroys everything around us. This time is of two categories-finite and infinite. The finite time which can be quantitatively measured is called real or murta and the time which is so instantaneous that it cannot be quantitatively measured is called unreal or amurta.

-- सूर्यसिद्धांत, मध्यमाधिकार, श्लोक १०)

