



DAKSHI

!! संस्कृति ज्ञान की !!



Indian Knowledge Systems Calendar 2082

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

SIDDHĀNTA



The astronomical computations described in the Vedāngajyotiṣa 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 Vedāngajyotiṣa.

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 Varahamihira (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.



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 २०८२

फाल्गुन/चैत्र

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

March 2025

०३/२०८२

						1 द्वितीय/शुक्ल
2 तृतीय/शुक्ल	3 चतुर्थी/शुक्ल	4 पंचमी/शुक्ल	5 षष्ठी/शुक्ल	6 सप्तमी/शुक्ल	7 अष्टमी/शुक्ल	8 नवमी/शुक्ल
9 दशमी/शुक्ल	10 एकादशी/शुक्ल आमलकी एकादशी	11 द्वादशी/शुक्ल	12 त्रयोदशी/शुक्ल	13 चतुर्दशी/शुक्ल होलिका दहन	14 पूर्णिमा/शुक्ल होली/धुलेड़ी	15 प्रतिपदा/कृष्ण चैत्र
16 द्वितीय/कृष्ण संत तुकाराम जयंती	17 तृतीय/कृष्ण	18 चतुर्थी/कृष्ण	19 पंचमी/कृष्ण रंग पंचमी	20 षष्ठी/कृष्ण	21 सप्तमी/कृष्ण	22 अष्टमी/कृष्ण
23 नवमी/कृष्ण	24 दशमी/कृष्ण	25 एकादशी/कृष्ण पापमोचनी एकादशी	26 द्वादशी/कृष्ण	27 त्रयोदशी/कृष्ण	28 चतुर्दशी/कृष्ण	29 अमावस्या/कृष्ण
30 प्रतिपदा/शुक्ल उगादी गुडी पडवा चैत्र नवरात्रि	31 द्वितीय/शुक्ल ईद गणगौर मत्स्य जयंती					

DAKSHI

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).

The system was invented between the 1st and 4th centuries by Indian mathematicians. By the 9th century, the system was adopted by Arabic mathematicians who extended it to include fractions. It became more widely known through the writings in Arabic of the Persian mathematician Al-Khwārizmī (On the Calculation with Hindu Numerals, c. 825) and Arab mathematician Al-Kindi (On the Use of the Hindu Numerals, c. 830). The system had spread to medieval Europe by the High Middle Ages, notably following Fibonacci's 13th century Liber Abaci; until the evolution of the printing press in the 15th century, use of the system in Europe was mainly confined to Northern Italy.

The place-value system is used in the Bakhshali manuscript, the earliest leaves being radiocarbon dated to the period 224–383 CE. The development of the positional decimal system takes its origins in Indian mathematics during the Gupta period. Around 500, the astronomer Aryabhata uses the word kha ("emptiness") to mark "zero" in tabular arrangements of digits.

Number & Decimal System



fig. Bakhshali Manuscript

विक्रम संवत् २०८२

चैत्र/वैशाख

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

		1 चतुर्थी/शुक्ल DAKSHI's Navchetrnā'25	2 पंचमी/शुक्ल	3 षष्ठी/शुक्ल	4 सप्तमी/शुक्ल	5 अष्टमी/शुक्ल
6 नवमी/शुक्ल राम नवमी 	7 दशमी/शुक्ल	8 एकादशी/शुक्ल कामदा एकादशी	9 द्वादशी/शुक्ल	10 त्रयोदशी/शुक्ल महावीर जयंती 	11 चतुर्दशी/शुक्ल	12 पूर्णिमा/शुक्ल हनुमान जयंती 
13 प्रतिपदा/कृष्ण वैशाख मास प्रारंभ	14 प्रतिपदा/कृष्ण	15 द्वितीय/कृष्ण	16 तृतीय/कृष्ण	17 चतुर्थी/कृष्ण	18 पंचमी/कृष्ण गुरु तेगबहादुर जयंती	19 षष्ठी/कृष्ण
20 सप्तमी/कृष्ण	21 अष्टमी/कृष्ण	22 नवमी/कृष्ण	23 दशमी/कृष्ण	24 एकादशी/कृष्ण वरुथिनी एकादशी	25 द्वादशी/कृष्ण	26 त्रयोदशी/कृष्ण चतुर्दशी/कृष्ण
27 अमावस्या/कृष्ण 	28 प्रतिपदा/शुक्ल	29 द्वितीय/शुक्ल	30 तृतीय/शुक्ल अक्षय तृतीय 	DAKSHI		

April 2025

२/२०८२

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 Bharanī 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.

Table 4.2 Nakṣatras and their range of nirayana longitudes

No.	Nakṣatra	From	To
1.	Āśvinī	$0^{\circ}0'$	$13^{\circ}20'$
2.	Bharanī	$13^{\circ}20'$	$26^{\circ}40'$
3.	Kṛttikā	$26^{\circ}40'$	$40^{\circ}00'$
4.	Rohinī	$40^{\circ}00'$	$53^{\circ}20'$
5.	Mṛgaśīra	$53^{\circ}20'$	$66^{\circ}40'$
6.	Ārudrā	$66^{\circ}40'$	$80^{\circ}00'$
7.	Punarvasu	$80^{\circ}00'$	$93^{\circ}20'$
8.	Puṣya	$93^{\circ}20'$	$106^{\circ}40'$
9.	Āśleṣā	$106^{\circ}40'$	$120^{\circ}00'$
10.	Makhā (or Maghā)	$120^{\circ}00'$	$133^{\circ}20'$
11.	Pubba (Pūrva Phālgunī)	$133^{\circ}20'$	$146^{\circ}40'$
12.	Uttarā (Uttarā Phālgunī)	$146^{\circ}40'$	$160^{\circ}00'$
13.	Hasta	$160^{\circ}00'$	$173^{\circ}20'$
14.	Cittā (or Citrā)	$173^{\circ}20'$	$186^{\circ}40'$
15.	Svātī	$186^{\circ}40'$	$200^{\circ}00'$
16.	Viśākhā	$200^{\circ}00'$	$213^{\circ}20'$
17.	Anurādhā	$213^{\circ}20'$	$226^{\circ}40'$
18.	Jyēsthā	$226^{\circ}40'$	$240^{\circ}00'$
19.	Mūlā	$240^{\circ}00'$	$253^{\circ}20'$
20.	Pūrvāṣādhā	$253^{\circ}20'$	$266^{\circ}40'$
21.	Uttarāṣādhā	$266^{\circ}40'$	$280^{\circ}00'$
22.	Śravaṇa	$280^{\circ}00'$	$293^{\circ}20'$
23.	Dhanīṣṭhā	$293^{\circ}20'$	$306^{\circ}40'$
24.	Śatabiṣaj	$306^{\circ}40'$	$320^{\circ}00'$
25.	Pūrvābhādrā	$320^{\circ}00'$	$333^{\circ}20'$
26.	Uttarābhādrā	$333^{\circ}20'$	$346^{\circ}40'$
27.	Revatī	$346^{\circ}40'$	$360^{\circ}00'$

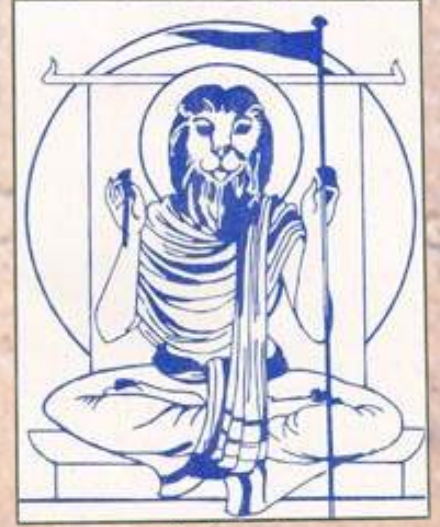
Aksapada Gautama composed the Nyāya Sūtras (by 2nd century CE), a foundational text for Nyāya, that primarily discusses logic, methodology and epistemology.

Nyāya: The Philosophy of Logics

Nyāya scholars, such as Udayana, examined various arguments on theism and attempted to prove existence of God. Other Nyāya scholars offered arguments to disprove the existence of God.

The Nyaya school considers perception, inference, comparison/analogy, and testimony from reliable sources as four means to correct knowledge, holding that perception is the ultimate source of such knowledge.

Nyaya is related to several other concepts and words used in Indian philosophies: Hetu-vidya (science of causes), Anviksiki (science of inquiry, systematic philosophy), Pramana-sastra (epistemology, science of correct knowledge), etc.



अमरकोशमन्त्रालय न्यायो त्रेयो विषयिका ।
सिद्धान्तो दक्षिणे मुखे ध्वजः वायव्ये दधन् ॥

विक्रम संवत् २०८२

वैशाख/ज्येष्ठ

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

DAKSHI				1 चतुर्थी/शुक्ल	2 पंचमी/शुक्ल आदिगुरु शंकराचार्य जयंती 	3 षष्ठी/शुक्ल
4 सप्तमी/शुक्ल	5 अष्टमी/शुक्ल	6 नवमी/शुक्ल सीता नवमी 	7 दशमी/शुक्ल	8 एकादशी/शुक्ल मोहिनी एकादशी	9 द्वादशी/शुक्ल महाराणा प्रताप जयंती 	10 त्रयोदशी/शुक्ल
11 चतुर्दशी/शुक्ल नरसिंह जयंती	12 पूर्णिमा/शुक्ल बुद्ध पूर्णिमा कूर्म जयंती 	13 प्रतिपदा/कृष्ण ज्येष्ठ नारद जयंती	14 द्वितीय/कृष्ण	15 तृतीय/कृष्ण	16 चतुर्थी/कृष्ण	17 पंचमी/कृष्ण
18 पंचमी/कृष्ण	19 षष्ठी/कृष्ण	20 सप्तमी/कृष्ण अष्टमी/कृष्ण	21 नवमी/कृष्ण	22 दशमी/कृष्ण	23 एकादशी/कृष्ण अपरा एकादशी	24 द्वादशी/कृष्ण
25 त्रयोदशी/कृष्ण	26 चतुर्दशी/कृष्ण वट सावित्री व्रत 	27 अमावस्या/कृष्ण प्रतिपदा/शुक्ल ●	28 द्वितीय/शुक्ल वीर सावरकर जयंती	29 तृतीय/शुक्ल	30 चतुर्थी/शुक्ल	31 पंचमी/शुक्ल राजमाता अहिल्याबाई होलकर जयंती 

May 2025

३/२०८२

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.

Sushruta's monumental thesis, the Sushruta Samhita, stands as the oldest known surgical text, providing a comprehensive exploration of medical practices during his time. Divided into six principal sections, it covers essential principles, pathology, human anatomy, medical and surgical management, and toxicology. The text provides detailed descriptions of surgical techniques, including incisions, extractions, cauterization, and various complex procedures such as prostate gland removal, hernia surgery, and cesarean section.

Additionally, the Sushruta Samhita offers a wealth of knowledge on dislocations, fractures, and the classification of bones, as well as principles of fracture management, traction, manipulation, and stabilization. The text also provides insights into the study of the human body's sequential development, embryology, and even the fitting of prosthetics. Furthermore, the Sushruta Samhita contains an extensive compendium of 1120 illnesses, 700 medicinal plants, and preparations derived from minerals and animal sources.

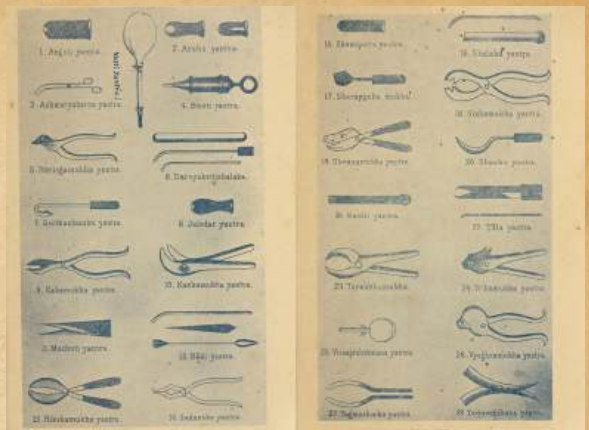


Fig. Tools described in Sushruta Samhita

Sushruta & Surgery



विक्रम संवत् २०८२

ज्येष्ठ/आषाढ़

SUN/रविवार

MON/सोमवार

TUE/मंगलवार

WED/बुधवार

THU/गुरुवार

FRI/शुक्रवार

SAT/शनिवार

1 षष्ठी/शुक्ल	2 सप्तमी/शुक्ल	3 अष्टमी/शुक्ल	4 नवमी/शुक्ल	5 दशमी/शुक्ल  गंगा दशहरा	6 एकादशी/शुक्ल निर्जला एकादशी	7 द्वादशी/शुक्ल ईद
8 द्वादशी/शुक्ल	9 त्रयोदशी/शुक्ल	10 चतुर्दशी/शुक्ल	11 पूर्णिमा/शुक्ल वट पूर्णिमा संत केबीर जयंती 	12 प्रतिपदा/कृष्ण आषाढ़ मास प्रारंभ	13 द्वितीय/कृष्ण	14 तृतीय/कृष्ण
15 चतुर्थी/कृष्ण	16 पंचमी/कृष्ण	17 षष्ठी/कृष्ण	18 सप्तमी/कृष्ण	19 अष्टमी/कृष्ण	20 नवमी/कृष्ण दशमी/कृष्ण	21 एकादशी/कृष्ण योगिनी एकादशी
22 द्वादशी/कृष्ण	23 त्रयोदशी/कृष्ण	24 चतुर्दशी/कृष्ण	25 अमावस्या/कृष्ण	26 प्रतिपदा/शुक्ल	27 द्वितीय/शुक्ल	28 तृतीय/शुक्ल
29 चतुर्थी/शुक्ल	30 पंचमी/शुक्ल	DAKSHI				

June 2025

४/२०९२

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 शुभूः शुभमानो वामः ॥ २ ॥
- अभिषस्ताऽनुमन्ताऽनन्दो मोदः प्रमोदः ।
आसादयन् निषादयन् संसादनः संसन्नः सन्नः ।
आभूविभूः प्रभूः शम्भूर्भुवः ॥ ३ ॥
- इदानीं तदानीम् एतर्हि क्षिप्रम् अजिरम् ।
आशुनिमेषः फणो द्रवन् अतिद्रवन् ।
त्वरंस्त्वरमाण आशुराशीयान् जवः ॥ ४ ॥

(Tait. Brāhmaṇa, 3. 10. 1. 1-4)

Harappans cultivated fruits such as date palm, pomegranate, lemon and melon. The Sangam literature refers to jackfruit, coconut, date palm, areca nut, plantain, and tamarind. Texts like Vrikshayurveda and Krishiparashara tells us about agriculture in ancient india.

Horticulture & Arboriculture

A method of grafting described in Brhat Samhita was what is known today as 'wedge grafting'. Surapāla's text mentions 170 species of plants including trees, shrubs and a few herbs, and deals with the laying out gardens and orchards and growing unusual trees.

Layouts included designs such as mandapa (canopy), nandyāvarta (quadrangle with an opening to the west), swastika (design of religious significance), chaturasra (square), sarvatobhadra (a square enclosing a circle), vīthi (line), nikuñja (arbour), and punjaka (cluster). The text recommends layouts for 'pleasure gardens.



विक्रम संवत् २०८२

आषाढ/श्रावण

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

		1 षष्ठी/शुक्ल	2 सप्तमी/शुक्ल	3 अष्टमी/शुक्ल	4 नवमी/शुक्ल	5 दशमी/शुक्ल
6 एकादशी/शुक्ल देवशयनी एकादशी	7 द्वादशी/शुक्ल	8 त्रयोदशी/शुक्ल	9 चतुर्दशी/शुक्ल	10 पूर्णिमा/शुक्ल गुरु पूर्णिमा	11 प्रतिपदा/कृष्ण श्रावण मास प्रारंभ	12 द्वितीय/कृष्ण
13 तृतीय/कृष्ण	14 चतुर्थी/कृष्ण	15 पंचमी/कृष्ण	16 षष्ठी/कृष्ण	17 सप्तमी/कृष्ण	18 अष्टमी/कृष्ण	19 नवमी/कृष्ण
20 दशमी/कृष्ण	21 एकादशी/कृष्ण कामिका एकादशी	22 द्वादशी/कृष्ण त्रयोदशी/कृष्ण	23 चतुर्दशी/कृष्ण	24 अमावस्या/कृष्ण	25 प्रतिपदा/शुक्ल	26 द्वितीय/शुक्ल
27 तृतीय/शुक्ल हरियाली तीज	28 चतुर्थी/शुक्ल	29 पंचमी/शुक्ल नाग पंचमी	30 षष्ठी/शुक्ल कल्कि जयंती	31 सप्तमी/शुक्ल तुलसीदास जयंती		

DAKSHI

July 2025

५/२०८२

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' śighra	7,022,389.492	7,022,388	7,022,388	7,022,376	7,022,364
Mercury's śighra	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 Natyaśāstra and another significant available work on dance is Nandikeśvar's Abhinaya Darpana (2 century CE). These two manuals present the principles of dance. Indian dance has a grammar. Each dance form is a system of structures at different levels. For instance, the minimal units in a dance are (1) sthana, standing position: (2) cari, foot and leg movements; (3) nr̥ttahasta, hands in a dancing position.

A configuration of these constitutes a karana. There are 108 karattas; one can see them sculptured at the Chidambaram Naṭarāja temple. Any two karaṇas constitute matrika: combination of two, three or four matrikas constitutes, in turn, an angahara organized sequence of postures. Finally, an arranged sequence of angaharas constitutes a dance.

Dance is either mārgi or dest, the two categories that apply to all arts. Margi is the standard, formal tradition; desi is folk, variable traditions. Another classification of dance, as we have noted, is tandava and lāsya in character.

Nandikeśvar's Abhinaya Darpana



Fig. Nataraja Cosmic Dance.

विक्रम संवत् २०८२

श्रावण/भाद्रपद

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

31 अष्टमी/शुक्ल राधा अष्टमी, महालक्ष्मी व्रत		DAKSHI				1 अष्टमी/शुक्ल	2 अष्टमी/शुक्ल
3 नवमी/शुक्ल	4 दशमी/शुक्ल	5 एकादशी/शुक्ल पुत्रदा एकादशी	6 द्वादशी/शुक्ल	7 त्रयोदशी/शुक्ल	8 चतुर्दशी/शुक्ल	9 पूर्णिमा/शुक्ल रक्षाबंधन	
10 प्रतिपदा/कृष्ण	11 द्वितीय/कृष्ण	12 तृतीय/कृष्ण	13 चतुर्थी/कृष्ण	14 पंचमी/कृष्ण षष्ठी/कृष्ण बलराम जयंती	15 सप्तमी/कृष्ण स्वतंत्रता दिवस कृष्ण जन्माष्टमी समार्थ	16 अष्टमी/कृष्ण कृष्ण जन्माष्टमी दही हांडी	
17 नवमी/कृष्ण	18 दशमी/कृष्ण	19 एकादशी/कृष्ण अजा एकादशी	20 द्वादशी/कृष्ण	21 त्रयोदशी/कृष्ण	22 चतुर्दशी/कृष्ण	23 अमावस्या/कृष्ण	
24 प्रतिपदा/शुक्ल	25 द्वितीय/शुक्ल वराह जयंती	26 तृतीय/शुक्ल हरतालिका तीज	27 चतुर्थी/शुक्ल गणेश चतुर्थी	28 पंचमी/शुक्ल ऋषि पंचमी	29 षष्ठी/शुक्ल	30 सप्तमी/शुक्ल	

August 2025

६/२०८२

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 ॥

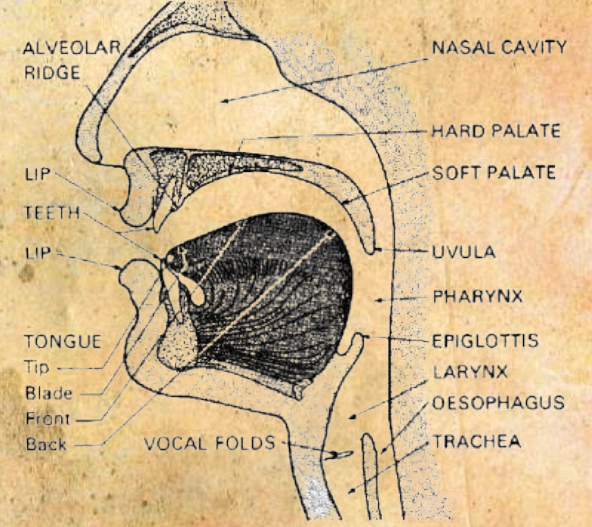
(Varaha, PS, 3. 16)

Śikṣā (Phonetics), the science of speech- sounds, developed in response to the need to preserve and articulate accurately the Vedic hymns (mantras) in the oral tradition. Yāska refers to this in his Nirukta. Phonetic study produced a brilliant understanding and a highly sophisticated analysis of the speech-sound structure and sound patterns of human languages.

The Paniniya Śikṣā describes the process of speech production involving both the mental and the physical faculties. When there is a desire to speak, a measured amount of the life breath (prāna) is retained in the lungs. Then this breath moves upwards in the form of air stream, passes through the vocal cords (kontha) and sets them vibrating.

This vibration makes the sound audible. In the articulation of a vowel sound, the air stream is allowed to flow without any obstruction through the oral and nasal cavities. Different vowels are articulated through lowering or rising of the tongue and also through rounding or un-rounding of the lips. A consonant sound (vyañjana) is articulated by the contact of the active articulator (such as tongue and lips) and the passive articulators (marked above).

Śikṣā:- The science of speech



विक्रम संवत् २०८२ भाद्रपद/अश्विन

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

	1 नवमी/शुक्ल	2 दशमी/शुक्ल	3 एकादशी/शुक्ल पार्श्व एकादशी	4 द्वादशी/शुक्ल वामन जयंती	5 त्रयोदशी/शुक्ल	6 चतुर्दशी/शुक्ल गणेश विसर्जन
7 पूर्णिमा/शुक्ल 	8 प्रतिपदा/कृष्ण पितृपक्ष प्रारंभ	9 द्वितीय/कृष्ण	10 तृतीय/कृष्ण	11 चतुर्थी/कृष्ण	12 पंचमी/कृष्ण	13 षष्ठी/कृष्ण
14 सप्तमी/कृष्ण अष्टमी/कृष्ण	15 नवमी/कृष्ण	16 दशमी/कृष्ण	17 एकादशी/कृष्ण इंदिरा एकादशी विश्वकर्मा पूजा	18 द्वादशी/कृष्ण	19 त्रयोदशी/कृष्ण	20 चतुर्दशी/कृष्ण
21 अमावस्या/कृष्ण 	22 प्रतिपदा/शुक्ल नवरात्र प्रारंभ	23 द्वितीय/शुक्ल	24 तृतीय/शुक्ल	25 तृतीय/शुक्ल	26 चतुर्थी/शुक्ल	27 पंचमी/शुक्ल
28 षष्ठी/शुक्ल भगत सिंह जयंती	29 सप्तमी/शुक्ल	30 अष्टमी/शुक्ल				

DAKSHI

September 2025

७/२०८२

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, Šukra 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 succes-sive 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.

Women must be honoured and adorned by their fathers, brothers, husbands, and brother-in-laws who desire great good fortune.

Where women, verily, are honoured, there gods rejoice; where, however, they are not honoured, there all sacred rites prove fruitless.

Where female relations live in grief that family soon perishes completely, where, however, they do not suffer from any grievance-that family always prospers...

Even against the slightest provocations should women be particularly guarded; for unguarded they would bring grief to both the families.

Regarding this as the highest dharma of all four classes, husbands, though weak, must strive to protect their wives. (From Manusmriti, 3.55-57, 9.3-7, 11, 26)

Position of Women



विक्रम संवत् २०८२ अश्विन/कार्तिक

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

DAKSHI			1 नवमी/शुक्ल महानवमी	2 दशमी/शुक्ल दशहरा	3 एकादशी/शुक्ल पंपाकुश एकादशी	4 द्वादशी/शुक्ल
5 त्रयोदशी/शुक्ल रानी दुर्गावती जयंती	6 चतुर्दशी/शुक्ल शरद पूर्णिमा (रात्रि)	7 पूर्णिमा/शुक्ल प्रतिपदा/कृष्ण शरद पूर्णिमा, वाल्मीकि जयंती	8 द्वितीय/कृष्ण कार्तिक मास प्रारंभ	9 तृतीय/कृष्ण	10 चतुर्थी/कृष्ण करवा चौथ	11 पंचमी/कृष्ण
12 षष्ठी/कृष्ण	13 सप्तमी/कृष्ण अहोई अष्टमी	14 अष्टमी/कृष्ण	15 नवमी/कृष्ण	16 दशमी/कृष्ण	17 एकादशी/कृष्ण रमा एकादशी	18 द्वादशी/कृष्ण धनतेरस
19 त्रयोदशी/कृष्ण काली चौदस नरकचतुर्दशी	20 चतुर्दशी/कृष्ण लक्ष्मीपूजा, दीपोत्सव (रात्रि)	21 अमावस्या/कृष्ण	22 प्रतिपदा/शुक्ल गोवर्धन पूजा	23 द्वितीय/शुक्ल भाई दूज	24 तृतीय/शुक्ल	25 चतुर्थी/शुक्ल
26 पंचमी/शुक्ल	27 षष्ठी/शुक्ल छठ पूजा	28 षष्ठी/शुक्ल	29 सप्तमी/शुक्ल	30 अष्टमी/शुक्ल गोपाष्टमी	31 नवमी/शुक्ल	

October 2025

८/२०८२

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., Sakuni, 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.

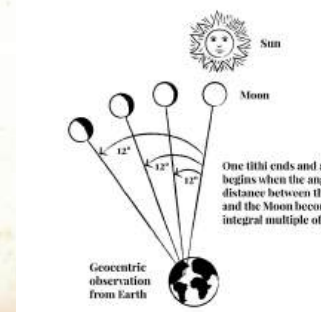
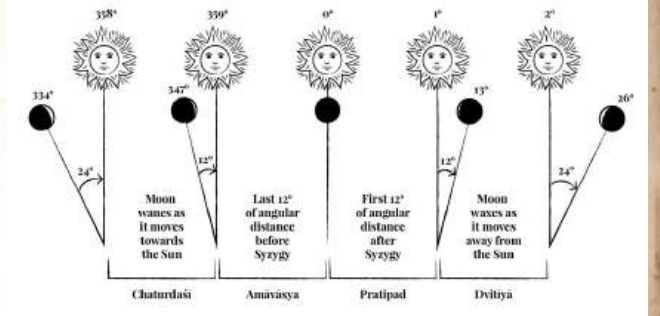
The problem of a festival occurring on two successive days has to do with another element of the Hindu calendar. This one is called astronomical tithi (tithi, or just simply, tithi). A tithi is the time in a lunar date and determined by the positions of the Sun and the moon at any given time. The duration of a tithi is determined by the angular separation between the Sun and the moon seen from the earth. The next tithi begins when their separation changes by 12 degrees. There are in all 30 tithis. A tithi can change at any time during the day.

The orbits of the Sun and the moon are elliptic. In an elliptic orbit, such as that of the moon around the earth, the orbital speed of an object is not uniform. Moreover, the motion of the Sun and the moon may suffer from various other perturbations. Thus, the duration of this is not constant. Its duration can vary between 19 and 26 hours. Some tithis may be longer than the time from one sunrise to the next (a day according to the Hindu calendar) and some may be shorter than this interval.

Since the tithis are of variable duration, quite often there is a change of tithi during a day. For example, according to a Panchanga of 24 October 2017 for North India, the tithi at sunrise (6:27 AM) is fourth tithi, which could also be Parivati and it will change to the fifth tithi, which could also be Chaturthi during the day.

A school of astronomers believes that the tithi at sunrise on a particular day should be considered the tithi for the whole day even if it changes to the next during the day.

Tithi :- The Science of Making Calendar



विक्रम संवत् २०८२ कार्तिक/मार्गशीर्ष

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

						1 दशमी/शुक्ल
2 एकादशी/शुक्ल द्वादशी/शुक्ल देवोत्थान एकादशी	3 त्रयोदशी/शुक्ल	4 चतुर्दशी/शुक्ल	5 पूर्णिमा/शुक्ल देव दीपावली, गुरु नानकदेव जयंती	6 प्रतिपदा/कृष्ण	7 द्वितीय/कृष्ण	8 तृतीय/कृष्ण चतुर्थी/कृष्ण
9 पंचमी/कृष्ण	10 षष्ठी/कृष्ण	11 सप्तमी/कृष्ण	12 अष्टमी/कृष्ण	13 नवमी/कृष्ण	14 दशमी/कृष्ण	15 एकादशी/कृष्ण उत्पन्ना एकादशी
16 द्वादशी/कृष्ण	17 त्रयोदशी/कृष्ण	18 त्रयोदशी/कृष्ण	19 चतुर्दशी/कृष्ण लक्ष्मीबाई जयंती	20 अमावस्या/कृष्ण	21 प्रतिपदा/शुक्ल	22 द्वितीय/शुक्ल
23 तृतीय/शुक्ल	24 चतुर्थी/शुक्ल	25 पंचमी/शुक्ल विवाह पंचमी	26 षष्ठी/शुक्ल	27 सप्तमी/शुक्ल	28 अष्टमी/शुक्ल	29 नवमी/शुक्ल
30 दशमी/शुक्ल						

DAKSHI

November 2025

९/२०८२

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.

Collecting evidences for researching into the history of paper making is difficult as paper is easily destroyed by environment or fungal or insect attack. Very few ancient specimens have survived in the protective environment of Stupas or libraries. In eastern India, manuscript evidence begins from the twelfth century. The earliest evidence of paper manuscripts, probably of Indian origin, with Indian scripts are those that have survived in the stupas of Kuchar in central Asia and in Gilgit in the Karakoram. On palaeographic evidence, these manuscripts have been dated to be of fifth and eight century C.E.

According to the account of Chinese traveller I-tsing, paper was known to India in seventh century. A paper manuscript belonging to 1105 C.E. is at the Ashutosh Museum of Calcutta. There are three known accounts of the use of paper in India by travellers who visited India between fifteenth and seventeenth centuries. These three accounts indicate that paper was used in India not only as writing material but also for wrapping common wares and it also seems to be a well known article of export from India.

An ink pot has been obtained in the excavations at Taxila that indicate that ink was used in India from fourth century. Colours of ink were made from chalk, red lead and minium (i.e., Sindoor). The recipe for making ink is given in *Rasaratnākara of Nityanatha*. The black ink made from nuts and myrobalans was durable and kept in water in iron pots. It was used in Malabar and other parts of the country. Special ink made from roasted rice, lamp black, sugar and juice of plant kesurte has been used in Jain manuscripts. It seems that in late mediaeval period, Indians knew that tannin solution becomes dark blue-black or greenish by addition of ferric salts. They used this knowledge to make ink.

Paper & Ink Making

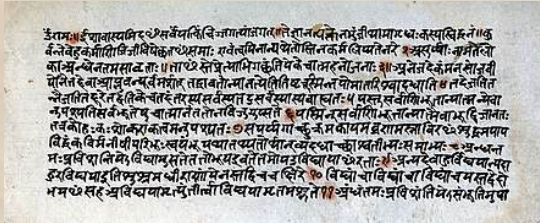


Fig. The Isha Upanishad Manuscript.



Fig. A solid Ink Stick used for the preparation of ink.

December 2025

विक्रम संवत् २०८२

मार्गशीर्ष/पौष

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

	1 एकादशी/शुक्ल मोक्षदा एकादशी, गीता जयंती, दाक्षी ज्ञानपर्व 	2 द्वादशी/शुक्ल	3 त्रयोदशी/शुक्ल	4 चतुर्दशी/शुक्ल पूर्णिमा/शुक्ल  दत्तात्रेय जयंती	5 प्रतिपदा/कृष्ण	6 द्वितीय/कृष्ण
7 तृतीय/कृष्ण	8 चतुर्थी/कृष्ण	9 पंचमी/कृष्ण	10 षष्ठी/कृष्ण	11 सप्तमी/कृष्ण	12 अष्टमी/कृष्ण	13 नवमी/कृष्ण
14 दशमी/कृष्ण	15 एकादशी/कृष्ण सफला एकादशी	16 द्वादशी/कृष्ण	17 त्रयोदशी/कृष्ण	18 चतुर्दशी/कृष्ण	19 अमावस्या/कृष्ण 	20 अमावस्या/कृष्ण
21 प्रतिपदा/शुक्ल	22 द्वितीय/शुक्ल	23 तृतीय/शुक्ल	24 चतुर्थी/शुक्ल	25 पंचमी/शुक्ल	26 षष्ठी/शुक्ल	27 सप्तमी/शुक्ल
28 अष्टमी/शुक्ल	29 नवमी/शुक्ल	30 दशमी/शुक्ल एकादशी/शुक्ल पुत्रदा एकादशी	31 द्वादशी/शुक्ल		वीर बाल दिवस	

DAKSHI

२०/२०८२

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.

Health is considered as the balanced interplay between the various functions and parameters whereas disease is understood as a perturbation in V,P,K and hence a functional failure. Because of this, Ayurveda looks beyond the behaviour of individual structures and addresses the biophysical and system properties in an effort to rebalance the system. Ayurvedic treatment aims at restoration of the functional balance. The increase or decrease of V,P,K is accompanied by symptoms, which are described in detail in ayurvedic texts. For example, wet cough and cold indicate increase of kapha. One can infer the state of V,P,K from the symptoms and take corrective measures to bring them back to equilibrium state. This is accomplished by avoiding kapha aggravating diet and activities and using medicines made with kapha reducing medicinal plants. In addition, care is taken during seasons and times of the day when kapha increases.

We have already seen that V,P,K is a common platform for all the health related factors and also clinical symptoms. From a clinical viewpoint therefore, it provides a common interface facilitating easy conversion of all diagnostically and therapeutically relevant parameters enabling a VPK-based diagnosis and treatment. The ayurvedic therapeutic strategy is, therefore, different but comprehensive, addressing all causative factors and incorporating all the therapeutically relevant parameters such as medicines, diet and activities. The causative factors include biotic or living (e.g., plants, animals and micro-organisms) and abiotic or non-living (e.g., sunlight, temperature, wind, rain, etc.) components of the environment.

Ayurveda: The Medical Science

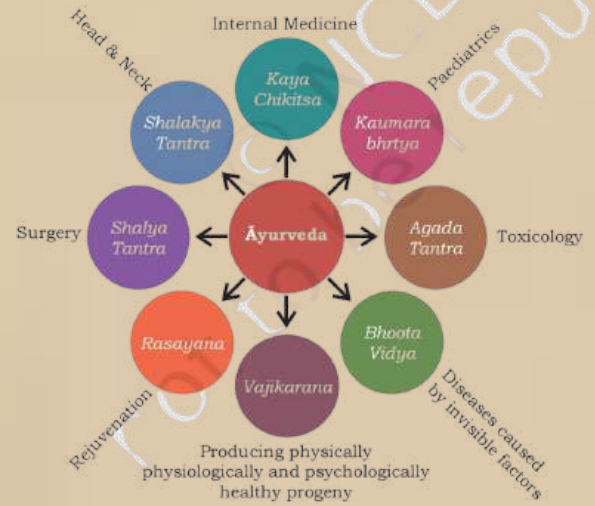


Fig. From the time of inception, Āyurveda has recognised eight clinical specialities. Kaumārābhṛtya includes today's discipline of Obstetrics and Gynaecology.

विक्रम संवत् २०८२

पौष/माघ

SUN/रविवार

MON/सोमवार

TUE/मंगलवार

WED/बुधवार

THU/गुरुवार

FRI/शुक्रवार

SAT/शनिवार

DAKSHI

				1 त्रयोदशी/शुक्ल	2 चतुर्दशी/शुक्ल	3 पूर्णिमा/शुक्ल 
4 प्रतिपदा/कृष्ण माघ	5 द्वितीय/कृष्ण	6 तृतीय/कृष्ण	7 चतुर्थी/कृष्ण	8 पंचमी/कृष्ण	9 षष्ठी/कृष्ण	10 सप्तमी/कृष्ण
11 अष्टमी/कृष्ण	12 नवमी/कृष्ण	13 दशमी/कृष्ण 	14 एकादशी/कृष्ण मकर संक्रांति, पोंगल, षट्तिला एकादशी 	15 द्वादशी/कृष्ण	16 त्रयोदशी/कृष्ण	17 चतुर्दशी/कृष्ण
18 अमावस्या/कृष्ण  मौनी अमावस्या	19 प्रतिपदा/शुक्ल	20 द्वितीय/शुक्ल	21 तृतीय/शुक्ल	22 चतुर्थी/शुक्ल	23 पंचमी/शुक्ल बसंत पंचमी 	24 षष्ठी/शुक्ल
25 सप्तमी/शुक्ल	26 अष्टमी/शुक्ल  गणतंत्र दिवस	27 नवमी/शुक्ल	28 दशमी/शुक्ल	29 एकादशी/शुक्ल जया एकादशी	30 द्वादशी/शुक्ल	31 त्रयोदशी/शुक्ल

January 2026

२३/२०८२

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.

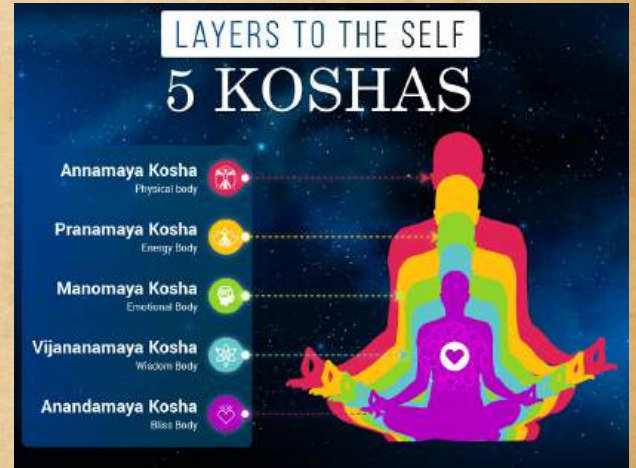
Names of the ritu are commonly used for persons: typically, Vasant, Sharad, Hemant, Shishir and Varsh are "male" names; "female" names include Vasanti, Sharada, Hemanti, Grishma and Varsha. Similar naming conventions are also used in Tamil: For female Ilavenil. For male Kar(Vannan).

There exist numerous personality theories. Most of the popular and accepted theories of personality have been developed in the West. But the concepts of personality developed in the Upanishads are full proved and have an intrinsic method to achieve happiness and harmony in life with a higher level of personality. Human personality is a combination of physical/ mental and spiritual dimensions. In the East personality is envisaged as a combination of trigunas (tamas, rajas and satva) which can be referred as the Triguna personality theory.

The Taittiriya Upanishad describes human being to be having a five sheaths personality (Pancha Kosha) comprising of the material or gross body (Anamaya Kosha), the vital or instinctual component (Pranamaya Kosha), the mental or psychological component (Manomaya Kosha), the intellectual component (Vigyanmaya Kosha), and the fifth aspect of pure bliss and happiness (Anandmaya Kosha).

The Triguna theory of personality has been researched by both the Western and Eastern researchers. But there is a lack of empirical research and development of instruments for Pancha Kosha personality theory. Since the theories are to be culture specific so the Eastern idea of Pancha Kosha should be given proper importance by the researchers of the East and West.

Panchakosha Theory



विक्रम संवत् २०८२

माघ/फाल्गुन

SUN/रविवार MON/सोमवार TUE/मंगलवार WED/बुधवार THU/गुरुवार FRI/शुक्रवार SAT/शनिवार

1 चतुर्दशी/शुक्ल पूर्णिमा/शुक्ल 	2 प्रतिपदा/कृष्ण	3 द्वितीय/कृष्ण	4 तृतीय/कृष्ण	5 चतुर्थी/कृष्ण	6 पंचमी/कृष्ण	7 षष्ठी/कृष्ण
8 सप्तमी/कृष्ण	9 अष्टमी/कृष्ण	10 अष्टमी/कृष्ण	11 नवमी/कृष्ण	12 दशमी/कृष्ण	13 एकादशी/कृष्ण विजया एकादशी	14 द्वादशी/कृष्ण
15 त्रयोदशी/कृष्ण  महाशिवरात्रि	16 चतुर्दशी/कृष्ण	17 अमावस्या/कृष्ण 	18 प्रतिपदा/शुक्ल	19 द्वितीय/शुक्ल	20 तृतीय/शुक्ल	21 चतुर्थी/शुक्ल
22 पंचमी/शुक्ल	23 षष्ठी/शुक्ल	24 सप्तमी/शुक्ल	25 अष्टमी/शुक्ल नवमी/शुक्ल	26 दशमी/शुक्ल	27 एकादशी/शुक्ल आमलकी एकादशी	28 द्वादशी/शुक्ल
DAKSHI						

February 2026

२२/२०९२

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°



*“Kaala, or Time is a
horse that carries
seven rays, a
thousand-eyed, ageless
entity brimming with
abundant vigor. The
wise continually seek
to ascend it. Its wheels
are the entire cosmos,
containing all the
worlds.”*

- Atharva Veda

