

INTRODUCTION

Welcome to the *Vedic Calendar: The Kadavul Hindu Panchangam*. If this is your first introduction to a Hindu calendar, you have a great adventure ahead of you which we know will give you a new appreciation of time.

Vedic Calendar is a sophisticated tool for planning, not unlike a western farmer's almanac. It provides vital information about astrological factors, planets and stars—aspects of our subtle environment which are unseen but strongly felt. With this esoteric knowledge at our disposal, we come to understand the characteristics of the planets and the stars and how they relate to the human psyche. These effects are real and dramatic. We experience the effects of the changes and movements of celestial bodies, just as the tides are influenced by the gravitational attraction of the moon and the sun. We sense seasonal changes. We respond to the influence of the massive planet Jupiter as it passes through its 12-year cycle, though we may not be aware of it. Over a dozen factors, each of which moves in cycles through the year, month or day, are designated in *Vedic Calendar*. Many are easy for the novice to understand and immediately incorporate as planning factors, just as one considers the weather before selecting a wardrobe for the day. Others require a bit more study and experience.

Vedic Calendar is no ordinary calendar or almanac. It is far more complex than the simple Gregorian calendar normally used in the West and far more useful. It is patterned after the traditional panchangams used throughout Sri Lanka and South India which employ the Nirayana (sidereal) zodiacal system. *Panchanga*, a Sanskrit word, means "five limbs," which refers to the fact that every panchangam includes the five basic elements of *tithi* (lunar day), *nakshatra* (the constellation the moon is aligned with), *karana* (half-day), *yoga* (a particular angle of the sun and moon) and *vara* or *vasara* (solar weekday). Panchangams furnish other astronomical information which is extensively used by astrologers, as well as the times of all forthcoming religious events. Most modern panchangams, such as *Vedic Calendar*, also include Gregorian (Western) calendar information, which has been adopted as the unified world standard.

The basic principles of both eastern and western calendars were originally conceived thousands of years ago by great masters in Hindu astronomy, a field of knowledge which they regarded as synonymous with Nirayana, or sidereal (fixed zodiac), astrology. Their plane of observation was quite different from that of modern astronomers and scientists, for they were adepts in the mystical art of yoga. They perceived the mysteries of the planets and stars from an inner perspective and brought forth several detailed astronomical texts. From these manuscripts modern Hindu calendars, such as *Vedic Calendar*, have evolved. Of course, inner truths are not confined to rishis of the past, and several aspects of this panchangam were unfolded in recent times by Satguru Sivaya Subramuniyaswami to assist humanity in the technological age.

Vedic Calendar was developed over a twenty-five-year period at the secluded monastery / temple complex in Hawaii known as Kauai Aadheenam (or informally "Kauai's Hindu Monastery"), especially for use in the Kadavul Hindu Temple located there. It contains elements from a system of astrology peculiar to this monastery combined with the fundamentals of the traditional Hindu panchangam used in South India. It is also special in that it contains several mystical components not found in other panchangams.

At the Kauai monastery, the monks use the *Vedic Calendar* daily to plan activities and select the most suitable times for new innovations, creative work, retreats and routine activities. The top two lines in each day's designation are chanted daily in the Kadavul Hindu Temple at the start of each worship service, or puja. This chant, known as the *sankalpam*, informs the devas of all three worlds of the place,

time and precise astrological conditions of the moment.

The study and daily use of *Vedic Calendar* helps the conscientious individual to understand and monitor the prevailing forces of each day. With this knowledge, he or she is able to flow with the river of life, “creatively alive and in tune with the universe.” We are all well aware of the concepts of “good timing” and “bad timing” and how at certain times everything seems to be flowing along smoothly, while at other moments things “just don’t come together.” The calendar provides knowledge to understand such phenomena, so that one can take advantage of auspicious moments and avoid new undertakings when the creative forces are on the wane.

If you glance through the calendar pages you will see that each day is denoted in a horizontal space bordered by a line above and below. In chapter one, “Divisions of Time,” we offer an explanation of each of the many entries indicating increments of time for each day in the calendar. Chapter two, “Other Indicators,” explains special listings, such as the color of the day, the gem of the day, festivals and more. Chapter Three, “Good Timing, Muhurtha,” offers keys to determining the best activities on a given day and planning important events.

In addition, for easy reference, at the end of chapter three you will find a chart briefly indicating the meaning of each entry used in the calendar. Most of the non-English entries are in Sanskrit. Definitions to most Sanskrit, Tamil and technical terms are given in the glossary at the back of the book.

From tithi the stages of growth and decay, from varas the longer life, from nakshatra the seizure of bad actions, from yoga the cure of ill-health, from karana the result of the work, with all these the calendar or panchanga gives the required results.”

Skanda Narayanan

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CHAPTER ONE

DIVISIONS OF TIME

Telling time has been refined to a science in the Hindu culture. And nowhere is time given greater prominence than in the Hindu temple. If you are accustomed to Western time concepts, the following overview of time from the Hindu perspective will be illuminating.

ANNOUNCING TIME/SPACE COORDINATES—THE SAMKALPA

The *samkalpa*, a formal statement of intent chanted aloud by the priest before each temple ceremony, designates the time and place of the *puja*. It is divided into several sections. *Vedic Calendar* lists this chant for each day with the appropriate tithi, nakshatra, yoga, karana, and so on. It does not list the yuga and other larger time divisions, since they do not change very often! Therefore, we will list and explain them here, both for the information of those who are doing temple pujas and for the appreciation of the general reader.

The samkalpa chant begins with the name of the present *kalpa*—a vast, cosmic time period known as “a day of Brahm (God).” (Each new creation cycle begins a new kalpa. Some calculate one kalpa to be 4,320,000,000 years.) The name of the current kalpa is Svetavara. Each kalpa is divided into 14 manvantaras. We are in the first phase of the 7th manvantara, called Vaivasvata. Each manvantara lasts 71 mahayugas. Each mahayuga is made up of four yugas—Sat, Treta, Dvapara and Kali. The Sat Yuga is known as the Age of Enlightenment, and each yuga that follows is progressively “darker” as the mass mind becomes more externalized. At the present time our solar system is experiencing the last part of the Kali Yuga of the 28th mahayuga of the Vaivasvata Manvantara. We are in the Dark Age, and the first rays of light from the Sat Yuga are beginning to be felt again. (To summarize, each kalpa (4.32 billion years) is divided into 14 manvantaras. Each manvantara equals 71 mahayugas. And each mahayuga equals 4 yugas.) So, the priest would say, “Svetavarana Kalpe, Vaivasvata Manvantare, Ashtavim Satitame, Kaliau Yuge, Prathamapade, etc.”

Next in the samkalpa, the priest announces the place on earth where the puja is being performed. In Hawaii, we state we are in the middle of the Pacific ocean, in the Hawaiian Islands, on the famous island of Kauai, near the mountain of Waialeale, along the Wailua River on the parcel of land where heaven meets the earth!

These greater delineations are followed by further diminishing designations of time, all of which are found on your calendar in the paragraph at the top of each day’s designations. This includes the name of the year, the half-year, the season, month, fortnight, day, nakshatra, yoga and tithi. Each of these important elements of the calendar is explained below.

THE YEAR—SAMVATSARA

In India there are numerous era systems in use. The Kali Era, Vikrama Era, Saka Era and the Kollam Era are several of the era systems being followed today. *Vedic Calendar* incorporates three different types of era systems. First, the Gregorian or Christian Era system is used for modern day convenience. Second, we use the Kali Era, which is followed in various Hindu traditions including the Tamil. It began around February 17, 3102 BCE. The exact date varies according to the method of calculation. The third system used in *Vedic Calendar* is the Siva Era which began February 16, 1973, the first day of the lunar month in which the Siva Nataraja Deity was installed in the Kadavul Hindu Temple.

The current year is listed on each day of *Vedic Calendar* in these three era forms. To the third line of the last column is the name and number of the Kali Era, e.g. Pramodha 5092. In the fourth line are the Gregorian years of the Kali Era year. In the fifth line is the circle (year) and cycle (3-year period) of the Siva Era system.

The Hindu year for the Kali Era system begins when the Sun enters the sign of Mesha (Aries). In the Gregorian, of course, it begins January 1. And in the Siva Era system the beginning of the year varies year to year. The new year’s day marked on the calendar for celebration is that of the Kali era. It is a day

of great importance, and a time of celebration, marking the dawn of a new year cycle.

THE NAME OF THE YEAR

Preceding the number of the Hindu year at the very top of the page is the name of the current year. In all, there are sixty names, which repeat in a sixty-year cycle based on the time it takes Jupiter to orbit the sun five times. The names of the years are:

Prabhava, Vibhava, Sukla, Pramoda, Prajapati, Angiras, Srimukha, Bhava, Yuvan, Dhatri, Isvara, Bahudhanya, Pramathin, Vikrama, Vrisha, Chitrabhanu, Subhanu, Tarana, Parthiva, Vyaya, Sarvajit, Sarvadhari, Virodhin, Vikrita, Khara, Nandana, Vijaya, Jaya, Manmatha, Durmukha, Hemalamba, Vilamba, Vikarin, Sarvari, Plava, Subhakrit, Sobhana, Krodhin, Visvavasu, Parabhava, Palavanga, Kilaka, Saumaya, Sadharana, Virodhakrit, Paridhavin, Pramadin, Ananda, Rakshasa, Anala (or Nala), Pingala, Kalayukta, Siddharthin, Raudra, Durmati, Dundubhi, Rudhiredgarin, Raktaksha, Krodhana and Kshaya (or Akshaya).

Each name suggests the general feeling of the year it denotes. The year 5086 (1984) was known as Raktakshi, "she with red eyes." The year 5087 (1985) was Krodhana, "the year of anger." The year 5088 (1986), the last in Jupiter's cycle, was Kshaya—"decay, destruction or end." The year 5089 (1987), Prabhava, the first year in the new cycle, means "arise, spring forth; source, origin." The year 5090 (1988) was Vibhava, "light, luster, splendor, beauty." The following year, 5091 (1989), was Sukla, "bright, pure, unsullied." And 5092 (1990) is Pramoda, "excessive joy, delight or gladness." The year 5093 (1991) is Prajapati, "Lord (pati) of creature," or "Father of creation."

THE JOVIAN YEAR OR BARHASPATYA VARSA SYSTEM

For the information of those with a background in astrology, a word of explanation about the Jupiter cycle as a basis for naming the years may be helpful. Actually it stems from another year system known as Barhaspatya Varsa or Jovian (Jupiter) year system in which the year is measured by the time period of Jupiter's motion through one Zodiac sign. Traveling through 12 rasis (zodiac signs), Jupiter makes a complete sidereal revolution, comprising 12 Jovian years. Five revolutions around the sun forms the 60-year cycle of Jupiter.

THE HALF-YEAR—AYANA

Each year is divided into two halves, known as *ayana*. The fourth word in the sankalpam indicates the ayana, the current six month period—either Uttarayana or Dakshinayana. Uttarayana begins on the day of the winter solstice, normally December 21, when the sun begins its apparent northward journey. Dakshinayana begins on the first day of the summer solstice, normally June 21, marking the sun's southward movement. The two days commencing the two ayanas are considered sacred and known as *punya kala*, "times of great merit." The current ayana is the second item in the sankalpam in *Vedic Calendar*.

THE SIX SEASONS—RTAU

In the West we are familiar with four seasons—spring, summer, autumn and winter. In India, there are six seasons. Each season is two months (masa) in duration.

- 1) The new year begins with Vasanta Rtau, the season when the trees and plants are blossoming, which begins on the first day of Mesha Mase (mid-April).
- 2) Grishma Rtau, commencing at the start of Maithuna Mase (in mid-June), is the "hot summer."
- 3) The rainy season, Varsha Rtau, begins in Simha Mase (mid-August).
- 4) Sara Rtau, the season of fruits, begin in Thula Mase (mid-October).
- 5) Hemantha Rtau, the cold season, begins in mid-December.
- 6) Sisir Rtau, the last season of the year, begins in Kumbha Mase (mid-February), when trees

and plants begin sprouting new leaves.

In *Vedic Calendar* the season is the third notation in the sankalpam. At Kauai's Hindu Monastery we follow three seasons as outlined in the *Saiva Dharma Shastras*. Each season a different textbook is studied. They are as follows:

- 1) Nartana Ritau, the season of *Dancing With Siva*, begins on Hindu New Year. This is the period of creation, the warm season, from mid-April through mid-August.
- 2) During Jivana Ritau, the rainy season, from mid-August to mid-December, *Living with Siva: Hinduism's Contemporary Culture* is the primary text.
- 3) The third period of the year, Moksha Ritau, the cool season, is from mid-December to mid-April. *Merging With Siva: Hinduism's Contemporary Metaphysics* is the focus of study and intense investigation.

THE MONTH—MASA—SOLAR AND LUNAR

In India, several states use a solar-year calendar while others use the lunar-year calendar. In all states the lunar calendar is used for determining the dates of religious festivals and for selecting auspicious times for beginning many socio-religious activities. *Vedic Calendar* uses both the solar month and the lunar month and would be known as a "luni-solar calendar." For business purposes and modern convenience we also use the Gregorian year which follows neither a solar month nor a lunar system.

SOLAR MONTHS

The Hindu astronomical text, *Surya-Siddhanta*, defines the solar month as the time it takes the sun to traverse one rasi (Zodiac sign), measured from the time of entry into one rasi (this point is known as a samkranti) and the next.

The point when the sun enters Mesha (Aries) rasi is widely accepted as the beginning of the year. Thus the first solar month is called *Mesha* in Sanskrit.

The Sanskrit names of the solar months are listed in *Vedic Calendar*. Each is named after the sign of the zodiac that the sun is in. Their names are Mesha (Aries), Vrshabha (Taurus), Mithuna (Gemini), Kataka (Cancer), Simha (Leo), Kanya (Virgo), Thula (Libra), Vrschika (Scorpio), Dhanus (Sagittarius), Makara (Capricorn), Kumbha (Aquarius) and Meena (Pisces). The Sanskrit name of the current solar month is found at the top of each day's notations, in the middle preceded by the word *mase*.

LUNAR MONTHS

The lunar month is measured either by the period covered from one new-moon to the next, known as the amanta or mukhya mana system, or from one full-moon to the next one, known as the purnimanta or gauna mana system. *Vedic Calendar* uses the purnimanta lunar month system. Each lunar month is simply named Moon 1, Moon 2, Moon 3, etc. This notation is found at the very top of each calendar page.

In India and other parts of the world those who follow a panchangam strictly, such as *Vedic* schools, known as "gurukulams" or "pathasalas," live their life by the lunar month, "moon," or *masa*.

LIGHT AND DARK FORTNIGHT—PAKSHA

One month is the duration of one orbit of the moon around the earth. In Hindu measuring of time, this period is divided in two parts, the light fortnight, called shukla paksha (or sudi), and the dark fortnight, called krishna paksha (or vadi). Shukla Paksha is the period when the moon is waxing, beginning on the new moon (Amavasya) and extending to the full moon (Purnima). Krishna paksha, the period when the moon is waning, begins after the full moon and extends to the new moon. Knowing whether the moon is waxing or waning is helpful in understanding the moon's current influence. Under the waxing moon, we are generally more energetic, as moon's forces are on the rise, indicating growth and development.

THE MOON SIGN OR RASI

In *Vedic Calendar* the *rasi* names the Zodiac sign the moon is currently passing through. It lists the degree of the sign of the moon at 6:00 AM. For example, “Kataka (Cancer) Rasi 1.4” means that the moon is at 1.4 degrees Cancer at 6:00 in the morning. The moon travels approximately 12° per day. For gardening, the moon sign is useful in determining planting, harvesting, fertilizing and other gardening activity dates. The *rasi* is listed in the first column for each day. The moon takes a little over two and one-half days to traverse one zodiac sign. The *rasis* are Mesha (Aries), Vrshabha (Taurus), Mithuna (Gemini), Kataka (Cancer), Simha (Leo), Kanya (Virgo), Thula (Libra), Vrschika (Scorpio), Dhanus (Sagittarius), Makara (Capricorn), Kumbha (Aquarius) and Meena (Pisces).

THE DAY—SOLAR AND LUNAR

THE SOLAR DAY—VASARA

In addition to observing the lunar day, or *tithi* (discussed in the next section), the traditional Hindu calendar also recognizes the solar day, or *vasara*. The *vasara* begins with sunrise and ends with sunrise the next day, based on the rotation of the earth on its axis. (The time of sunrise and sunset are listed in column six of each day’s notations in *Vedic Calendar*.) Each solar day is divided into 24 *horas* (hours), and the *horas* are assigned to the planets in their “descending sidereal period.” There are seven days in the week, and each is most strongly influenced by a particular planet as follows. In *Vedic Calendar*, *vasara* is listed after the English weekday notation and also as the last item in the first line of the *sankalpam*.

Solar Day (Vasara)	English	Ruling Planet
Bhanu (or Ravi) vasara	Sunday	Sun
Indu (or Soma) vasara	Monday	Moon
Mangala vasara	Tuesday	Mars
Budha vasara	Wednesday	Mercury
Guru (or Brihaspati) vasara	Thursday	Jupiter
Sukra vasara	Friday	Venus
Manta (or Sani) vasara	Saturday	Saturn

SIVA ERA LUNAR DAYS—SUNS & STAR DAYS

In the Siva Era system there are 27 days (called suns) in each moon plus two or three additional days at the end of the moon (beginning with Purnima, full moon). These special days are called special “star days.” The first special star day is called the “copper star,” the second the “silver star” and the third the “gold star.” Gold stars only occur about every two moons. This method of marking the days is only used within Gurudeva’s monasteries. (The current sun is indicated by the small number at the top right corner of each day’s notations.)

KALI ERA LUNAR DAYS—30 TITHIS

Days are also designated by the Kali Era measurement, known as the *tithi*. A *tithi* is an exact lunar day, which is approximately one-thirtieth of the time it takes the moon to orbit the earth. A *tithi* may vary in length from day to day. There are 15 *tithis* in each fortnight. Their names are: Prathama, Dvitiya, Tritiya, Chaturthi, Panchami, Shasthi, Saptami, Ashtami, Navami, Dasami, Ekadasi, Dvadasi, Trayodasi, Chaturdasi and Amavasya/Purnima. Purnima, full-moon day, is the fifteenth *tithi* of the bright fortnight, and Amavasya, new-moon day, is the fifteenth *tithi* of the dark fortnight. (On many *panchangams*, the new moon is numbered as the thirtieth *tithi*.)

The current *tithi* is the last item in column two for each day. It is also the last item in the second line of the *sankalpam* at the very top of each day’s designations, e.g., “Chaturthi/Panchami Yam Titau.”

RETREAT DAYS

Certain tithis are not conducive for study or beginning new efforts. In gurukulams (schools) and aadheenams (monasteries) these are times of retreat. As they occur in pairs four times per moon, they are roughly parallel to the modern “weekend,” though, of course, they do not necessarily fall on Saturday and Sunday.

The retreat tithis are Ashtami, Navami, Amavasya, Prathama and Purnima. Each has its own special nature. Purnima (full-moon day) is especially good for worship. Amavasya (new moon day) is conducive to meditation. For many devout Hindus, Amavasya and Purnima are times of *vrata*, observing religious vows. Prathama, the tithi following both Purnima and Amavasya, is generally a good day for seminars and philosophical discussions.

Ashtami and Navami are ideally reserved for rest and relaxation. Ashtami is traditionally a day for fasting and not a good day for learning. (In western astrology, Ashtami would be recognized as a square aspect between the sun and the moon, a configuration which can make for a difficult day.) Ashtami is considered inauspicious for beginning new activities because of the inharmonious energies existing due to the relationship between the sun and moon.

In *Vedic Calendar*, retreat days are noted in the upper left corner of the day’s designations. Retreats are labeled “Retreat Star,” with the exception of those occurring at full-moon time. These retreat days have special names. Purnima is the Copper Star Retreat, Prathama is the Silver Star Retreat. In addition, approximately every other moon the Dvitiya tithi following the full moon is taken as a retreat day at Kauai’s Hindu Monastery. It is the Gold Star Retreat.

Each “work day” in the monastery is noted by a large number in the upper left corner of the day. This number indicates the number of the day of that phase (or quarter) of the moon. The first day after the retreat is number one, and so on.

THE HALF-DAY—KARANA

A karana is half of a tithi or lunar day. There are sixty karanas in one lunar month, but only eleven distinct names are used. The current karana is the third item in the second column of each day’s designations. The first karana ends at the middle of the tithi and the second karana ends with the ending of that tithi. Like the yoga, the karana is a factor used by astrologers for determining the auspiciousness of the day for a given activity. The names of the karanas are: Bava, Balava, Kaulava, Taitila, Gara, Vanij, Visti, Sakuni, Chatuspada, Naga and Kimtughna.

THE CONSTELLATION OF THE DAY—NAKSHATRA

Nakshatra simply means star cluster. In Hindu astrology the term nearly always refers to 27 specific star-clusters, or constellations, which lie along the ecliptic. The ecliptic is the apparent yearly path of the sun as seen from the earth. These constellations happen to be at approximately equal distances apart. Each nakshatra embodies particular ideas, powers and forces of nature. When a planet comes into alignment with one of these star clusters (from the view of an individual standing on the earth), the rays of the stars combine with those of the planet to influence the earth. All of the planets, one after another, pass through the ecliptic and align with each of the 27 nakshatras.

The most important “nakshatra” is the one the moon is currently aligned with, as the swift-moving moon’s influence is the most significant to daily life on Earth. All the nakshatras given in *Vedic Calendar* are for the moon. This means that the nakshatra currently in effect is the one that the moon has “conjoined.” (Similarly, the current *rasi*, Zodiac sign, is the one that the moon has conjoined.)

THE IMPORTANCE OF NAKSHATRA

Each nakshatra exerts its own unique energies upon the planets within its influence. The nakshatras are considered so important that constellational or nakshatra astrology is a field of Hindu astrology

in itself. Nakshatra consideration is a critical element in *muhurtha*—discerning the nature of a given period and choosing auspicious times for various activities.

When you go to a Hindu temple and ask for a special puja, known as an archana, the priest asks, “What is your nakshatra (or birth star)?” He is asking for the name of the constellation (nakshatra) the moon was aligned with at the time you were born at the place you were born. In other words, a line going out from you at your time of birth and passing through the moon would point to a constellation. That is your nakshatra. The priest then repeats your nakshatra during the worship liturgy, along with your name and family lineage. This is your bio-data for the information of the inner-plane helpers. It is helpful to know when one’s nakshatra comes into alignment with the moon each month, as this day is often experienced as emotionally intense. By knowing this beforehand, extra care can be taken to not over-react to difficult karmic experiences that may manifest.

In *Vedic Calendar*, the current nakshatra is the first item in the fourth column of each day’s designations, e.g., Visakha Nakshatra. The twenty-seven nakshatras are:

Asvini, Bharani, Krittika, Rohini, Mrigasira, Ardra, Punarvasu, Pushya, Aslesha, Magha, Purvaphalguni, Uttaraphalguni, Hasta, Chitra, Svati, Visakha, Anuradha, Jyeshtha, Mula, Purvashadha, Uttarashadha, Sravana, Dhanishtha, Satabhishaj, Purvaprostapada, Uttaraprostapada and Revati.

ENDING TIMES

The ending time for each tithi, nakshatra and yoga is listed in column four—after each item, respectively. Usually the tithi ending time is the same as the karana ending time. If this is the case, the ending time for the evening karana is listed, and you can assume that the morning karana ends on the tithi ending time. If an ending time is after midnight, the time is listed with a three-letter abbreviated name for the next day. All times are given for “Standard Time.” Therefore, if a “Daylight Savings Time” is in effect in your area, you will need to adjust the times given in *Vedic Calendar* by adding one hour.

SAMKALPA DOUBLE LISTINGS

Those who are reciting the samkalpa from the calendar during home or temple puja will note that often two tithis, yogas, karanas or nakshatras are listed in the samkalpa, separated by a slash mark. This indicates that there is a change from the first to the second during that day. (The actual time of the change is found in column four.) The first is the 6AM calculation and the second is the 6PM calculation. For example, if the tithi reads “shasthi/saptami,” shasthi is the morning calculation and saptami is the evening calculation. Only one entry is shown in the samkalpa when both the morning and evening calculations are the same.

CHAPTER TWO

OTHER INDICATORS

You should find this chapter very interesting. It contains explanations for the many esoteric and mystical notations found on the calendar, including the kalas, yogas, gem of the day, color of the day, festivals and other special days.

EIGHT DAYTIME PERIODS—THE KALAS

The period between sunrise and sunset each day is divided into eight periods. Each period, or *kala*, lasts approximately one and one-half hours, depending on the total duration of sunlight. Three of the eight kalas are considered most important—Rahu Kala, Yama Kala and Gulika Kala—known collectively as the *trini samayam*. Rahu Kala is considered malefic for commencing new undertakings. Yama is also an interfering current, but is less influential than Rahu. Yama Kala is considered an auspicious time for antyesti (funeral) rites. Gulika is the most auspicious time of the day for commencing new activities.

Each kala occurs at approximately the same time on each particular day of the week. Thus, Gulika Kala occurs at approximately 7AM every Friday. If you've ever wondered why Monday mornings are so infamous, note that Rahu Kala is generally between 7:30 and 9AM every Monday. The *trini samayam* are listed at the top of column three for each day.

THE YOGAS

THE TWENTY-SEVEN YOGAS

A yoga is a planetary configuration, union or relationship. In *Vedic Calendar*, two types of yogas are listed. The first yoga is listed in the *sankalpam* (the two lines at the top of each day's entries). It is the second item in the second line. This particular yoga, like the *tithi*, is an angle of the sun and the moon (the earth being the point of the angle). Yogas are another factor in determining the auspiciousness of the day. Just as there are twenty-seven *nakshatras*, there are twenty-seven yogas, known as the *Yoga Taras of Nakshatras*. They are:

Vishakambha, Priti, Ayushman, Saubhagya, Sobhana, Atiganda, Sukarma, Dhriti, Sula, Ganda, Vriddhi, Dhruva, Vyaghat, Harshana, Vajra, Siddhi, Vyatipatha, Variyan, Parigha, Siva, Siddha, Sadhya, Subha, Sukla, Brahma, Indra and Vaidhriti.

ROUTINE OR CREATIVE WORK DAYS—AMRITADI YOGAS

The resultant of the waves propagated by the planets and the stars on the human psyche are indicated in four degrees. In the *Vedic Calendar*, this esoteric yoga is listed in bold type in the left column of each day's designations.

AMRITA YOGA—CREATIVE WORK: Very good for creative types of work and auspicious undertakings.

SIDDHA YOGA—CREATIVE WORK: Good for creative types of work and auspicious undertakings.

MARANA YOGA—ROUTINE WORK: Should be avoided for new undertakings and beginning travel. Routine work only.

PRABALARSHTA YOGA—ROUTINE WORK: Should be absolutely avoided for new undertakings

and beginning travel. Routine work only.

MOOLEAMNEA—MATHEMATICAL CODE OF THE SIVA ERA SYSTEM

On each day's notation in column three is the mooleamnea (the Shum word for astrology) of the day, which is generally a nine-digit number. This is an esoteric code representing the calculations of the astrology of the day according to the Siva Era system, which was founded at Kauai's Hindu Monastery and used for special readings along with a traditional Hindu astrology system. Several of the items listed on *Vedic Calendar* are derived from this system, including the color of the day, the Deity clothing colors, the gem of the day and the general auspiciousness of the day. Though we will not go into depth in describing this solar-based system, it will be interesting to note that each number, among its other meanings, represents a color: 1 = clear, 2 = white, 3 = bright yellow, 4 = royal blue, 5 = Chinese red, 6 = emerald green, 7 = bright orange, 8 = light blue, 9 = purple.

THE COLOR OF THE DAY

Each day has a color (listed in the fifth column), indicating the general subconscious or astral vibration of the day. This is the vibration caused by the moon rasi. (The color of the day is the second digit in the nine-digit mooleamnea number of the day.)

DEITY CLOTHING COLORS

Each day lists the appropriate color of clothing for dressing the Deity images of Lord Siva, Lord Muruga and Lord Ganesha in temples and home shrines. The colors of Lord Siva and Lord Ganesha generally change about every three days, while Lord Muruga's color changes about once a month.

THE GEM OF THE DAY

Gems, known in Sanskrit as *ratna*, are the most potent representatives of the mineral world and are frequently objects of great veneration. Gems are the congealed influences of the planets and heavenly bodies, the crystallized products of invisible rays operating within the crust of the earth. They, therefore, retain the powers of the planets in a highly concentrated form. Gems are believed to have the power to cure diseases, to increase strength and counteract negative influences. They are worn as amulets against sickness and are sometimes (though rarely) powdered and imbibed in liquid concoctions. On each day of *Vedic Calendar* a gem is indicated. The gem of the day can be used to adorn the Deities in the temple or the home shrine. There is one gem for each day of the week as follows: Sunday—ruby, Monday—pearl, Tuesday—coral, Wednesday—emerald, Thursday—topaz, Friday—diamond, Saturday—sapphire.

FESTIVALS AND OTHER SPECIAL DAYS

Festivals and other special days are indicated in bold type at the bottom of the daily designation area. All of the major Saivite festivals are listed, generally by their Tamil name. These are indicated according to local time, which usually coincides with each festival's celebration in India. (Because of the International Date Line, festivals are often listed one day prior to their date listed in Indian panchangams so they will be celebrated locally at the same actual time that they are observed in India.)

PRADOSHA VRATA DAYS

One of the special days noted on your calendar is the Pradosha Vrata, literally "evening vow." This is a traditional observance among devout Saivites, a day of fasting, worship and meditation.

Pradosha is a daily 3 hour period from 1^{1/2} hours before sunset until 1^{1/2} hours afterwards, considered one of the most auspicious times for meditation, as day dissolves into night. Pradosha time on Trayodasi (the 13th tithi) is especially sacred, hailed for Siva worship and meditation. If the 13th tithi ends before sunset, then the pradosha vrata begins on the 12th tithi. For example, if you look at your panchangam and it says: "Wednesday, Trayodasi (tithi 13) until 3:19 PM" you can see that it ends before

sunset on Wednesday. Therefore the Pradosha vrata begins the previous day (Tuesday) as the 13th tithi will actually begin sometime Tuesday evening.

PRADOSHA FASTING

If you wish to fast once each month, observe the vrata on the Krishna Paksha Pradosham. If you wish to fast twice each month, then you may observe this fast on both pradosha days—one during each paksha. The most orthodox devotees will fast on water all day and only take light temple prasadam or fruits and milk in the evening. No cooked food is taken until the following day. A less strict observance is to fast during the day on just water, herb teas or fruits and milk and then take one's normal food in the evening after the temple pujas and your meditations are finished. The strictness of one's fasting will depend entirely on one's inner goals, health and daily activities.

For those interested in integrating their yoga sadhana with the panchangam, the pradosha days of both pakshas are considered very auspicious for intensification of meditation. After fasting all day and observing the auspicious worship of God Siva at sunset, a vigil is kept in the evening, at which time one performs Raja Yoga, meditating on inner light and Lord Siva. The pradosha day of the Sukla Paksha is especially conducive to good meditation. The pradosha day of the Krishna Paksha is considered the last day of the Krishna Paksha when the moon will help you in your yoga. It is advisable to do a vigil then to absorb the last of the moon's power.

ARDRA AND SIVA ABHISHEKAMS

The Siva Nataraja Deity at Kadavul Hindu Temple was installed on the Ardra nakshatra, March 12, 1973. Ardra is said to be Lord Siva's favorite star, and Ardra was the birth star of the child Saint Jnanasambandar. In the life of Narasinga Munaiaraiyar, a Saiva saint who brought up Saint Sundaramurthi, he invariably performed Siva puja on the Ardra day and distributed liberally one hundred pieces of gold to the Siva bhaktas. At Kadavul Hindu Temple, an abhishekam is performed each month on Ardra. These sacred days are noted on this panchangam. Also indicated in *Vedic Calendar* are the six days per year when abhishekam is performed to the Siva Nataraja Deity at Chidambaram temple in South India.

FAMILY HOME EVENING

In the fast pace of today's modern world many families rarely gather together as a family unit other than, perhaps, to watch television. This lack of closeness and dearth of communication often leads to estrangement. With no forum for discussing problems, situations go unresolved which should be faced promptly. Ultimately, as distances magnify, families break apart, husband and wife divorce and children are disillusioned. Recognizing the seriousness of this trend, Satguru Sivaya Subramuniyaswami created "family home evening." Devotees now faithfully observe this custom in their homes every Monday (the day held sacred to Lord Siva in North India.) First, they gather for a fine dinner—no guests, no telephone calls, no television, no radio, just themselves. They sit down together and after a prayer, enjoy a meal together amidst friendly conversation. After dinner, they retire to another room for puja and discussion of inner things. One member reads the daily lesson from the *Master Course* (Himalayan Academy's home-study text). Questions come up and are discussed. After the lesson, conversation turns to family matters, to family welfare, and each member speaks of the positive qualities he or she sees in the others. Concerns of the family are brought up and looked at through the wisdom of Saivism. This is Family Home Evening, a precious time, a looked-forward-to-time, a time of closeness with Siva and with one another. This special day falls on Monday of each week and is denoted in bold type along with the festivals and other special days.

ASHRAM SADHANA DAYS

At Kauai's Hindu Monastery, cleaning is "the first sadhana." It merits this designation from the knowledge that spiritual energies flow smoothly and harmoniously in a clean, uncluttered environ-

ment. Creativity and abundance arise naturally. Whereas clutter and dirt attract confusion, misunderstanding and error. In the monastery, cleaning is called "ashram sadhana." Every day the monks spend 30 minutes in ashram sadhana in their assigned areas before the noon meal is taken. Periodically an entire day is set aside for cleaning and maintenance, and all residents participate. This is called Ashram Sadhana Day. Many families and individuals observe this day in their own homes, gathering with other residents to scrub, clean, paint and renew in preparation for the month ahead.

GENERAL AUSPICIOUSNESS— SIVALOKA, DEVALOKA AND BHULOKA DAYS

The overall auspiciousness of a particular day is determined by the ease of communication between the First World (Bhuloka), Second World (Devaloka) and the Third World (Sivaloka). Through the years we have found this esoteric indicator to be a tremendous aid by keeping us alert to the periods when the “working together of the three worlds” is the easiest. You will find the designation of auspiciousness located at the bottom of the second column for each day, just opposite the Sakti color. Five notations are used—Bhuloka Day, Devaloka Day, Sivaloka Day, Subha Sivaloka Day or Subha Subha Sivaloka Day. This determination is made according to the mooleamnea of the day, indicated as the fourth item in the third column for each day.

NARAKA AND BHULOKA DAYS

Satguru Sivaya Subramuniaswami has compared the inter-world communication to a series of phone lines to illustrate the degree of clarity that might exist on any given day. Imagine that there are five telephone lines to the inner worlds. Occasionally, all of the lines are down, and the Devaloka and Sivaloka cannot contact us at all. This doesn't necessarily mean that we will have a bad day, but we may have to put forth more effort to stay out of the instinctive nature and avoid the influence of the lower worlds. It is a time to pay closer attention to religious disciplines, the yamas and niyamas (ethical restraints and practices) and carry on with our daily routine. Days on which this condition persists are called Naraka days.”

Because we do not have the full connection with and help of the inner worlds on a Naraka day, it is best not to make changes or start anything new. If a new project must be instigated on a Naraka day, it is advisable to first have an archana in the temple and inform the devas of your plan in a written note. On Naraka days we have to work with ourselves to feel religious, whereas on a Devaloka and Sivaloka days the devas and Gods can easily inspire us. On a Naraka day, the devas can often only be reached through good puja, intense prayer and burning of the written note. It is a good time to work on projects in progress.

On Bhuloka days the inner astrology indicates that one line opens up between the Bhuloka and the Devaloka during a unique three-hour period, while the rest of the day all lines of communication are down. This three-hour “clear time” is called a “Devaloka time” and is noted just below the “Bhuloka Day” notation on the panchangam. During this period it is easier for the devas in the Second World to see the First World and thus better assist us in our religious life.

DEVALOKA DAYS

Fortunately, we find that we have two telephone lines up and working between the Bhuloka and the Devaloka on the majority of the days of most years. (Remember that we are using the analogy of telephone lines for the sake of explanation only, and in actuality what is happening is something quite different.) It is said that when two lines are open, “the Devaloka abides with you. On Devaloka days the devas can read the mind of the devotee.”

SIVALOKA DAYS AND BEYOND

Occasionally three “phone lines” are open and the Sivaloka is in full contact with the Bhuloka. Such days are called “Sivaloka Days,” and are ideal times to begin new ventures, as the devas and Mahadevas are aware of our activities and can assist us, if asked, in many unseen ways.

Then there are those very special days when, we might say, four lines of communication are open. At these times the arrangement of magnetic forces between the three worlds is such that the veil separating one from another is stretched very thin. Such a day is noted on the panchangam as a “Subha Sivaloka Day.” The devas say “these are extremely auspicious for us. We can plan together, band together, and influence with you throughout the world.”

When all five lines are open, we have a very rare occurrence, indeed. Such a day is called a "Subha Subha Sivaloka Day." The last Subha Subha Sivaloka Day was February 12, 1979, and the next one will be March 1, 1993. But from 1993 onward, our computer print-outs tell us, there will be many Subha Subha Sivaloka Days, heralding the dawn of the Sat Siva Yuga.

In conclusion, the "loka" notation indicates whether or not a particular day will be naturally religious and conducive to spiritual sadhana and temple rites. By tracking this factor in the calendar, we can learn to "tune into the day" and establish positive patterns as we learn from the past and plan for the future.

CHAPTER THREE

THE SCIENCE OF GOOD TIMING—MUHURTHA

In this section a vast area of Hindu astrology known as *Muhurtha*, the choosing of auspicious times, is touched upon briefly. First is a simple summary of auspicious times for new ventures, followed by a description of the nature of the 27 nakshatras.

A WORD ABOUT AUSPICIOUS BEGINNINGS

Here it may be helpful to mention the idea behind auspicious beginnings. Just as each person has an astrological nature which is determined by the configuration of the stars and planets at his time of birth, so do buildings, businesses, countries and communities. In fact, each and every endeavor is influenced by the nature of the moment of its conception and continues to reflect that nature throughout its existence. With this in mind, it becomes clear why one would, for example, wish to wait for the “right day” to wear new clothing for the first time, to plant a tree or set a foundation stone for a new building.

MARRIAGE, HOME-BLESSINGS AND NEW VENTURES

Below are listed auspicious nakshatras, tithis and rasis for marriage, blessing a new home, starting a new business, and for gardening. Optimum timing occurs when a day that has all three—suitable nakshatra, suitable rasi and suitable tithi—for the desired activity.

BEST TIMES FOR MARRIAGE

SUITABLE NAKSHATRAS: Rohini, Uttaraphalguni, Uttarasadha, Uttaraprostapada, Anuradha, Mrigasira, Hasta, Svati, Magha. The first pada of Magha and Mula and the last quarter of Revati are inauspicious. Those not mentioned should be avoided.

SUITABLE TITHIS: Tithis 2, 3, 5, 7, 10, 11 and 13 of the bright half are good. One should avoid the 1st, 6, 9, 14 and the full moon. Tithis not suitable during Krishna Paksha are 8, 11, 12, 13, 14 and the new moon (Amavasya).

SUITABLE RASIS FOR MARRIAGE: Mithuna, Kanya and Thula. OK are Vrishabha, Kataka, Simha, Dhanus and Kumbha. The rest are inauspicious.

BEST TIMES FOR NEW BUSINESS

BEST NAKSHATRAS: Asvi, Pushya, Uttaraphalguni, Svati, Ardra, Satabhishak, Uttaraprostapada

BEST RASIS: Mesha, Mithuna, Simha, Thula, Makara, Meena

BEST TITHIS: Panchami, Saptami, Dasami, Ekadasi, Trayodasi

BEST TIMES FOR HOUSE WARMING

BEST NAKSHATRAS: Anuradha, Mrigasira, Revati, Punarvasu, Satabhishak, Pushya, Hasta, Ardra Rohini, Uttarasadha, Uttaraphalguni, Uttaraprostapada

BEST RASIS: Vrishabha, Mithuna, Simha, Kanya, Thula, Dhanus, Kumbha, Meena

BEST TITHIS: Dvadasi, Panchami, Saptami, Dasami, Ekadasi, Trayodasi, Tritiya

BEST TIMES FOR GARDENING

BEST NAKSHATRAS: Planting seeds and plants: Rohini, Uttaraphalguni, Uttarashadha and Uttaraprostapada

Caring for an existing garden: Shravana, Dhanishta, Svati, Satabishak, Punarvasu

BEST TITHIS: Planting is best done during the tithis of shukla paksha, and weeding should be done during krishna paksha.

NAKSHATRA CONSIDERATION

In this section, the nature of the nakshatras are described. One must keep in mind, of course, that nakshatra is only one of the factors involved in determining the nature of a given day. Certainly, it is one of the most important elements. but for a complete picture, other influences must be considered as well.

NAKSHATRAS OF FIXED ENERGY

Rohini, Uttaraphalguni, Uttarasadha and Uttaraprostapada. These nakshatras are auspicious times for permanent works—planting seeds, moving into a new home, house blessings, making vows, laying foundations, etc. Anything started at this time may have good and lasting results. Uttaraphalguni and Uttaraprostapada are especially good for starting a new business.

NAKSHATRAS OF SOFT ENERGY

Chitra, Mrigashira, Anuradha, Revati. These nakshatras are considered auspicious for the first wearing of new clothes, sexual union for conception, dancing, art, cultural performances and ceremonial rites. Mrigashira, Anuradha and Revati are also good days for house warmings. Mrigashira and Anuradha are suitable for marriage ceremonies, but Chitra and Revati are not.

NAKSHATRAS OF LIGHT ENERGY

Asvi, Pushya, Hasta. When the Moon is in these stars, activities such as decorations, pleasure outings, sports, starting businesses, undertaking travels and administering medicines are recommended. Hasta is also suitable for marriage ceremonies. Asvi and Pushya are the best stars for starting new businesses. Pushya and Hasta are also good for house blessings.

NAKSHATRAS OF SHARP ENERGY

Mula, Jyestha, Ardra, Aslesha. When the Moon is in any of these stars, actions like separating oneself from others, engaging in debate, and chanting of powerful mantras are more successful than at other times. These are good days for activities requiring a harsh or strong, cutting force. Ardra is also good for starting a new business or blessing a new home.

NAKSHATRAS OF MOVABLE ENERGY

Sravana, Dhanishta, Svati, Satabishak, Punarvasu. When the Moon is in these stars, gardening, travelling, acquisition of vehicles & good deeds of a nonpermanent nature are recommended. Svati is also suitable for marriage ceremonies and good for starting a new business. Satabishak is also good for starting a new business or house blessing. Punarvasu is good for house blessings.

NAKSHATRAS OF HARSH ENERGY

Purvaphalguni, Purvasadha, Bharani, Purvaprostapada, Magha These nakshatras are considered earthly in nature because they stir the mind in one way or another. They are not good days to begin something new. Purvaphalguni is a harsh nakshatra but lucky by nature. Its influence gives the ability to sway others; gives courage, fire and enthusiasm, but may cause the mind to become lusty. Purvasadha, earthly in quality, indicates an influence causing people to do what they like without considering others' opinions. Bharani can cause the mind to become entangled in the material world. It can hide or eclipse

insight, causing struggle. Purvaprostapada (also called Purvabhadrapada) may cause the mind to be passionate, unstable and impetuous. It is a good time for penance.

NAKSHATRAS OF MIXED ENERGY

Krittika, Visakha. During these nakshatras, routine actions and daily duties may be performed but no new important works should be undertaken. These are excellent days for meditation and absorbing the shakti.

BEST TIMES FOR TRAVEL

To choose an appropriate day to begin a journey, look in the Calendar for a Siddha Yoga day or a Devaloka day. Avoid nakshatras followed by an asterisk in the Calendar. These are not good days to begin a journey. The time of your departure is also important. Gulika Kala is best. Avoid leaving during the periods of Rahu and Yama. Begin with a puja to invoke the blessings of all three worlds.

YOGA CONSIDERATION

Inauspicious yogas for beginning new things are: Vyaghat, Parigha, Vajra, Vyathipatha, Dhriti, Ganda, Athiganda, Shula, Vishakabha. These yogas are marked with an asterisk.

WISDOM, NOT SUPERSTITION; KARMA AND DHARMA

“The stars impel, they do not compel.” A crucial point of debate regarding astrology has always been that of free will verses predestiny. One of the paradoxes of Hinduism is that both theories are given great credence by our rishis. Each is a real force in life—one’s karma on the one hand, and his freedom of choice and power of decision on the other. Each individual enters physical life with his own unique bundle of karmas created through his actions in the past. We could visualize this bundle of karmas as a bag of seeds. Life progresses, decisions are made, and for certain seeds ideal conditions are created. These seeds begin to sprout, further affecting the course of life. Astrology plays a vital role, impacting the mind and emotion of the individual, thus helping to influence the fruition of karma. But the individual has the power of choice in each circumstance.

Satguru Yogaswami, the great sage who initiated Satguru Sivaya Subramuniyaswami in 1949, chided those who place too much emphasis on astrology, “Every day is an auspicious day for the Sivanadiyar.” By this he meant that for the true devotee, all days are good days because he lives in a high state of consciousness. From the mountaintop perspective the forces of karma take on new meaning as opportunities for advancement rather than stumbling blocks to personal comfort. This reference point is maintained in a life of dharma, of right living. Then karma is naturally regulated. Fertile conditions are created for the emergence of positive karmas, while certain negative karmas (caused by harmful actions of the past) are atoned for, ameliorated or burnt up without even sprouting through good deeds, penance and austerity. In a life such as this karma is faced in the right spirit, accepted with the trust that all that happens is “Siva’s Will,” and with the knowledge that we grow spiritually through loving acceptance of all that comes to us. What astrology provides in tools such as *Vedic Calendar* and one’s personal horoscope is the knowledge of what each individual can expect to face as the days, years and decades go by and karma is played out in the events of life.

There was once a maharaja who was so perplexed by astrological indications that he became caught in the middle of a staircase, not knowing whether to go up or down. Finally, he died there. Then there are those who will not get out of bed on certain days because their astrology indicates an accident might occur. As Sage Yogaswami recognized, the forces of the stars are real, but they are not the be-all and end-all of existence. Astrology can provide many useful keys to understanding the forces at work in one’s life, lending a greater appreciation of the cosmic scheme of things so we can maintain the mountaintop perspective. Our advice is to use astrology, like any tool or body of knowledge, with wisdom and care. Its primary purpose is to enable you to begin ventures in “good timing,” when the forces are

working with you rather than against you, and to provide you the knowledge of when the forces are “congested” so you can relax and not push too hard or become upset when this congestion manifests in daily activities.

HINTS FOR LEARNING TO USE THE CALENDAR

If you are just warming up to the *Vedic Calendar*, you will want to know where to start, as there are so many factors to consider. The best time to refer to the calendar to learn about the current day is in the morning, before you begin your morning worship or sadhana. Begin by asking yourself the following:

- 1) Which of the four yogas is indicated for the day, e.g. “Siddha Yoga—Creative Work”?
- 2) What is the nakshatra, and what is its nature?
- 3) What is the tithi and its nature?
- 4) What is the paksha (is the moon waxing or waning)?
- 5) What is the loka indication, e.g. Devaloka?
- 6) What are the most auspicious (Gulika Kala) and inauspicious times (Rahu and Yama) of the day?

Then intuitively put the answers together and pray to the Deities for guidance and blessings throughout the day. By becoming aware of and attuning yourself to these indicators, you will be better prepared for the energies you are likely to face. If all of the above factors are positive, you know this is an exceptionally good day for beginning new ventures.

NAKSHATRA

Observe how you feel and behave during different nakshatras. Keep a record on those days so you’ll know what to expect from your nature. Your nature will incline you to behave in a pattern. If you are aware of it, you can “catch” yourself and be able to monitor your behavior. By doing this you allow your soul nature to come forth. Panchangam helps us to look for those times when we need to work harder. What does that mean? We are aware of our outer nature, and we consciously make an effort to overcome it. We practice the qualities of the soul nature.

YOGAS

Amrtha yoga: These days can be very productive. Use them to push projects ahead to completion or to start them. Watch for those rare periods when amrita yoga falls over a period of several days.

Siddha yoga: These days are also good for moving ahead with projects. There may not be the zing present of the amrita yoga days.

Prabhalarishta yoga: Never begin new projects on these days without a lot of prayer and puja. Perform very routine work. Better yet is to take the day off and go to the temple. The inauspicious effects of the working yogas can be softened through prayer, archanas and specific pujas.

We set ourselves up at the beginning of the day according to the panchangam. Just as we put on outer clothing according to the weather, we prepare ourselves to work with our own individual nature and its concomitant effect on those we live and work with during the day. This requires studying the glossary and being familiar with the meaning of the Sanskrit words.

PERSONAL ASTROLOGY

It is also very helpful to become familiar with your own birth chart. The day is just one small but significant part of your own life pattern. Knowing your birth chart, just the simple and basic three things—lagna (rising sign), moon and sun signs—helps you to monitor your emotions, your reactions and habit patterns.

KALAS

Rahu kala: Rahu is most important to be aware of. Windows are closed. Doors are closed— inwardly, that is. Be careful of confrontation, encounters, negotiations, deals, contracts and agreements during this time. For example, it may not be a good idea to have lunch with a client on Wednesday. Rahu Kala starts at noon. This is a time when karmas are intensified, whether good or bad, and the focus is on the karmas instead of the project at hand. A general formula to determine rahu kala when you don't have a calendar handy is to memorize the following jingle: "Mother saw father wearing the turban suddenly."

Mother	Monday	7:30—9:00AM
saw	Saturday	9:00—10:30AM
father	Friday	10:30—12:00AM
wearing	Wednesday	12:00—1:30PM
the	Thursday	1:30—3:00PM
turban	Tuesday	3:00—4:30PM
suddenly	Sunday	4:30—6:00PM

Gulika is a good time to do business, call that vendor who wants to be paid. Hash over a business problem, talk to your son about his grades in school, or to your daughter about her role in the school play. Yama kala is noted as a good time for inauspicious events such as funerals.

SADHANA

Check the panchangam in the morning during puja. Note down what you think the day will be like. For example, "Prabhalarishta yoga—watch out! Bhuloka day—but a Devaloka time. Need to work with my emotions more diligently. Mula nakshatra—tendency here to be cross. Purple day—my good day for money matters. Rahu kala: 10:45 to 12:15. Be careful, lunch with my new client. Pray that all obstacles will be removed."

At the end of the day, review the day's actual events. See if there were any rough spots which could use improving upon and note the various factors involved for future reference.

We wish you well with your use of *Vedic Calendar*. May it help you to always be in tune with God Siva's Cosmic Energy. We welcome your suggestions and comments on ways to improve the calendar next year and the next. (And don't forget to order your calendar for the coming year well in advance, as they are made up individually for your particular time zone.)

AUM NAMASIVAYA, AUM NAMASIVAYA, AUM NAMASIVAYA, AUM.

