Twitter Thread by Master Chief Spartan

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@SparesofWar

A little late, but here goes:

Andhariki hrudayapurvaka Shubhakrit naama Yugaadi Shubhkankshalu
Ellarigu hritpurvaka Shubhakrit naama Yugaadi habbada Shubhashayagalu
Sarvaana Gudipaadavyaaccha khupa khupa Shubeccha

May Srinivasa bless everyone with Aayu: Aarogyam, and Aishwaryam

Ugadi isnt a mere start to a new year. As always with Bharatiya sampradayas, there's a lot of Rishi vignaana that brings together the physical, metaphysical, and the Absolute onto one plane for our overall material and spiritual growth. This thread talks about a few such aspects.

Unlike other cultures around the world, Bhaaratiya civilization is the only one to properly understand the dynamic nature of time and its implications on sentient and non-sentient beings.

We have discussed some of these concepts earlier while trying to understand the significance of Deepavali.
https://t.co/34yGiiTg0p

> Time plays a very important role in shaping our lives. Everything is a function of time, which is why Time is a form of Paramatma. We have Siva worshipped as Mahaakaal in Ujjain, Ambal worshipped as Kaali; in fact, Kaali puja is an integral component of Deepavali celebrations in
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> — Master Chief Spartan (@SparesofWar) November 4, 2021

Vidura explains in the Mahabharata,
Kaala: pachathi bhutaani kaala: samharate prajaa: |
Kaala: suptheshu jaagarthi kaalo hi duratikrama: ||
Time eats all beings, time kills everyone. Time is awake when you are asleep. Time is insurmountable.

As jivas, we are still subject to the vagaries of time. But we also have the goal of attaining Moksha as one of the Purusharthas. Therefore, our Rishis have envisaged a system of utilizing time in a manner that is conducive to both material and spiritual progress.

The part of the Veda that details these aspects is called Jyotisha. There are 6 main angas or parts to the Veda - Siksha, Chhanda, Vyakarana, Nirukta, Jyotisha and Kalpa. If the Veda is to be envisioned as a Being, then Jyotisha is considered to be His eye.

Sarvendriyaanaam nayanam pradhaanam. Just like how our own eyes are regarded as the foremost of all senses, Jyotisha is also the most important anga of the Veda since it is the "eye" of the Veda Purusha. All vaidika krathus are decided only on the basis of Jyotisha.

Jyotisha is not merely getting our horoscopes checked, matching love prospects, or knowing our luck in each stage of life. Jyotisha is the entire knowledge of the cosmos. Elders say even to date people aren't able to fully comprehend Jyotisha lest it opens the doors to

hitherto unknown secrets of the universe and beyond. The fact that our Rishis could describe the entire cosmos without any advanced instrumentation is a testament to their Yogic power and the greatness of timeless Vedic knowledge. This is also one reason why knowledge has always

been passed in a Guru-Sishya parampara that determines eligibility to receive than mere inquisitiveness. Here's a startling example from Maha Periyava's life that illustrates this fact. https://t.co/z155o6Csto

> Experiences with Maha Periyava:
> Once He was camping in the mines area in Vassangere in Karnataka which belonged to Sandur Maharaja. On that day He was sitting on a tarpaulin along with the other devotees. Annathurai Iyengar of Veda Raksha Nidhi Trust was also there with a few pic.twitter.com/rIKbNe93zN
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> — \u0b85\u0ba9\u0bcd\u0baa\u0bc6\u0bb4\u0bbf\u0bb2\u0bcd (@anbezhil12) March 5, 2022

Other calendar systems are named after specific persons, but ours is the only calendar system that is 100% in sync with nature. Our kaalamaanaa follows natural phenomena and is the only true measurement of time in the world — so precise that our Panchaanga karthas are able to

predict exact times of sunrise, sunset, moonrise, and other celestial events such as eclipses and planetary formations to the T every year for each day in the Panchaangam before the year even actually begins.

It shouldn't, therefore, be surprising that the word "hour' itself

is derived from the Samskruta word "Hora", which denotes the time in an day also called an Ahoratra. Vedam says Ahoraatre Paarshve while describing the Viraat Purusha. The day and night are Your sides.

Ancient clocks and sundials in various temples that show the exact time even to date are a testament to the astronomical prowess of our ancestors.

A note here. The word planet is not the right translation of graha. Graha means something that shows effect on a person or place. Planet is Greek for "wanderer". That itself shows how lofty our envisioning of creation is.

Before attempting to understand the significance of Ugadi, one should appreciate the Hindu/Puranic concept of time. Lately, there have been all sorts of nefarious attempts from cultists, Indologists, and self-proclaimed Jyotisha experts that denies or decries the Vedic time scale

Our concept of time is circular, not linear. That's why we don't have laughable concepts like Judgement Day — which may make a good Terminator movie but is in no way a real event. Events in Puranas keep repeating themselves.

The thread below goes into a lot of detail into the varied aspects of time — right from a paramaanu i.e. 60,750th part of a second to a staggering 311.04 trillion human years or complete age of Brahma. https://t.co/evCyOLoWzk

> The distinction of measuring the time in a scientific manner is achieved only by Bh\u0101rat\u012byas. Time has been measured from the smallest dimension to infiniteness. Even Time is envisioned as God and venerated. Param\u0113\u015bvara was extolled as \u2018Mah\u0101k\u0101la\u2019, the very embodiment of Time. pic.twitter.com/e971wTM61Q
>
> — Sri Samavedam Shanmukha Sarma (@SriSamavedam) December 18, 2020

Understanding this is important to appreaciate why our Rishis envisaged auspicious events based on time. The Sankalpa that we say before the start of any auspicious prayer details the exact time and place of ours. We will explore that in detail at a different time.

For now, it is suffice to say that any other Hindu time scale concept is definitely wrong and against Vyasa proktam.

Ugaadi, or Yugaadi/Kalpaadi if you will, actually marks the start of creation by Brahma. We have 60 years or vatsaras starting from Prabhava to Akshaya.

These 60 years keep repeating in each cycle. Each of these years has specific characteristics that bring about expected changes in humans, society, and nature at large. And each of the names of these years and including names of days themselves carry certain tatva rahasyas.

Depending on the region, the Samvatsaras are calculated as per the corresponding almanac. For instance, to the south of the Vindhyas, Chaandramana and Souramaana systems are followed while Baarhaspatya is followed up north.

In fact, the term Samvatsara itself is a majestic one. Samvatsara basically means the time that encompasses everything, in this case the 6 seasons viz. Vasanta, Grishma, Varsha, Sharad, Hemanta, Shishira. Vasanta/Spring being the first season marks the beginning of the New Year

for us and is generally associated with vikasana, growth, development, etc. while Shishira is usually characteristic of subdued activities.

The Bharatakhanda or the Indian subcontinent is the only place to my knowledge where all 6 seasons are seen.

So, a Samvatsara is inclusive of all kinds of heightened activities as well as hibernation.

The word Vasantha in Samskrutam has its own significance.

Adi Shankara says in the Vivekachudamani,

Shaanta mahaanto nivasanthi santho
Vasathavallokahitam charanta: |
Theernaa: swayam bhimabhaavaarnavam janaa
nahetunaanyaanapi thaarayanta: ||

Here, Acharya Bhagavadpaada compares great realized saints, who are only focused on doing

good to humanity, to the Vasantha season. These exalted souls have not only managed to cross the mighty ocean of Samsara on their own but have helped others in doing so without any attached motives.

Even Sri Krishna declares in the Gita,
Maasaanaam maargashirshoham rithunaam kusumaakara:
Of all the months, I am Margashira, and of all seasons I am Spring. That does not mean the others are His opulence. It only suggests that He can be easily discovered in those where

the greatest of adjectives are applicable. Hence, it is only apt that onset of Vasantha marks the onset of a new year and not some randomly adjusted date.

Vishnu Sahasranamam draws a parallel and says Aha samvatsaro vyala: pratyaya: sarvadarshana:

Because He is all encompassing and everything rests in Him, He is Samvatsara. Sam vatsare atra iti.

April 2, 2022, marks the advent of the 36th year of these 60 named Shubhakrit. Shubhakrit primarily stands for

Suvristhi: aarogyam sampatthi: sarvasasyaphaalaanvita |
Sarvakaamasamrudischa Shubhakrun naama vatsare ||

Bountiful crops, health, wealth, all around fruitful results, fulfilment of all tasks are characteristics of this year.

This year will also see increased festivities, though the Vedic meaning of utsavam is actually an exalted yagna. (Uth- uthkrusta, sava- yagna).

The Ugadi Pacchadi that is traditionally made during the day is also a reflection of this all-encompassing year.

The prasadam is made as per Sastra pramanaana, which says, Nimabasumam shakkara aamra gruthair yutham i.e. it should include 4 main ingredients viz. neem flowers, sugar, mango, and go-grutham or ghee.

These combine to give 6 tastes at once, which signifies that the ensuing year will be a mix of all kinds of experiences, which is ultimately essential if we have to exhaust all our karmas and ultimately attain Brahma gnaana, which as the Upanishad says is

Yato vacho nivartante aprapya manasa sa: Where words fail to describe It.

Wishing you all a very happy Ugadi and ensuing Tamil Putthandu/Vishu as well. Mangalam bhavatu ■■

Special thanks to @SitaIRL88 for the motivation to write this :)