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Ans.Lunar month is basic unit of Hindu calendar, which is lunisolar based calendar. There are two types of lunar months which are used in India. In one type lunar month ends on no moon day and the other type lunar month ends on full moon day.Hindu calendar, which ends lunar month on no moon day, is known as Amanta or Amanta lunisolar calendar. This calendar is mainly followed in the states of Andhra Pradesh, Assam, Gujarat, Maharashtra, Karnataka, Kerala, Tamil Nadu, West Bengal and Tripura.Hindu calendar, which ends lunar month on full moon day, is known as Purnimanta or Purnimanta lunisolar calendar. This calendar is mainly followed in the states of Bihar, Chhattisgarh, Haryana, Himachal Pradesh, Jammu and Kashmir, Jharkhand, Madhya Pradesh, Orissa, Punjab, Rajasthan, Uttarakhand and Uttar Pradesh.* Please note that we have collected above information from various sources and drikpanchang.com takes no responsibility of its authenticity. Above information is only to assist our users to decide their school type. For any suggestions or corrections please write us to feedback@drikpanchang.com The Hindu calendar system is based upon the motion of the moon. Each lunar year comprises twelve months. The lunar year comprises 354 days, compared to 365 days of the Gregorian calendar, which is based on the solar system. This gap increases to a month over a period of three years. For this reason, the Hindu lunar calendar has an extra month every three years, named Adhik. The month of Adhik is considered to be more auspicious, and is referred to as the month of Purushottam, Bhagwan. Those observing extra penance, bhakti and benevolence during this month gain extra blessings from God and their sins are washed away. During this month auspicious events such as weddings are avoided. The Hindu calendar year is based on the Vikram era, after King Vikram of Ujjain. The system is still widely used in Northern and Western India. The calendar began in 57-56 BCE. The twelve months of the year are lunar-based, where each month is divided into the bright half (waxing of the moon), known as the shukla or sud, and the dark half (waning of the moon), known as the krishna or vad paksh. The 15th day of the sud half (full moon), is known as Punam, while the last day of vad half (new moon), is known Ams. In Northern India, the months end on the day of the full moon, while in Gujart, the months end on Ams, the darkest night. The lunar calendar, is approximately 354 days long. To keep it synchronised with the solar calendar, in which years are approximately 365 days long, adjustments are made to the lunar-based calendar every 2.5 years. This is achieved by adding an additional month called an adhik or Purushottam month to the calendar. In Gujart, the Krtiki Samvat is used, where the new year begins after Divli on Krtik sud 1. The Ashdhi Samvat still prevails in some parts of Rjasthn and Gujart in Kutch and Saurshtra. In this system, the new year begins on Ashdh sud 1. The Vachanmrut is written using the Ashdhi Samvat. The Common Era year corresponding to the Samvat year is obtained by subtracting 57 years from the Vikram year if the date falls between shdh sud 1 and December 31st; and 56 years if the date falls between January 1st and Jyeshtha vad 15. The Hindu months and the Gregorian calendar months are as follows: 1 Kartik October November 2 Magsar November December 3 Posh December January 4 Maha January February 5 Falgun February March 6 Chaitra March April 7 Vaishakh April May 8 Jeth May June 9 Ashadh June July 10 Shravan July August 11 Bhadarvo August September 12 Aaso September October Chronological List of Festivals Festivals Hindu Months Gregorian Months Makar Sakranti 14thday (B.H.)Maha January Vasant Panchmi, Shikshapatri Jayanti 5thday (B.H.), Maha January/February Maha Shivratri 14thday (D.H.), Maha January/February NarNarayan Jayanti, Holi 15thday (B.H.), Falgun February/March Swaminarayan Jayanti, Ramnavmi 9thday (B.H.), Chaitra March/April Rath Yatra 2ndday (B.H.), Ashadh June/July Chaturmas 11thday (B.H.), Ashadh June/July Hindola 2ndday (D.H.), Ashadh June/July Rakshabandhan Last day (B.H.), Shravan July/August Janmashtami 8thday (D.H.), Shravan July/August Ganesh Choth 4thday (B.H.), Bhadarvo August/September Rushi Panchmi 5thday (B.H.), Bhadarvo August/September Jal Jilni 11thday (B.H.), Bhadarvo August/September Vaman Jayanti 12thday (B.H.), Bhadarvo August/September Sharad Poonam Last day (B.H.), Aaso September/October Dhan Teras 13thday (D.H.), Aaso October/November Kali Chaudas 14thday (D.H.), Aaso October/November Diwali Last day (D.H.), Aaso October/November Ankoot 1stday (B.H.), Kartik October/November Bhai Beej 2ndday (B.H.), Kartik October/November Tulsi Vivaha 11thday (B.H.), Kartik October/November Dhanurmas 2ndday (B.H.), Magsar November/December Key: B.H.=Bright Half, D.H.=Dark Half The Hindu calendar, also called Panchanga, is an ancient time reckoning system used for, among other things, determining the dates of Hindu festivals. It is a lunisolar calendar with many regional variations.Man celebrating Holi in Vrindavan, India. Holi, the spring festival, is one of the holidays whose date is determined using the Hindu calendar.bigstockphoto.com/mazzzurOne of the most striking features of the Hindu calendar system is its intricacy. It offers a multi-dimensional method of structuring time, combining information about lunar days, solar days, lunar months, solar months, the movements of the Sun and the Moon in relation to constellations, and other astronomically defined time spans. This makes the Hindu calendar vastly more complex than the western calendar, which is built around only two basic units of time: solar days and solar years.To complicate things even further, there is not one single Hindu calendar. Each country and region uses its own variant of the ancient system. The Indian National Calendar or Saka Calendar, the official standardized calendar of India since 1957, represents but one of many variations of the Hindu calendar. Still, there are some features that are common to all or most variants. These are presented below.Hindu holidays and festivalsHolidays in India12 Lunar Months...Lunar MonthsSolar (civil) MonthsChaitraMnaVaisakhaMeaJyeshthaVabhaAshadhaMithunaShraavanaKarkaaBhadraSihaAshvinKanyKartikTulAgahanaVcikaPaushaDhanuMaghaMakaraPhalgunaKumbhaThe Hindu calendar uses a lunisolar system, meaning that it takes into account the apparent movements of both the Moon and the Sun, as seen from Earth. It is primarily based on the length of a synodic lunar month. Each of the 12 lunar months in the calendar encompasses the time it takes the Moon to orbit the Earth in relation to the Sun.Each lunar month is divided into 30 lunar days. These are further grouped into two fortnights with 15 days each: a bright fortnight that comprises the waxing half of the phases of the Moon and a dark fortnight that features a waning Moon.In most areas in northern India, the month starts on the Full Moon, while most people in southern India count the days of the month from one New Moon to the next....and 12 Solar MonthsAt the same time, the Hindu calendar tracks solar months, which are defined by and named after the zodiac signs the Sun traverses during different parts of the year, as seen from Earth. While the lunar months are commonly used to determine religious holidays and rituals, the solar time reckoning usually serves as the basis for civil purposes, so solar months are also referred to as civil months.When Does the Year Begin?In most regions, the year starts on the New Moon before the Sun enters the zodiac sign of Aries (Mea). This happens on or around the day of the March equinox, which marks the beginning of spring in the Northern Hemisphere.Added or Omitted MonthsSince 12 lunar months amount to only 354.367 days on average, a leap month is added about every three years. This synchronizes the calendar with the length of a sidereal year, which is the time it takes Earth to orbit the Sun in relation to fixed stars. An average sidereal year lasts about 365.256 days.A month can either be added or omitted. An intercalary month, called Adhik Maas or Purushottam Maas, is added when a lunar month starts and ends before the Sun has moved to a new zodiac sign. In the rare case that the Sun traverses a whole zodiac sign during the course of a lunar month, the month is removed from the calendar. When this occurs, another month is repeated elsewhere in the year, so the year always has 12 or 13 months.Common years in the Gregorian calendarLeap years in the Gregorian calendarLunar Days and Solar DaysHindu time reckoning applies a similar correction mechanism to keep lunar days and solar days in sync. It defines a lunar day as the time span in which the Moon moves 12 in relation to the Suna 30th of the 360 it travels during a synodic lunar month. A solar or civil day is defined by the moment of sunrise.If a lunar day starts and ends in the course of one solar day, a day is omitted in the calendar, so the date may jump from the 5th to the 7th of the month, for example. On the other hand, if a lunar day encompasses two sunrises, the day number is repeated. In that case, two consecutive days are assigned the same number.How accurate are different calendar systems?Nakshatra, Yoga, and KaraaThe Hindu calendar also tracks various other astronomical time spans:Nakshatra: Also called lunar mansions, nakshatras are portions of the Moon's orbit around the Earth, each measuring 13 20. They are derived from Hindu astrology.Yoga: The yogas are portions of the combined longitudes of the Sun and the Moon, each measuring 13 20. Each yoga is associated with certain human qualities, deities, or other mythological figures, and each solar day is associated with the yoga reached at sunrise.Karaa: A karaa encompasses half a lunar day. As with yogas, each karaa is associated with certain qualities, and each solar day is associated with the karaa that is active at sunrise.Hindu Festival CalendarThe dates of many, but not all, Hindu holidays are determined according to the lunisolar calendar. In most cases, the festivals coincide with the Full Moon or the New Moon, or they are celebrated on the day after the Moon phase. Holidays based on the Hindu calendar include Maha Shivaratri, Holi, Guru Purnima, Ganesh Chaturthi, and Diwali.Although a holiday generally occurs on the same day in all regions, its date in the calendar can vary, depending on the variant of the Hindu calendar that is used. For example, a holiday may fall on the Full Moon at the beginning of a month in regions where the months start on the day of the Full Moon. However, in regions that use the New Moon variant of the Hindu calendar, the same day falls on the Full Moon in the middle of the previous month.History and BackgroundThe Hindu calendar was developed in ancient times by various scholars on the Indian subcontinent. The earliest mentions of Hindu time reckoning can be found in the Vedas, a body of sacred texts of Hinduism, some of which date back to around 1200 BCE.Calendar for India (Gregorian)Topics: Calendar Diving into the intricate world of timekeeping, the Hindu Calendar System stands out as a fascinating exemplar of how ancient wisdom and celestial movements can govern the rhythms of daily life, religious practices, and cultural festivities.Unlike the globally prevalent Gregorian calendar, which is purely solar, the Hindu Calendar weaves together both lunar and solar cycles, creating a lunisolar tapestry that meticulously marks the passage of time in alignment with the cosmos. This calendar isnt just a method for tracking days, months, and years; its a living tradition that breathes life into Indias myriad festivals, rituals, and agricultural practices.At the heart of the Hindu Calendar System lies a deep-seated reverence for the natural order, reflecting an age-old understanding of astronomy and astrology. Its design is such that it maintains a harmonious balance between the celestial and the terrestrial, ensuring that human activities are in sync with the universal energies.This synchronization between the heavenly bodies and earthly events is what makes the Hindu calendar so integral to the cultural and spiritual fabric of Indian society.Today, despite the ubiquity of the Gregorian calendar, the Hindu Calendar System retains its significance, guiding the timing of festivals, auspicious events, and agricultural activities across India and among Hindu communities worldwide. Its continued relevance speaks volumes about the enduring nature of ancient traditions in the modern world.This blog post aims to unwrap the layers of this complex calendar, offering insights into its structure, significance, and the colourful tapestry of festivals it prescribes. Whether youre a gaming enthusiast curious about cultural timelines or a traveller eager to immerse yourself in Indias festive spirit, understanding the Hindu Calendar System opens up a window to experiencing the vibrant heart of Indian culture.The Basics of the Hindu Calendar SystemThe Hindu Calendar System is a fascinating confluence of astronomy, astrology, and cultural traditions, offering a unique lens through which to view the passage of time. Unlike the solar-based Gregorian calendar familiar to much of the world, the Hindu calendar is a lunisolar system, intricately weaving together the lunar phases and the solar year to mark time with precision and cultural relevance. Heres a closer look at the foundational elements of this ancient timekeeping system.Lunisolar ConceptAt its core, the lunisolar calendar employs both the suns journey through the zodiac and the moons phases to delineate time. This dual approach allows the calendar to align closely with seasonal changes and agricultural cycles, which are vital for a predominantly agrarian society. Each year is divided into 12 lunar months, with each month beginning just after the new moon. Because the lunar cycle does not perfectly match the solar year, an extra leap month, known as Adhik Maas, is inserted approximately every three years to ensure the calendar remains in sync with the solar seasons.Comparison with the Gregorian CalendarThe primary difference between the Hindu and the Gregorian calendars lies in their celestial anchors. The Gregorian calendar is strictly solar, designed around the Earths orbit around the Sun, resulting in a fixed year of 365 days, with a leap day added every four years. In contrast, the Hindu calendars incorporation of lunar months means that its months vary in length and the year adjusts periodically with the addition of an extra month to realign with the solar cycle. This flexibility allows the Hindu calendar to maintain a closer relationship with natural cycles and seasonal changes.Understanding these basics provides a foundation for appreciating the complexity and beauty of the Hindu Calendar System. Its construction is not just a testament to the ancient Indians astronomical knowledge but also a reflection of the calendars deep-rooted significance in daily life, guiding everything from agricultural practices to the timing of festivals and personal auspicious events.Structure of the Hindu CalendarThe structure of the Hindu Calendar is a sophisticated blend of lunar and solar measurements, designed to track time in a way that aligns with both celestial movements and earthly cycles. This intricate system reflects the ancient Indian scholars deep understanding of astronomy and their desire to harmonize human life with the rhythms of the universe. Heres an in-depth look at the key elements that make up the structure of the Hindu Calendar.Months and Their DeterminationThe Hindu Calendar consists of 12 lunar months, each approximately 29.5 days long, corresponding to a complete cycle of the moon from new moon to new moon. The months are named after the traditional lunar months in ancient Indian texts, such as Chaitra, Vaishakha, Jyeshtha, and so on. Each month starts with the new moon, marking the beginning of the lunar phase. However, to align the lunar months with the solar year and ensure the calendar corresponds with the seasonal cycle, an extra month, known as Adhik Maas or intercalary month, is added approximately every three years.The Concept of Adhik MaasAdhik Maas, or the extra month, is a unique feature of the Hindu Calendar, inserted to correct the misalignment that occurs due to the shorter lunar year compared to the solar year. This adjustment ensures that festivals and agricultural activities remain synchronized with the correct seasons, preserving the calendars relevance to both religious practices and farming.Bright and Dark FortnightsEach month in the Hindu Calendar is divided into two fortnights: the Shukla Paksha (bright half) and the Krishna Paksha (dark half). Shukla Paksha begins with the new moon and ends with the full moon, during which the moon waxes or becomes progressively fuller each night. Krishna Paksha follows, starting from the full moon and leading to the new moon, with the moon waning or diminishing in visibility each night. This division into bright and dark halves adds another layer of symbolism to the calendar, reflecting themes of growth, decay, and renewal prevalent in Hindu philosophy.This structure allows the Hindu Calendar to serve not just as a tool for timekeeping but also as a guide for agricultural, religious, and cultural activities. It encapsulates a holistic view of time, where celestial movements are mirrored in the ebb and flow of terrestrial life, highlighting the interconnectedness of the cosmos and human existence.Key Components of the CalendarThe Hindu Calendar is adorned with various key components that enrich its function and cultural significance. These elements not only facilitate precise timekeeping but also imbue the calendar with deep spiritual and astronomical insights. Lets explore these components in detail.Zodiac Signs and Their SignificanceThe zodiac plays a crucial role in the structure of the Hindu Calendar, mirroring its significance in Vedic astrology. The calendar incorporates the concept of the twelve zodiac signs, or Rashi, through which the sun transits over the course of the year. Each month in the Hindu Calendar is associated with a specific zodiac sign, marking the suns movement across the celestial sphere. This solar aspect of the calendar ties it closely to the rhythms of nature, influencing agricultural practices, religious ceremonies, and even personal life decisions based on astrological readings.Solar Transitions (Sankrantis)A Sankranti marks the suns transit into a new zodiac sign, an event that holds considerable importance in the Hindu Calendar. There are twelve Sankranti in a year, each bringing its unique cultural and religious observances. The most significant among these is Makar Sankranti, which occurs when the sun moves into Capricorn, heralding a period of auspiciousness and celebration across India. These solar transitions not only underscore the calendars connection to the cosmos but also anchor the timing of numerous festivals and rituals, reflecting the celestial origins of many Hindu traditions.The alignment of the Hindu Calendar with the zodiac and the solar transitions underpins its role as more than just a method of timekeeping. It serves as a bridge between the celestial and terrestrial, guiding individuals and communities in their daily lives and spiritual practices. Through its complex interplay of lunar phases, solar transits, and zodiac signs, the calendar encapsulates the ancient Indian understanding of the cosmos, offering insights into the harmonious coexistence of all things.Festivals and Auspicious TimesThe Hindu Calendar is not just a tool for marking time but a cultural and spiritual guide that determines the dates of an array of vibrant festivals and auspicious times (Muhurtas) for various ceremonies and undertakings. This aspect of the calendar is deeply intertwined with the religious and social life of Hindu communities around the world.Role in Determining Festival DatesThe Hindu Calendars festivals are primarily based on the lunar cycle, with some influenced by the solar cycle. Major festivals such as Diwali (the Festival of Lights), Holi (the Festival of Colors), Navratri (a nine-night celebration of the goddess Durga), and many others are determined by the positions of the moon and sun, reflecting their deep cosmic significance. For instance, Diwali is celebrated on the new moon day of the lunar month of Kartika, while Makar Sankranti, a solar festival, is celebrated as the sun moves into the zodiac sign of Capricorn.Each festival carries its unique traditions, stories, and practices, deeply rooted in Hindu mythology and religious beliefs. These festivals not only bring communities together in celebration and prayer but also ensure the preservation of cultural heritage and the passing of ancient wisdom through generations.Importance in Choosing Auspicious DatesIn addition to festivals, the Hindu Calendar plays a crucial role in selecting auspicious dates and times, known as Muhurtas, for various personal, familial, and communal activities. These activities range from weddings and housewarmings to starting new businesses and undertaking significant journeys. The choice of a Muhurta is based on a detailed analysis of the lunar phase, day of the week, planetary alignments, and other astrological considerations to ensure the most favourable outcome for the undertaken activity.This practice underscores the holistic view in Hindu culture, where every significant act is aligned with cosmic rhythms, believed to enhance positive energies and minimize obstacles. The meticulous calculation of auspicious times reflects the deep integration of astrology into daily life and the enduring belief in the interconnectedness of celestial and terrestrial realms.Through the celebration of festivals and the observance of auspicious times, the Hindu Calendar fosters a unique blend of devotion, culture, and community bonding, enriching the lives of those who follow its rhythms. It stands as a testament to the enduring legacy of Hinduisms cosmological insights and its profound influence on the cultural tapestry of India and beyond.Regional VariationsThe Hindu Calendar, with its deep roots in Indias astronomical and astrological traditions, exhibits a rich tapestry of regional variations. These variations reflect the diverse cultural, geographical, and historical contexts of different parts of the country. Despite sharing a common foundation, regional calendars have adapted to local astronomical observations, religious traditions, and cultural practices, leading to a fascinating diversity within the overarching framework of the Hindu lunisolar system. Lets explore some of these regional variations:Vikram SamvatWidely used in northern and western India, the Vikram Samvat calendar dates back to 57 BCE, according to legend. It was established by King Vikramaditya of Ujjain as a commemoration of his victory over the Sakas. The new year in the Vikram Samvat begins with Chaitra Shukla Pratipada, the first day of the bright half of Chaitra (March-April), marking the festival of Gudi Padwa in Maharashtra and Ugadi in Karnataka and Andhra Pradesh.Shalivahana ShakaThe Shalivahana Shaka, or Saka Calendar, is prevalent in peninsular India, especially in the states of Karnataka, Telangana, Andhra Pradesh, and Maharashtra. It was purportedly started by King Shalivahana after his victory against the Sakas. This calendar starts in 78 CE, and its new year, known as Chaitra Shudha Padyami, coincides with the celebration of Ugadi and Gudi Padwa, similar to the Vikram Samvat but calculated differently.Bengali CalendarThe Bengali Calendar is a solar calendar used primarily in the West Bengal region and Bangladesh. Introduced by the Mughal Emperor Akbar based on the Hijri lunar calendar for ease of tax collection after the harvest, it was later modified to align more closely with the Hindu solar calendar. The Bengali New Year, or Pohela Boishakh, celebrated in mid-April, marks the beginning of the agricultural season.Tamil CalendarThe Tamil Calendar is used by the Tamil population in India and Sri Lanka. It is a solar calendar, with the year divided into twelve months that correspond to specific astronomical events. The Tamil New Year, Puthandu, is celebrated in mid-April, coinciding with the transition of the sun from Pisces to Aries.Malayalam CalendarKnown as the Kollam Era, the Malayalam Calendar is predominantly used in the state of Kerala. It is a solar calendar that starts from the date of the supposed founding of Kollam city in 825 CE. The Malayalam New Year, Vishu, is celebrated in mid-April, marking the suns move into Aries.Nepali CalendarThe Nepali Calendar, or Bikram Sambat, is a variant of the Vikram Samvat, used in Nepal and by Nepali communities worldwide. The new year begins in mid-April, with significant festivals like Dashain and Tihar falling within its months.These regional calendars, each with their unique starting points, methods of calculation, and associated festivals, illustrate the richness and diversity of the Hindu cultural and astronomical tradition. They serve not only as systems for marking time but as vital components of regional identity, fostering a sense of continuity with the past and a connection to the celestial rhythms that govern life.The Hindu Calendar in Daily LifeThe Hindu Calendar, with its intricate mesh of lunar and solar cycles, profoundly influences the daily life, agricultural activities, religious practices, and personal events of millions. Its relevance extends beyond the mere demarcation of traditional festivals to shaping the rhythm of daily existence for those who follow its principles. Lets delve into how this ancient calendar system remains an integral part of contemporary life.Guiding Agricultural ActivitiesAgriculture, the backbone of many Indian communities, relies heavily on the Hindu Calendar for timing planting and harvesting cycles. The calendars detailed attention to lunar phases, solar transitions, and seasonal markers informs farmers about auspicious days for sowing seeds, irrigating fields, and harvesting crops. This reliance on celestial cues ensures that agricultural practices are in harmony with natural cycles, optimizing crop yield and sustainability.Religious Practices and RitualsThe Hindu Calendar dictates the timing of a vast array of religious practices and rituals. Daily worship (Puja), fasting (Vrat), and pilgrimage (Yatra) schedules are often determined by the calendars auspicious days and periods. For example, Ekadashi (the eleventh day of each lunar fortnight) is considered highly auspicious for fasting and worship. In contrast, certain lunar or solar eclipses may call for special rituals to ward off negative influences.Personal and Family EventsSignificant personal and family events such as weddings, naming ceremonies, and housewarming rituals (Griha Pravesh) are scheduled according to auspicious dates in the Hindu Calendar. Consulting astrologers to select a Muhurta (auspicious time) for these events is common, ensuring that they align with favourable cosmic energies. This practice underscores the belief in the auspiciousness of time and its impact on human endeavours.Festivals and Community LifeThe calendars festival schedule fosters community bonding and cultural continuity. Festivals like Diwali, Holi, and Navratri are not only times for celebration but also opportunities for communal reflection, renewal, and the reaffirmation of cultural identity. They bring together people from various walks of life, reinforcing social bonds and shared heritage.Planning and Time ManagementIn daily life, the Hindu Calendar serves as a guide for planning and managing time in a spiritually and culturally meaningful way. It encourages the mindful acknowledgement of times cyclical nature, promoting a lifestyle that respects natural and cosmic rhythms.In essence, the Hindu Calendars influence on daily life is profound, weaving together the spiritual, agricultural, and social threads of life into a cohesive tapelet. It stands as a testament to the enduring legacy of ancient timekeeping wisdom, ensuring its relevance in the modern world.ConclusionThe Hindu Calendar, with its rich tapestry of celestial calculations, religious significances, and cultural practices, stands as a remarkable testament to the depth of ancient Indian astronomy and astrology. Its complex lunisolar system, meticulously aligning lunar phases with the solar year, not only guides the timing of festivals and auspicious events but also intimately connects daily life to the cosmic rhythm. This calendar is not merely a tool for marking time but a living tradition that embodies the spiritual and cultural heritage of India.As weve explored the various aspects of the Hindu Calendar, from its basic structure and key components to its profound impact on agriculture, personal life, and community celebrations, its evident that this ancient timekeeping system continues to be a vital part of Indias identity. It influences not just the spiritual and religious practices of the Hindu community but also offers tourists and enthusiasts a vibrant window into Indias cultural richness.The regional variations of the calendar, adapting to local customs, climates, and celestial observations, highlight the diversity within the unity of Indian culture. They underscore how deeply ingrained the calendar is in the fabric of Indian life, respecting and reflecting the local nuances that make each region unique.For tourists and cultural explorers, understanding the Hindu Calendar opens up avenues for immersive experiences, allowing them to witness the grandeur of festivals and the serenity of auspicious rituals. It also offers insights into the sustainable living practices embedded in agricultural traditions, guided by the wisdom of celestial cycles.In conclusion, the Hindu Calendar is a profound emblem of Indias enduring legacy of bridging the celestial with the terrestrial. It invites us all to explore and appreciate the rhythmic dance of time, marked by the moons phases and the suns journey through the zodiac. As we look forward to participating in or learning about the myriad of festivals and rituals dictated by this calendar, let us remember the ancient wisdom that guides these practices, enriching our lives with its timeless relevance.Discover Harmony & Divine Blessings with Prayag PanditsElevate your spiritual journey with Prayag Pandits, your trusted partner in conducting authentic Poojan services across various cities, perfectly aligned with the Hindu Calendar. Embrace the auspiciousness of meticulously timed rituals and ceremonies, guided by our seasoned Pandits, to bring peace, prosperity, and divine blessings into your life.Connect with Prayag Pandits today and experience the profound difference of celebrating your special moments on the most auspicious dates. Let us help you honour tradition, celebrate heritage, and welcome the divine into your heart and home.Book Your Poojan Service NowCelebrate lifes milestones with grace, tradition, and the blessings of the gods with Prayag Pandits. India's cultural diversities are of eccentric proportions even when it comes to counting days. Just imagine people in different part of the country using thirty different date systems. With so many different calendars, one might land up having a couple of new year celebrations every month. Until 1957, when the government decided to put an end to this colossal confusion, about 30 different calendars were being used for arriving at the dates of various religious festivals among Hindus, Buddhist, and Jains. These calendars were mostly based on the astronomical practices of local priests and "kalnirnayaks" or calendar makers. In addition, the Muslims followed the Islamic calendar, and the Gregorian calendar was used for administrative purposes by the government. The current national calendar of India was set up in 1957 by the Calendar Reform Committee that formalized a lunisolar calendar in which leap years coincide with those of the Gregorian calendar, and the months are named after the traditional Indian months. This reformed Indian calendar began with Saka Era, Chaitra 1, 1879, which corresponds to March 22, 1957. In the Indian civil calendar, the initial epoch is the Saka Era, a traditional era of Indian chronology that is said to have begun with King Salivahana's accession to the throne and is also the reference for most astronomical works in Sanskrit literature written after 500 AD. In the Saka calendar, the year 2002 AD is 1925. The other popular epoch is the Vikram era that is believed to have begun with the coronation of King Vikramaditya. The year 2002 AD corresponds to 2060 in this system. However, the Hindu religious theory of eras divides time in four "yugs" or "yugas" (ages): Satya Yug, Treta Yug, Dwapar Yug, and Kali Yug. We live in the Kali Yug that is believed to have begun with the death of Krishna, which corresponds to the midnight between February 17 and 18, 3102 B.C. The Hindu calendar is called the "panchang" (or "panchanga" or "Panjika"). It is a vital part of the lives of Hindus, for it is indispensable in calculating the dates of festivals, and auspicious times and days for performing various rituals. The Hindu calendar was initially based on the movements of the moon and allusions to such calendars can be found in the Rig Veda, dating back to the second millennium B.C. In the first few centuries A.D., Babylonian and Greek astronomical ideas reformed the Indian calendar systems, and since then both solar and lunar movements were considered in calculating dates. However, most religious festivals and auspicious occasions are still decided on the basis of lunar movements. According to the Hindu calendar, a lunar year consists of 12 months. A lunar month has two fortnights, and begins with the new moon called "amavasya". The lunar days are called "tithis". Each month has 30 tithis, which may vary from 20 - 27 hours. During the waxing phases, tithis are called "shukla" or the bright phase the auspicious fortnight, beginning with the full moon night called "purnima". Tithis for the waning phases are called "krishna" or the dark phase, which is regarded as the inauspicious fortnight. 5:35 8 26 7:00 5:34 9 27 7:01 5:30 15 3 7:05 5:30 16 4 7:05 5:27 23 11 7:10 5:26 24 12 7:10 Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution You must give appropriate credit , provide a link to the license, and indicate if changes were made . 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Calendars used by Hindus worldwidePart of a series onHinduismHindusMythologyOriginsHistoricalHistoryIndus Valley CivilisationVedic religionDravidian folk religionramaaTribal religions in IndiaTraditionalItihasa-PuranaEpic-Puranic royal genealogiesEpic-Puranic chronologySampradaya (traditions)Major Sampradaya (traditions)VaishnavismPancharatraShaivismKapalikaPashupataPratyabhijaShaktismSmartismOther Sampradaya (traditions)DeitiesAbsolute Reality / Unifying ForceBrahmanTrimurtiBrahmaVishnuShivaTrideviSaraswatiLakshmiParvatiOther major Devas/ DevisVedic Deities:TridashaAdityasRudrasVasusAshvinsMahadeviOther Vedic DeitiesPost-Vedic:AvatarDashavataraDurgaNavadurgaMahavidyaKartikeyaGaneshaHanumanRadhaShaktiSitaDevatasVishvakarmaKuberaConceptsWorldviewCosmologyMythologyOntologyTattvasSubtle elementsPanchikaranaGross elementsGuasPurushaPraktiSupreme realityBrahmanNirgunaSagunaOmSaccidnandaGodIshvaraDevas/ DeviDevatasGod in HinduismGod and genderPururtha (meaning of life)DharmaArthaKamaMoksharama (stages of life)BrahmacharyaGhasthaVnaprasthaSannyasaThree paths to liberationBhakti yogaJnana yogaKarma yogaLiberationMoka-related topics:ParamtmanMayaKarmaSasraMindtman (self)Antman (non-self)Skma arra (subtle body)Antakaraa (mental organs)Praja (wisdom)nanda (happiness)Viveka (discernment)Vairagya (dispassion)Sama (equanimity)Dama (temperance)Uparati (self-settledness)Titiksha (forbearance)Shraddha (faith)Samadhana (concentration)Arishadvargas (six enemies)Ahamkara (attachment)EthicsNiti astraYamasNiyamaAhimsaAchouryaAparigrahaBrahmacharyaSatyaDamahDayAkrodhaArjavaSantoshaTapasSvdhyyaShauchaMitaharaDnaSources of dharmaEpistemologyPratyaka (perception)Anuma (inference)Upama (comparison, analogy)Arthpatti (postulation, presumption)Anupalabdi (non-perception, negation)abda (word, testimony)PracticesWorship, sacrifice, and charityPujartPrarthanarautaTempleMurtiBhaktiJapaBhajanaKrtanaYajnaHomaTarpanaVrataPryacittaTirthaYatraTirthadanaMathaNritta-NrityaDnaSevYogaExorcismMeditationTapasDhyanaSamdhnaNididhysanaYogaSadhuYogiYoginiAsanaSdhanHatha yogaJnana yogaBhakti yogaKarma yogaRja yogaKundalini yogaArtsBharatanatyamKathakKathakaliKuchipudiManipuriMohiniyattamOdissiSattriyaBhagavata MelaYakshaganaDandiya RaasCarnatic musicPandav LilaKalaripayattuSilambamAdimuraiRites of passageGarbhadhanaPumsavanaPumsavana SimantonayanaSimantonnayanaJatakarmaNmakaraaNishkramanaAnnaprashanaChudakaranaKarnavedhaVidyrabhaUpanayanaKeshantaRitushuddhiSamavartanamVivahaAntyestiFestivalsDiwaliHoliMaha ShivaratriNavaratriDurga PujaRamlilaVijayadashami-DussehraRaksha BandhanGanesh ChaturthiVasant PanchamiRama NavamiJanmashtamiOnamMakar SankrantiKumbh MelaPongalUgadiVaisakhiBihuPuthanduVishuRatha YatraPhilosophical schoolsSix Astika schoolsSamkhyaYogaNyayaVaisheshikaMmsVedantaAdvaitaDvaitaVishishtadvaitaAchintya Bheda AbhedaShuddhadvaitaSvabhavika BhedabhedaAkshar Purushottam DarshanOther schoolsjvikaBuddhismJainismCharvakaGurus, Rishi, philosophersAncientSaptarshiVashisthaKashyapaAtriJamadagniGotamaVishvamitraBharadwajaAgastyaAngirasAruniAshtavakraJaiminiKanadaKapilaPatanjaliPiniPrashastapadaRaikvaSatyakama JabalaValmikiVyasaYajnavalkyaMedievalAbhinavaguptaAdi ShankaraAkka MahadeviAllama PrabhuAlvarsBasavaChaitanyaRamdas KathiababaChakradharaChngadevaDadu DayalEknathGangesha UpadhyayaGaudapadaGorakshanathaHaridasa ThakurHarivanshJagannatha DasaJayanta BhattaJayatrthaJiva GoswamiJnevarKabirKanaka DasaKumrila BhaaMadhusdanaMadhvaMatsyendranathaMorya GosaviMukundarjaNamadevaNarahari TirthaNarasimha SaraswatiNayanarsNimbarkacharyaSrinivasacharyaPrabhkaraPurandara DasaRaghavendra SwamiRaghunatha SiromaniRaghuttama TirthaRam CharanRamanandaRamanujaRamprasad SenRavidasRupa GoswamiSamarth RamdasSankardevSatyanatha TirthaSiddheshwarSripada SrivallabhaSripadarajaSurdasSwaminarayanyma astriTukaramTulsidasTyagarajaVcaspati MiraVadiraja TirthaVallabhaValluvarVedanta DesikaVidyaranyaVyasarajaModernAurobindoBhaktisiddhanta SarasvatiBhaktivinoda ThakurChandrashekarendra SaraswatiChinmayanandaDayananda SaraswatiJaggi VasudevKrishnananda SaraswatiMahavatar BabajiMahesh YogiNarayana GuruNigamanandaNisargadatta MaharajPrabhupadaRadhakrishnanR. D. RanadeRamakrishnaRama TirthaRamana MaharshiRavi ShankarRamdasSamarthSathya Sai BabaShirdi Sai BabaShraddhanandSatyadhyana TirthaSiddharameshwar MaharajSivanandaTrailangaU. G. KrishnamurtiUpasni MaharajVethathiri MaharishiVivekanandaYoganandaTextsSources and classification of scripturerutiSmticratmatuiScripturesTimeline of Hindu textsVedasRigvedaYajurvedaSamavedaAtharvavedaDivisionsSamhitaBrahmanaAranyakaUpanishadsUpanishadsPrincipal UpanishadsRigveda:AitareyaKaushitakiYajurveda:BrihadaranyakaIshaTaittiriyaKathaShvetashvataraMaitriSamaveda:ChandogyaKenaAtharvaveda:MundakaMandukyaPrashnaVedangasShikshaChandasVykaraaNiruktaKalpaJyotishaOther scripturesBhagavad GitaAgamas (Hinduism)ItihasasRamayanaMahabharataPuranasVishnu PuranaBhagavata PuranaDevi Bhagavata PuranaNaradiya PuranaVmana PuranaMatsya PuranaGaruda PuranaBrahma PuranaBrahmanda PuranaBrahma Vaivarta PuranaBhavishya PuranaPadma PuranaAgni PuranaShiva PuranaLinga PuranaKrma PuranaSkanda PuranaVaraha PuranaMarkandeya PuranaUpavedasAyurvedaDhanurvedaGandharvavedaSthapatyavedaShastras, sutras, and samhitasDharma ShastraArtha astraShilpa ShastrasKama SutraBrahma SutrasSamkhya SutrasMimamsa SutrasNyya StrasVaieika StraYoga SutrasPramana SutrasCharaka SamhitaSushruta SamhitaNatya ShastraPanchatantraNaalayira Divya PrabandhamTirumuraiRamcharitmanasYoga VasisthaSwara yogaPanchadasiStotras, stutis and Bhashya Kanakadhara StotraShiva StutiVayu StutiTamil literatureTirumuraiNaalayira Divya PrabandhamTirumurukuppaaiTiruppukalKuralKamba Ramayanam/RamavataramFive Great EpicsEighteen Greater TextsEighteen Lesser TextsAthichudiIraiyanar AkapporulAbirami AntatiThiruvilaiyadal PuranamVinayagar AgavalOther textsHindu culture & societySocietyVarnaBrahminKshatriyaKayasthaVaishyaShudraDalitJtiGotraDvijaDasaHindu artHindu artHindu iconographyShilpa ShastrasRasa (aesthetics)Indian aestheticsYantraHindu architectureHindu architectureHindu temple architectureVastu shastraTalamanaHindu musicHindu musicShruti (music)SvaraAlankraTala (music)RagaRasa (aesthetics)SangitaVadyaNatya ShastraFood & diet customsAhimsaDiet in HinduismSattvic dietMitaharaJhatkaVrataTime keeping practicesHindu units of timeHindu calendarPanchangamVikram SamvatShaka eraHindu pilgrimagePilgrimage sitesOther society-related topicsDiscriminationPersecutionNationalismHindutvaOrganisationsReform movementsOther topicsHinduism by countryGreater IndiaBalinese HinduismCaribbean ShaktismTemplate:Hindu scriptures and textsHinduism & other religionsHinduism and Jainism/ and Buddhism/ and Sikhism/ and Judaism/ and Christianity/ and IslamOther related links (templates)Hindu scriptures & textsHindu philosphySampradayas (traditions)ShaivismVaishnavismShaktismGlossaryOutline Hinduism portalvteA page from the Hindu calendar 187172The Hindu calendar, also called Panchanga (Sanskrit:), is one of various lunisolar calendars that are traditionally used in the Indian subcontinent and Southeast Asia, with further regional variations for social and Hindu religious purposes. They adopt a similar underlying concept for timekeeping based on sidereal year for solar cycle and adjustment of lunar cycles in every three years, but differ in their relative emphasis to moon cycle or the sun cycle and the names of months and when they consider the New Year to start.[1] Of the various regional calendars, the most studied and known Hindu calendars are the Shalivahana Shaka (Based on the King Shalivahana, also the Indian national calendar) found in the Deccan region of Southern India and the Vikram Samvat (Bikrami) found in Nepal and the North and Central regions of India both of which emphasize the lunar cycle. Their new year starts in spring. In regions such as Tamil Nadu and Kerala, the solar cycle is emphasized and this is called the Tamil calendar (though Tamil Calendar uses month names like in Hindu Calendar) and Malayalam calendar and these have origins in the second half of the 1st millennium CE.[1][2] A Hindu calendar is sometimes referred to as Panchangam (), which is also known as Panjika in Eastern India.[3]The ancient Hindu calendar conceptual design is also found in the Babylonian calendar, the Chinese calendar, and the Hebrew calendar, but different from the Gregorian calendar.[4] Unlike the Gregorian calendar which adds additional days to the month to adjust for the mismatch between twelve lunar cycles (354 lunar days)[5] and approximately 365 solar days, the Hindu calendar maintains the integrity of the lunar month, but inserts an extra full month, once every 3233 months, to ensure that the festivals and crop-related rituals fall in the appropriate season.[2][4]The Hindu calendars have been in use in the Indian subcontinent since Vedic times, and remain in use by the Hindus all over the world, particularly to set Hindu festival dates. Early Buddhist communities of India adopted the ancient Vedic calendar, later Vikrami calendar and then local Buddhist calendars. Buddhist festivals continue to be scheduled according to a lunar system.[6] The Buddhist calendar and the traditional lunisolar calendars of Cambodia, Laos, Myanmar, Sri Lanka and Thailand are also based on an older version of the Hindu calendar. Similarly, the ancient Jain traditions in their calendar have followed the same lunisolar system as the Hindu calendar for festivals, texts and inscriptions. However, the Buddhist and Jain timekeeping systems have attempted to use the Buddha and the Mahavira's lifetimes as their reference points.[7][8][9]The Hindu calendar is also important to the practice of Hindu astrology and zodiac system. It is also employed for observing the auspicious days of deities and occasions of fasting, such as Ekadashi.[10]Time keepingThe current year minus one,multiplied by twelve,multiplied by two,added to the elapsed half months of current year,increased by two for every sixty in the sun,is the quantity of half-months (Syzygy)). Rigveda Jyotisha-vedanga 4Translator: Kim Plofker[11]The Vedic culture developed a sophisticated time keeping methodology and calendars for Vedic rituals,[12] and timekeeping as well as the nature of solar and Moon movements are mentioned in Vedic texts.[13] For example, Kaushitaki Brahmana chapter 19.3 mentions the shift in the relative location of the Sun towards north for 6 months, and south for 6 months.[14][15]Time keeping was important to Vedic rituals, and Jyotisha was the Vedic era field of tracking and predicting the movements of astronomical bodies in order to keep time, in order to fix the day and time of these rituals.[16][17][18] This study is one of the six ancient Vedangas, or ancillary science connected with the Vedas.[16][17]Yukio Ohashi states that this Vedanga field developed from actual astronomical studies in ancient Vedic Period.[19][20] The texts of Vedic Jyotisha sciences were translated into the Chinese language in the 2nd and 3rd centuries CE, and the Rigvedic passages on astronomy are found in the works of Zhu Jiangyan and Zhi Qian.[21] According to Subhash Kak, the beginning of the Hindu calendar was much earlier. He cites Greek historians describing Maurya kings referring to a calendar which originated in 6676 BCE known as Saptarsi calendar.[22]The Vikrami calendar is named after king Vikramaditya and starts in 57BCE.[23]Hindu scholars kept precise time by observing and calculating the cycles of Surya (the Sun), Moon and the planets. These calculations about the Sun appear in various astronomical texts in Sanskrit, such as the 5th-century Aryabhatiya by Aryabhata, the 6th-century Romaka by Latadeva and Panca Siddhantika by Varahamihira, the 7th-century Khandakhadyaka by Brahmagupta and the 8th-century Sisyadhivrddida by Lalla.[24] These texts present Surya and various planets and estimate the characteristics of the respective planetary motion.[24] Other texts such as Surya Siddhanta dated to have been completed sometime between the 5th century and 10th century present their chapters on various deified planets with stories behind them.[24]The manuscripts of these texts exist in slightly different versions. They present Surya, planet-based calculations and Surya's relative motion to Earth. These vary in their data, suggesting that the text were open and revised over their lives.[25][26][27] For example, the 1st millennium CE Hindu scholars calculated the sidereal length of a year as follows, from their astronomical studies, with slightly different results:[28]Hindu textEstimated length of the sidereal year[28]Surya Siddhanta365 days, 6 hours, 12 minutes, 36.56 secondsPaulica Siddhanta365 days, 6 hours, 12 minutes, 36 secondsParacara Siddhanta365 days, 6 hours, 12 minutes, 31.50 secondsArya Siddhanta365 days, 6 hours, 12 minutes, 30.84 secondsLaghu Arya Siddhanta365 days, 6 hours, 12 minutes, 30 secondsSiddhanta Shiromani365 days, 6 hours, 12 minutes, 9 secondsThe Hindu texts used the lunar cycle for setting months and days, but the solar cycle to set the complete year. This system is similar to the Jewish and Babylonian ancient calendars, creating the same challenge of accounting for the mismatch between the nearly 354 lunar days in twelve months, versus over 365 solar days in a year.[4][29] They tracked the solar year by observing the entrance and departure of Surya (sun, at sunrise and sunset) in the constellation formed by stars in the sky, which they divided into 12 intervals of 30 degrees each.[30] Like other ancient human cultures, Hindus innovated a number of systems of which intercalary months became most used, that is adding another month every 32.5 months on average.[29] As their calendar keeping and astronomical observations became more sophisticated, the Hindu calendar became more sophisticated with complex rules and greater accuracy.[29][31][30]According to Scott Montgomery, the Siddhanta tradition at the foundation of Hindu calendars predate the Christian era, once had 18 texts of which only 5 have survived into the modern era.[29] These texts provide specific information and formulae on motions of Sun, Moon and planets, to predict their future relative positions, equinoxes, rise and set, with corrections for prograde, retrograde motions, as well as parallax. These ancient scholars attempted to calculate their time to the accuracy of a truti (29.63 microseconds). In their pursuit of accurate tracking of relative movements of celestial bodies for their calendar, they had computed the mean diameter of the Earth, which was very close to the actual 12,742km (7,918mi).[29][30]Hindu calendars were refined during the Gupta era astronomy by ryabhaa and Varhamihira in the 5th to 6th century. These, in turn, were based in the astronomical tradition of Vedga Jyotia, which in the preceding centuries had been standardised in a number of (non-extant) works known as Srya Siddhnta. Regional diversification took place in the medieval period. The astronomical foundations were further developed in the medieval period, notably by BhskaraII (12th century).[citation needed]Hinduism and Buddhism were the prominent religions of southeast Asia in the 1st millennium CE, prior to the Islamic conquest that started in the 14th century. The Hindus prevailed in Bali, Indonesia, and they have two types of Hindu calendar. One is a 210-day based Pawukon calendar which likely is a pre-Hindu system, and another is similar to lunisolar calendar system found in South India and it is called the Balinese saka calendar which uses Hindu methodology.[32] The names of month and festivals of Balinese Hindus, for the most part, are different, though the significance and legends have some overlap.[32]Main article: Astronomical basis of the Hindu calendarThe Hindu calendar is based on a geocentric model of the Solar System. A large part of this calendar is defined based on the movement of the Sun and the Moon around the Earth (saura mna and cndra mna respectively). Furthermore, it includes synodic, sidereal, and tropical elements. Many variants of the Hindu calendar have been created by including and excluding these elements (solar, lunar, lunisolar etc.) and are in use in different parts of India.Elements of the Hindu calendarsynodic elementssidereal elementstropical elementssaura mnari, sauramsa, varauttaryaa, dakiyana, devayna, pitya, tucndra mnatithi, paka, candramsa, varankatra mnadina, ghaik (aka n), vighaik (aka vin), pra (aka asu)svana mnadinaSamvat refers to era of the several Hindu calendar systems in Nepal and India, in a similar manner to the Christian era. There are several samvat found in historic Buddhist, Hindu and Jain texts and epigraphy, of which three are most significant: Vikrama era, Old Shaka era and Shaka era of 78CE.[33]The Hindu calendar saka samvat system is found in Indonesian inscriptions, such as the Kedukan Bukit inscription (pictured above) dated to 604 aka, which is equivalent to 682CE.[34][35]Vikram Samvat (Bikram Sambat): A northern Indian almanac which started in 57BCE, and is also called the Vikrama Era. It is related to the Bikrami calendar, and is apocryphally linked to Vikramaditya. The year starts from the month of Baishakh / Vaishakha. This system is common in epigraphic evidence from northern, western, central and eastern Indian subcontinent, particularly after the early centuries of the 1st millennium CE.[33]Shaka Samvat: There are two Shaka era systems in scholarly use, one is called Old Shaka Era, whose epoch is uncertain, probably sometime in the 1st millennium BCE because ancient Buddhist, Jain and Hindu inscriptions and texts use it. However, the starting point of Old Shaka Era is a subject of dispute among scholars. The second system is called Saka Era of 78AD, or simply Saka Era, a system that is common in epigraphic evidence from southern India.[33]Saka era of Southeast Asia: The Hindu calendar system in Indonesia is attributed to the legend of Hindus arriving with a sage Aji Saka in 1st-century Java, in March 78CE.[36][37] Numerous ancient and medieval era texts and inscriptions found in Indonesian islands use this reference year.[38][39] In mainland southeast Asia, the earliest verifiable use of Hindu Saka methodology in inscriptions is marked Saka 533 in Ankor Borei, which corresponds to 611CE, while the Kedukan Bukit inscription in Sumatra, containing three dates in Saka 604 (682 CE), is the earliest known use of the Shaka era in the Indonesian islands.[39] However, these inscriptions only set the floruit for the use of the Shaka era in these places, and the Hindu calendar likely existed in southeast Asia before these dates to be used in important monuments. Further, the Hindu calendar system remained popular among the Hindus through to the 15th century, and thereafter in Bali.[39]Indian national calendar (modern): combines many Hindu calendars into one official standardized one, but old ones remain in use.[40]See also: Astronomical basis of the Hindu calendar sauramanaThe Hindu calendar divides the zodiac into twelve division called ri ("group"). The Sun appears to move around the Earth through different divisions/constellations in the sky throughout the year, which in reality is actually caused by the Earth revolving around the Sun. The ris have 30 each and are named for constellations found in the zodiac.[41]The time taken by the Sun to transit through a ri is a solar month whose name is identical to the name of the ri. In practice, solar months are mostly referred as ri (not months).The solar months are named differently in different regional calendars. While the Malayalam calendar broadly retains the phonetic Sanskrit names, the Bengali and Tamil calendars repurpose the Sanskrit lunar month names (Chaitra, Vaishaka etc.) as follows:The Tamil calendar replaces Mesha, Vrisha etc. with Chithirai, Vaigasi etc.The Bengali calendar is similar to the Tamil calendar except in that it starts the year with Boikh (instead of Choitr), followed by Jyoisth etc. The Assamese and Odia calendars too are structured the same way.The solar months (ri) along with their equivalent names in the Bangali, Malayalam and Tamil calendar are given below:Hindu Solar Zodiac and Months#English/Latin[41]Sanskrit[41]Sanskrit meaning[41]AssameseBengaliMalayalamOdiaTamilTuluGregorian1AriesMearam (Bhag) (Boikh) (Ma) (Baikha) (ittirai)PagguAprilMay2TaurusVabhabull (Zeth) (Jyoisth) (Iava) (Jyha) (Vaigsi)BeshyaMayJune3GeminiMithunatwins (Ahar) (sdh) (Mithuna) (ha) (i)KaarthelJuneJuly4CancerKarkaacrab (Xan) (rb) (Karkkaakam) (rbaa) (i)AatiJulyAugust5LeoSihalion (Bhado) (Bhdr) (Cia) (Bhdraba)or (Bhdra) (vai)SnaAugustSeptember6VirgoKanygirl (Ahin) (hshin) (Kanni) (vina) (Purasi)NirnaalSeptemberOctober7LibraTulscales (Kati) (Krtik) (Tul) (Krttika) (Aippasi)BonthelOctoberNovember8ScorpioVcikascorpion (Aghn) (grhyn) (Vrcika) (Mrgaira) (Krttigai)JaardeNovemberDecember9SagittariusDhanusarchery bow (Puh) (Poush) (Dhanu) (Paua) (Mrgai)PerardeDecemberJanuary10CapricornMakarasea monster (Magh) (Mgh) (Makaram) (Mgha)(Tai)PuyinthelJanuaryFebruary11AquariusKumbhawater pot (Phagun)/ (Phlgun/Phagun) (Kumbham) (Phlguna)or (Phagua)(Msi)MaayiFebruaryMarch12PiscesMnafish (St) (Choitr) (Mna) (Chaitra) (Pagui)SuggiMarchAprilThe solar months (ri) along with the approximate correspondence to Hindu seasons and Gregorian months are:[30]RiSidereal signsGregorianmonths[31]tu(season)tu in Devanagari scriptBengali name for tuGujarati name for tuKannada name for tuKashmiri name for tuMalayalam name for tuOdia name for tuTamil name for tuTelugu name for tuTibetan name for tuKalachakra tantra Tibetan-name for tuMnaMeaMid MarchMid MayVasanta(Spring) (Bsnt) (Vasata rtu) (Vasata tu)[s:t] (Pookkaalam) (Basanta) (ilavenil) (Vasata tuvu) (shid rawa, thang, shid warma) (shid ka)VabhaMithunaMid MayMid JulyGrma(Summer) (Grishsho) (Grma rtu) (Grma tu)[greim] (Venal) (Grma) (mudhuvenil) (Grma tuvu) (shid dama, thang, yar rawa)(soga)KarkaaSihaMid JulyMid SepVar(Monsoon) (Brsha) (Vara rtu) (Vara tu)[whrat] (Mazhakkaalam) (Bar) (kaar) (Vara tuvu) (yarwarma, thang, yardama) (yarka)KanyTulMid SepMid Novarad(Autumn) (Shrt) (arad rtu) (aradtu)[harud] (Elapzhiyum kalam) (arata) (kulir) (aradtuvu) (ston rawa, thang, ston warma) (stonka)VcikaDhanuMid NovMid JanHemanta(Pre-Winter) (Hemnt) (Hmata rtu) (Hmata tu)[wand] (Kulirkkaalam) (Hemanta) (munpani) (Hmata tuvu) (ston da ma, thang, dgun rawa) (dgun stod)MakaraKumbhaMid JanMid Marchiira(Winter) (eet) (iira rtu) (iira tu)[iur] (Manjnju kaalam)/ (ta/iira) (pinpani) (iira tuvu) (dgun warma, thang, dgun dama) (dgun smad)The names of the solar months are also used in the Darian calendar for the planet Mars.See also: Astronomical basis of the Hindu calendar chandramanaLunar months are defined based on lunar cycles, i.e. the regular occurrence of new moon and full moon and the intervening waxing and waning phases of the moon.See also: Astronomical basis of the Hindu calendar pakshaA lunar month contains two fortnights called paka (, literally "side").[2] One fortnight is the bright, waxing half where the moon size grows and it ends in the full moon. This is called "Gaura Paksha" or Shukla Paksha.[42] The other half is the darkening, waning fortnight which ends in the new moon. This is called "Vadhya Paksha" or Krishna Paksha.[2] The Hindu festivals typically are either on or the day after the full moon night or the darkest night (amavasya,), except for some associated with Krishna, Durga or Rama. The lunar months of the hot summer and the busy major cropping-related part of the monsoon season typically do not schedule major festivals.[43]See also: Astronomical basis of the Hindu calendar chandramanaTwo traditions have been followed in the Indian subcontinent with respect to lunar months: the amnta tradition, which ends the lunar month on new moon day (similar to the Islamic calendar) and the purnimnta tradition, which ends it on full moon day.[44] As a consequence, in the amanta tradition, Shukla paksha precedes Krishna paksha in every lunar month, whereas in the purnimnta tradition, Krishna paksha precedes Shukla paksha in every lunar month. As a result, a Shukla paksha will always belong to the same month in both traditions, whereas a Krishna paksha will always be associated with different (but succeeding) months in each tradition.Variations in the naming of lunar monthsKrishna PakshaShukla PakshaKrishna PakshaAmntaPhlgunaChaitraPurnimntaChaitraVaishkhaThe amanta (also known as Amvasynta or Mukhyamana) tradition is followed by most Indian states that have a peninsular coastline (except Assam, West Bengal, Odisha, Tamil Nadu and Kerala, which use their own solar calendars). These states are Gujarat, Maharashtra, Goa, Karnataka, Andhra Pradesh and Telangana. Nepal and most Indian states north of the Vindhya mountains follow the poornimnta (or Gaunamana) tradition.The poornimnta tradition was being followed in the Vedic era. It was replaced with the amanta tradition as the Hindu calendar system prior to the 1st century BCE, but the Poornimanta tradition was restored in 57BCE by king Vikramaditya, who wanted to return to the Vedic roots.[44] The presence of this system is one of the factors considered in dating

ancient Indian manuscripts and epigraphical evidence that have survived into the modern era.[44][45]The two traditions of Amanta and Purnimanta systems have led to alternate ways of dating any festival or event that occurs in a Krishna paksha in the historic Hindu, Buddhist or Jain literature, and contemporary regional literature or festival calendars. For example, the Hindu festival of Maha Shivaratri falls on the fourteenth lunar day of Magha's Krishna paksha in the Amanta system, while the same exact day is expressed as the fourteenth lunar day of Phalguna's Krishna paksha in the Purnimanta system.[46] Both lunisolar calendar systems are equivalent ways of referring to the same date, and they continue to be in use in different regions, though the Purnimanta system is now typically assumed as implied in modern Indology literature if not otherwise specified.[31][30]The names of the Hindu months vary by region. Those Hindu calendars which are based on lunar cycle are generally phonetic variants of each other, while the solar cycle are generally variants of each other too, suggesting that the timekeeping knowledge travelled widely across the Indian subcontinent in ancient times.[1][30]During each lunar month, the Sun transits into a sign of the zodiac (sankranti). The lunar month in which the Sun transits into Mesha is named Chaitra and designated as the first month of the lunar year.A few major calendars are summarized below:Lunar calendar month names in different Hindu calendars[1]Vikrami(lunar)[31]SankrantiBhojpuriHindiKannadaKashmiriMaithiliMarathiMeiteiNepaliPunjabiSindhiTeluguTuluTibetanGregorianCaitraMea, chait/ (chaitra) [tsitr] (chait), camta(chait), cht, chu (chaitramu)suggiMarchAprilVaikhaVa, baiskh/ (vaiskha) [wahjak]or [besak] (baishakh), sajibu (baishkh), vaskh, vskuor, vihu (vaikhamu)pagguAprilMayJyehaMithuna, jeh/ (jyeshta)[ze] (jeth), kalen(jh)[jh}}, jjhu(jyshamu)bshaMayJunehaKarka, srh/ (shda)[har] (asadh), eenga (asr), hh, khuor, hu (hamu)krteJuneJulyrvaaSiha, swan/ (shrvana) [rawun] (saon), eengen (sun), so, snvau (rvaamu)aaiJulyAugustBhdrapadaKany, bhdo/ (bhdrapada) [bdrpjat] (bhado), thouwan (bhadau), bhdn, baoor, baro (bhadrapadamu)sonaAugustSeptemberAvinTul, sin/ (swayuja)[id] (aasin), langban (asoj), ass, as (vayujamu)kanya/nirnlSeptemberOctoberKrttikaVchika, ktik() (krtika)[kartik] (katik), mera (kttik), kattak, kat (krtikamu)bontelOctoberNovemberMrgaraDhanu, agahan/, / (mrgasira) [mandhor] (agahan), heeyangkei (mangsir), magghar, nhror, manghiru (mrgairamu)rdeNovemberDecemberPauaMakara, ps/ (pushya) [poh]or [ph] (poos), poinu (pu), poh, pohu (puyamu)perardeDecemberJanuaryMghaKumbha, mgh (magha)[mag] (magh), wakching (magh), mgh, mnghu (mghamu)puyintelJanuaryFebruaryPhlgunaMna, fgun() (phalguna)[pagun] (fagun), fairel (phagun), phagga, phaguu (phlguamu)myiFebruaryMarchSee also: Astronomical basis of the Hindu calendar adhikamasaThe astronomical basis of the Hindu lunar months. Also illustrates Adhika Masa (Year 2-Bhadrapada) repeats; the first time the Sun moves entirely within Simha Rashi thus rendering it an Adhika MasaTwelve Hindu mas (msa, lunar month) are equal to approximately 354 days, while the length of a sidereal (solar) year is about 365 days. This creates a difference of about eleven days, which is offset every (29.53/10.63) = 2.71 years, or approximately every 32.5 months.[29] Purushottam Maas or Adhika Maas is an extra month that is inserted to keep the lunar and solar calendars aligned. The twelve months are subdivided into six lunar seasons timed with the agriculture cycles, blooming of natural flowers, fall of leaves, and weather. To account for the mismatch between lunar and solar calendar, the Hindu scholars adopted intercalary months, where a particular month just repeated. The choice of this month was not random, but timed to sync back the two calendars to the cycle of agriculture and nature.[29][30]The repetition of a month created the problem of scheduling festivals, weddings and other social events without repetition and confusion. This was resolved by declaring one month as Shudha (pure, clean, regular, proper, also called Deva month) and the other Mala or Adhika (extra, unclean and inauspicious, also called Asura month).[47]The Hindu mathematicians who calculated the best way to adjust the two years, over long periods of a yuga (era, tables calculating 1000s of years), they determined that the best means to intercalate the months is to time the intercalary months on a 19-year cycle, similar to the Metonic cycle used in the Hebrew calendar. This intercalation is generally adopted in the 3rd, 5th, 8th, 11th, 14th, 16th and 19th year of this cycle. Further, the complex rules rule out the repetition of Mrgara (also called Agrahayana), Pausha and Magha lunar months. The historic Hindu texts are not consistent on these rules, with competing ideas flourishing in the Hindu culture.[48]The Hindu calendar makes further rare adjustments, over a cycle of centuries, where a certain month is considered kshaya month (dropped). This occurs because of the complexity of the relative lunar, solar and earth movements. Underhill (1991) describes this part of Hindu calendar theory: "when the sun is in perigee, and a lunar month being at its longest, if the new moon immediately precedes a sankranti, then the first of the two lunar months is deleted (called nija or kshaya)." This, for example, happened in the year 1BCE, when there was no new moon between Makara sankranti and Kumbha sankranti, and the month of Pausha was dropped.[49]Just like months, the Hindu calendar has two measures of a day, one based on the lunar movement and the other on solar. The solar (saura) day or civil day, called divasa (), has been what most Hindus traditionally use, is easy and empirical to observe, with or without a clock, and it is defined as the period from one sunrise to another. The lunar day is called tithi (), and this is based on complicated measures of lunar movement. A lunar day or tithi may, for example, begin in the middle of an afternoon and end next afternoon.[50] Both these days do not directly correspond to a mathematical measure for a day such as equal 24 hours of a solar year, a fact that the Hindu calendar scholars knew, but the system of divasa was convenient for the general population. The tithi have been the basis for timing rituals and festivals, while divasa for everyday use. The Hindu calendars adjust the mismatch in divasa and tithi, using a methodology similar to the solar and lunar months.[51]A tithi is technically defined in Vedic texts, states John E. Cort, as "the time required by the combined motions of the Sun and Moon to increase (in a bright fortnight) or decrease (in a dark fortnight) their relative distance by twelve degrees of the zodiac.[52] These motions are measured using a fixed map of celestial zodiac as reference, and given the elliptical orbits, a duration of a tithi varies between 21.5 and 26 hours, states Cort.[52] However, in the Indian tradition, the general population's practice has been to treat a tithi as a solar day between one sunrise to next.[52]A lunar month has 30 tithi. The technical standard makes each tithi contain different number of hours, but helps the overall integrity of the calendar. Given the variation in the length of a solar day with seasons, and the Moon's relative movements, the start and end time for tithi varies over the seasons and over the years, and the tithi adjusted to sync with divasa periodically with intercalation.[53]Vsara refers to the weekdays in Sanskrit.[54] Also referred to as Vara and used as a suffix.[40] The correspondence between the names of the week in Hindu and other Indo-European calendars are exact. This alignment of names probably took place sometime during the 3rd century CE.[55][56] The weekday of a Hindu calendar has been symmetrically divided into 60 ghatika, each ghatika (24 minutes) is divided into 60 pala, each pala (24 seconds) is subdivided into 60 vipala, and so on.[55]Names of the weekdays in different languagesNo.Sanskrit[55][56]Latin weekdayCelestial objectAssameseBengaliBhojpuriGujaratiHindiKannadaKashmiriKonkaniMalayalamMaithiliMarathiMeitei(Manipuri)NepaliOdiaPunjabi(Hindus and Sikhs)[note 1]SindhiTamilTeluguUrduBalineseCham1Ravivsara or Surya vsara Sunday/dies SolisRavi, Aditya = SunDbr/Rbibr /Rbibr Etwr Ravivr Ravivr Bhnuvra [atwar] etr Njaayar Ravidin Ravivra NongmaijingAaitabar Rabibra Aitvr charuorrtvruNyayiru divra Itvr Redite Adit2Somavsara or Indu vsara Monday/dies LunaeSoma (deity), Chandra = MoonXmbr ombr Somr Smavr Somavr Smavra [tsndrwar] Somaar Thinkal Somdin Somavra NingthoukabaSombar Somabra Somavr SmaruThingal Smavra Somvr orPr Soma Thom3Magalavsara or Bhaumavsara Tuesday/dies MartisMagala = MarsMlbr/Mglbr /Mglbr Maar Magaavr Magalavr Magaavra [bomwar]or[bwar]Mangar Chovva Magaldin Magaavra Leipakpokpa Mangalbar Magaabra Magalavr MangaluorAngroChevvai Magaavra Mangal Anggara Angar4Budhavsara or Saumya vsara Wednesday/dies MercuriiBudha = MercuryBudhbr Budhbr Buddh Budhavr Budhavra Budhavra [bdwar]Budhavr Budhan Budhdin Budhavra YumsakeisaBudhabar Budhabra Buddhavr BudharuorArbBudhan Budhavra Budh Buda But5Guruvsara or Brhaspati vsara Thursday/dies Iovis/JupiterDeva-Guru Bhaspati = JupiterBrihsptibr Brihptibr Biphe/Biyaphe / Guruvr Guruvr or Brihaspativra Guruvra [braswar]or[braswar]Birestr Vyaazham Brihaspatidin Guruvra SagolsenBihibar Gurubra Vravr VispatiorKhamsaVyazhan Guruvra, Brhaspativra , , Gurvr orJume'rt Wrespati Jip6ukravsara or bhguvsarah Friday/dies Venerisukra = VenusXukurbr/Xukrbr /ukrbr Sk ukravr ukravr ukravra [okurwar]or[jumah]Shukrr Velli ukradin ukravra EeraiSukrabar Sukrabra ukkaravr ukruorJum'oVelli ukravra ukarvr or Juma'a Sukra Suk7anivsara or Shiravsarah Saturday/dies Saturnisani = SaturnXnibr nibr Sanichchar anivr anivr anivra [bawar] Shenvr Shani anidin anivra ThangjaSanibar Sanibra anvr oranicccharvr orSaniccharvr orSanvr ChancharuoranscharuShani anivra Sanchar or Haftah Saniscara Thanchar^ Punjabi Muslims use Urdu/Arabic words for Friday / Saturday etc.[57]The term -vsara is often realised as vra or vaar in Sanskrit-derived and influenced languages. There are many variations of the names in the regional languages, mostly using alternate names of the celestial bodies involved.The complete Vedic calendars contain five angas or parts of information: lunar day (tithi), solar day (diwas), asterism (naksatra), planetary joining (yoga) and astronomical period (karanam). This structure gives the calendar the name Panchangam.[40] The first two are discussed above.See the main article on yoga.This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources in this section. Unsourced material may be challenged and removed. (March 2010) (Learn how and when to remove this message)The Sanskrit word Yoga means "union, joining, attachment", but in astronomical context, this word means latitudinal and longitudinal information. The longitude of the Sun and the longitude of the Moon are added, and normalised to a value ranging between 0 to 360 (if greater than 360, one subtracts 360). This sum is divided into 27 parts. Each part will now equal 800' (where ' is the symbol of the arcminute which means 1/60 of a degree). These parts are called the yogas. They are labelled:Orbital simulation illustrating the calculation of nityayogaVikambhaPrtiyumnSaubhgyaobhanaAtigaaSukarmaDhrtilaGaaVddhiDhruvaVyghatHaraaVajraSiddhiVyatiptaVariyasParighaivaSiddhaSdhyaubhaukla BrahmaMhendraVaidhtiAgain, minor variations may exist. The yoga that is active during sunrise of a day is the prevailing yoga for the day.A karaa is half of a tithi. To be precise, a karaa is the time required for the angular distance between the Sun and the Moon to increase in steps of 6 starting from 0. (Compare with the definition of a tithi.)Since the tithis are 30 in number, and since 1 tithi = 2 karaas, therefore one would logically expect there to be 60 karaas. But there are only 11 such karaas which fill up those slots to accommodate for those 30 tithis. There are actually 4 "fixed" (sthira) karaas and 7 "repeating" (cara) karaas.The 4 "fixed" karaas are:akuni ()Catupda ()Nga ()Kistughna ()The 7 "repeating" karaas are:[58]Vava or Bava ()Valava or Blava ()Kaulava ()Taitila or Taitula ()Gara or Garaja ()Vaija ()Vii (Bhadra) ()Now the first half of the 1st tithi (of ukla Paka) is always Kitughna karaa. Hence this karaa is "fixed".Next, the 7-repeating karaas repeat eight times to cover the next 56 half-tithis. Thus these are the "repeating" (cara) karaas.The 3 remaining half-tithis take the remaining "fixed" karaas in order. Thus these are also "fixed" (sthira).Thus one gets 60 karaas from those 11 preset karaas.The Vedic day begins at sunrise. The karaa at sunrise of a particular day shall be the prevailing karaa for the whole day.(citation needed)See also: Astronomical basis of the Hindu calendar nakshatraNakshatras are divisions of ecliptic, each 13 20', starting from 0 Aries.Main article: List of Hindu festivalsMany holidays in the Hindu, Buddhist and Jaina traditions are based on the lunar cycles in the lunisolar timekeeping with foundations in the Hindu calendar system. A few holidays, however, are based on the solar cycle, such as the Vaisakhi, Pongal and those associated with Sankranti.[59] The dates of the lunar cycle based festivals vary significantly on the Gregorian calendar and at times by several weeks. The solar cycle based ancient Hindu festivals almost always fall on the same Gregorian date every year and if they vary in an exceptional year, it is by one day.[60]The Hindu Calendar Reform Committee, appointed in 1952, identified more than thirty well-developed calendars, in use across different parts of India.Variants include the lunar emphasizing Vikrama, and the Shalivahana calendars, as well as the solar emphasizing Tamil calendar and Malayalam calendar. The two calendars most widely used today are the Vikrama calendar, which is in followed in western and northern India and Nepal, the Shalivahana Shaka calendar which is followed in the Deccan region of India (Comprising present day Indian states of Telangana, Andhra Pradesh, Karnataka, Maharashtra, and Goa).[61]Calendars based on lunar cycle (lunar months in solar year, lunar phase for religious dates and new year):Vikram SamvatVikrami era North and Central India (Lunar)Gujarati samvat Gujarat, RajasthanSindhi samvat SindhisShalivahana calendar (Shaka era) Used in Deccan region states of Maharashtra, Goa, Karnataka, Andhra Pradesh, TelanganaSaptarishi era calendar Kashmiri PanditsKannada calendar KarnatakaKashmiri calendar KashmirMaithili calendarMeitei calendar ManipurNepali calendar Nepal, SikkimPunjabi calendar PunjabSindhi calendar SindhTelugu calendar Andhra Pradesh, TelanganaTibetan calendar TibetCalendars based on solar cycle (solar months in solar year, lunar phase for religious dates but new year which falls on solar date South and Southeast Asian solar New Year):Assamese calendar AssamBengali calendar West Bengal, Bangladesh, Tripura, Barrak Region of Assam and parts of Jharkhand.Odia calendar OdishaTirhuta Panchang MaithilisTripuri calendar TripuraMalayalam calendar KeralaTamil calendar Tamil NaduTulu calendar TulusVikram Samvat calendar NepalVi North and Central India (Solar)Bikram Sambat Nepal, SikkimIndian national calendar used by Indian Government (civil calendar based on solar months)Vira Nirvana Samvat (Lunar) JainBuddhist calendar (Lunar) BuddhistTibetan calendar (Lunar) Tibet, Ladakh, Sikkim, Arunachal PradeshPawukon calendar BaliBalinese saka calendar (Lunar) BaliCham calendar (Lunar) ChamsChula Sakarat (Lunar) MyanmarThai solar calendar ThailandThai lunar calendar ThailandKhmer calendar (Lunar & Solar) CambodiaHinduismPanjikaSankrantiEkadashiPanchangamKollam eraHindu astrologyHindu units of timeMalayalam calendarList of Hindu festivalsHindu units of measurementList of Hindu Empires and DynastiesAstronomical basis of the Hindu calendar^ a b c d B. 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Balachandra Rao, Indian Astronomy: An Introduction, Universities Press, Hyderabad, 2000.Rai Bahadur Pandit Gaurishankar Hirachand Ojha, The Paleography of India, 2 ed., Ajmer, 1918, reprinted Manshuram Manoharlal publishers, 1993.Wikisource has the text of the 1911 Encyclopdia Britannica article "Hindu Chronology".Ahargana The Astronomy of the Hindu Calendar Explains the various calendric elements of the Hindu calendar by means of astronomical simulations created using StellariumConverter: Gregorian and 1957 Normalized Indian Calendar,How Hindu Calendar is shaped as per Vedic Astrology, Explains the complete relation between planets, nakshatras, Tithis and other aspects of Vedic Astrological findings corelated with astronomy.Shalivahana Hindu calendar, United KingdomKyoto University Gregorian Saka Vikrami Calendar Converter Tool, M. YANO and M. FUSHIMIThis article contains Indic text. Without proper rendering support, you may see question marks or boxes, misplaced vowels or missing conjuncts instead of Indic text.Retrieved from " Hindu calendar showing hindu festival dates, tithi & panchang 2025. Hindu calendar - the traditional Indian lunisolar calendar, is followed in most of North India. Today is May 29 2025, Thursday, and Hindu calendar date is Jyeshta Shukla Tritiya, Vikram samvat 2082, Saka samvat 1947 & national calendar date Jyeshta 8. Today is Maharana Pratap Jayanti. For details see today's panchang Hindu calendar May 2025 Below is the Hindu calendar for May 2025. Hindu new year 2025 falls on Sunday, March 30. This day marks the beginning of Vikram samvat 2082. Jyeshta month 2025 starts on May 13. Download Hindu Calendar 2025 List of hindu festivals in 2025, holidays, important days, events and observances in India. For festivals in 2026, go to Hindu calendar 2026 Festivals in April Name Date April Fool's Day Tuesday, April 1 Yamuna Chhath Thursday, April 3 Babu Jagjivan Rams Birthday Saturday, April 5 Palm Sunday Sunday, April 6 World Health Day Monday, April 7 Mahavir Jayanti Thursday, April 10 Second Saturday Saturday, April 12 Ambedkar's Birthday Monday, April 14 Bengali New Year Tuesday, April 15 Maundy Thursday Thursday, April 17 Good Friday Friday, April 18 Earth Day Tuesday, April 22 Fourth Saturday Saturday, April 26 Akshaya Tritiya Wednesday, April 30 All festivals in April Festivals in October Name Date Dussehra (Maha Navami) Wednesday, October 1 Dussehra Thursday, October 2 Gandhi Jayanti Thursday, October 2 World Animal Day Saturday, October 4 Karwa Chauth Friday, October 10 Second Saturday Saturday, October 11 Ahoi Ashtami Monday, October 13 Dhanteras Saturday, October 18 Naraka Chaturdashi Monday, October 20 Diwali Tuesday, October 21 Fourth Saturday Saturday, October 25 Labh Panchami Sunday, October 26 All festivals in October Watch Video: Hindu Calendar 2025 Hindu calendar or Panchang Hindu Calendar is the traditional astrology calendar of India which has been in use since ancient times. The Hindu Calendar - also called Panchang or Panchanga, is used to determine the time and dates of Hindu festivals, religious ceremonies, muhurat timing etc, making it an inseparable piece of Indian culture. The Hindu calendar distinctly indicates the 5 elements (pancha - anga) of time division - vara, tithi, nakshatra, yoga and karana. Lunar, Solar and Lunisolar calendar Since ancient time, both lunisolar as well as solar calendar is in use in India. Lunar calendar months strictly follow the lunar cycle of two lunar fortnights (Shukla paksha & Krishna paksha). Interestingly, lunisolar calendar is basically a lunar calendar which has some intercalation rules to synchronize it with the solar year.Leap months (adhik maasa) and occasionally, skipped months (kshaya maasa) are introduced to achieve this. In a solar calendar the months are aligned with rashi or zodiac. Each month begins with sankranti (entry of sun into zodiac). Malayalam calendar, Bengali calendar and Tamil calendar are examples of Indian solar calendars. Amanta & Purnimanta System Hindu calendar either follows amanta system or purnimanta system to identify the end of a lunar month. On the amanta calendar, one month ends and the next begins with amavasya tithi. Telugu calendar & Gujarati calendar are examples of amanta calendar. Purnimanta system reckons month end/month start from full moon to full moon. The traditional Hindu calendar popular in north India is a purnimanta calendar. Hindu New Year Based on new year month a calendar follows, Hindu calendars can be further classified as Chaitradi (beginning with Chaitra month), Ashadadi (beginning with Ashad), Karthikadi (beginning with Karthik). Samvatsaram & Year Names Shalivahana Shaka (Saka samvat), Vikram samvat and Kali era are the 3 most popular eras associated with the Hindu calendar. Year 2025 corresponds to Vikram samvatsar 2082 and Saka Samvatsar 1947 starting from Chaitra 01 (new year of respective calendars). Apart from this, some regional versions of Hindu calendar follow a practice of naming each year according to Jovian year cycle (60 year cycle). A: The names of Hindu calendar days are as follows: Somwar (Monday), Mangalwar (Tuesday), Budhwar (Wednesday), Guruwar (Thursday), Shukarwar (Friday), Shaniwar (Saturday) and Raviwar (Sunday) A: The names of Hindu months (with corresponding english months) are as follows: Chaitra (March-April), Vaisakha (April-May), Jyaistha (May-June), Asadha (June-July), Shravana (July-August), Bhadra (August-September), Asvina (September-October), Kartika (October-November), Agrahayana (November-December), Paush (December-January), Magha (January-February), Phalguna (February-March) A: Most, if not all Hindu festival dates are based on the Hindu calendar - tithi & sunrise of the day mostly being the deciding factor. Holi, Navratri start date, Diwali, Dussehra, Ganesh chaturthi, Janmashtami, Teej are some of the major Hindu festivals, the dates of which are fixed based on Hindu calendar. Get festival date in 2025 A: Hindu new year falls on shukla paksha pradipada tithi of Chaitra month and is also called Chaitra Shukladi. 2025 Hindu new year falls on Sunday, March 30, 2025. Vikram samvat 2082 starts on this day. Jyeshta Shukla 02 Tritiya May 29 Thursday Vikram Samvat : 2082 Kalayukta Shaka Year: 1947, Jyeshta 8

Lunar months hindu. Is hindu calendar lunar or solar. Does hinduism follow a lunar calendar.