

# FESTAL DAYS OF THE HINDU LUNAR CALENDAR

BY PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

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SOME years ago I compiled, chiefly from the *Dharma-sindhu* and a number of Native calendars, a list<sup>1</sup> of the principal festivals and religious observances connected with the *tithis* of the Hindu Lunar months, of the names and epithets of certain *tithis*, and generally of such items of information concerning individual *tithis* as seemed likely to be of use in the verification of Hindu dates. This brief list was not intended for publication. If, nevertheless, I now yield to the request of a friend to publish it, I do so, because something of the kind appears really to be wanted, and in the hope that I may induce others to correct, and improve on, what I can offer myself.

What I should especially like to see treated by a competent Native scholar, is the question, how the *tithis*, for the purpose of the particular festivals or rites connected with them, are joined with the civil days.<sup>2</sup> For my own use I have indeed translated most of the rules on this subject, given in the *Dharma-sindhu*;<sup>3</sup> but some of these precepts are so intricate that I should be afraid of giving an authoritative version of them or of applying them in practice. In my list, therefore, I have only inserted, in square brackets, some very general hints. Thus, by the word *pūrva-viddhâ* I have indicated that certain *tithis*, so far as regards the rites mentioned along with them, are liable to be joined with the days on which they commence.<sup>4</sup> And more frequently I have given the time of the day or night<sup>5</sup> during which a rite must be performed or a festival celebrated, statements from which it may sometimes be possible to ascertain with which day a *tithi* should be connected, because the particular time of the day or night, mentioned in the list, must generally be included in the *tithi*.<sup>6</sup> But I know only too

<sup>1</sup> For a similar list see Sir W. Jones's article on the lunar year of the Hindus, in the *Asiatick Researches*, Vol. III. p.257 ff.

<sup>2</sup> In the case of rites, prescribed for a certain *tithi*, there can be no doubt as to the day on which the rite should be performed, when the *tithi* happens to last from sunrise to sunset; and the same is mostly the case, when the *tithi* lasts from sunrise to sunset. But *tithis* often commence after sunrise of one day, and end before sunset of the following day, and the question therefore arises whether, for the purpose of particular rites, they should be joined with the days on which they commence, or with the days on which they end.

<sup>3</sup> The general rules on the *tithis*, given in the *Dharma-sindhu*, have been translated by the Rev. A. Bourquin, in the *Jour. Bo. As. Soc.* Vol. XV.

<sup>4</sup> A *tithi* is *pūrva-viddhâ* (in the sense in which this term is used here), when it commences more than 4 *ghatikâs* before sunset of one day and ends before sunset of the following day; and when such is the case, it must be joined with the day on which it commences. Thus, when the first *tithi* of the bright half of Kârttika commences 20 *ghatikâs* after sunrise (or 7 gh. Before sunset) of Monday and ends 16 gh. after sunrise of Tuesday, the Bali-pûjâ, prescribed for the first *tithi* of the bright half of Kârttika, must be performed on the Monday (although in civil life that day is Asvina-vadi 15). When, on the other hand, the first *tithi* of the bright half of Kârttika commences 41 gh. after sunrise of Monday, and ends 46 gh. after sunrise of Tuesday, the same rite must be performed on the Tuesday (in civil life Kârttika-sudi 1).

<sup>5</sup> The day, from sunrise to sunset, is divided into the forenoon and afternoon. But it is also divided into five equal parts, each of about 6 *ghatikâs*, called *prâtahkâla* (the early forenoon), *samjava* (the forenoon part), *madhyâhna* (midday), *aparâhna* (the afternoon part), and *sâydhna* (the late afternoon part). The four *ghatikâs* before sunrise are called *arunodaya* (the rise of the dawn), the six *ghatikâs* after sunset *pradôsha* (evening), and the two *ghatikâs* in the middle of the night *niśitha* (midnight).

<sup>6</sup> This may be shown by an example. The time which I have given for the *Ganêśa-chaturthî* of Chaitra-suklapaksha is midday (*ghatikâs* 13-18 after mean sunrise). If, then, the 4th *tithi* of the bright half of Chaitra commences 43 gh. after sunrise of Sunday and ends 44 gh. after sunrise of Monday, the *Ganêśa-chaturthî* must be joined with the Monday (Chaitra-sudi 4); but if the 4th *tithi* commences 5 gh. after sunrise of Sunday and ends 7 gh. after sunrise of Monday, the *Ganêśa-chaturthî* must be joined with the Sunday, and in calendars this Sunday will be described as *Ganêśa-chaturthî*, although in civil life it is Chaitra-sudi 3. — Now it is clear that sometimes the 4th *tithi* of the bright half of Chaitra may occupy the whole or part of the midday portion of two days (as would be the case, if it were to commence 13 gh. after sunrise of Sunday and to end 17 gh. after sunrise of Monday), and that for such and similar cases we want special rules to guide us. In the present instance the special rule for all *Ganêśa-chaturthîs* is this, that, when the fourth *tithi* occupies, entirely or partly, the midday part of two days, or does not occupy the midday part of either day, it must be joined with the day on which it commences (in the present case, with the Sunday). — If there were a similar conflict in the case of a Manvâdi of a bright fortnight, for which the prescribed time is the forenoon, we should have to decide in favour of the day on which the *tithi* ends, provided the *tithi* were to occupy more than 6 gh. after sunrise of that day; but if the *tithi* happened to occupy less than 6 gh. of the second day, we should have to join the Manvâdi with the first day. — There are many such special rules, which form an essential part of the Hindu calendar.

well that such and similar short remarks, by themselves, are not sufficient to solve the problem, even in cases which are not beset with any great difficulties.

I add here some general notes on several of the *tithis*, which could not be given in the list :—

A **fourth tithi** is considered auspicious when it falls on Tuesday. Such a *tithi* of the bright half is called **Sukhâ**, and is most auspicious for making donations. A fourth *tithi* of the dark half, which falls on Tuesday and continues till moonrise, is called **Angârakî**.

A **seventh tithi** is considered auspicious when it falls on Sunday, particularly so, when it is joined with the *nakshatra* **Rêvatî**. A seventh *tithi* of the bright half, which falls on Sunday, is called **Vijayâ**,<sup>7</sup> and donations made on it secure great rewards. A seventh *tithi* of the bright half is called **Bhadrâ**, when it is joined with the first quarter of the *nakshatra* Hasta. Moreover, a seventh *tithi* of the bright half is called **Mahâjayâ**, when a samkrâuti takes place on it, and for making donations such a *tithi* is said to be superior even to an eclipse.

When the sixth and seventh *tithis* meet on a Sunday, this coincidence is called **Padmakayôga**.<sup>8</sup>

An **eight tithi** is considered auspicious when it falls on Wednesday (**Budh-âshtami**).

An **eleventh tithi** of the bright half, which is joined with the *nakshatra* Punarvasu, is called **Vijayâ**.

Eight kinds of **the twelfth tithi** are called **Mahâ-dvâdaśî**. Their special names are Unamîlani, a 12th *tithi* which follows upon an 11th *tithi* that is current at sunrise on two days; Vañjulî, a 12th *tithi* which itself is current at sunrise on two days; **Trisparśâ**, a 12th *tithi* which commences after sunrise and ends before the next sunrise; **Pakshavardhinî**, a 12th *tithi* preceding a full-moon or new-moon *tithi* which is current at sunrise on two days; **Jayâ**, a 12th *tithi* joined with the *nakshatra* Pushya ; **Vijayâ**, a 12th *tithi* joined with the *nakshatra* Sravana ; **Jayantî**, a 12th *tithi* joined with the *nakshatra* Punarvasu ; and **Pâpanâsinî**, a 12th *tithi* joined with the *nakshatra* **Rôhinî**.

A **fifteenth tithi of the dark half** (*i.e.*, the new-moon *tithi*) is regarded as very auspicious for making donations, when it falls on Monday (in which case it is called **Sômavati**), or on Tuesday. — Concerning the 15th *tithi*, it may also be stated that a **solar eclipse** which takes place on Sunday, and a **lunar eclipse** which takes place on Monday, are called **chûdâmani**, ‘crest-jewel’, and that donations made at such eclipses are said to bear endless fruit.

In the following list the Roman figures at the commencement of the lines give the numbers of the *tithis* of half-months.

### I. — Chaitra-śuklapaksha.

I. — Vatsar-ârambha, commencement of the year.

Navarâtr-ârambha, commencement of the vernal Navarâtra. (For the autumnal Navarâtra see the same *tithi* of Âśvina- śuklapaksha.)

**Kalpâdi.** [Forenoon.]

III. — **Gaurî-tritîyâ.**

**Matsya-jayantî**, Vishnu’s incarnation in the form of a fish. [Afternoon part.]

**Manvâdi.** [Forenoon.]

IV. — Vainâyakî or Ganêśa-chaturthî. [Midday.]

V. — Śrî-panchamî, according to some. (See the same *tithi* of Mâgha-śuklapaksha.)

**Kalpâdi.** [Forenoon]

<sup>7</sup> This is the *vijaya-saptamî* of the inscription, published in *Ep. Ind.* Vol. III. p.54 ff.

<sup>8</sup> For another meaning of *Padmaka-yoga* see below, under Kârttika- śuklapaksha XV

- VIII. — Durgâ- or Annapûrnâ-ashtamî.<sup>9</sup>  
**Bhavâny-utpattî**, birth of Bhavânî.  
 Bathing in the morning during this *tithi*, when it falls on Wednesday and is joined with the *nakshatra* Punarvasu, is as meritorious as *vâjapêya* sacrifice.
- IX. — **Râma-navamî; Râma-jayantî**, Vishnu's incarnation as Râma. [Midday.]
- XI. — Kâmadâ êkâdaśî.
- XIII. — **Madana-Trayôdaśî**; Anangapûjana-vrata, worship of the god of love. [Pûrvavidhâ.]
- XV. — **Hanumaj-jayantî**, birth of Hanumat. (Only in calendars.)  
**Manvâdi**. [Forenoon.]  
 Bathing, etc., during this *tithi*, when it falls on Sunday, Thursday, or Saturday, is as meritorious as an *âsvamêdha* sacrifice.

### Chaitra-[or pûrnimânta Vaiśâkha-] krishnapaksha.

- IV. — Samkashta-chaturthî.<sup>10</sup> [Moonrise.]
- VIII. — Kâl-âshtamî. [*Pûrva-viddhâ*.]
- XI. — Varûthinî êkâdaśî.
- XIII. — (See the same *tithi* of Phâlguna-[pûrṇ. Chaitra-] krishnapaksha.)
- XIV. — Śivarâtri. [Midnight.]
- Bathing (especially in the Ganges) near Śiva during this *tithi* (according to some, when the *tithi* falls on Tuesday) prevents trouble from Piśâchas or demoniac possession.<sup>11</sup>

### II. — Vaiśâkha-śuklapaksha

- III. — **Kalpâdi**. [Forenoon.]  
**Trêtâyugâdi**. [Forenoon.]  
**Akshaya-Tritîyâ**; is highly auspicious, when it falls on Wednesday and is joined with the *nakshatra* Rôhiṇî. [Forenoon.]  
**Paraśurâma-jayanti**, Vishnu's incarnation as Paraśurâma. [Midday; or, according to others, evening.]
- IV. — Vainâyakî or Ganêśa-chaturthî. [Midday.]
- VII. — **Gangâ-saptami**; Gang-ôtpatti, birth of Gangâ. [Midday.]
- VIII. — Durgâ- or Annapûrnâ-ashtamî.
- XI. — Môhinî êkâdaśî.
- XII. — When the 12<sup>th</sup> *tithi* of the bright half is joined with the *nakshatra* Hasta, while Jupiter and **Mars** are in the sign Simha, and the sun in **Mêsha**, this coincidence is called **Vyatîpâta**.<sup>12</sup> Donations made on such an occasion are highly meritorious.

9 *Annapûrnâ* is an epithet of Durgâ

10 According to Molesworth's *Marâthî* and English Dictionary, on this *tithi* ceremonies are performed for the averting difficulties or troubles. When a *Samkashta-chaturthî* falls on Tuesday, it is called *Angâraka-chaturthî*; see above.

11 Compare the term *piśâchî-chaturdaśî* in *Ep. Ind.* Vol. I. P. 187, line 3.

12 For other meanings of the term *vyatîpâta* see *ante*, Vol. XX. P. 292 f.

XIV. — **Nrisimha -jyantî**, Vishnu's incarnation as man-lion. (Sunset.)  
The *tithi* is highly auspicious, when it falls on Saturday and is joined with the *nakshatra* Svâti.

XV. — **Kûrma-jyantî**, Vishnu's incarnation in the form of a tortoise. [Late afternoon part.]  
Donations on this *tithi* are particularly enjoined.

**Vaisâkha-[or pûrnamânta Jyaishtha-] Krishnapaksha.**

IV. — Samkashta-chaturthî. [Moonrise.]

VIII. — Kâl-âshtamî. [*Pûrva-viddhâ*.]

XI. — Aparâ êkâdaśî.

XIV. — Śivarâtri. [Midnight.]

**III. — Jyaishtha-śuklapaksha.**

III. — **Rambhâ-tritîyâ**; Rambhâ-vrata, worship of Bhavânî [*Pûrva-viddhâ*.]

IV. — Vainâyakî or Ganêśa-chaturthî. [Midday.]

VIII. — Durgâ- or Annapûrnâ-ashtamî.

X. — **Daśaharâ**;<sup>13</sup> Gang-âvatârâ, descent of Gangâ to the earth. [The choice of the day depends on the union, during the forenoon, of the greater number of certain occurrences, such as the *tithi*'s falling on Wednesday (according to others, on Tuesday), the *nakshatra* being Hasta, the *yôga* Vyatîpâta, etc.]  
When Jyaishtha is intercalary, the Daśaharâ falls in the first (intercalated) Jyaishtha.

XI. — Nirjalâ êkâdaśî.

XV. — **Vata-pûrnamâ** or **Vata-sâvitri**.<sup>14</sup> [*Pûrva-viddhâ*]  
**Manvâdi**. [Forenoon.]

When the moon and Jupiter are in the *nakshatra* Jyêsthâ, and the sun in Rôhinî, the *tithi* is called **Mahâ-jyaishthî**, and is most auspicious for making donations.

**Jyaishtha-[or pûrnamânta Âshâdha-]krishnapaksha.**

IV. — Samkashta-chaturthî. [Moonrise.]

VIII. — Kâl-âshtamî. [*Pûrva-viddhâ*.]

XI. — Yôginî êkâdaśî.

XIV. — Śivarâtri. [Midnight].

**IV—Âshâdha - śuklapaksha.**

II. — **Rathayâtrâ-dvîtiyâ**; Râma-rathôtsava, Râma's car-festival.

IV. — Vainâyakî or Ganêśa-chaturthî. [Midday.]

VIII. — Durgâ - or Annapûrnâ-ashtamî.

X. — **Manvâdi**. [Forenoon.]

XI. — **Vishnuśayan-ôtsava**; Śayanî or Vishnuśayani êkâdaśî, on which Vishnu goes to sleep.

<sup>13</sup> This ? is an epithet of Gangâ, as 'taking away ten sins.'

<sup>14</sup> Molesworth explains Vatasâvitri-vrata to be a particular observance of women, viz., worship of the *Ficus Indica*, etc.

- XII. — Châturnmâsya-vrata commences on this *tithi* (or on the 11<sup>th</sup>).  
 XV. — **Manvâdi.** [Forenoon.]  
 Śivaśayan-ôtsava. [Evening.]—Kôkilâ-vrata; Vyâsa-pûjâ.

**Âshâdha-[or pûrnimânta śrâvana-] krishnapaksha.**

- II. — Aśûnyaśayana-vrata.<sup>15</sup> [Moonrise.]  
 IV. — Samkashta-chaturthî. [Moonrise.]  
 VIII. — Kâl-âshtamî. [*Pûrva-viddhâ.*]  
 XI. — Kâmadâ or Kâmikâ êkâdaśî.  
 XIV. — Śivarâtri. [Midnight.]

**V.— Śrâvana-śuklapaksha.**

- III. — Called **Madhusravâ** by the people of Gujarât.  
 IV. — Vainâyakî or Ganêśa-chaturthî. [Midday.]  
 V. — **Nâga-pañchamî,**<sup>16</sup> on which the serpents are worshipped. [The day on which the *tithi* commences, if the fourth *tithi* ends less than 6 *ghatikâs* after sunrise of that day, and the fifth *tithi* less than 6 *ghatikâs* after sunrise of the following day.]  
 VI. — **Kalki-jayantî,** Vishnu's incarnation in his last Avatâra. [Sunset.]  
 VIII. — Durgâ- or Annapûrnâ-ashtamî.  
 XI. — Putradâ êkâdaśî.  
 XII. — **Vishnôh pavitrârôpanam.** The *pavitr-ârôpana* is 'the ceremony of casting new threads around an idol that they may be sanctified, and of thence taking them to wear.'  
 XV. — **Rig-yajuh-śrâvanî,** for students of the Rigvêda and Yajurvêda the chief time of renewing the sacred thread (*upâkarman*).<sup>17</sup> [*Pûrva-viddhâ.*]  
 Rakshâ-bandhana, the tying of a piece of silk or string round the arm, as a preservative against evil spirits. In Marâthî, the *tithi* therefore is called **Râkhî-pûrnimâ.** (In Marâthî it is also called **Nâralî-pûrnimâ,** because cocoa-nuts are thrown into the sea, and the monsoon is declared to be broken up.)

**Hayagrîva-jayantî,** birth of Hayagrîva

**Śrâvana-[or pûrnimânta Bhâdrapade-] krishnapaksha.**

- II. — Aśûnyaśayana-vrata.<sup>18</sup> [Moonrise.]  
 III. — Kajjalî-tritîyâ.

<sup>15</sup>. See the same *tithi* of the next three months.

<sup>16</sup>. See the same *tithi* of Mârgaśrîsha-śuklapaksha.

<sup>17</sup>. In an inscription the *tithi* is described as *Yajñôpavîta-parvan*; see ante, Vol. XXV. p.290.

<sup>18</sup>. See the same *tithi* of the preceding month.

- IV. — Samkashta-chaturthî; commencement of the Samkashtachaturthî-vrata.  
[Moonrise.]  
**Bahulâ-chaturthî**; worship of cows. [Late afternoon part.]
- VI. — **Hala-shashthî**.
- VII. — **Śitalâ-saptamî**; Śitalâ-vrata. [*Pûrva-viddhâ*]
- VIII. — Kâl-âshtamî. [*Pûrva-viddhâ*.]  
**Janm-âshtamî, Krishn-âshtamî, Gôkul-âshtamî, or Krishna-jayantî**, birth of Krishna; is very auspicious, when joined with the *nakshatra* Rôhinî, and also, though in a less degree, when it falls on Monday or Wednesday.  
[In general, midnight.]  
**Manvâdi**. [Afternoon part.]
- XI. — Ajâ êkâdaśî.
- XIV. — Śivarâtri. [Midnight.]
- XV. — Pithôrî (only in some calendars. According to Molesworth ) a name of this *tithi* on account of a particular observance, viz., 'the drawing with flour the figures of 64 Yôginîs, and the worshipping of them.'  
Kuśôtpâtinî ( only in some calendars).

VI. — **Bhâdrapada-śuklapaksha.**

- III. — **Varâha-jayantî**, Vishnu's incarnation in the form of a boar. [Afternoon part.]  
**Haritâlikâ**; worship of Pârvatî.  
**Manvâdi**. [Forenoon.]
- IV. — **Ganêsa- or Varada-chaturthî**; especially auspicious, when it falls on Sunday or Tuesday. [Midday.]  
According to the *Bhavishyatpurâna* called **Śivâ**.
- V. — **Rishi-pañchamî**. [Midday; others differently.]
- VI. — **Sûrya-shashthî**.  
Skanda-shashthî (only in some calendars. See the same *tithi* of Mârگاśîrsha-śukla-paksha.)
- VII. — According to the *Bhavishyatpurâna*, called **Aparâjitâ**.
- VIII. — Durgâ- or Annapûrnâ-ashtamî.  
**Dûrv-âshtamî**. [*Pûrva-viddhâ*.]  
Jyêshthâ-Gaurî-pûjana-vrata, when the moon is in the *nakshatra* Jyêshthâ (which) need not necessarily be the case during this particular *tithi*).
- IX. — Aduhkha-navamî (only in some calendars.)
- XI. — **Vishnuparivartan-ôtsava**; Parivartinî êkâdaśî. On this *tithi*, or on the 12<sup>th</sup>, Vishnu, sleeping turns on his side.

- XII.** — Is called **Śravana-dvâdaśî** (or **Vijayâ**), when joined with the *nakshatra* Śravana; and is particularly auspicious, when it falls on Wednesday. (The union of the 11<sup>th</sup> and 12<sup>th</sup> *tithis* and the *nakshatra* Śravana is called **Vishnu-śrinkhala**.

**Vâmana-jayantî**, Vishnu's incarnation in the form of a dwarf. [Midday.]

- XIV.** — **Ananta-chaturdaśî**, sacred to Vishnu.

- XV.** — **Praushtnapadî pûrnimâ**; Praushtapadî-śrâddha.

**Bhâdrapada-[or pûrnimânta Âśvina-] krishnapaksha.**

- I.** — Mahâlay-ârambha. Śrâddhas are performed during the whole of this dark half.

- II.** — Aśûnyaśayana-vrata.<sup>19</sup> [Moonrise.]

- IV.** — Samkashta-chaturthî. [Moonrise.]

- VI.** — Is called **Kapilâ-shashthî**, when it falls on Tuesday, and is joined with the *nakshatra* Rôhinî and the *yôga* Vyatîpâta; and is particularly auspicious, when the sun, besides, is in the *nakshatra* Hasta.<sup>20</sup> Donations on such an occasion secure great rewards.

**Chandra-shashthî**. [Moonrise.]

- VIII.** — Kâl-âshtamî. Mahâlakshmî-vrata. [*Pârva-viddhâ*.]

Ashtakâ-śrâddha. [Afternoon part.]

- IX.** — Avidhavâ- or Mâtri-navamî (only in some calendars. According to Molesworth, offerings are made to the manes of women who have died unwidowed).

- XI.** — Indirâ êkâdaśî,

- XIII.** — **Kaliyugâdi**. [Afternoon part.]

Is called **Maghâ-trayôdaśî**, when joined with the *nakshatra* Maghâ; and **Gajach-çhâyâ**, when the sun, besides, is in Hasta.

- XIV.** — Śivarâtri. [Midnight.]

- XV.** — Sarvapitrî amâvâsyâ (only in some calendars; so called, because Śrâddhas are offered to all ancestors).

Is called **Gajachçhâyâ**, when the sun and the moon are both in the *nakshatra* Hasta.

**VII. — Aśvina-śuklapaksha.**<sup>21</sup>

- I.** — Navarâtr-ârambha. (See the same *tithi* of Chaitra-śuklapaksha.)

- IV.** — Vainâyakî or Ganêśa-chaturthî. [Midday.]

- V.** — **Lalitâ-pañchamî**; Upângalalitâ-vrata, worship of Durgâ. [Afternoon part.]

- VIII.** — Durgâ- or Annapûrnâ-ashtamî.

**Mahâshtamî**; is especially auspicious, when it falls on Tuesday.

<sup>19</sup>. See the same *tithi* of the two preceding months.

<sup>20</sup>. Molesworth says that, because this synchronism is very rare, *Kapilashashthîchâ yôga*, in Marâthî, is applied to any astonishing and un hoped for combination of favourable circumstances.

<sup>21</sup>. Under the *nakshatra* Mûla ( on about the 7th *tithi*) of this half Sarasvatî is worshipped.

- IX. — **Mahâ-navamî** or **Durgâ-navamî**. [*Pûrva-viddhâ*.]  
**Manvâdi**. [Forenoon.]
- X. — **Vijaya-daśamî**, anniversary of Râma's marching against Râvana; worship of Aparâjitâ, dêsântara-yâtrâ, etc.; (Dasrâ festival). Is very auspicious, when joined with the *nakshatra* Śravana. [Afternoon part of evening; special rules.]  
**Buddha-jayantî**, Vishnu's incarnation as Buddha. [Sunset.]
- XI. — Pâśankuśâ êkâdaśî.
- XV. — **Kôjâgarî pûrnimâ**; Kôjâgara-vrata; the night is spent in worshipping Lakshmî and Indra, and in games of chance. [Midnight.]
- Navâna-pûrnimâ (only in some calendars. According to Molesworth, so called, because at this time people generally begin to dress the new corn of the year).

**Âśvina-[or pûrnimânta Kârttika-] krishnapaksha.**

- II. — Aśûnyaśayana-vrata.<sup>22</sup> [Moonrise.]
- IV. — **Karaka-chaturthî** (in some calendars called Samkashta-chaturthî.) [Moonrise.]
- VIII. — Kâl-âshtamî. [*Pûrva-viddhâ*.]
- XI. — Ramâ êkâdaśî.
- XII. — **Gôvatsa-dvâdaśî** (in Marâthî also called Vasû-bârasa), on which the cow and calf are worshipped. [Evening.]
- XIII. — **Dhana-trayôdaśî**, on which money-lenders and others worship money.
- XIV. — Śivarâtri. [Midnight.]  
**Naraka-chaturdaśî**; bathing, etc., of people who are afraid of falling into hell. [Moonrise.]
- XV. — This *tithi* and the immediately preceding and following *tithis* are called **Dîpâvali** (Divâlî), 'a festival with nocturnal illuminations, feasting, gambling, etc., in honour of Vishnu and in propitiation of Lakshmî.' The principal day is the one on which the moon is in the *nakshatra* Svâti.

**VIII. — Kârttika-śuklapaksha.**

- I. — **Bali-pratipadâ**; Bali-pûjâ worship of the Daitya Bali. [*Pûrva-viddhâ*.]
- II. — **Yama-** or **Bhrâtri-dvitiyâ** ( in Marâthî, Bhâû-bîj). On this *tithi* Yama was entertained by his sister Yamunâ; hence 'sisters (on this *tithi* give entertainments to their brothers, who make presents in return.' [The day on which the *tithi* commences, if the *tithi* occupies the afternoon part of that day only; otherwise the day on which the *tithi* ends; others differently.]
- IV. — Vainâyakî or Gaṇêśa-chaturthî. [Midday.]
- VI. — When it falls on Tuesday, feeding of Brâhmans, etc.
- VII. — **Kalpâdi**. [Forenoon.]
- VIII. — Durgâ- or Annapûrnâ-ashtamî.  
**Gôp-âshtamî**; worship of cows.
- IX. — **Kritayugâdi**. [Forenoon.]

<sup>22</sup> See the same *tithi* of the three preceding months.



- IX.** — **Mahâ-navamî** or **Durgâ-navamî**. [*Pûrva-viddhâ*.]  
**Manvâdi**. [Forenoon.]
- X.** — **Vijaya-daśamî**, anniversary of Râma's marching against Râvana; worship of Aparâjitâ, dêsântara-yâtrâ, etc.; (Dasrâ festival). Is very auspicious, when joined with the *nakshatra* Śravana. [Afternoon part of evening; special rules.]  
**Buddha-jayantî**, Vishnu's incarnation as Buddha. [Sunset.]
- XI.** — Pâśankuśâ êkâdaśî.
- XV.** — **Kôjâgarî pûrnimâ**; Kôjâgara-vrata; the night is spent in worshipping Lakshmî and Indra, and in games of chance. [Midnight.]  
 Navâna-pûrnimâ (only in some calendars. According to Molesworth, so called, because at this time people generally begin to dress the new corn of the year).

**Âśvina-[or pûrnimânta Kârttika-] krishnapaksha.**

- II.** — Aśûnyaśayana-vrata.<sup>22</sup> [Moonrise.]
- IV.** — **Karaka-chaturthî** (in some calendars called Samkashta-chaturthî.) [Moonrise.]
- VIII.** — Kâl-âshtamî. [*Pûrva-viddhâ*.]
- XI.** — Ramâ êkâdaśî.
- XII.** — **Gôvatsa-dvâdaśî** (in Marâthî also called Vasû-bârasa), on which the cow and calf are worshipped. [Evening.]
- XIII.** — **Dhana-trayôdaśî**, on which money-lenders and others worship money.
- XIV.** — Śivarâtri. [Midnight.]  
**Naraka-chaturdaśî**; bathing, etc., of people who are afraid of falling into hell. [Moonrise.]
- XV.** — This *tithi* and the immediately preceding and following *tithis* are called **Dîpâvali** (Divâlî), 'a festival with nocturnal illuminations, feasting, gambling, etc., in honour of Vishnu and in propitiation of Lakshmî.' The principal day is the one on which the moon is in the *nakshatra* Svâti.

**VIII. — Kârttika-śuklapaksha.**

- I.** — **Bali-pratipadâ**; Bali-pûjâ worship of the Daitya Bali. [*Pûrva-viddhâ*.]
- II.** — **Yama-** or **Bhrâtri-dvitiyâ** ( in Marâthî, Bhâû-bij). On this *tithi* Yama was entertained by his sister Yamunâ; hence 'sisters (on this *tithi* give entertainments to their brothers, who make presents in return.' [The day on which the *tithi* commences, if the *tithi* occupies the afternoon part of that day only; otherwise the day on which the *tithi* ends; others differently.]
- IV.** — Vainâyakî or Gaṇêśa-chaturthî. [Midday.]
- VI.** — When it falls on Tuesday, feeding of Brâhmans, etc.
- VII.** — **Kalpâdi**. [Forenoon.]
- VIII.** — Durgâ- or Annapûrnâ-ashtamî.  
**Gôp-âshtamî**; worship of cows.
- IX.** — **Kritayugâdi**. [Forenoon.]

<sup>22</sup> See the same *tithi* of the three preceding months.

XI. — Prabôdhinî êkâdaśî. (According to some, the Prabôdh-ôtsava takes place on this *tithi*; see the following *tithi*.)

Bhîshmapañchaka-vrata commences.

XII. — **Prabôdh-ôtsava**, 'ceremonies for the purpose of awakening Vishnu';<sup>23</sup> and Tulasî-vivâha, 'the marriage between an image of Vishnu and the Tulasî plant.'

**Manvâdi**: [Forenoon.]

(According to some, the Châturmâsya-vrata ends here, See below.)

XIV. — **Vaikuntha-chaturdaśî**. [Midnight.]

XV. — **Tripurî-pûrnimâ**; Tripur-ôtsava, at which lamps are placed on the lamp-pillars in front of the temples. [Late afternoon and evening.]

**Manvâdi**. [Forenoon.]

Châturmâsya-vrata ends. (See the 12<sup>th</sup> *tithi* of this half, and of Âshâdha-śuklapaksha.)

Donations on this *tithi* are particularly enjoined.

The *tithi* is very auspicious, when it is joined with the *nakshatra* Krittikâ It is called **Mahâ-kârttikî**, when the moon is in the *nakshatra* Rôhinî; or when the moon and Jupiter both are in Krittikâ. (When the moon is in the *nakshatra* Krittikâ while the sun is in Visâkhâ, this auspicious coincidence is called **Padmaka-yôga**).<sup>24</sup>

#### **Kârttika-[or pûrnimânta Mârgaśirsha-]krishnapaksha.**

IV. — Samkashta-chaturthî. [Moonrise.]

VIII. — **Kâl-âshtamî** or (in pûrn. Mârgaśirsha) **Krishn-âshtamî**; as on this *tithi* Kâlabhairava (a form of Śiva) is worshipped, the *tithi* also is called **Kâlabhairav-âshtamî** and **Kâlabhairava-jayantî**. [Midday; others differently.]

XI. — Utpatty-êkâdaśî.

XIV. — Śivarâtri. [Midnight.]

#### **IX. — Mârgaśirsha-śuklapaksha.**

IV. — Vainâyakî or Ganêsa-chaturthî. [Midday.]

V. — **Nâgapujâ-** or **Nâga-pañchamî**,<sup>25</sup> ( in Marâthî Nâga-divâlî; according to Moles-worth ) 'festival, on which serpents of flour, etc., are made and worshipped.'

VI. — Champâ-shashthî, 'on which there is festival of Khandobâ' (an incarnation of Śiva). [In the choice of the day, the preference is given to the union of Sunday or Tuesday with the *nakshatra* Śatabhishaj and the yôga Vaidhriti or to the occurrence of the greater number of the three.

Skanda-shashthî.<sup>26</sup> [*Pûrva-viddhâ*.]

According to the *Bhavishyatpurâna*, called Mahâ-shashthî.

VII. — Sûrya-vrata.

According to the *Bhavishyatpurâna*, called Nandâ and Jayantî.

VIII. — Durgâ-or Annapûrnâ-ashtamî.

<sup>23</sup> In an inscription the *tithi* is described as the *punyâ utthâna-dvâdaśî-tithi*; see *ante*, Vol. XXV. p.290.

<sup>24</sup> For another meaning of *Padmaka-yôga* see above.

<sup>25</sup> See the same *tithi* of Śrâvana-śuklapaksha.

<sup>26</sup> See the same *tithi* of Bhâdrapada-śuklapaksha.

- IX. — **Kalapâdi.** [Forenoon.]  
 XI. — Môkshadâ êkâdaśî.  
 XIV. — According to the *Lingapurâna*, called **Pâshâna-chaturdaśî.**  
 XV. — **Dattâtîrêya-** or **Datta-jayantî**, birth of Dattâtîrêya (an incarnation of Śiva). [Evening.]  
 Donation of salt on this *tithi*, when it is joined with the *nakshatra* Mriga, secures beauty of person.

**Mârgaśirsha**-[or pûrnimânta Pausha-] krishnapaksha.

- IV. — Samkashta-chaturthî. [Moonrise.]  
 VIII. — Kâl-âshtamî. [*Pûrva-viddhâ.*]  
 Ashtakâ-śrâddha. [Afternoon part.]  
 XI. — Saphalâ êkâdaśî.  
 XIV. — Śivarâtri. [Midnight.]

**X. — Pausha-śuklapaksha.**

- IV. — Vainâyakî or Ganêśa-chaturthî. [Midday.]  
 VIII. — Durgâ- or Annapûrnâ-ashtamî.  
 When the *tithi* falls on Wednesday, bathing, feeding of Brâhmins, etc., are very meritorious, especially when the moon is in the *nakshatra* Bharanî, or, according to others, in Rôhinî and Ârdra.<sup>27</sup>  
 XI. — Putradâ êkâdaśî.  
**Manvâdi.** [Forenoon.]

**Pausha**-[or pûrniṃ ânta Mâgha-]krishnapaksha.

- IV. — Samkashta-chaturthî. [Moonrise.]  
 VIII. — Kâl-âshtamî. [*Pûrva-viddhâ.*]  
 Ashtakâ-śrâddha. [Afternoon part.]  
 XI. — Shatîlâ êkâdaśî.  
 XIV. — Śivarâtri. [Midnight.]  
 XV. — When during this *tithi*, on a Sunday in day-time, the *nakshatra* is Śravana and the *yôga* Vyatîpâta, this coincidence is called **Ardhodaya**. It is a most auspicious occasion for making donations. When one of the particulars enumerated is wanting, the coincidence of the rest is by some called **Mahodaya**.

**XI.— Mâgha-śuklapaksha.**

- IV. — Vainâyakî chaturthî, Ganêśa-chaturthî, Ganêśa-jayantî (these three only in calendars); or **Tila-chaturthî**. [Evening.]  
**Kunda-chaturthî**; worship of Śiva with jasmine flowers. [Evening.]  
 According to the *Bhavishyatpurâna*, called **Śântâ**.  
 V. — **Vasanta-pañchamî**; worship of Rati and Kâma. [The day on which the *tithi* ends, if the *tithi* occupies the forenoon of that day only; otherwise the day on which the *tithi* commences.]  
 Śrî-pañchamî according to some. (See the same *tithi* of Chaitra-suklapaksha.)

<sup>27</sup> I do not see how the moon can be in Rôhinî and Ârdra on the above *tithi*; on Pausha-sudi 8 she generally is in Rêvatî and Aśvinî.

- VII. — **Ratha-saptamî** (also called **Mahâ-saptamî**). [Rise of the dawn.]  
Manvâdi. [Forenoon]
- VIII. — Durgâ- or Annapûrnâ-ashtamî.  
**Bhîshm-âshtamî** [Midday.]
- XI. — Jayâ êkâdaśî.
- XII. — **Bhîshma-dvâdaśî**. [*Pûrva-viddhâ*.]
- XIII. — **Kalpâdi**. [Forenoon.]
- XV. — Donations on this *tithi* are particularly enjoined.  
When on this *tithi* the moon and Jupiter are both in the *nakshatra* Maghâ, the *tithi* is called Mahâ-mâghî.  
**Mâgha-[or pûrninânta Phâlguna-]krishnapaksha.**
- IV. — Samkashta-chaturthî. [Moonrise.]
- VIII. — Kâl-âshtamî. [*Pûrva-viddhâ*.]  
Ashtakâ-śrâddha. [Afternoon part.]  
Birth of Râma's wife Sîtâ.
- IX. — Râmadâsa-navamî (only in Bombay calendars).
- XI. — Vijayâ êkâdaśî.
- XII. — When joined with the *nakshatra* Śravana, called Tila-dvâdaśî (or Vijayâ).
- XIV. — **Śivarâtri** or **Mahâ-śivarâtri**; is very auspicious, when it falls on Sunday or Tuesday, and is joined with the  
yôga Śiva. [Midnight.]
- XV. — **Dvâparayugâdi**. [Afternoon part.]  
The union of the *nakshatra* Śatabhishaj or of Dhanishthâ with this *tithi* is particularly auspicious for  
Śrâddhas.
- XII. — Phâlguna-śuklapaksha.**
- IV. — Vainâyakî or Ganêsa-chaturthî. [Midday.]
- VIII. — Durgâ- or Annapûrnâ-ashtamî.
- XI. — Âmalakî êkâdaśî.
- XV. — **Hôlikâ** or **Hutâsanî pûrnimâ** (in Marâthî, Hôlî). [The day of which the *tithi* occupies the evening; but there  
are many special rules.]  
Manvâdi. [Forenoon.]  
**Phâlguna-[or pûrnimânta Châitra-]krishnapaksha.**
- I. — Vasantârambh-ôtsava or Vasant-ôtsava, spring festival.
- III. — **Kalpâdi**. [Afternoon part.]
- IV. — Samkashta-chaturthî. [Moonrise.]
- V. — Ranga-pañchamî, on which people throw colour, etc., about'; (only in calendars).
- VIII. — Kâl-âshtamî. [*Pûrva-viddhâ*.]  
Ashtakâ-śrâddha. [Afternoon part.]
- XI. — Pâpamôchanî êkâdaśî.
- XIII. — Is called Vârunî, when joined with the *nakshatra* Śatabhishaj (the deity of which is Varuna); Mahâ-vârunî,  
when it falls on Saturday and is joined with *nakshatra* Śatabhishaj; and Mahâ-mahâvârunî, when it is  
joined, besides, with the *yôga* Śubha. Donations made on such occasions are as meritorious as those  
made at an eclipse, etc.
- XIV. — Śivarâtri. [Midnight.]
- XV. — **Manvâdi**. [Afternoon part.]