

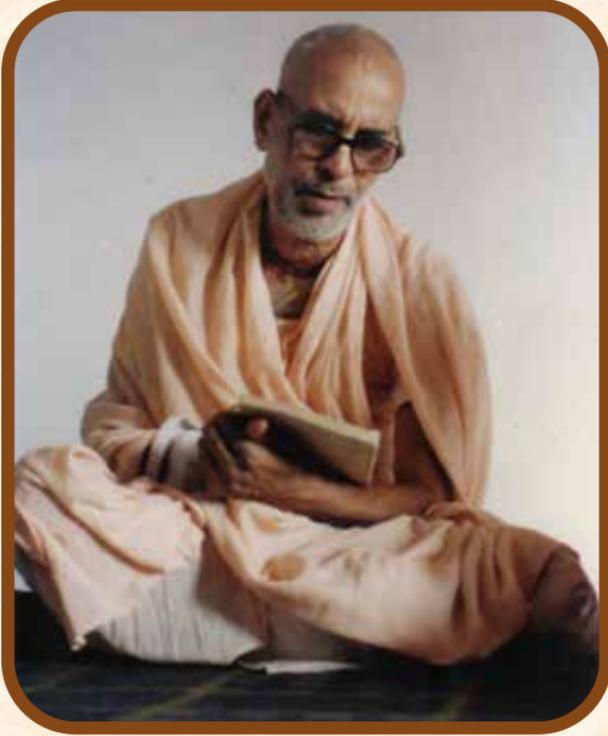
śrī śrī guru-gaurāṅgau jayataḥ!

VAIṢṆAVA CALENDAR 2022-2023 ŚRĪ GAURĀBDA 536

In accordance with the vaiṣṇava-smṛti *Śrī Hari-bhakti-vilāsa*
and based on *Viśuddha Sārasvata Śrī Caitanya-pāñjikā*

(Calculated for Mathurā-Vṛndāvana 27°30'N, 77°41'E, according to the Sūrya-siddhānta)

Prepared and presented by the Gaudiya Vedanta Publication Team
under the instruction and direction of



nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata

ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA

DEDICATION

We present this Vaiṣṇava calendar as a humble offering into the lotus hands of our most worshipful *gurudeva, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*.

Throughout his life, he perfectly practised all aspects of Gauḍīya Vaiṣṇavism as enunciated by the six Gosvāmīs of Vṛndāvana and their devoted followers, our Gauḍīya *guru-varga*. He then educated those who took shelter of him, so that the dignified tenets of this devotional science are not lost in times to come.

He specifically ordered the calculation of this Vṛndāvana Vaiṣṇava calendar. To enhance the devotees' understanding of the calendar, some basic elements of its various aspects have also been included herein.

Gauḍīya Vedānta Publications Team

[The following is based on the Bengali *pañjikā*'s preface, written by *nitya-lilā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja* and *Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja*.]

P R E F A C E

It is by the causeless mercy, instruction, direction and inspiration of our Śrīla Gurudeva, *nitya-lilā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*, that we are able to present this Vaiṣṇava calendar. This calendar proclaims the unalloyed tenets and practices followed by the Rūpānuga Vaiṣṇavas – the one-pointed followers of Śrī Caitanya Mahāprabhu – and it has been compiled in accordance with the line of thought of *jagad-guru om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda*.

In this calendar, the dates (*tithis*) have been calculated in accordance with the tenets of the Gauḍīya Vaiṣṇava Gosvāmīs, that is, according with *Śrī Hari-bhakti-vilāsa*, which states that it is absolutely necessary to consider whether the *tithis* in which Śrī Hari resides (known as *Hari-vāsara*, such as *Ekādaśī*, and *Janamāṣṭamī*), the *tithis* for *vratas* (such as *Cāturmāsya-vrata*, *Ūrja-vrata*) and the appearance and disappearances *tithis* of Vaiṣṇava *mahājanas*, are mixed or pure. “*Pūrvavidhā sadā tyājyā paravidhā sadā grāhyā – tithis* that mix with the previous *tithi* are always to be discarded, and *tithis* that mix with the following *tithi* are always to be accepted” (*Śrī Hari-bhakti-vilāsa*).

Adhering to this idea, we have, to the greatest possible extent, tried to present this calendar without error. Furthermore, by observing in the company of Vaiṣṇavas the appearance and disappearance festivals of Śrī Caitanya Mahāprabhu's associates and devotees and becoming familiar with their sublime life and precepts, one will be inspired to make progress on the path of pure *sādhana-bhajana*.

May the *śuddha* Vaiṣṇavas find this calendar useful and bestow their merciful blessings upon us. This is our prayer at their lotus feet.

Understanding the Vaiṣṇava Calendar

Basic Concepts Regarding Śuddhā (pure) and Viddhā (mixed) Tithis

Determining vrata days in the Gauḍīya Vaiṣṇava tradition

The Gregorian calendar, used by society at large, is a solar based calendar, in which there are seven days in a week and 365 days in a year. One extra day (February 29) is added every 4 years. As a result, on any particular day of the year, the sun is approximately at the same degree in the zodiac. As seen from the earth, it takes one year for the sun to traverse the entire zodiac.

Gauḍīya Vaiṣṇavas use a lunar calendar, which is based on the changing phases of the moon. The system for determining the day to celebrate festivals and observe *vratas* is based on this lunar calendar, which follows the rules for calculation delineated in *Śrī Hari-bhakti-vilāsa*.

Tithi

There are 360° in the celestial zodiac. The moon is seen traveling against this 360° backdrop of the zodiac. Once every 27.32 days, the moon returns to the same position in the zodiac. The sun is also seen in motion, travelling against this same 360° backdrop. But the sun travels much slower, completing its rotation once a year. Since the moon moves faster, it meets with the sun every 29.53 days – approximately twelve times a solar year. When the sun and the moon are at the same point (degree) in the zodiac, it marks the end of the Amāvasyā *tithi*. Thereafter, every progressive 12° distance of the moon from the sun is the next *tithi*. For example, 0° to 12° is Pratipada *tithi*, 12° to 24° is Dvitiyā and so on, and 168° to 180° is Pūrṇimā *tithi*. Thus on Pūrṇimā *tithi*, you will see that the sun sets in the west and the moon rises in the east around the same time, 180° opposite. From 180° to 192° is the Pratipada *tithi* of the dark fortnight, and so on.

Therefore, a *tithi* is defined as the distance between the sun and the moon against the backdrop of the zodiac. So, 360 degrees divided by twelve means that there are thirty *tithis* per lunar month. This means there are fifteen *tithis* between the end of the Amāvasyā *tithi* (0°) and the end of Pūrṇimā *tithi* (180°). This is the bright fortnight, or the waxing phase, as it grows from a non-existent dark moon to a full moon. This bright fortnight is known as *gaura-pakṣa* or *śukla-pakṣa*. And there are fifteen *tithis*

between the end of the Pūrṇimā *tithi* (180°) and Amāvasyā *tithi* (360° or 0°, as one revolution has been completed). This is the dark fortnight, or the waning phase, as it transitions from a full moon (*pūrṇimā*) to dark moon (*amāvasyā*). This dark fortnight is known as *kṛṣṇa-pakṣa*.

These lunar days, or *tithis*, however, are not of equal length, mainly due to the complex speed of the moon's movements in relation to the earth. For this reason, lunar *tithis* do not correspond to the days and the nights of the solar calendar. A *tithi* may last from 22 to 26 hours, depending on the speed of the moon, which varies during its orbit as it moves closer to or further away from the sun. That means when the speed of the moon is fast, it can move 12° in a shorter time, and when it is slow, it will move 12° in a longer time.

A *tithi*, or lunar day, may start any time of the day or night. But, as per the Gauḍiya Vaiṣṇava tradition, the *tithi* that is in effect at sunrise is considered the “civil” *tithi* for that particular day. Thus, whichever *vrata* is connected with that *tithi* is observed on that day. For example, if Ekādaśī *tithi* ends ten minutes after sunrise, we still consider that day to be Ekādaśī. There are special rules for observing Ekādaśī *tithi*. If Ekādaśī *tithi* starts between *brahma-muhūrta* and sunrise (within 96 minutes before sunrise), it is to be rejected as impure, and fasting is to be observed the following day.

Global Calculations

A *tithi* begins or ends at the same moment all over the world. For example, if a *pañcamī-tithi* begins at 11 a.m. in time zone 0, then it begins at 4:30 p.m. in the Indian time zone (+5:30). And it begins at 3 a.m. in time zone -8.

The sunrise time, however, varies from place to place, depending on a location's latitude and longitude. Within the same time zone, the sunrise time will differ according to each location. For example, the Navadvīpa sunrise is approximately 40 minutes earlier than the Vṛndāvana sunrise. This difference varies, however, depending on the time of year.

The Gregorian calendar day starts at midnight and ends the following midnight, but the Vaiṣṇava calendar day starts at sunrise and ends the following sunrise.

Sunrise to sunrise is approximately 24 hours. Thus, every month at some location in the world, it is observed that a *tithi* that is longer than 24 hours will be present for two consecutive sunrises. It is also observed that a *tithi* that is shorter than 24 hours may not touch a sunrise. That is, it starts after sunrise and ends before the next sunrise. This only

happens if a *tithi* starts and ends close to sunrise. If a *tithi* starts in the middle of the day, this will not happen. It is very location-dependent.

Vṛddhi-tithi

A *tithi* that begins before one sunrise and ends after the next sunrise – thus extending two sunrises – is called a *vṛddhi-tithi*. In other words, a *tithi* in which sunrise occurs twice, thereby occupying two solar days, is a *vṛddhi-tithi*. *Vṛddhi* is a Sanskrit word meaning “expanded” or “increased”.

Kṣaya-tithi

A *tithi* that begins after one sunrise and ends before the next sunrise is called a *kṣaya-tithi*. In other words, during a *kṣaya-tithi*, sunrise does not occur even once. It may not touch any sunrise at all. For this reason, it does not even appear as a day in the lunar calendar. *Kṣaya* means “diminished” or “lost”.

A *kṣaya-tithi*, in most cases, is not considered appropriate for observing any Gauḍīya Vaiṣṇava *vrata* or appearance and disappearance festival.

Lunar and solar years, months and tithis

The lunar year, made up of twelve lunar months, is eleven days shorter than the solar year. As the years pass by, the lunar calendar runs ahead of the actual seasons by days and months. For example, sometimes Vasanta-pañcamī, which usually falls in February, falls in January. To adjust this, an extra month, called *adhika-māsa* or Puruṣottama *māsa*, is added to the lunar calendar approximately every three years, thus aligning it with the solar calendar again.

The traditional names of the lunar *tithis* are as follows, starting from the first day: *pratīpat* (1st), *dvitīya* (2nd), *tritīya* (3rd), *caturthī* (4th), *pañcamī* (5th), *ṣaṣthī* (6th), *saptamī* (7th), *aṣṭamī* (8th), *navamī* (9th), *daśamī* (10th), *ekādaśī* (11th), *dvādaśī* (12th), *trayodaśī* (13th), *caturdaśī* (14th), *amāvasyā* (dark moon), *pūrṇimā* (full moon).

These names are used for both the waning and waxing phases of the moon. The exception is the dark moon and the full moon, of course, as each concludes one half of the month.

In the lunar calendar, the phase of the moon is mentioned, to more clearly identify the lunar day. As stated, the waning phase is called *kṛṣṇa-pakṣa*, or the dark fortnight, and the waxing phase is called *śukla-* or *gaura-pakṣa*, or the bright fortnight. For example, the phase *gaura-pratīpada* refers to the first lunar *tithi* of the waxing phase of the moon, the day following *amāvasyā*.

The names of the twelve months, starting with the first month of the year, are as follows: Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Agrahāyaṇa or Mārgaśīrṣa, Pauṣa, Māgha, Phālguna and Caitra.

Based on scriptural evidence, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda has devised a lunar calendar using the names of Bhagavān Śrī Hari, for the days of the month, the phases, the months, and the constellations. The most commonly known names are those of the months, and they correspond with the previous list as follows: Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣikeśa, Padmanābha, Dāmodara, Keśava, Nārāyaṇa, Mādhava, Govinda and Viṣṇu.

In this lunar calendar, prepared by Śrīla Prabhupāda Sarasvatī Ṭhākura, however, the year does not begin with month of Vaiśākha but with the day following Lord Caitanya's appearance on the Phālgunī *pūrṇimā*. Therefore, the first month of the Gauḍīya Vaiṣṇava year is Viṣṇu (Caitra). **Each lunar month ends on *pūrṇimā tithi*.** The years are also calculated from the birth year of Lord Caitanya (1486 AD). Thus the lunar year beginning March 2022 to March 2023 AD is 536 Śrī Caitanya era.

Pure and impure tithis

In *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 24.341-342), Śrīman Mahāprabhu says to Śrīla Sanātana Gosvāmī:

*ekādaśī, janmāṣṭamī, vāmana-dvādaśī
śrī-rāma-navamī, āra nṛsimha-caturdaśī
ei sabe vidhā-tyāga, avidhā-karaṇa
akarāṇe doṣa, kaile bhaktira lambhana*

Vratas such as Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsimha-caturdaśī must be performed on the *avidhā* (*śuddhā* – unmixed, or pure) *tithis*, discarding the *vidhā* (mixed, or impure) *tithis*. All these should be described. By observing all these *vratas* on pure *tithis*, *bhakti* is attained and nourished, and if one is not careful to observe them, one will be negligent in executing devotional service and will make many mistakes.

Therefore, Śrīla Sanātana Gosvāmī has stated in *Śrī Hari-bhakti-vilāsa*, “*pūrvavidhā sadā tyājyā paravidhā sadā grāhyā* – [For any *vrata*,] if a particular *tithi* happens to be *pūrvavidhā*, then it is always to be rejected, whereas a *para-vidhā-tithi* is always to be accepted.”

Pūrva-viddhā and para-viddhā

There are two types of *pūrva-viddhā*: (1) *aruṇodaya-viddhā* and 2) *sūryodaya-viddhā*.

(1) When the *vrata-tithi* mixes with the previous *tithi* during the time of *aruṇodaya**, or the *brahma-muhūrta* (generally, within 1 hour 36 minutes before sunrise), it is known as *aruṇodaya-viddhā*.

(2) When the *vrata-tithi* mixes with the previous *tithi* after sunrise, that is, when the previous *tithi* crosses the sunrise and touches the *vrata-tithi*, it is known as *sūryodaya-viddhā*.

To determine an Ekādaśī *vrata*, only the *aruṇodaya-viddhā* is to be considered. To determine any other *vrata*, such as Janmāṣṭamī or Rāma-navamī, the *sūryodaya-viddhā* is to be considered.

These two types of *pūrva-viddhā-tithis* are not acceptable for observing a *vrata*. Therefore, when a *pūrva-viddhā-tithi* occurs, the *para-viddhā* consideration is applicable. *Para-viddhā* means that the *vrata* is to be observed the next day, when the *vrata-tithi* mixes with the next *tithi*.

Śrīla Bhaktivinoda Ṭhākura has said in *Śaraṇāgati*: “*mādhava-tithi, bhakti-janani, yatane pālana kari* – with great care (*yatana*) I observe Mādhava’s holy days (such as Ekādaśī and Janmāṣṭamī), for they are the mother of devotion.

Here the word *yatana* indicates two meanings:

(1) The first meaning of *yatana* is “to take great care to observe *mādhava-tithi* (such as Ekādaśī and Janmāṣṭamī), as per scriptural instructions”. *Śrī Hari-bhakti-vilāsa* (13.14) states: “*upāvṛttasya pāpebhyo yas tu vāso gunaiḥ saha / upavāsaḥ sa vijñeyah sarva bhoga vivarjitaḥ* – the word *upa-vāsa*,” or fasting, refers to staying aloof from all kinds of sinful activities and sense gratification while staying in close proximity to personalities endowed with transcendental qualities – exalted Vaiṣṇavas – or remaining in transcendental service to Bhagavān.”

(2) *Yatana* also means “to take great care to determine and observe the *śuddhā* Ekādaśī *tithi* and to discard the *viddhā-tithi*”.

Such carefulness will result in the awakening of *bhakti*.

* *Aruṇa* literally means “red, ruddy, tawny”, and is also the name of the charioteer of Sūrya, the Sun god. He is thus the personification of the reddish glow of the rising sun. Before the sun appears on the horizon, the Sun god’s charioteer, *Aruṇa*, appears, making the morning sky pinkish. That time thus corresponds with the *brahma-muhūrta*, or the beginning of dawn; in other words, 4 *daṇḍas*, or 1 hour 36 minutes, before sunrise.

** *Upa* means “near to”, or “in the proximity of”, and *vāsa* means “to remain”.

Therefore, *upavāsa* means “to reside near Bhagavān and His devotees”

Determining Ekādaśī tithis

To determine a *śuddhā*, or pure, Ekādaśī, the *tithi* must start two *muhūrtas* [generally, 1 *muhūrta* = 48 minutes] before sunrise. Since the Vaiṣṇava calendar day is counted from one sunrise until the next sunrise, generally a *tithi* is considered pure for the sunrise it touches. But an Ekādaśī *tithi* is considered pure only if it touches *aruṇodaya* as well as sunrise on the same day.

Thus, for an Ekādaśī tithi, the aruṇodaya-viddhā consideration is accepted. In other words, if the *daśamī-tithi*, the lunar day before Ekādaśī, continues into the *aruṇodaya*, or *brahma-muhūrta* period, then even if the Ekādaśī *tithi* starts before sunrise, it will be considered *aruṇodaya-viddhā*, as it has mixed with the previous *tithi*, or *daśamī*, within the *aruṇodaya* time. Thus, such Ekādaśīs are considered impure. Fasting on such days must be rejected and observed the next day instead.

The significance and essence of the above statements from the scriptures is as follows: the foremost consideration is that *śuddhā* Ekādaśī is to be carefully determined, as it takes precedence over other *vratas* (the appearance days of Bhagavān and the appearance and disappearance days of Bhagavān's associates and Vaiṣṇavas), in accordance with one's location, and should be observed with faith.

Determining Mahā-dvādaśī tithis in this lunar calendar:

There are eight Mahā-dvādaśīs in general. Four of them are *tithi*-based (Unmīlanī, Vyañjuli, Tri-spr̥ṣā and Pakṣa-var dhinī) and the other four are *nakṣatra*-based (Jayā, Vijayā or Śravaṇā, Jayantī and Pāpa-nāśanī). For this year's Vaiṣṇava lunar calendar calculated for Vṛndāvana, we have come across three *tithi*-based Mahā-dvādaśīs: Pakṣa-var dhinī, Vyañjuli and Tri-spr̥ṣā and one *nakṣatra*-based Mahā-dvādaśī – Śravaṇā.

The four types of Mahā-dvādaśīs based on tithi

- (1) Unmīlanī Mahā-dvādaśī: Ekādaśī extends to two sunrises. (Fasting is done on the 2nd day.)
- (2) Vyañjuli Mahā-dvādaśī: After *śuddha* Ekādaśī, Dvādaśī starts before sunrise and lasts after the next sunrise. Ekādaśī fasting is done on the first Dvādaśī "day".
- (3) Tri-spr̥ṣā Mahā-dvādaśī: Ekādaśī is in effect at sunrise and Dvādaśī starts after sunrise. But it ends before the next sunrise, and thus Trayodaśī starts before or during the next sunrise. Such a day, touched by all three *tithis*, is known as Tri-spr̥ṣā and the *vrata* on that day is called Tri-spr̥ṣā Mahā-dvādaśī, and Ekādaśī fasting should be observed on that day.
- (4) Pakṣa-var dhinī Mahā-dvādaśī: When the new moon *tithi* (Amāvasyā) or the full moon *tithi* (Pūrṇimā) is *vṛddhi* (crossing two sunrises), fasting is done on the preceding Dvādaśī, which is called Pakṣa-var dhinī Mahā-dvādaśī.

Break fast (pāraṇa) for Ekādaśī and other vratas

If the *vrata* is observed on Ekādaśī *tithi*, then one must do *pāraṇa* on Dvādaśī *tithi* after sunrise and before the Dvādaśī *tithi* ends. The first part of the Dvādaśī *tithi* (the duration of the first quarter of the *tithi* if the *tithi* span is divided into four parts) is called Hari-vāsara and is also counted as a *vrata* period. *Pāraṇa* for Ekādaśī must always be done after the first quarter of the Dvādaśī *tithi* has passed. If any portion of the first quarter of Dvādaśī *tithi* exists even after sunrise, one must do *pāraṇa* only after that period is over.

By the story of the pure devotee Śrī Ambarīṣa Mahārāja in the 9th Canto of *Śrīmad-Bhāgavatam*, we understand that one's performance of *ekādaśī-vrata* will not be fruitful if one does not break the fast (*pāraṇa*) at the proper time the following day. Fasts should always be broken during the specified time. For this reason, this calendar lists the specific times for breaking fast.

The same applies to breaking other *vratas* (fasting days). *Pāraṇa* is done the next day, usually before the following *tithi* ends. For example, if fasting is done on Dvādaśī, then *pāraṇa* is done the next day within Trayodaśī. If fasting is done on a Navamī *tithi* like Rāma-navami, then *pāraṇa* is done the next day, before Daśamī *tithi* ends. There is one exception to this rule: On Vyañjulī Mahā-dvādaśī, *pāraṇa* is to be done on the second Dvādaśī day, before Dvādaśī *tithi* ends.

Whatever you have fasted from, break the fast with that. For example, if you have fasted without taking water, break the fast with water or caraṇāmṛta. If you have only taken fruits and roots, break the fast with grains.

Determining appearance and disappearance days

For the appearance days of Bhagavān and the appearance and disappearance days of His associates and the Vaiṣṇavas, the *sūryodaya-viddhā* consideration is to be accepted. The *tithi* in effect at sunrise, even if it started less than 1 hour and 36 minutes before sunrise, is acceptable in regard to observing appearance and disappearance days. In other words, generally the *tithi* events should be celebrated when at least one sunrise occurs during that *tithi*.

Different locations, different tithis

According to *Hari-bhakti-vilāsa*, one of the main factors determining the date of a *vrata* is the sunrise time. Since sunrise varies from place to place, the day of a *vrata* may also change from place to place. Therefore, the calendar a person is following should be calculated according to sunrise time in that person's locality.

Accordingly, the calendar made for eastern India (Navadvīpa or Kolkata) may not be same for calendar made for western regions of India (Vṛndāvana or Delhi). This is because sometimes, the dates for Ekādaśī and other festivals may differ, as it entirely depends upon the sunrise times of the location.

How this lunar calendar is calculated

As mentioned above, *Hari-bhakti-vilāsa* presents rules for calculating the Vaiṣṇava calendar. The time a *tithi* starts and the time it ends are based on astronomical calculations. There are two methods currently in use by which to calculate the position of the sun and moon.

In this Vaiṣṇava calendar, the *tithis* have been computed using an ancient method known as *Sūrya-siddhānta*, which was accepted and followed by *jagad-guru* Śrīla Prabhupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura. In some places, the dates of the festivals in this Vaiṣṇava calendar may differ from calendars computed using the modern method of astronomy known as *Dr̥k-siddhānta*, even though both these calendars are using the same rules stated in *Hari-bhakti-vilāsa*. Also calendars based on smārta considerations do not consider the rules given in *Hari-bhakti-vilāsa*; thus their dates can be different again.

Furthermore, due to the difference in sunrise time between the eastern and western regions of India, a few *tithis* may also differ. We request the revered Vaiṣṇava readers to not be bewildered by these differences.

Most Gauḍīya Maṭhas follow *Surya-siddhānta* method of calculation of planetary position of Sun and moon. However, some Gauḍīya Maṭhas' calendars are calculated using *Dr̥k-siddhānta* (modern observational astronomy). Both methods use the same rules from *Hari-bhakti-vilāsa*.

Determining Pakṣa-varḍhinī Mahādvādaśī

If Amāvasyā or Pūrṇimā are *sampūrṇa* (pervading sixty *daṇḍas*, or remaining from one sunrise to the next) and furthermore, if they extend for some time on Pratipada as well, then the Dvādaśī prior to such an Amāvasyā or Pūrṇimā is called *pakṣa-varḍhinī*. One must then observe the *vrata* on Dvādaśī, even discarding *śuddhā* Ekādaśī (if it is there). For Dvādaśī to be *pakṣa-varḍhinī*, two factors are necessary: (1) Pūrṇimā or Amāvasyā must be *sampūrṇa*, lasting from one sunrise to the next and (2) they must somewhat extend (*vṛddhi*) after the second sunrise.

Determining Vyañjulī Mahā-dvādaśī

In Śrī *Hari-bhakti-vilāsa* (13.268) it is stated:

*dvādaśy eva vivardheta na caivaikādaśī yadā
vyañjulī tu bhṛgu-sreṣṭha kathitā pāpa-nāśinī*

“O best of the Bhṛgu dynasty, if only the Dvādaśī *tithi* extends (*vivardhatā*) and not the Ekādaśī *tithi*, [even if it is *sampūrṇa*], such a Dvādaśī is called Vyañjulī, which vanquishes all sins.”

The *pāraṇa* of Vyañjuli Mahā-dvādaśī must always be done within Dvādaśī *tithi*, before it ends, never during Trayodaśī *tithi*. Other types of Mahā-dvādaśī do not have this stipulation.

Determining Śravaṇā Mahā-dvādaśī

*aty-alpo 'py anayor yogo bhavet tithi-bhayor yadi
upādeyaḥ sa eva syād ity atropavased budhaḥ*

Śrī Hari-bhakti-vilāsa (15.588)

Even if the conjunction of the Dvādaśī *tithi* and śravaṇa-nakṣatra is very slight—that alone is acceptable, and on that day only, a wise person will fast.

*śravaṇarkṣa-samāyuktā dvādaśī yadi labhyate
upoṣyā dvādaśī tatra trayodaśyān tu pāraṇam*

Śrī Hari-bhakti-vilāsa (15.579)

If the śravaṇa-nakṣatra is conjoined with Dvādaśī, one should fast on the Dvādaśī and break the fast on the Trayodaśī.

*tithi-nakṣatrayor yoge yogaś caiva narādhipa
dvi-kalo yadi labhyeta sa jñeyo hy aṣṭa-yāmikaḥ*

Śrī Hari-bhakti-vilāsa (15.589)

On this Dvādaśī, even if the conjunction of the *tithi* and nakṣatra occurs for only two kalās (96 seconds), such conjunction is to be accepted for aṣṭa-prahara (aṣṭa-yāmika).

Determining Solar Year and month

Sankrānti (Sanskrit: संक्रान्ति) means transmigration of the Sun from one Rāśi (constellation of the zodiac in Indian astronomy) to the next. Hence, there are 12 Sankrāntis in a year, since there are 12 Rāśi's.

Each Sankrānti is marked as the beginning of a month in the sidereal solar calendars followed in the Indian states of Telangana, Andhra Pradesh, Tamil Nadu, Kerala, Tulu Nadu region of Karnataka, Punjab, Odisha, Mithila region of Bihar and Nepal. On the other hand, in the sidereal solar calendars followed in the Indian states of Bengal and Assam, a Sankrānti is marked as the end of each month and the day following as the beginning of a new month. In this calendar, however, the beginning of a new solar month is accepted from the day of Sankrānti alone.

Meṣa Sankrānti (also called Meṣa Sankramaṇa) refers to the first day of the solar cycle year, that is, it marks the beginning of the New Year in the traditional Hindu Solar Calendar. On this day, the sun enters the sidereal Aries, or Meṣa rāśi. It generally falls on 14/15 April.

Determining Sunrise for Pāraṇa

Sunrise has great significance in the Gauḍīya Vaiṣṇava tradition. All the *tithis*, or lunar days, in the Vaiṣṇava calendar, start at sunrise [except Ekādaśī which begins at *aruṇodaya* (approximately 96 minutes before sunrise)] and end the following day at sunrise. Also, sunrise is a key factor in deciding the *pāraṇa* (breakfast time) for most of the Ekādaśī *tithis*, and other *vratas*; hence it becomes imperative to ascertain the exact sunrise time for our location.

Often, in different information sources such as newspapers and calendars, some variation is seen in the sunrise and sunset timings for a particular location. This is mainly because the Sūrya-siddhānta system of calculation and the modern Ḍṛk-siddhānta system of astronomy define sunrise and sunset differently.

(1) According to Ḍṛk-siddhānta, astronomical sunrise is when the upper tip of the sun disk is on the eastern horizon (with refraction).

(2) According to Sūrya-siddhānta, sunrise is when the centre of the sun disk is on the eastern horizon (without refraction).

(3) Ḍṛk-siddhānta sunset is when the upper tip of the sun disk disappears below the western horizon (with refraction).

(4) Sūrya-siddhānta sunset is when the centre of the sun disk is on the western horizon (without refraction).

Sūrya-siddhānta and Ḍṛk-siddhānta sunrise and sunset timings may vary from anything between three to seven minutes, depending on the time of the year and the location.

Pāraṇa is to be done when the sun has fully risen

Since it is difficult for most of us to determine the exact Sūrya-siddhānta sunrise of our location and since sometimes there is a slight variation of sunrise time given in various Hindu *pañcāṅgs*, it is safest and best to do *pāraṇa* of *vratas* after the complete sun disk is visible on the eastern horizon.

Restricted and Permitted foods for Vratas

Restricted foods on Ekādaśī: Tomatoes, eggplants, cauliflower, broccoli, bell peppers, carrots, bitter melon, green peas, loki, parmal, toroi, green chili, drumsticks, lady fingers, radish, beets, and banana flowers.

- Peas, chickpeas and all types of beans, including products made from beans like papadams, tofu, and tempeh etc.
- All leafy vegetables, like spinach, salads, cabbages, and leafy herbs like parsley, coriander leaves, celery, herbal tea, and curry leaves.
- Grains like millet, barley, farina, quinoa, bamboo rice, wild rice, jungle rice, samo rice, amaranth seed, pasta, rice, corn, and all types of flour made from grains and beans, like rice flour, chickpea flour, urad dahl flour etc.
- Starches from corn or above mentioned grains, and products made from or mixed with these starches like baking soda, baking powder, soft drinks, corn syrup, custard, cake, certain varieties of cream and cottage cheese, certain sweets and candies, and tapioca balls.
- Oils made from grains, soyabean oil, sunflower oil, corn oil, mustard oil, sesame oil, other types of refined oils and products fried in these oils, like fried nuts, potato chips and other fried snack foods. Honey is also restricted.

Spices used on Ekādaśī: Black pepper, fresh ginger, pure salt and fresh turmeric, all taken from a new and clean package.

Spices not used on Ekādaśī: hing (asofetida), chili, sesame seeds, cumin, fenugreek, mustard, tamarind, fennel, cinnamon, mace, nutmeg, bay leaf, cardamon, cloves, oregano, basil and other leafy spices etc.

Foods that can be taken on all fast days: Fruits (fresh and dried), nuts and oils made from nuts and other pure sources, like olive oil, peanut oil, coconut oil, almond oil, and ghee. Potatoes, potato chips, pumpkin, cucumber, squash, lemon, green papaya, green banana, jackfruit, sweet potato, tapioca root, avocado, olives, coconut. Pure milk products.

Restricted foods during Cāturmāsya: Tomatoes, eggplants, all beans, soya, loki, parmal, urad dahl, papadams, mustard, sesame and honey.

Particular foods that are restricted during each of the four months:

First month: No leafy vegetables, such as spinach, salads of all types, cabbages of all types, kale, leafy herbs like coriander, mint, parsley, curry and powdered leafy herbs and teas • **Second month:** No yoghurt.

• **Third month:** No milk. • **Fourth month:** No mustard oil, soybean oil and sesame oil.

Auspicious and Inauspicious Tithis and Nakṣatras for Traveling

Travel is not recommended on the following lunar days: the sixth (**Śaṣṭhī**), the eighth (**Aṣṭamī**), the twelfth (**Dvādaśī**), the full moon (**Pūrṇimā**), and the new moon (**Amāvasyā**). This applies to both the light and dark fortnight. Traveling is also not advised on the first waxing lunar day of the bright, or waxing, fortnight (**Śuklā Pratipada**).

The fourth (**Caturthī**), the ninth (**Navamī**) and the fourteenth (**Caturdaśī**) lunar days of both fortnights are known as **ṛktā** (void or meaningless), and are also not good for travelling.

Traveling on certain tithis may influence the following outcomes:

Kṛṣṇa-pratipada (first waning lunar day): all auspiciousness

Dvītiyā: the path becomes auspicious

Tṛtīyā: success

Caturthī: murder, confinement, and difficulty

Pañcamī: attainment of one's cherished objective

Saṣṭhī: disease

Saptamī: accumulation of wealth

Aṣṭamī: mental affliction

Navamī: death [or defamation, a type of death]

Daśamī: acquisition of land

Ekādaśī: restoration of health

Dvādaśī: travel is prohibited

Trayadaśī: all round success

Caturdaśī, Amāvasyā, Pūrṇimā: travel is prohibited

Yama-dvītiyā (the day after Govardhana-pūjā): death

If travel on any of the inauspicious or prohibited *tithis* is unavoidable, as an alternative one can still travel if the following first two categories of constellations (*nakṣatras*) are present at the time of travel.

The best constellations for travel

Aśvinī, hastā, puṣyā, anurādhā, punarvasu, revatī, śravaṇā, dhaniṣṭhā, and *mṛgaśīrā.*

Mediocre constellations for travel

Jyeṣṭhā, mūlā, śatabhiṣā, uttara-phālgunī, uttara-āṣāḍhā, uttara-bhādrapada, rohiṇī, purva-phālgunī, pūrva-āṣāḍhā, and *pūrva-bhādrapada.*

Prohibited constellations for travel

Citrā, svātī, bharaṇī, viśākhā, maghā, ādrā, kṛttikā, and *aśleṣā.*

It is stated in the *Samaya-pradīpa* that if one desiring to travel sees, at the time of travel, a cow with her calf, a bull, an elephant, a horse, fire curving to the right, a divine woman, a full pot, a brāhmaṇa, a flower garland, a flag, clarified butter, yoghurt, honey, silver, gold, or white rice, that person will reap auspicious results.

The Eclipses in 2022

The partial solar eclipse on 1 May 2022 and complete lunar eclipse on 16 May 2022, mentioned in this lunar calendar year will not be visible in India and thus observance of them, such as following certain religious rites, rules, regulations, *japa-anuṣṭhāna*, prohibitions, sacred bathing, and giving in charity, is not required. The partial solar eclipse on 25 October 2022 and full lunar eclipse on 8 November 2022, will be visible in India. So, observance of them is required.

“According to the *smārta* consideration, the duration of eclipses is impure. During such times, persons who follow these *smārta* conceptions refrain from engaging in activities that are forbidden in an impure state. However, it is essential for the *vaidha-bhaktas*, who are inclined to devotional service, to perform service to the Lord (Deity), as far as possible, at the standard times without considering these mundane customs.” –Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura’s *Patrāvalī*

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja emphasized utilizing the eclipse time to chant *harināma* (*nāma-kīrtana* and *mantra-japa*) and not attend to personal bodily needs, such as cooking, drinking, eating, sleeping, urinating and defecating.



Month of Viṣṇu – Caitra

Śrī Gaurābda 536

A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa/Tīthī	Date	Month	Day	Festivals / Vratas
Kṛ 01	25	Mar	Fri	Appearance day of Śrīla Śrīvāsa Paṇḍita
Kṛ 11	28	Mar	Mon	Fasting for Pāpamocanī Ekādaśī.
Kṛ 12	29	Mar	Tue	Disappearance of Śrīla Govinda Ghoṣa Ṭhākura Pāraṇa after sunrise and before 10:18 am (Dvādaśī from Mon 04:18 pm - Tue 02:34 pm – picking Tulasī prohibited)
Kṛ 15	01	April	Fri	Amāvasyā. End of Vikrama Era lunar year 2078
Śu 01	02	April	Sat	Beginning of Vikrama Era lunar year 2079
Śu 05	06	April	Wed	Appearance day of Śrī Rāmānujācārya. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja
Śu 07	08	April	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Śu 09	10	April	Sun	Śrī Rāma Navamī (Appearance of Lord Rāmacandra). Fast till noon. Ekādaśī preparations only. Appearance day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Śu 10	11	April	Mon	Pāraṇa after sunrise and before 10:10 am
Śu 11	12	April	Tue	Fasting for Kāmadā Ekādaśī.
Śu 12	13	April	Wed	Śrī Kṛṣṇa's Damanaka-ropana-utsava Pāraṇa after 08:35 am and before 10:08 am (Dvādaśī from Wed 02:29am –Thur 02:48am– picking of Tulasī leaves prohibited)
Śu 13	14	April	Thur	Sri Keśava-vrata begins (offering stream of water to Tulasī and Śalagrama for one month). Meṣa-saṅkrānti. Beginning of the New Solar Year. The solar month of Vaiśākha begins.
Śu 30	16	April	Sat	Pūrṇimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa-yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Syāmānanda Prabhu and Śrīla Varṇī-vadanānanda Gosvāmī

Month of Madhusūdana – Vaiśākha

Śrī Gaurābda 536

A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	06	22	April	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja
Kṛ	07	23	April	Sat	Disappearance day of Śrīla Abhirāma Ṭhākura
Kṛ	10	25	April	Mon	Disappearance day of Śrīla Vṛndāvana dāsa Ṭhākura Disapp. of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Kṛ	11	26	April	Tue	Fasting for Varuthinī Ekādaśī.
Kṛ	12	27	April	Wed	Pāraṇa after 08:10 am and before 10:06 am (Dvādaśī from Wed 02:19 am - Thur 01:43 am - picking of Tulasi prohibited)
Kṛ	15	30	April	Sat	Amāvasyā. Appearance of Śrīla Gadādhara Paṇḍita Prabhu Partial Solar eclipse. Not visible in India.
Śu	02	02	May	Mon	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvāra Gosvāmī Mahārāja
Śu	03	03	May	Tue	Akṣaya-tṛtīyā (according to Utkal tithi consideration) Candana-yātrā of Lord Jagannātha begins. Opening of the doors of Śrī Badrīnārāyaṇa Temple. Anniversary day of Śrī Gauḍīya Vedānta Samitī's inauguration in 1941.
Śu	09	10	May	Tue	Appearance day of Sītā-devī, consort of Lord Rāma, and Jāhnvā-devī, consort of Lord Nityānanda. Disappearance day of Śrīla Madhu Paṇḍita Prabhu
Śu	11	12	May	Thur	Fasting for Mohinī Ekādaśī.
Śu	12	13	May	Fri	Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Thur 03:17pm - Fri 02:35 pm - picking of Tulasi prohibited)
Śu	14	15	May	Sun	Appearance day of Lord Nṛsiṃhadeva (Fast till dusk. Ekādaśī preparations only) Śrī keśava-vrata ends. Vṛṣabha-saṅkrāntī. The solar month of Jyēṣṭha begins.
Śu	30	16	May	Mon	Pūrṇimā. Pāraṇa after sunrise and before 09:46 am Appearance of Śrīla Mādhavendra Purī Gosvāmī and Śrīla Śrīnivāsācārya Prabhu. Disappearance of Śrīla Parameśvarī Ṭhākura. Manifestation day of Śrī Rādhā-Ramaṇa-devajā. Total Lunar eclipse (Not visible in India).

Month of Trivikrama – Jyeṣṭha

Śrī Gaurābda 536
A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	17	May	Tue	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	05	20	May	Fri	Disappearance day of Śrīla Rāya Rāmānanda Prabhu
Kṛ	11	26	May	Thur	Fasting for Aparā Ekādaśī
Kṛ	12	27	May	Fri	App. of Śrīla Vṛndāvana dāsa Ṭhākura. Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Thur 01:05 pm - Fri 01:02 pm -- picking Tulasī leaves prohibited)
Kṛ	15	30	May	Mon	Amāvasyā.
Śu	09	08	June	Wed	Disappearance day of Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhuṣaṇa Prabhu.
Śu	10	09	June	Thur	Appearance day of Śrī Gaṅgā-devī, Gaṅgā-daśaharā, Gaṅgā-pūjā. Disappearance day of Gaṅgāmātā Gosvāminī
Śu	11	10	June	Fri	Fasting for Pāṇḍavā Nirjalā Ekādaśī
Śu	12	11	June	Sat	Pāraṇa after 07:08am and before 10:00 am (Dvādaśī from Sat 01:31 am - Sat 11:57 pm -- picking Tulasī prohibited)
Śu	13	12	June	Sun	Dahī-ciḍā festival of Śrīla Raghunātha dāsa Gosvāmī in Pāṇihāṭī.
Śu	30	14	June	Tue	Pūrṇimā. Snāna-yātrā of Lord Jagannātha Disappearance day of Śrīla Mukunda Datta and Śrīla Śrīdhara Paṇḍita.

Month of Vāmana – Āṣāḍha

Śrī Gaurābda 536

A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	15	June	Wed	Disappearance day of Śrīla Śyāmānanda Prabhu. (Festival in Śrī Gopī-vallabha pura) Mithuna-sañkrānti. The solar month of Āṣāḍha begins.
Kṛ	05	19	June	Sun	Appearance day of Śrīla Vakreśvara Paṇḍita.
Kṛ	09	22	June	Wed	Ambuvācī begins from Wed 08:19 pm. (One should not dig earth during this period).
Kṛ	10	23	June	Thur	Disappearance day of Śrīla Śrīvāsa Paṇḍita
Kṛ	12	25	June	Sat	Fasting for Pakṣavarddhinī Mahā Dvādaśī
Kṛ	13	26	June	Sun	Pāraṇa after sunrise till 10:03 am (Dvādaśī from Sat 01:11am – Sun 02:06 am -- picking Tulasī prohibited) Ambuvācī ends after 08:43 am.
Kṛ	15	29	June	Wed	Amāvasyā. Disapp. day of Śrī Gaura-śakti Śrīla Gadādhara Paṇḍita and Śrīla Saccidānanda Bhaktivinoda Ṭhākura.
Śu	01	30	June	Thur	Cleaning of Lord Jagannātha's Śrī Guṇḍicā Temple.
Śu	02	01	July	Fri	Ratha-yātrā of Lord Jagannātha. (Utkal tithi consideration) Disappearance day of Śrīla Svarūpa Dāmodara Gosvāmī and Śrīla Śivānanda Sena.
Śu	06	05	July	Tue	Herā-pañcamī (Utkal tithi consideration). Śrī Lakṣmī Vijaya
Śu	10	09	July	Sat	Jagannātha's Return Journey. (Utkal tithi consideration) Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu	11	10	July	Sun	Fasting for Śayana Ekādaśī (Śrī Hari-śayana). Appearance day of Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja
Śu	12	11	July	Mon	Pāraṇa after sunrise and before 07:44 am (Dvādaśī from Sun 09:52 am - Mon 07:44 am -- picking Tulasī prohibited)
Śu	30	13	July	Wed	Śrī Guru-pūrṇimā. Śrī Vyāsa-pūjā. Disappearance day of Śrīla Sanātana Gosvāmī. First month of Cāturmāsya vrata begins (Fasting from all green leafy vegetables for one month).

Month of Śrīdhara – Śrāvaṇa

Śrī Gaurābda 536
A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	14	July	Thur	Disappearance day of Śrī Gaurahari's associate Śrīla Prabodhānanda Sarasvatī Gosvāmī
Kṛ	02	15	July	Fri	Disappearance day of Śrīla Prabhupāda's associates Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja & Śrī Śrīmad Bhakti Saurabh Bhaktisāra Gosvāmī Mahārāja
Kṛ	04	17	July	Sun	Karka-saṅkrānti. The solar month of Śrāvaṇa begins.
Kṛ	05	18	July	Mon	Disappearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī.
Kṛ	08	21	July	Thur	Disappearance day of Śrīla Lokanātha dāsa Gosvāmī
Kṛ	11	24	July	Sun	Fasting for Kāmikā Ekādaśī
Kṛ	12	25	July	Mon	Pāraṇa after sunrise & before 10:10 am (Dvādaśī from Sun 02:56pm - Mon 04:36 pm – picking Tulasī leaves prohibited) Dissap. day of Śrīmad Bhaktivedānta Tīrtha Mahārāja.
Kṛ	15	28	July	Thur	Amāvasyā. Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja.
Śu	04	01	Aug	Mon	Disappearance of Śrīla Raghunandana Ṭhākura & Śrīla Varṁsidāsa Bābāji Mahārāja.
Śu	11	08	Aug	Mon	Fasting for Pavitrāropanī Ekādaśī. Beginning of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā
Śu	12	09	Aug	Tue	Śrī Kṛṣṇa's Pavitrā-ropana utsava. Disappearance day of Śrīla Rūpa Gosvāmī, Śrīla Gaurīdāsa Paṇḍita and Śrīla Govinda dāsa Paṇḍita. (Śrīla Rupa Gosvāmī Prabhu's Viraha Mahotsava in Śrī Rūpa-Sanātana Gauḍīya Maṭha, Vṛndāvana). Pāraṇa after sunrise and before 10:12 am (Dvādaśī from Mon 05:16 pm - Tue 02:50 pm -- picking Tulasī leaves prohibited)
Śu	30	12	Aug	Fri	Śrī Baladeva Pūrṇimā. Appearance day of Lord Balarāma. Fast till noon. Ekādaśī preparations only. End of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā. Rakṣā-bandhana. Second month of Cāturmāsya begins (Fasting for yogurt for one month).

Month of Hṛṣīkeśa – Bhādra

Śrī Gaurābda 536

A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	13	Aug	Sat	Pāraṇa after sunrise and before 10:12am.
Kṛ	06	17	Aug	Wed	Simha-saṅkrānti. The solar month of Bhādra begins.
Kṛ	08	19	Aug	Fri	Śrī Kṛṣṇa Janmāṣṭamī (Full fast till midnight. Ekādaśī preparations only).
Kṛ	09	20	Aug	Sat	Śrī Nandotsava. Appearance day of Śrīla Prabhupāda's associate ISKCON Founder Ācāryā Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja. Pāraṇa after sunrise and before 10:12 am.
Kṛ	12	23	Aug	Tue	Fasting for Unmilanī Mahā Dvādaśī.
Kṛ	13	24	Aug	Wed	Pāraṇa after sunrise and before 08:21 am (Dvādaśī from Tue 06:18 am - Wed 08:21 am -- picking Tulasī prohibited).
Kṛ	15	27	Aug	Sat	Amāvasyā.

Month of Hṛṣīkeśa – Bhādra

Śu = Śukla-pakṣa (waxing fortnight)

Śrī Gaurābda 536
A.D. 2022

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	28	Aug	Sun	Appearance day of Śrī Śrīmad Gaura Govinda Mahārāja
Śu	04	31	Aug	Wed	Appearance day of Śrī Sītā-devī, consort of Śrī Advaita Ācārya
Śu	07	03	Sept	Sat	Śrī Lalitā-saptamī (appearance of Śrī Lalitā-devī)
Śu	08	04	Sept	Sun	Śrī Śrī Rādhāṣṭamī. No fasting.
Śu	12	07	Sept	Wed	Fasting for Śravaṇā Mahādvāṣī. Śrī Vāmana Dvādaśī (appearance of Lord Vāmanadeva). Appearance day of Śrīla Jīva Gosvāmī Prabhu. (Dvādaśī Wed 00:37 am – Wed 10:12 pm picking Tulasi prohibited).
Śu	13	08	Sept	Thur	App. day of Śrīla Saccidānanda Bhaktivinoda Ṭhākura. Pāraṇa after sunrise and before 10:12 am.
Śu	14	09	Sept	Fri	Disappearance day of Nāmācārya Śrīla Haridāsa Ṭhākura Disappearance day of Śrī Śrīmad Bhakti Vijñāna Bhārati Gosvāmī Mahārāja
Śu	30	10	Sept	Sat	Pūrṇimā. Śrī Viśvarūpa Mahotsava. Sannyāsa anniversary of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja. Third month of Cāturmāsya begins (Fasting from milk for for one month).

Month of Padmanābha – Āśvina

Śrī Gaurābda 536
A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	02	12	Sept	Mon	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Kṛ	06	16	Sept	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja
Kṛ	07	17	Sept	Sat	Kanyā-saṅkrānti. The solar month of Āśvina begins.
Kṛ	11	21	Sept	Wed	Fasting for Indirā Ekādaśī
Kṛ	12	22	Sept	Thur	Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Wed 10:47 pm - Fri 00:33 am – picking Tulasi prohibited)
Kṛ	15	25	Sept	Sun	Amāvasyā

Month of Padmanābha – Āśvina

Śrī Gaurābda 536
A.D. 2022

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	04	29	Sept	Thur	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu	10	05	Oct	Wed	Vijaya-daśamī. Lord Śrī Rāmacandra Vijayotsava Appearance day of Śrīla Madhvācārya
Śu	11	06	Oct	Thur	Fasting for Pāpānkuṣā Ekādaśī
Śu	12	07	Oct	Fri	Disappearance day of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Pāraṇa after sunrise and before 06:49 am (Dvādaśī from Thur 08:54 am - Fri 06:49 am -- picking Tulasī prohibited)
Śu	30	09	Oct	Sun	Śārada Pūrṇimā. Śāradiya Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. Dāmodara-vrata, Kārtika-vrata, Ūrjā-vrata, Niyama-sevā begins. Disappearance day of Śrīla Murāri Gupta. 54th disappearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gauḍīya Vedānta Samiti nitya-līlā praviṣṭa oṃ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja Last month of Cāturmāsya begins (fasting from sesame seeds, sesame oil, mustard seeds and mustard oil).

Month of Dāmodara – Kārtika

Śrī Gaurābda 536
A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	05	14	Oct	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kuśala Nārsimha Mahārāja
Kṛ	06	16	Oct	Sun	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvara Gosvāmī Mahārāja
Kṛ	07	17	Oct	Mon	Disappearance day of Śrīla Narottama dāsa Ṭhākura
Kṛ	08	18	Oct	Tue	Bahulāṣṭamī, Manifestation day of Śrī Rādhā-kuṇḍa Disappearance day of Śrīla Gadādhara dāsa Ṭhākura. Tulā-saṅkrānti. The solar month of Kārtika begins. Offering ghee lamp to the sky for one month begins. Mantra for offering lamp: <i>dāmodarāya nabhasi tulāyām lolayā saha praḍipante prayacchāmi namo'nantāya vedhase (Hari-bhakti-vilāsa)</i>
Kṛ	09	19	Oct	Wed	Appearance of Śrī Vīracandra Prabhu. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja
Kṛ	11	21	Oct	Fri	Fasting for Ramā Ekādaśī
Kṛ	12	22	Oct	Sat	Disappearance day of Śrīla Narahari Sarakāra Ṭhākura Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Fri 03:29 pm - Sat 04:29 pm -- picking Tulasi prohibited)
Kṛ	13	23	Oct	Sun	Offering of lamps to Yama
Kṛ	14	24	Oct	Mon	Yama-caturdaśī . Offering of 14 lamps in Viṣṇu Temple.
Kṛ	15	25	Oct	Tue	Amāvasyā. Dīpāvalī, ghee lamp offering in Śrī Viṣṇu temple. Partial Solar Eclipse, visible in India. (Eclipse start 02:29 pm Eclipse ends 06:32 pm. The eclipse last 4 hours and 3 min). Please check your location eclipse timings.

Month of Dāmodara – Kārtika

Śrī Gaurābda 536

A.D. 2022

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	26	Oct	Wed	Go-pūjā and Śrī Govardhana Pūjā in the forenoon. Annakūṭa Mahotsava. Bali-pūjā. Appearance day of Śrīla Rasikānanda Prabhu. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kusuma Śramaṇa Gosvāmī Mahārāja.
Śu	02	27	Oct	Thur	Disappearance day of Śrī Gaura's associate Śrīla Vāsudeva Ghoṣa. Yama-dvitiyā. Bhrāṭṛ-dvitiyā (Bhaiyā Dūjā).
Śu	03	28	Oct	Fri	18th Disapp. day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja and 20th disappearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja.
Śu	04	29	Oct	Sat	Disappearance day of Śrīla Prabhupāda's associate ISKCON founder Ācārya Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja
Śu	05	30	Oct	Sun	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhānti Gosvāmī Mahārāja
Śu	08	01	Nov	Tue	Gopāṣṭamī. Disappearance day of Śrīla Gadādhara dāsa Ṭhākura, Śrīla Dhanañjaya Paṇḍita and Śrīla Śrīnivāsācārya
Śu	11	04	Nov	Fri	Fasting for Utthāna Ekādaśī. Bhīṣma-pañcaka begins. Disappearance day of Śrīla Gaura-kīśora dāsa Bābājī Mahārāja. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja.
Śu	12	05	Nov	Sat	Pāraṇa after sunrise and before 10:13 am (Dvādaśī from Fri 06:59 pm - Sat 05:33 pm -- picking Tulasi prohibited)
Śu	14	07	Nov	Mon	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu	30	08	Nov	Tue	Pūrṇimā. Haimantikī Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. End of Cāturmāsya vrata, Dāmodara-vrata, Kārtika-vrata and Ūrjā-vrata. Disapp. day of Śrīla Bhūgarbha Gosvāmī and Śrīla Kāśīvara Paṇḍita. Full Lunar Eclipse. Visible in India (Eclipse begins 02:39 pm and ends 06:19 pm. The eclipse last 3 hours and 40 minutes). Please check your location eclipse timings.

Month of Keśava – Mārgaśīrṣa

Śrī Gaurābda 536

A.D. 2022

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	09	Nov	Wed	Beginning of Śrī Kātyāyāni-vrata
Kṛ	05	13	Nov	Sun	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vikāsa Hṛṣīkeśa Gosvāmī Mahārāja
Kṛ	07	15	Nov	Tue	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhaktisambandha Turyaśramī Gosvāmī Mahārāja
Kṛ	09	17	Nov	Thur	Vṛścika-saṅkrānti. The solar month of Agrahāyaṇa begins. End of offering lamps to sky.
Kṛ	11	20	Nov	Sun	Fasting for Utpannā Ekādaśī
Kṛ	12	21	Nov	Mon	Pāraṇa after sunrise and before 07:32 am (Dvādaśī from Sun 07:33 am - Mon 07:32 am – picking Tulasī prohibited)
Kṛ	13	22	Nov	Tue	Disapp. of Śrī Gaurahari's associate Śrīla Sāraṅga Ṭhākura
Kṛ	15	23	Nov	Wed	Amāvasyā.
Śu	03	26	Nov	Sat	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja
Śu	08	01	Dec	Thur	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja
Śu	09	02	Dec	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu 11+12 +13	04	Dec	Sun	Fasting for Tri-spr̥śā Mahā Dvādaśī. Śrī Gītā-jayanti (appearance of Śrīmad Bhagavad-gītā) Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kusuma Śramaṇa Gosvāmī Mahārāja	
Śu	13	05	Dec	Mon	Pāraṇa after sunrise and before 10:25 am (Dvādaśī from Sun 07:27 am - Mon 06:55 am – picking Tulasī leaves prohibited).
Śu	30	08	Dec	Thur	Pūrṇimā. End of Śrī Kātyāyāni-vrata.

Month of Nārāyaṇa – Pauṣa

Śrī Gaurābda 536

A.D. 2022-2023

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	04	12	Dec	Mon	85th disappearance day of jagad-guru nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda
Kṛ	08	16	Dec	Fri	Dhanu-Saṅkrānti. The solar month of Pauṣa begins.
Kṛ	09	17	Dec	Sat	101th appearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja & 12th disappearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Kṛ	11	19	Dec	Mon	Fasting for Saphalā Ekādaśī
Kṛ	12	20	Dec	Tue	Disappearance day of Śrī Devānanda Paṇḍita and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Gosvāmī Mahārāja. Pāraṇa after sunrise and before 10:30 am. (Dvādaśī from Mon 10:20 pm Tue 9:21 pm picking Tulasi leaves prohibited)
Kṛ	13	21	Dec	Wed	Disapp. day of Śrīla Maheśa Paṇḍita and Śrīla Uddharaṇa Datta Ṭhākura
Kṛ	15	23	Dec	Fri	Amāvasyā.
Śu	03	26	Dec	Mon	Disappearance day of Śrīla Jīva Gosvāmī Prabhū
Śu	11	02	Jan	Mon	Fasting for Putradā Ekādaśī
Śu	12	03	Jan	Tue	Disappearance day of Śrīla Jagadīśa Paṇḍita. Pāraṇa after sunrise and before 10:38 am (Dvādaśī from Mon 10:32 pm - Tue 11:06 pm – picking Tulasi leaves prohibited)
Śu	13	04	Jan	Wed	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja
Śu	30	06	Jan	Fri	Pūrṇimā. Puṣyābhīṣeka-yātrā of Śrī Kṛṣṇa.

Month of Mādhava – Māgha

Śrī Gaurābda 536

A.D. 2023

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	10	Jan	Tue	Appearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī Disappearance day of Śrīla Rāmacandra Kavirāja
Kṛ	05	12	Jan	Thur	Disappearance day of Śrīla Prabhupāda's associate Śrīla Narahari Sevā-vigraha Prabhu. Appearance day of Śrī Śrīmad Bhakti Vaibhāva Purī Gosvāmī Mahārāja
Kṛ	06	13	Jan	Fri	Disapp. day of Śrīla Jayadeva Gosvāmī
Kṛ	08	15	Jan	Sun	Makara Saṅkrānti. The solar month of Māgha begins. Gaṅgā-sāgara Snāna.
Kṛ	09	16	Jan	Mon	Disappearance day of Śrīla Locana dāsa Ṭhākura
Kṛ	11	18	Jan	Wed	Fasting for Ṣaṭ-tilā Ekādaśī
Kṛ	12	19	Jan	Thur	Appearance day of Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja. Pāraṇa after sunrise and before 09:42 am (Dvādaśī from Wed 11:27 am - Thur 09:42 am – picking Tulasī leaves prohibited)
Kṛ	15	21	Jan	Sat	Maunī Amāvasyā. 102th Appearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Śrī Vyāsa-pūjā Mahotsava.

Month of Mādhava – Māgha

Śrī Gaurābda 536

A.D. 2023

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	05	26	Jan	Thur	Vasanta-pañcamī of Śrī Kṛṣṇa. Appearance day of Śrī gaura-śakti Viṣṇupriya devī, Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunandana Ṭhākura and Puṅḍarīka Vidyānidhi Disappearance day of Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vīveka Bhāratī Gosvāmī Mahārāja Śrī Sarasvatī Pūjā.
Śu	07	28	Jan	Sat	Appearance day of Mahā-Viṣṇu avatāra Śrī Advaita Ācārya Fast till noon. Ekādaśī preparations only
Śu	08	29	Jan	Sun	Pāraṇa after sunrise and before 10:42 am
Śu	09	30	Jan	Mon	Disappearance day of Śrīla Madhvācārya
Śu	10	31	Jan	Tue	Disappearance day of Śrīla Rāmānujācārya
Śu	11	01	Feb	Wed	Fasting for Jayā or Bhaimī Ekādaśī. Appearance of Śrīla Keśava Bhāratī
Śu	12	02	Feb	Thur	Śrī Varāha-dvādaśī . Appearance day of Śrī Varāha deva. Pāraṇa after the worship of Śrī Varāha deva after sunrise before 10:42 am. (Dvādaśī from Wed 3:47 pm - Thur 4:56 pm – picking Tulasī leaves prohibited)
Śu	13	03	Feb	Fri	Śrī Nityānanda Trayodaśī. Appearance day of Lord Śrī Nityānanda.
Śu	14	04	Feb	Sat	Pāraṇa after sunrise before 10:40 am
Śu	30	05	Feb	Sun	Māghī Pūrṇimā. Śrī Kṛṣṇa's Madhurotsava Appearance day of Śrīla Narottama dāsa Ṭhākura.

Month of Govinda – Phālguna

Śrī Gaurābda 536

A.D. 2023

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	08	Feb	Wed	125th appearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gauḍīya Vedānta Samiti nitya-līlā praviṣṭa orṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja
Kṛ	05	10	Feb	Fri	149th app. day of jagad-guru nitya-līlā praviṣṭa orṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda. App. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Gosvāmī Mahārāja. Disappearance of Śrī Śrīmad Gaura Govinda Mahārāja
Kṛ	06	11	Feb	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	08	13	Feb	Mon	Kumbha-saṅkrānti. The solar month of Phālguna begins.
Kṛ	11	16	Feb	Thur	Fasting for Vijayā Ekādaśī
Kṛ	12	17	Feb	Fri	Pāraṇa after sunrise and before 10:40 am (Dvādaśī from Thur 10:42pm - Fri 8:27 pm -- picking Tulasi prohibited)
Kṛ	14	19	Feb	Sun	Śrī Śiva-rātri vrata (Ekādaśī preparations only)
Kṛ	15	20	Feb	Mon	Amāvasyā. Pāraṇa after sunrise and before 10:35 am
Śu	01	21	Feb	Tue	Disapp. day of Śrīla Rasikānanda Prabhu, Śrīla Jagannātha dāsa Bābājī Mahārāja and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja
Śu	09	01	Mar	Wed	Accepting vow for Śrīdhāma Navadvīpa Parikramā in Śrī Navadvīpa (Parikramā from 02 March to 06 March)
Śu	11	03	Mar	Fri	Fasting for Āmalakī Ekādaśī.
Śu	12	04	Mar	Sat	Disappearance day of Śrīla Mādhavendra Purī and Śrīla Hṛdayānanda Gosvāmī. Pāraṇa after sunrise and before 09:54 am. (Dvādaśī from Fri 10:08 am - Sat 12:14 noon picking Tulasi leaves prohibited)
Śu	30	07	Mar	Tue	Śrī Gaura-pūrṇimā. App. Day of Śrī Gaurāṅga Mahāprabhu (Fast till moonrise. Ekādaśī preparations only). Holī

Śrī Gaurābda 536 ends

Month of Viṣṇu – Caitra

Śrī Gaurābda 537

A.D. 2023

Kṛ = Kṛṣṇa-pakṣa (waning fortnight), Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa/Tīthī	Date	Month	Day	Festivals / Vratas
Kṛ 01	08	Mar	Wed	Pāraṇa after sunrise and before 09:52 am. Festival of Śrī Jagannātha Miśra. Śrī Gaurābda Year 537 and Vīkrama Era Year 2080 begins with months ending on pūrṇimā.
Kṛ 08	15	Mar	Wed	Appearance day of Śrīla Śrīvāsa Paṇḍita Mīna-saṅkrānti. The solar month of Caitra begins.
Kṛ 12	18	Mar	Sat	Fasting for Triparśā Mahā Dvādaśī .
Kṛ 13	19	Mar	Sun	Disapp. of Śrī Govinda Ghoṣa Ṭhākura (Dvādaśī mixed) Pāraṇa after sunrise and before 08:07 am (Dvādaśī from Sat 08:21 am - Sun 05:57 am – picking Tulasī prohibited)
Kṛ 15	21	Mar	Tue	Amāvasyā. End of Vīkrama Era lunar year 2079 with months ending on amāvasyā.
Śu 01	22	Mar	Wed	Beginning of Vīkrama Era lunar year 2080 with months ending on amāvasyā.
Śu 05	26	Mar	Sun	Appearance day of Śrī Rāmānujācārya. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja
Śu 07	28	Mar	Tue	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Śu 09	30	Mar	Thur	Śrī Rāma Navamī (Appearance of Lord Rāmacandra). Fast till noon. Ekādaśī preparations only. Appearance day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Śu 10	31	Mar	Fri	Pāraṇa after sunrise and before 10:10am
Śu 12	02	April	Sun	Fasting for Vyañjulī Mahā Dvādaśī. * Śrī Kṛṣṇa's Damanaka-ropaṇa-utsava.
Śu 13	03	April	Mon	Pāraṇa after sunrise and before 06:15 am (Dvādaśī from Sun 04:20am - Mon 06:15am picking of Tulasī leaves prohibited).
Śu 30	06	April	Thur	Pūrṇimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa-yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Syāmānanda Prabhu and Śrīla Varṇī-vadanānanda Gosvāmī

* The locations where sunrise will be after 6:15 am on 3rd April, Kāmadā Ekādaśī will be observed on 1st April and Pāraṇa will be on 2nd April after sunrise and before 10:47 am.

Some Glories of Śrī Tulasī-devī

(Compiled from Śrī Hari-bhakti-vilāsa)

**tulasī-rahitām pūjām na grhṇāti sadā hariḥ
kāṣṭham vā sparśayet tatra na cet tan nāmato yajet (7.263)**

Śrī Hari never accepts worship without tulasī. If tulasī leaves are not available then one can use tulasī wood. In the absence of tulasī wood, one should worship Him by uttering the name of tulasī.

**varjyaṁ paryuṣitaṁ puṣpaṁ varjyaṁ paryuṣitaṁ phalam
na varjyaṁ tulasī-patram na varjyaṁ jāhnavī-jalam (7.291)**

[In worship,] the use of stale flowers and fruits is prohibited, but tulasī leaves and Gaṅgā water, even if stale, are never prohibited.

**saṅkrānty-ādau niṣiddho’pi tulasya-avacayaḥ smṛtau
paraṁ śrī-viṣṇu-bhaktes tu dvādaśyām eva neṣyate (7.353)**

According to the Smṛti śāstras, picking tulasī is forbidden on saṅkrānti and so on [meaning the new moon, full moon, Dvādaśī and Sunday]. However, it is only on Dvādaśī that the devotees of Viṣṇu do not pick tulasī.

**dr̥ṣṭā spr̥ṣṭā tathā dhyātā kīrtitā namitā śrutā
ropitā sevitā nityaṁ pūjitā tulasī śubhā
navadhā tulasīm nityaṁ ye bhajanti dine dine
yuga-koṭi-sahasrāṇi te vasanti harer gr̥he (9.126–127)**

Whoever serves (does bhajana of) tulasī through the nine acts of—daily seeing her, touching her, meditating upon her, praising her, offering obeisances to her, listening to kathā about her, planting her, serving her and worshipping her, will reside in Śrī Hari’s abode for up to thousands and millions of yugas*.

* Śrī Hari’s abode is Śrī Vṛndāvana dhāma and Śrī Navadvīpa-dhāma. Tulasī devī’s mercy gives the opportunity to constantly reside in Śrī Hari’s dhāma to perfect our bhakti.

**tṛṇāni tulasī-mūlāt yāvanty apahinoti vai
tāvātīr brahma-hatyā hi chinnatty eva na saṁśayaḥ (9.165)**

To the extent that one pulls out grass from around root of the tulasī plant, to that extent he will destroy the sin of killing a brāhmaṇa (brahma-hatyā). There is no doubt about this.

**śirasī kriyate yais tu tulasī-mūla-mṛttikā
vighnāni tasya naśyanti sānukūlā grahās tathā (9.185)**

For those who place dust from the root of the tulasī plant on their forehead, all obstacles are destroyed and the stars becomes favorable.

**tulasī-mṛttikā-lipto yadi prāṇān parityajet
yamena nekṣitum śakto yuktaḥ pāpa-śatair api (9.184)**

If at the time of leaving the body, a person is smeared with the dust from the root of the tulasī plant, then even if he has committed hundreds and hundreds of sins, Yamarāja is unable to glance at him.

**tīrthaṁ yadi na samprāptaṁ smṛtir vā kīrtanam hareḥ
tulasī-kāṣṭha-dagdhasya mṛtasya na punar bhavaḥ (9.196)**

Even though a person may not have resided at a holy place, or has not performed kīrtana of Śrī Hari or remembered Him, if, after death, he is cremated with fire coming from the wood of tulasī, he will not have to take birth again.

HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE

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