

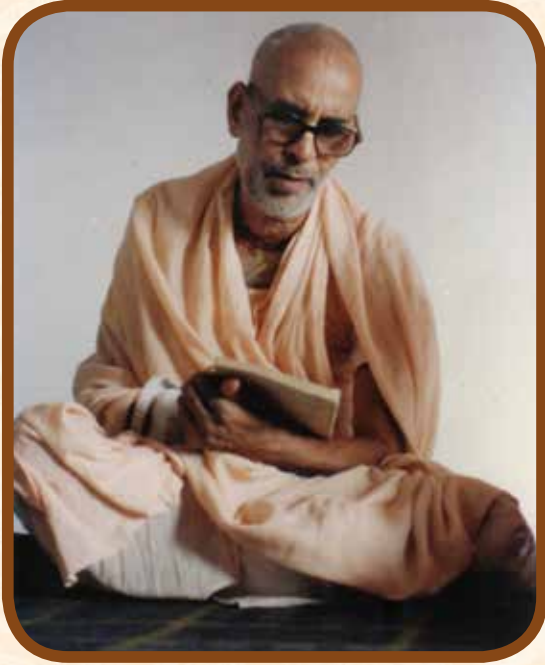
śrī śrī guru-gaurāṅgau jayataḥ

VAIṢṆAVA CALENDAR 2023-2024 ŚRĪ GAURĀBDA 537

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

(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 GOŚVĀMĪ 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.

Gaudiya Vedanta Publications Team

[The following is based on the Bengali *Viśuddha Sārasvata Śrī Caitanya-pañjikā*'s preface, written by *nitya-līlā-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-līlā 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. “*Pūrva-viddhā sadā tyājyā para-viddhā 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 extent possible, 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-bhājana*.

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° 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 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 Gauḍīya 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: Pratipat (1st), Dvitiya (2nd), Tritiya (3rd), Caturthī (4th), Pañcamī (5th), Ṣaṣṭhī (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-pratipada* 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 2023 to March 2024 AD is 537 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 ṅṣimha-caturdaśī
ei sabe vidhā-tyāga, avidhā-karaṇa
akaraṇa doṣa, kaile bhaktira lambhana*

Vratas such as Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and ṅṣimha-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*, “*pūrva-vidhā sadā tyājyā para-vidhā sadā grāhyā* – [For any *vrata*,] if a particular *tithi* happens to be *pūrva-vidhā*, 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, 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 *Drk-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 *Drk-siddhānta* (modern observational astronomy). Both methods use the same rules from *Hari-bhakti-vilāsa*.

Determining Pakṣa-varḍhinī Mahā-dvādaśī

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 bhrgu-śreṣṭha / kathitā pāpa-nāśinī*

“O best of the Bhrgu 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

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

Each Saṅkrānti 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 Saṅkrānti 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 Saṅkrānti alone.

Meṣa Saṅkrānti (also called Meṣa Saṅkramaṇa) 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* (time for breaking one's fast) 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.

Picking of Tulasī – time and prohibition

*saṅkrānty-ādau niṣiddho'pi / tulasī-avacayaḥ smṛtau
paraṁ śrī-viṣṇu-bhaktas tu / dvādaśyām eva neṣyate*

Śrī Hari-bhakti-vilāsa (7.343)

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

The recommended time for picking *tulasī* leaves is from sunrise to sunset. After sunset, picking *tulasī* leaves is prohibited. And on Dvādaśī *tithi*, picking *tulasī* leaves is prohibited all the way from sunrise till sunset. In order to inform the devotees about the Dvādaśī *tithi* timings, we have included the duration of all the Dvādaśī *tithis* in this year's calander.

The Eclipses in 2023–24

The three solar eclipses mentioned in this lunar calendar year on 20 April 2023, 14 October 2023 & 8 April 2024, as well as the penumbral lunar eclipse on 25 March 2024, will not be visible in India, so observance of them, such as following certain religious rites, rules, regulations, *japa-anuṣṭhāna*, prohibitions, sacred bathing, and giving in charity, is not required. Although the penumbral lunar eclipse on 5 May 2023 is visible in India, observance of it is still not required. This is because such penumbral eclipses are not counted in the category of proper eclipse in the scriptures on astrology. Only the observance of partial lunar eclipse on 28 October 2023, which will be visible in India, 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 537

A.D. 2023

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	08	Mar	Wed	Pāraṇa after sunrise and before 9:52 am. Festival of Śrī Jagannātha Miśra. Śrī Gaurābda Year 537 and Vikrama 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 Tri-spaṣā Mahā-dvādaśī .
Kṛ	13	19	Mar	Sun	Disapp. of Śrī Govinda Ghoṣa Ṭhākura (Dvādaśī mixed) Pāraṇa after sunrise and before 8:07 am (Dvādaśī from Sat 8:21 am to Sun 5:57 am. Picking Tulasi prohibited)
Kṛ	15	21	Mar	Tue	Amāvasyā. End of Vikrama Era lunar year 2079 with months ending on Amāvasyā.
Śu	01	22	Mar	Wed	Beginning of Vikrama 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 Hrdaya 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 6:15 am (Dvādaśī from Sun 4:20 am to Mon 06:15 am. Picking Tulasi 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

* In those places where sunrise is 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.

Month of Madhusūdana – Vaiśākha

Śrī Gaurābda 537

A.D. 2023

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	04	10	April	Mon	Disappearance of Śrīla Prabhupāda's associate Śrīla Kṛṣṇadāsa Bābājī Mahārāja.
Kṛ	07	12	April	Wed	Disappearance day of Śrīla Abhirāma Thākura. App. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja. (Ṣaṣṭhī mixed)
Kṛ	09	14	April	Fri	Sri Keśava-vrata begins (offering stream of water to Tulasi and Śālagrāma for one month). Disapp. of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja Meṣa-saṅkrānti. The solar month of Vaiśākha begins.
Kṛ	10	15	April	Sat	Disappearance day of Śrīla Vṛndāvana dāsa Ṭhākura
Kṛ	11	16	April	Sun	Fasting for Varuthinī Ekādaśī.
Kṛ	12	17	April	Mon	Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Sun 5:00 pm to Mon 2:46 pm. Picking Tulasi prohibited)
Kṛ	15	20	April	Thur	Amāvasyā. Appearance of Śrīla Gadādhara Paṇḍita Prabhu Full Solar eclipse. Not visible in India.
Śu	02	22	April	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvāra Gosvāmī Mahārāja
Śu	03	23	April	Sun	Akṣaya-tṛtīyā (according to Utkal tithi consideration) Candana-yātrā of Lord Jagannātha begins. Opening of the doors of Śrī Badrinārāyaṇa Temple. Anniversary day of Śrī Gauḍīya Vedānta Samiti's inauguration in 1941.
Śu	07	27	April	Thur	Janhu-saptamī. Śrī Jāhnavī Pūjā.
Śu	09	29	April	Sat	Appearance day of Sītā-devī, consort of Lord Rāma, and Jāhnavā-devī, consort of Lord Nityānanda. Disappearance day of Śrīla Madhu Paṇḍita Prabhu
Śu	11	01	May	Mon	Fasting for Mohinī Ekādaśī.
Śu	12	02	May	Tue	Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Mon 8:51 pm to Tue 10:05 pm. Picking Tulasi prohibited.)
Śu	14	04	May	Thur	Appearance day of Lord Nṛsiṁhadeva (Fast till dusk. Ekādaśī preparations only)
Śu	30	05	May	Fri	Pūrṇimā. Pāraṇa after sunrise and before 10:00 am Appearance of Śrīla Mādhavendra Purī Gosvāmī and Śrīla Śrīnivāsācārya Prabhu. Disappearance of Śrīla Parameśvārī Ṭhākura. Manifestation day of Śrī Rādhā-Ramaṇa-devajā.

Month of Trivikrama – Jyeṣṭha

Śrī Gaurābda 537
A.D. 2023

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	06	May	Sat	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	05	10	May	Wed	Disappearance day of Śrīla Rāya Rāmānanda Prabhu
Kṛ	11	15	May	Mon	Fasting for Aparā Ekādaśī Śrī Keśava-vrata ends. Vṛṣabha-saṅkrānti. The solar month of Jyeṣṭha begins.
Kṛ	12	16	May	Tue	App. of Śrīla Vṛndāvana dāsa Ṭhākura. Pāraṇa after 6:57am and before 10:00 am (Dvādaśī from Tue 1:23 am to Tue 11:37 pm. Picking Tulasī prohibited.)
Kṛ	15	19	May	Fri	Amāvasyā.
Śu	09	29	May	Mon	Disappearance day of Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu.
Śu	10	30	May	Tue	Appearance day of Śrī Gaṅgā-devī, Gaṅgā-daśaharā, Gaṅgā-pūjā. Disappearance day of Gaṅgāmātā Gosvāmīnī
Śu	11	31	May	Wed	Fasting for Pāṇḍavā Nirjalā Ekādaśī
Śu	12	01	June	Thur	Pāraṇa after sunrise and before 9:58 am (Dvādaśī from Wed 11:03 am to Thur 11:18 am. Picking Tulasī prohibited)
Śu	13	02	June	Fri	Dahī-ciḍā festival of Śrīla Raghunātha dāsa Gosvāmī in Pāṇihāṭī.
Śu	30	04	June	Sun	Pūrṇimā. Snāna-yātrā of Lord Jagannātha Disappearance day of Śrīla Mukunda Datta and Śrīla Śrīdhara Paṇḍita.

Month of Vāmana – Āṣāḍha

Śrī Gaurābda 537

A.D. 2023

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	05	June	Mon	Disappearance day of Śrīla Śyāmānanda Prabhu. (Festival in Śrī Gopī-vallabha-pura)
Kṛ	05	08	June	Thur	Appearance day of Śrīla Vakreśvara Paṇḍita.
Kṛ	10	13	June	Tue	Disappearance day of Śrīla Śrīvāsa Paṇḍita
Kṛ	11	14	June	Wed	Fasting for Yoginī Ekādaśī.
Kṛ	12	15	June	Thur	Pāraṇa after sunrise till 9:12 am (Dvādaśī from Wed 10:14am to Thur 9:12 am. Picking Tulasī prohibited)
Kṛ	13	16	June	Fri	Mithuna-saṅkrānti. The solar month of Āṣāḍha begins.
Kṛ	15	18	June	Sun	Amāvāsyā. Disapp. day of Śrī Gaura-śakti Śrīla Gadādhara Paṇḍita and Śrīla Saccidānanda Bhaktivinoda Ṭhākura.
Śu	01	19	June	Mon	Cleaning of Lord Jagannātha's Śrī Guṇḍicā Temple.
Śu	02	20	June	Tue	Ratha-yātrā of Lord Jagannātha. (Utkal tithi consideration) Disappearance day of Śrīla Svarūpa Dāmodara Gosvāmī and Śrīla Śivānanda Sena.
Śu	04	23	June	Fri	Ambuvācī begins from 2:31 am. (One should not dig the earth during this period.)
Śu	06	24	June	Sat	Herā-pañcamī (Utkal tithi consideration). Śrī Lakṣmī Vijaya
Śu	08	26	June	Mon	Ambuvācī ends after 2:55 pm.
Śu	10	28	June	Wed	Jagannātha's Return Journey. (Utkal tithi consideration) Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu	11	29	June	Thur	Fasting for Śayana Ekādaśī (Śrī Hari-śayana). Appearance day of Śrīmad Bhakti Vijñāna Bhārati Gosvāmī Mahārāja
Śu	12	30	June	Fri	Pāraṇa after sunrise and before 10:04 am (Dvādaśī from Thu 10:49 pm to Fri 10:06 pm. Picking Tulasī prohibited.)
Śu	30	03	July	Mon	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 537
A.D. 2023

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	04	July	Tue	Disappearance day of Śrī Gaurahari's associate Śrīla Prabodhānanda Sarasvatī Gosvāmī
Kṛ	02	05	July	Wed	Disappearance day of Śrīla Prabhupāda's associates Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja & Śrī Śrīmad Bhakti Saurabh Bhaktisāra Gosvāmī Mahārāja
Kṛ	05	08	July	Sat	Disappearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī.
Kṛ	08	10	July	Mon	Disappearance day of Śrīla Lokanātha dāsa Gosvāmī
Kṛ	11	13	July	Thur	Fasting for Kāmikā Ekādaśī
Kṛ	12	14	July	Fri	Pāraṇa after sunrise & before 10:05 am (Dvādaśī from Thur 8:18 pm to Fri 8:13 pm. Picking Tulasī prohibited.) Dissap. day of Śrīmad Bhaktivedānta Tīrtha Mahārāja.
Kṛ	15	17	July	Mon	Amāvasyā. Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja. Karka-saṅkrānti. The solar month of Śrāvaṇa begins.

Month of Puruṣottama

Śrī Gaurābda 537

A.D. 2023

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	18	July	Tue	Śrī Puruṣottama-vrata begins.
Śu	11	29	July	Sat	Fasting for Kāmadā (Padminī) Ekādaśī.
Śu	12	30	July	Sun	Pāraṇa after sunrise & before 7:06 am (Dvādaśī from Sat 8:38 am to Sun 7:06 am. Picking Tulasī prohibited)
Śu	30	01	Aug	Tue	Pūrṇimā.
Kṛ	11	12	Aug	Sat	Fasting for Kamalā (Paramā) Ekādaśī.
Kṛ	12	13	Aug	Sun	Pāraṇa after sunrise & before 9:14 am (Dvādaśī from Sat 8:19 am to Sun 9:14 am. Picking Tulasī prohibited.)
Kṛ	15	16	Aug	Wed	Amāvasyā. Śrī Puruṣottama-vrata ends.

Month of Śrīdhara – Śrāvaṇa

Śu = Śukla-pakṣa (waxing fortnight)

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A.D. 2023

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	02	18	Aug	Fri	Śirṅha-saṅkrānti. The solar month of Bhādra begins.
Śu	04	20	Aug	Sun	Disappearance of Śrīla Raghunandana Ṭhākura & Śrīla Varṁsidāsa Bābāji Mahārāja.
Śu	11	27	Aug	Sun	Fasting for Pavitrāropanī Ekādaśī. Beginning of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā
Śu	12	28	Aug	Mon	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 Vīraha Mahotsava in Śrī Rūpa-Sanātana Gauḍīya Maṭha, Vṛndāvana). Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Sun 5:15 pm to Mon 3:09 pm. Picking Tulasī prohibited.)
Śu	30	31	Aug	Thur	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 from yogurt for one month.)

Month of Hṛṣīkeśa – Bhādra

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Śrī Gaurābda 537

A.D. 2023

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	01	Sept	Fri	Pāraṇa after sunrise and before 10:12 am.
Kṛ	08	07	Sept	Thur	Śrī Kṛṣṇa Janmāṣṭamī (Full fast till midnight. Ekādaśī preparations only).
Kṛ	09	08	Sept	Fri	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	11	Sept	Mon	Fasting for Pakṣavardhinī Mahā-dvādaśī.
Kṛ	13	12	Sept	Tue	Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Sun 10:45 pm to Tue 00:29 am. Picking Tulasī prohibited.)
Kṛ	15	15	Sept	Fri	Amāvasyā.

Month of Hṛṣīkeśa – Bhādra

Śu = Śukla-pakṣa (waxing fortnight)

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A.D. 2023

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	16	Sept	Sat	Appearance day of Śrī Śrīmad Gaura Govinda Mahārāja
Śu	03	18	Sept	Mon	Kanyā-saṅkrānti. The solar month of Āśvina begins.
Śu	04	19	Sept	Tue	Appearance day of Śrī Sītā-devī, consort of Śrī Advaita Ācārya
Śu	07	22	Sept	Fri	Śrī Lalitā-saptamī (appearance of Śrī Lalitā-devī)
Śu	08	23	Sept	Sat	Śrī Śrī Rādhāṣṭamī. No fasting.
Śu	12	26	Sept	Tue	Fasting for Śravaṇā Mahā-dvādśī. Śrī Vāmana Dvādaśī (appearance of Lord Vāmanadeva). Appearance day of Śrīla Jīva Gosvāmī Prabhu. (Dvādaśī Tue 1:33 am to Tue 11:10 pm. Picking Tulasī prohibited.)
Śu	13	27	Sept	Wed	App. day of Śrīla Saccidānanda Bhaktivinoda Ṭhākura. Pāraṇa after sunrise and before 10:08 am.
Śu	14	28	Sept	Thur	Disappearance day of Nāmācārya Śrīla Haridāsa Ṭhākura Disappearance day of Śrī Śrīmad Bhakti Vijñāna Bhārati Gosvāmī Mahārāja.
Śu	30	29	Sept	Fri	Pūrṇimā. Śrī Viśvarūpa Mahotsava. Sannyāsa anniversary of <i>nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja</i> and Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja. Third month of Cāturmāsya begins. (Fasting from milk for for one month.)

Month of Padmanābha – Āśvina

Śrī Gaurābda 537

A.D. 2023

Kṛ = Kṛṣṇa-pakṣa (waning fortnight) Śu = Sukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	02	01	Oct	Sun	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tirtha Gosvāmī Mahārāja
Kṛ	06	05	Oct	Thur	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja
Kṛ	11	10	Oct	Tue	Fasting for Indirā Ekādaśī.
Kṛ	12	11	Oct	Wed	Pāraṇa after sunrise and before 10:05 am (Dvādaśī from Tue 3:34 pm to Wed 5:40 pm. Picking Tulasī prohibited.)
Kṛ	15	14	Oct	Sat	Amāvasyā. Solar Eclipse (Not visible in India).
Śu	04	18	Oct	Wed	App. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja. 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 pradipante prayacchāmi / namo 'nantāya vedhase</i> <i>Hari-bhakti-vilāsa</i>
Śu	10	24	Oct	Tue	Vijaya-daśamī. Lord Śrī Rāmacandra Vijayotsava Appearance day of Śrīla Madhvācārya.
Śu	11	25	Oct	Wed	Fasting for Pāpāṅkuṣā Ekādaśī
Śu	12	26	Oct	Thur	Disappearance day of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Pāraṇa after sunrise and before 07:58 am (Dvādaśī from Wed 10:18 am to Thur 7:58 am. Picking Tulasī prohibited.)
Śu	30	28	Oct	Sat	Śarada Pūrṇimā. Śārādīya Rāsa-yātrā of Rādhā-Kṛṣṇa. Dāmodara-vrata, Kārtika-vrata, Ūrjā-vrata, Niyama-sevā begins. Disapp. day of Śrīla Murāri Gupta. 55th disapp. day of Śrīla Prabhupāda's associate and founder of Śrī Gauḍīya Vedānta Samiti nitya-līlā-praviṣṭa Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja Last month of Cāturmāsya begins (fasting from sesame seeds, sesame oil, mustard seeds and mustard oil). Partial Lunar Eclipse. (Visible in India) From Sun 1:05 am till 2:24 am

Month of Dāmodara – Kārtika

Śrī Gaurābda 537

A.D. 2023

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	05	02	Nov	Thur	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kuśala Nārasimha Mahārāja
Kṛ	06	03	Nov	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvara Gosvāmī Mahārāja
Kṛ	07	04	Nov	Sat	Disappearance day of Śrīla Narottama dāsa Ṭhākura
Kṛ	08	05	Nov	Sun	Bahulāṣṭamī, Manifestation day of Śrī Rādhā-kuṇḍa Disappearance day of Śrīla Gadādhara dāsa Ṭhākura.
Kṛ	09	06	Nov	Mon	Appearance of Śrī Vīracandra Prabhu. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja.
Kṛ	11	09	Nov	Thur	Fasting for Ramā Ekādaśī.
Kṛ	12	10	Nov	Fri	Disappearance day of Śrīla Narahari Sarakāra Ṭhākura Pāraṇ after sunrise and before 10:08 am (Dvādaśī from Thur 9:54 am to Fri 11:42 am. Picking Tulasi prohibited.)
Kṛ	13	11	Nov	Sat	Offering of lamps to Yama. <i>kārtike kṛṣṇa-pakṣe tu trayodaśyām niśā-mukhe yama-dīpaṁ bahirdadyadapa-mṛtyur-vinaśyati mṛtyunā paśa-daṇḍābhyām kālāḥ śyāmalayā saha trayodaśyām dīpadanāt suryajah priyatāmīti</i> Śrī Hari-bhakti-vilāsa (16.211–212) [The Padma Purāṇa states that the chance of an untimely death is destroyed by offering a lamp to Yama outside the house in the evening of the Trayodaśī of the waning fortnight in the month of Kārtika. The <i>tantra-śāstra</i> states: "May the son of the Sun-god, Yamarāja, who is time personified (<i>kāla</i>), who carries with him a noose (<i>pāśa</i>), pushing rod (<i>daṇḍa</i>) and death itself, and who is accompanied by his consort Śyāmala becomes pleased with me by my offering a lamp on Trayodaśī.]
Kṛ	14	12	Nov	Sun	Yama-caturdaśī. Offering of 14 lamps in Viṣṇu Temple.
Kṛ	15	13	Nov	Mon	Amāvasyā. Dīpāvalī, ghee lamp offering in Śrī Viṣṇu temple. Go-pūjā and go-kṛiḍā (after 2:33 pm, Pratipada begins) [<i>Śrī Hari-bhakti-vilāsa</i> (16.235–238) states that the worship of the cow (<i>go-pūjā</i> and <i>go-kṛiḍā</i>) is forbidden on a Pratipada that conjoins with Dvitiyā due to the possibility of moonrise on the night of Dvitiyā. However, <i>go-pūjā</i> must be performed on a Pratipadā, even if it conjoins with Amāvasya.]

Month of Dāmodara – Kārtika

Śrī Gaurābda 537

A.D. 2023

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	14	Nov	Tue	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	15	Nov	Wed	Disappearance day of Śrī Gaura's associate Śrīla Vāsudeva Ghoṣa. Yama-dvitiyā. Bhratṛ-dvitiyā (Bhaiyā Dūjā).
Śu	03	16	Nov	Thur	19th Disapp. day of nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja and 21th disappearance day of nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja.
Śu	04	17	Nov	Fri	Disappearance day of Śrīla Prabhupāda's associate ISKCON founder Ācārya Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja Vṛścika-saṅkrānti. The solar month of Agrahāyaṇa begins. End of offering lamps to sky.
Śu	05	18	Nov	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhānti Gosvāmī Mahārāja
Śu	08	20	Nov	Mon	Gopāṣṭamī. Disappearance day of Śrīla Gadādhara dāsa Ṭhākura, Śrīla Dhanañjaya Paṇḍita and Śrīla Śrīnivāsācārya
Śu	11	23	Nov	Thur	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	24	Nov	Fri	Pāraṇa after sunrise and before 10:15 am (Dvādaśī from Thur 8:17 pm to Fri 06:18 pm. Picking Tulasi prohibited.)
Śu	14	26	Nov	Sun	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu	30	27	Nov	Mon	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. Bhīṣma-pañcaka ends.

Month of Keśava – Mārgaśīrṣa

Śrī Gaurābda 537

A.D. 2023

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	28	Nov	Tue	Beginning of Śrī Kātyāyani-vrata.
Kṛ	05	02	Dec	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vikāsa Hṛṣīkeśa Gosvāmī Mahārāja
Kṛ	07	04	Dec	Mon	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sambandha Turyāśramī Gosvāmī Mahārāja
Kṛ	11	08	Dec	Fri	Fasting for Utpannā Ekādaśī
Kṛ	12	09	Dec	Sat	Pāraṇa after 10:33 am (Dvādaśī from Sat 4:18 am to Sun 5:17 am. Picking Tulasi prohibited.)
Kṛ	13	10	Dec	Sun	Disapp. of Śrī Gaurahari's associate Śrīla Sāraṅga Ṭhākura
Kṛ	15	12	Dec	Tue	Amāvasyā.
Śu	03	15	Dec	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja
Śu	05	17	Dec	Sun	Dhanu-Saṅkrānti. The solar month of Pauṣa begins.
Śu	08	20	Dec	Wed	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja
Śu	09	21	Dec	Thur	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu 11+12 +13	23	Dec	Sat	Sat	Fasting for Tri-srṣā 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	24	Dec	Sun	Pāraṇa after sunrise and before 10:25 am (Dvādaśī from Sat 7:55 am to Sun 6:38 am. Picking Tulasi prohibited.)
Śu	30	26	Dec	Tue	Pūrṇimā. End of Śrī Kātyāyani-vrata.

Month of Nārāyaṇa – Pauṣa

Śrī Gaurābda 537

A.D. 2023-2024

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	04	31	Dec	Sun	86th disappearance day of jagad-guru nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda.
Kṛ	09	05	Jan	Fri	102th appearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja & 13th disappearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.
Kṛ	11	07	Jan	Sun	Fasting for Saphalā Ekādaśī.
Kṛ	12	08	Jan	Mon	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 Sun 9:21 pm to Mon 9:14 pm. Picking Tulasī prohibited.)
Kṛ	13	09	Jan	Tue	Disapp. day of Śrīla Maheśa Paṇḍita and Śrīla Uddhārāṇa Datta Ṭhākura.
Kṛ	15	11	Jan	Thur	Amāvasyā.
Śu	01	12	Jan	Fri	Appearance day of Śrīla Locana dāsa Ṭhākura.
Śu	03	14	Jan	Sun	Disappearance day of Śrīla Jīva Gosvāmī Prabhū.
Śu	04	15	Jan	Mon	Makara Saṅkrānti. The solar month of Māgha begins. Gaṅgā-sāgara Snāna.
Śu	11	21	Jan	Sun	Fasting for Putradā Ekādaśī.
Śu	12	22	Jan	Mon	Disappearance day of Śrīla Jagadīśa Paṇḍita. Pāraṇa after sunrise and before 10:38 am (Dvādaśī from Sun 9:16 pm to Mon 8:53 pm. Picking Tulasī prohibited.)
Śu	13	23	Jan	Tue	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja
Śu	30	25	Jan	Thur	Pūrṇimā. Puṣyābhiṣeka-yātrā of Śrī Kṛṣṇa.

Month of Mādhava – Māgha

Śrī Gaurābda 537

A.D. 2024

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	28	Jan	Sun	Appearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī Disappearance day of Śrīla Rāmacandra Kavirāja
Kṛ	05	31	Jan	Wed	Disappearance day of Śrīla Prabhupāda's associate Śrīla Narahari Sevā-vigraha Prabhu. Appearance day of Śrī Śrīmad Bhakti Vaibhāva Purī Gosvāmī Mahārāja
Kṛ	06	01	Feb	Thur	Disapp. day of Śrīla Jayadeva Gosvāmī
Kṛ	09	04	Feb	Sun	Disappearance day of Śrīla Locana dāsa Ṭhākura
Kṛ	11	06	Feb	Tue	Fasting for Ṣaṭ-tilā Ekādaśī
Kṛ	12	07	Feb	Wed	Appearance day of Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja. Pāraṇa after sunrise and before 10:30 am (Dvādaśī from Tue 12:00 noon to Wed 10:52 am. Picking Tulasī prohibited.)
Kṛ	15	09	Feb	Fri	Maunī Amāvasyā. 103th Appearance anniversary of most worshipful Śrīla Gurudeva <i>nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.</i> Śrī Vyāsa-pūjā Mahotsava.

Month of Mādhava – Māgha

Śrī Gaurābda 537
A.D. 2024

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	04	13	Feb	Tue	Kumbha-saṅkrānti. The solar month of Phālguna begins.
Śu	05	14	Feb	Wed	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 Viveka Bhāratī Gosvāmī Mahārāja Śrī Sarasvatī Pūjā.
Śu	07	16	Feb	Fri	Appearance day of Mahā-Viṣṇu avatāra Śrī Advaita Ācārya Fast till noon. Ekādaśī preparations only. Mākārī Saptamī.
Śu	08	17	Feb	Sat	Pāraṇa after sunrise and before 10:30 am
Śu	09	18	Feb	Sun	Disappearance day of Śrīla Madhvācārya.
Śu	10	19	Feb	Mon	Disappearance day of Śrīla Rāmānujācārya.
Śu	11	20	Feb	Tue	Fasting for Jayā or Bhaimī Ekādaśī. Appearance of Śrīla Keśava Bhāratī.
Śu	12	21	Feb	Wed	Śrī Varāha-dvādaśī . Appearance day of Śrī Varāha deva. Pāraṇa after the worship of Śrī Varāha deva after sunrise before 10:30 am. (Dvādaśī from Tue 12:09 noon to Wed 12:48 noon. Picking Tulasī prohibited.)
Śu	13	22	Feb	Thur	Śrī Nityānanda Trayodaśī. Appearance day of Lord Śrī Nityānanda.
Śu	14	23	Feb	Fri	Pāraṇa after sunrise before 10:30 am.
Śu	30	24	Feb	Sat	Māghī Pūrṇimā. Śrī Kṛṣṇa's Madhurotsava Appearance day of Śrīla Narottama dāsa Ṭhākura.

Month of Govinda – Phālguna

Śrī Gaurābda 537

A.D. 2024

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	27	Feb	Tue	126th appearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gauḍīya Vedānta Samiti <i>nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja</i>
Kṛ	05	29	Feb	Thur	150th app. day of <i>jagad-guru nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda</i> . App. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Gosvāmī Mahārāja. Disappearance of Śrī Śrīmad Gaura Govinda Mahārāja.
Kṛ	06	01	Mar	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	11	06	Mar	Wed	Fasting for Vijayā Ekādaśī
Kṛ	12	07	Mar	Thur	Pāraṇa after sunrise and before 10:30 am (Dvādaśī from Wed 11:59pm to Thur 10:07 pm. Picking Tulasī prohibited)
Kṛ	14	09	Mar	Sat	Śrī Śiva-rātri vrata (Ekādaśī preparations only)
Kṛ	15	10	Mar	Sun	Amāvasyā. Pāraṇa after sunrise and before 10:25 am
Śu	01	11	Mar	Mon	Disapp. day of Śrīla Rasikānanda Prabhu, Śrīla Jagannātha dāsa Bābājī Mahārāja and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja
Śu	05	14	Mar	Thur	Mīna-saṅkrānti. The solar month of Caitra begins.
Śu	07	16	Mar	Sat	Dissap. day Śrīmad Bhakti Vaibhava Purī Gosvāmī Mhj.
Śu	08	17	Mar	Sun	Appearance day of Śrī Bhaktivedānta Tirtha Mhj.
Śu	10	19	Mar	Tue	Accepting vow for Śrīdhāma Navadvīpa Parikramā in Śrī Navadvīpa (Parikramā from 20 March to 24 March)
Śu	11	20	Mar	Wed	Fasting for Āmalakī Ekādaśī. *
Śu	12	21	Mar	Thur	Disapp. day Śrīla Mādhavendra Purī & Śrīla Hṛdayānanda Gosvāmī . Pāraṇa after 10:40 am. (Dvādaśī from Thur 4:15 am to Fri 5:47 am. Picking Tulasī prohibited.)
Śu	30	25	Mar	Mon	Śrī Gaura-pūrṇimā. App. Day of Śrī Gaurāṅga Mahāprabhu (Fast till moonrise. Ekādaśī preparations only.) Holi

Śrī Gaurābda 537 ends

* For Navadvīpa fasting for Vyañjulī Mahā-dvādaśī on 21 March.

Next day *pāraṇa* after sunrise and before 5:47am.

Month of Viṣṇu – Caitra

Śrī Gaurābda 538

A.D. 2024

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

Pakṣa/Tīthi	Date	Month	Day	Festivals / Vratas
Kṛ 01	26	Mar	Tue	Pāraṇa after sunrise and before 9:43 am. Festival of Śrī Jagannātha Miśra. Śrī Gaurābda Year 538 and Vikrama Era Year 2081 begins with months ending on Pūrṇimā.
Kṛ 08	02	April	Tue	Appearance day of Śrīla Śrīvāsa Paṇḍita
Kṛ 11	05	April	Fri	Fasting for Pāpamocanī Ekādaśī.
Kṛ 12	06	April	Sat	Disapp. of Śrī Govinda Ghoṣa Ṭhākura Pāraṇa after sunrise and before 7:23 am (Dvādaśī from Fri 9:43 am to Sat 7:23 am. Picking Tulasī prohibited.)
Kṛ 15	08	April	Mon	Amāvasyā. End of Vikrama Era lunar year 2080 with months ending on amāvasyā. Full solar eclipse (Not visible in India.)
Śu 01	09	April	Tue	Beginning of Vikrama Era lunar year 2081 with months ending on Amāvasyā.
Śu 05	13	April	Sat	Appearance day of Śrī Rāmānujācārya. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja Sri Keśava-vrata begins (offering stream of water to Tulasī and Śalagrama for one month). Meṣa-sañkrānti. Beginning of the New Solar Year. The solar month of Vaiśākha begins.
Śu 07	15	April	Mon	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja.
Śu 09	17	April	Wed	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	18	April	Thur	Pāraṇa after sunrise and before 10:10am
Śu 11	19	April	Fri	Fasting for Kāmadā Ekādaśī.
Śu 12	20	April	Sat	Śrī Kṛṣṇa's Damanaka-ropana-utsava. Pāraṇa after sunrise and before 10:05 am (Dvādaśī from Fri 09:00 pm to Sat 11:03pm. Picking Tulasī prohibited.)
Śu 30	23	April	Tue	Pūrṇimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa-yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Śyāmānanda Prabhu and Śrīla Varṇśī-vadanānanda Gosvāmī.

Some Glories of Śrī Tulasī-devī

(Compiled from Śrī Hari-bhakti-vilāsa)

**tulasī-rahitām pūjām / na gr̥hṇāti 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 / tulasī-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*.

**tr̥ṇāni tulasī-mūlāt / yāvanty apahinoti vai
tāvatīr 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.

**śīrasi 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 nekṣituṁ 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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