

śrī śrī guru-gaurāṅgau jayataḥ!

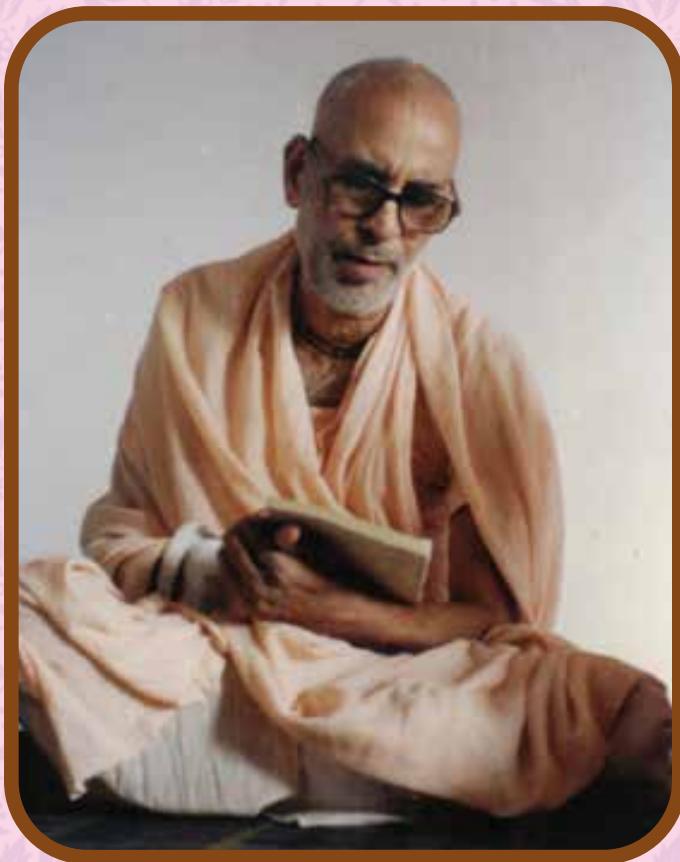
VAIŚNAVA CALENDAR 2026-2027

ŚRĪ GAURĀBDA 540

In accordance with the vaiṣṇava-smṛti Śrī *Hari-bhakti-vilāsa*

(Calculated for Mathurā-Vṛndāvana 27°30'N, 77°41'E, primarily 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 NĀRĀYAÑA 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 *rūpānuga 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-līlā-praviṣṭa oṁ 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 oṁ 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 oṁ viṣṇupāda aṣṭottara-śata* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Thākura Prabhupāda.

In this calendar, the dates (*tithis*) have been calculated in accordance with the tenets of the Gauḍīya Vaiṣṇava Gosvāmīs, that is, according to *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 Cāturmāsyā-*vrata*, Urja-*vrata*) and the appearance and disappearances *tithis* of Vaiṣṇava *mahājanas*, are mixed or pure. “*Pūrvaviddhā sadā tyājyā paraviddhā 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 *suddha* 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 Dvitīyā 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 Gaudīya 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 within *brahma-muhūrta* (within 96 minutes before sunrise), it is to be rejected as impure as it is mixed with *daśamī*, 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), *dvitīya* (2nd), *tritīya* (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 traditional names of the twelve months, starting with the first month of the year, are as follows: Vaiśākha, Jyeṣṭha, Āṣāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārtika, Agraḥāyana 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 2025 to March 2026 AD is 539 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 nṛsiṁha-caturdaśī¹
ei sabe viddhā-tyāga, aviddhā-karaṇa
akaraṇe doṣa, kaile bhaktira lambhana*

Vratas such as Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsiṁha-caturdaśī must be performed on the *aviddhā* (*śuddhā* – unmixed, or pure) *tithis*, discarding the *viddhā* (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*, “*pūrvaviddhā sadā tyājyā paraviddhā sadā grāhyā* – [For any *vrata*,] if a particular *tithi* happens to be *pūrva-viddhā*, then it is always to be rejected, whereas a *para-viddhā-tithi* is always to be accepted.”

Pūrva-viddhā and para-viddhā

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

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

* *Aruna* literally means “red, ruddy, tawny”, and is also the name of the charioteer of Surya, 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, Aruna, appears, making the morning sky pinkish. That time thus corresponds with the *brahma-muhūrta*, or the beginning of dawn; in other words, 4 *dandas*, or 1 hour 36 minutes, before sunrise.

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 Janmāṣṭami), 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*.

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 (Unmīlāñi, Vyañjulī, Tri-sprśā and Pakṣa-vardhinī) 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 one *tithi*-based Mahā-dvādaśī: Vyañjulī; and one *nakṣatra*-based Mahā-dvādaśī – Śravaṇā.

** *Upa* means “near to”, or “in the proximity of”, and *vāsa* means “to remain”. Therefore, *upavāsa* means “to reside near Bhagavān and His devotees”

The four types of Mahā-dvādaśīs based on tithi

- (1) **Unmīlānī Mahā-dvādaśī:** Ekādaśī extends to two sunrises. (Fasting is done on the 2nd day.)
- (2) **Vyañjulī Mahā-dvādaśī:** After *suddha* Ekādaśī, Dvādaśī starts before sunrise and lasts after the next sunrise, that is, Dvādaśī *tithi* touches two sunrises. Ekādaśī fasting is done on the first Dvādaśī "day". Such a Dvādaśī is called Vyañjulī, which vanquishes all sins. The *pāraṇa* of Vyañjulī Mahā-dvādaśī must always be done within Dvādaśī *tithi*, before it ends, never during Trayodaśī *tithi*. Other types of Mahā-dvādaśīs do not have this stipulation.
- (3) **Tri-sprśā Mahā-dvādaśī:** Ekādaśī is in effect at sunrise and then Dvādaśī starts after sunrise, but it ends before the next sunrise, and thus Trayodaśī starts before the next sunrise. Such a day, touched by all three *tithis*, is known as Tri-sprśā and the *vrata* on that day is called Tri-sprśā Mahā-dvādaśī, and Ekādaśī fasting should be observed on that day.
- (4) **Pakṣa-vardhinī Mahā-dvādaśī:** When the new moon *tithi* (Amāvasyā) or the full moon *tithi* (Pūrṇimā) is *vṛddhi* (crossing two sunrises), in other words, 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-vardhinī*. One must then observe the *vrata* on the preceding Dvādaśī, even discarding *suddhā* Ekādaśī (if it is there).

The four types of Mahā-dvādaśīs based on nakṣatra

- (1) **Jayā Mahā-dvādaśī:** When Punarvasu *nakṣatra* conjoins with Dvādaśī of the śukla-pakṣa (bright fortnight or waxing moon), it is called Jayā Mahā-dvādaśī.
- (2) **Vijayā or Śravaṇā Mahā-dvādaśī:** When Śravaṇā *nakṣatra* conjoins with Dvādaśī of the śukla-pakṣa (bright fortnight or waxing moon), it is called Vijayā or Śravaṇā Mahā-dvādaśī. 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 (HBV 15.588). It occurs in the bright fortnight of the month of Bhādra. (It is also known as Vāmana-dvādaśī due to the appearance day of Lord Vāmanadev on this dvādaśī.)
- (3) **Jayantī Mahā-dvādaśī:** When Rohiṇī *nakṣatra* conjoins with Dvādaśī of the śukla-pakṣa (bright fortnight or waxing moon), it is called Jayantī Mahā-dvādaśī.
- (4) **Pāpa-nāśanī Mahā-dvādaśī:** When Puṣyā *nakṣatra* conjoins with Dvādaśī of the śukla-pakṣa (bright fortnight or waxing moon), it is called Pāpa-nāśanī 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 caranāmṛta. 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-vidhā* consideration is to be accepted. The *tithi* in effect at sunrise, even if it started less than 1 hours 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 on the day when 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 (Vrndāvana 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 mainly 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, therefore, 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*.

*** Śrīla Bhakti Rakṣak Śrīdhara Goswāmī Mahārāja emphasises the power of faith (śraddhā) over calculation -- "Śrīla Bhakti Vinod Ṭhākur followed the calculations of PM Bāgchi's pañjikā [almanac]. As an astrologer, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur Prabhupāda helped to show that viśuddha-siddhānta calculations may be true in the material sense, but still he did not observe them because Śrīla Bhakti Vinod Ṭhākur accepted and followed the calculations of PM Bāgchi for Ekādaśī, Janmāṣṭamī, and all other things. Śraddhā is more true."

Note: PM Bāgchi's astrological calculations are based on traditional methods of calculating the positions of planets in the sky according to the scripture Śrī Sūrya Siddhānta. When scientists began to chart the movements of physical planets in the sky, their observations did not match the calculations given in PM Bāgchi's pañjikā (almanac). A group of Indian astrologers then adjusted the traditional equations and tables used to calculate the positions of the planets in the sky to match what was observed by scientists. This new method of calculation has become known as drk-siddhānta (calculations based on what is seen) or 'viśuddha-siddhānta' (calculations that are truly accurate). Fully aware of all factors involved—materially and spiritually, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākur Prabhupāda instructed that Śrīla Bhakti Vinod Ṭhākur's preference should be respected above all. On this subject, Śrīla Bhakti Rakṣak Śrīdhara Goswāmī Mahārāj commented, "Śraddhā [faith] is more true. The practices of the mahājanas are more valuable than human calculation. Physical truth, material truth, does not have so much value."

(Footnote Courtesy: SCSM website)

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 Dṛk-siddhānta system of astronomy define sunrise and sunset differently.

- (1) According to Dṛk-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) Dṛk-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 Dṛk-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 *pañcāngs*, 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 Cāturmāsyā: 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

Traveling on certain tithis may influence the following outcomes:

Kṛṣṇa-pratipada (the day after Pūrṇimā): all auspiciousness

Śuklā-pratipada (the day after Amāvasyā): traveling not advised

Dvitīyā (both fortnights): the path becomes auspicious and smooth

Tṛtīyā (both fortnights): success

Caturthī (both fortnights): difficulties, confinement and attacks

Pañcamī (both fortnights): attainment of one's cherished objective

Saṣṭhi (both fortnights): disease

Saptamī (both fortnights): accumulation of wealth

Aṣṭamī (both fortnights): mental affliction

Navamī (both fortnights): death [or defamation, a type of death]

Daśami (both fortnights): good for acquisition of land and properties

Ekādaśī (both fortnights): restoration of health

Dvādaśī (both fortnights): travel is prohibited

Trayadaśī (both fortnights): all round success, fulfilment of all wishes

Caturdaśī (both fortnights): travel is prohibited

Amāvasyā & Pūrṇimā: travel is prohibited

Yama-dvitīyā (the day after Govardhana-pūjā): inauspiciousness

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 9 constellations for travel

Aśvinī, hastā, puṣyā, anurādhā, punarvasu, revatī, śravaṇā, dhanīṣṭhā, and mṛgaśirā.

Mediocre 10 constellations for travel

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

Prohibited 8 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 noble woman, a full pot, a brāhmaṇa, a flower garland, a flag, ghee, yoghurt, honey, silver, gold, or rice with husk, that person will reap auspicious results.

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 from 13 to 15 April.

The Eclipses in 2026-2027

The partial lunar eclipses on 28 August 2026 will not be visible in India. The complete solar eclipse on 12 August 2026 and penumbral solar eclipse on 6 February 2027, mentioned in this lunar calendar year will also be not visible in India and therefore observance of these three eclipses, such as following certain religious rites, rules, regulations, *japa-anuṣṭhāna*, prohibitions, sacred bathing, and giving in charity, is not required.

“According to the *smārtā* consideration, the duration of eclipses is impure. During such times, persons who follow these *smārtā* 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 540

A.D. 2026

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	04 Mar	Wed	Festival of Śrī Jagannātha Miśra. Śrī Gaurābda Year 540 and Vikrama Era Year 2083 begins with months ending on pūrnimā. Pāraṇa after sunrise and before 09:53 am.
Kṛ 03	06 Mar	Fri	Festival in remembrance of Śrīman Mahāprabhu's arrival at the Śripāṭ of Śrīla Īśvarapuriṇḍā in Kumārhaṭṭa.
Kṛ 05	08 Mar	Sun	Śrī Kṛṣṇa's pañcama dola-yātrā. Festival in Campakahāṭṭa.
Kṛ 08	11 Mar	Wed	Appearance day of Śrīla Śrīvāsa Paṇḍita.
Kṛ 11	15 Mar	Sun	Fasting for Pāpamocanī Ekādaśī. Mīna-Sankrānti. Solar month of Caitra begins.
Kṛ 12	16 Mar	Mon	Festival in remembrance of the auspicious arrival of Śrīman Mahāprabhu in Varāha nagara. Disapp. day of Śrī Govinda Ghoṣa Ṭhākura. (Festival in Agraḍvīpa) Pāraṇa after sunrise and before 07:49 am (Dvādaśī from Sun 07:18 am - Mon 07:59 am – picking Tulasī prohibited)
Kṛ 15 + Śu 01	19 Mar	Thur	Amāvasyā. End of Vikrama Era lunar year 2082 with months ending on amāvasyā. Beginning of Vikrama Era lunar year 2083 with months ending on amāvasyā.
Śu 05	23 Mar	Mon	Appearance day of Śrī Rāmānujācārya. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja.
Śu 06	24 Mar	Tue	Śrī Yamunā ṣaṣṭhī. Manifestation day of Yamunājī.
Śu 07	25 Mar	Wed	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Śu 09	27 Mar	Fri	Śrī Rāma Navamī (Appearance of Lord Rāmacandra). Fast till noon. Ekādaśī preparations only. Disapp. of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Saudha Āśrama Gosvāmī Mahārāja. App. day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja.
Śu 10	28 Mar	Sat	Pāraṇa after sunrise and before 10:10 am.
Śu 11	29 Mar	Sun	Fasting for Kāmadā Ekādaśī.
Śu 12	30 Mar	Mon	Śrī Kṛṣṇa's Damanaka-ropāṇa-utsava. Pāraṇa after sunrise and before 07:38 am (Dvādaśī from Sun 08:51 am - Mon 07:38 am - picking Tulasī leaves prohibited)
Śu 30	02 April	Thur	Pūrnimā. Vasanta Rāsa-yātrā of Śrī Kṛṣṇa. Rāsa-yātrā of Lord Balarāma. Appearance of Śrīla Vaiṣṇī-vadanānanda Gosvāmī and Śrīla Syāmānanda Prabhu.

Month of Madhusūdana – Vaiśākha

Śrī Gaurābda 540

A.D. 2026

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 05	07 April	Tue	Disapp. of Śrīla Prabhupāda's associate Śrīla Kṛṣṇadās bābājī Mahāraja (Samādhi in Nandagaon).
Kṛ 06	08 April	Wed	App. of Śrīla Prabhupāda's associate Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja.
Kṛ 07	09 April	Thur	Disapp. day of Śrī Gaurahari's associate Śrīla Abhirāma Ṭhākura.
Kṛ 09	11 April	Sat	Disapp. of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja.
Kṛ 10	12 April	Sun	Disappearance day of Śrīla Vṛṇḍāvana dāsa Ṭhākura
Kṛ 11	13 April	Mon	Fasting for Varuthinī Ekādaśī.
Kṛ 12	14 April	Tue	Śrī 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. Disapp. day of Śrīla Gopāl Kṛṣṇa Gosvāmī Mahārāja. Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Mon 09:39 pm - Tue 09:17 pm - picking of Tulasī prohibited)
Kṛ 15	17 April	Fri	Amāvasyā. Appearance day of Śrīla Gadādhara Paṇḍita Prabhu. Appearance day of Śrī Śrīmad Bhakti Rañjana Sāgara Mahārāja.
Śu 02	19 April	Sun	App. day of Śrī Śrīmad Bhakti Viścāra Yāyāvara Gosvāmī Mahārāja.
Śu 03	20 April	Mon	Akṣaya-tṛtīyā. 21 days long Candana-yātrā of Lord Jagannātha begins. Opening of the doors of Śrī Badrīnārāyaṇa Temple. Anniversary day of Śrī Gauḍiya Vedānta Samiti's inauguration in 1941.
Śu 07	23 April	Thur	Jahnu-saptamī. Śrī Jahnavī-pūjā.
Śu 09	25 April	Sat	App. day of Sītā-devī, consort of Lord Rāma, and Jāhnavā-devī, consort of Lord Nityānanda. Disapp. day of Śrīla Madhu Paṇḍita Prabhu.
Śu 11	27 April	Mon	Fasting for Mohinī Ekādaśī.
Śu 12	28 April	Tue	Pāraṇa after sunrise and before 10:05 am (Dvādaśī from Mon 07:56 pm - Tue 07:37 pm - picking of Tulasī prohibited)
Śu 13	29 April	Wed	App. day of Śrī Śrīmad Bhakti Sarvasva Govinda Mahārāja.
Śu 14	30 April	Thur	Appearance day of Lord Nṛsiṁhadeva. (Fast till dusk. Ekādaśī preparations only).
Śu 30	01 May	Fri	Pūrṇimā. Pāraṇa after sunrise and before 10:05 am Śrī Kṛṣṇa's salila-vihār. Boat festival of Śrī Madana-mohanadeva in Śrī Narendra Sarovara in Puri. Manifestation day of Śrī Rādhā-Ramā-devajī. Appearance of Śrīla Mādhavendra Purī Gosvāmī and Śrīla Śrīnivāsācārya Prabhu. Disappearance of Śrīla Parameśvarī Ṭhākura.

Month of Trivikrama – Jyeṣṭha

Śrī Gaurābda 540

A.D. 2026

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	02 May	Sat	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja.
Kṛ 02	03 May	Sun	Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's departure for his first Western preaching tour in 1996 on this tithi.
Kṛ 03	04 May	Mon	Appearance day of Śrīla Prabhupāda's associate Śrīla Nimānanda Sevātīrtha Prabhu.
Kṛ 05	07 May	Thur	Disappearance day of Śrī Gaurahari's associate Śrīla Rāya Rāmānanda Prabhu.
Kṛ 11	13 May	Wed	Fasting for Aparā Ekādaśī.
Kṛ 12	14 May	Thur	Appearance day of Śrīla Vṛndāvana dāsa Ṭhākura. Pāraṇa after sunrise and before 07:45 am (Dvādaśī from Wed 09:03 am - Thur 07:45 am -- picking Tulasī leaves prohibited)
Kṛ 13 + Kṛ 14	15 May	Fri	Śrī Keśava-vrata ends. Vṛṣabha-saṅkrānti. The solar month of Jyeṣṭha begins.
Kṛ 15	16 May	Sat	Amāvasyā.

PURUṢOTTAMA-MĀSA

Śu 01	17 May	Sun	Śrī Puruṣottama-vrata begins at 01:31 am.
Śu 11	27 May	Wed	Fasting for Kāmadā (Padminī) Ekādaśī.
Śu 12	28 May	Thur	Pāraṇa after sunrise and before 08:42 am (Dvādaśī from Wed 08:02 am - Thur 08:42 am -- picking Tulasī prohibited).
Śu 30	31 May	Sun	Pūrṇimā.
Kṛ 11	11 June	Thur	Fasting for Kamalā (Paramā) Ekādaśī.
Kṛ 12	12 June	Fri	Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Thur 06:08 pm - Fri 04:09 pm -- picking Tulasī prohibited).
Kṛ 15	15 June	Mon	Amāvasyā. After 9:05 am Puruṣottama-vrata ends. Mithuna-saṅkrānti. The solar month of Āṣāḍha begins.

Month of Trivikrama – Jyeṣṭha

Śrī Gaurābda 540

A.D. 2026

Śu = Śukla-pakṣa (waxing fortnight)

Tithi	Date	Day	Festivals/Vratas
Śu 08	22 June	Mon	Ambuvācī begins from 09:10 pm. (One should not dig earth during this period).
Śu 09	23 June	Tue	Disappearance day of Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu.
Śu 10	24 June	Wed	Appearance day of Śrī Gaṅgā-devī, Gaṅgā-daśaharā, Gaṅgā-pūjā. Disappearance day of Gaṅgāmātā Gosvāminī
Śu 11	25 June	Thur	Fasting for Pāñḍavā Nirjalā Ekādaśī.
Śu 12	26 June	Fri	Pāraṇa after sunrise and before 10:02 am (Dvādaśī from Thur 09:29 pm - Fri 10:58 pm -- picking Tulasī prohibited). Ambuvācī ends Fri after 09:33 am.
Śu 13	27 June	Sat	Dahī-ciḍā festival of Śrīla Raghunātha dāsa Gosvāmī in Pāñihāṭī. Appearance day of Śrī Śrīmad Bhakti Jīvana Ācārya Mahārāja.
Śu 30	29 June	Mon	Pūrnimā. Snāna-yātrā of Lord Jagannātha. Disappearance day of Śrīla Mukunda Datta and Śrīla Śrīdhara Paṇḍita.

The Mantra for Puruṣottama Month

*govardhana-dharam vande gopālam gopa-rūpinam
gokulotsavam-īśānam govindam gopikā-priyam*

I worship the lifter of Govardhana, Gopāla, who has the form of a *gopa*. He is the festival of Gokula (*gokula-utsava*), the Supreme Controller of all (*Isvara*), and He is Govinda the beloved of the *gopīs* (*gopikā-priyam*).

By chanting this *mantra* with devotion during Sri Purusottama month, one will attain Sri Purusottama Himself. One should devote Puruṣottama month to constantly meditating upon Śrī Śrī Rādhā Kṛṣṇa. Those who do this with devotion will have all their cherished desires fulfilled.

(Śrī Suta Gosvāmī to the sages of Naimiśaranya,
Nāradīya Purāṇa)

Month of Vāmana – Āṣāḍha

Śrī Gaurābda 540

A.D. 2026

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	30 June	Tue	Disappearance day of Śrīla Śyāmānanda Prabhu. (Festival in Śrī Gopī-vallabhapura)
Kṛ 03	03 July	Fri	Appearance day of Śrī Śrīmad Bhakti Cakora Śrautī Mahārāja.
Kṛ 05	05 July	Sun	Appearance day of Śrīla Vakreśvara Pañḍita.
Kṛ 11	10 July	Fri	Disappearance day of Śrīla Śrīvāsa Pañḍita.
Kṛ 12	11 July	Sat	Fasting for Yogiṇī Ekādaśī. (Due to Daśamī mixed). (Dvādaśī from Sat 01:44 am – Sat 11:21 pm -- picking Tulasī prohibited).
Kṛ 13	12 July	Sun	Pāraṇa after sunrise before 10:05 am
Kṛ 15	14 July	Tue	Amāvasyā. Disappearance day of Śrī Gaura-śakti Śrīla Gadādhara Pañḍita and Śrīla Saccidānanda Bhaktivinoda Ṭhākura.
Śu 01	15 July	Wed	Cleaning of Lord Jagannātha's Śrī Gundīcā Temple.
Śu 02	16 July	Thur	Ratha-yātrā of Lord Jagannātha. (Utkal tithi consideration) Disappearance day of Śrīla Svarūpa Dāmodara Gosvāmī and Śrīla Śivānanda Sena.
Śu 03	17 July	Fri	Karka-saṅkrānti. The solar month of Śrāvaṇa begins.
Śu 04	18 July	Sat	Appearance day of Śrī Śrīmad Gopanānda Vana Mahārāja.
Śu 06	20 July	Mon	Herā-pañcamī (Utkal tithi consideration). Śrī Lakṣmī Vijaya. Disappearance day of Śrīla Vakreśvara Pañḍita.
Śu 10	24 July	Fri	Lord Jagannātha's Return Journey. (Utkal tithi consideration). Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu 11	25 July	Sat	Fasting for Śayana Ekādaśī. (Śrī Hari-śayana). Appearance day of Śrī Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja.
Śu 12	26 July	Sun	Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Sat 12:14 noon - Sun 02:13 pm - picking Tulasī prohibited)
Śu 30	29 July	Wed	Śrī Guru-pūrṇimā. Śrī Vyāsa-pūjā. Disappearance day of Śrīla Sanātana Gosvāmī Prabhu. First month of Cāturmāsya vrata begins. (Fasting from all green leafy vegetables for one month).

Month of Śrīdhara – Śrāvanya

Śrī Gaurābda 540

A.D. 2026

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	30 July	Thur	Disappearance day of Śrī Gaurahari's associate Śrīla Prabodhānanda Sarasvatī Gosvāmī.
Kṛ 02	31 July	Fri	Disappearance day of Śrīla Prabhupāda's associates Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja and Śrī Śrīmad Bhakti Saurabha Bhaktisāra Gosvāmī Mahārāja.
Kṛ 05	03 Aug	Mon	Disappearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī.
Kṛ 08	06 Aug	Thur	Disappearance day of Śrīla Lokanātha dāsa Gosvāmī.
Kṛ 11	09 Aug	Sun	Fasting for Kāmikā Ekādaśī. Disapp. day of Śrī Śrīmad Bhakti Kamala Govinda Mahārāja.
Kṛ 12	10 Aug	Mon	Pāraṇa after sunrise & before 06:17 am. (Dvādaśī from Sun 08:45 am - Mon 06:17 am -- picking Tulaśī leaves prohibited). Disappearance day of Śrīmad Bhaktivedānta Tīrtha Mahārāja.
Kṛ 15	12 Aug	Wed	Amāvasyā. Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja. Full Solar Eclipse (Not visible in India).
Śu 04	16 Aug	Sun	Disappearance of Śrīla Raghunandana Ṭhākura and Śrīla Vāṁsiḍāsa Bābāji Mahārāja.
Śu 06	18 Aug	Tue	Sirinha-saṅkrānti. The solar month of Bhādra begins.
Śu 11	23 Aug	Sun	Pavitrā-ropanī Ekādaśī*. Beginning of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā.
Śu 12	24 Aug	Mon	Fasting for Vyāñjuli Mahādvādaśī (according to viśuddha-siddhānta). Śrī Kṛṣṇa's Pavitrā-ropanī utsava. Disappearance day of Śrīla Rūpa Gosvāmī, Śrīla Gauridāsa Paṇḍita and Śrīla Govinda dāsa Paṇḍita. (Śrīla Rupa Gosvāmī Prabhu's Viraha Mahotsava at Śrī Rūpa-Sanātana Gauḍīya Maṭha & at Śrī Gopināth Bhavan, Vṛndāvana).
Śu 13	25 Aug	Tue	Pāraṇa after sunrise and before 06:20 am (Dvādaśī from Mon 04:01 am - Tue 06:20 am -- picking Tulaśī leaves prohibited)
Śu 14	27 Aug	Thur	App. day of Śrī Śrīmad Bhakti Vibudha Bodhāyan Mahārāja.
Śu 30	28 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 Cāturmāsyā begins (Fasting from yogurt for one month). Partial lunar eclipse (Not visible in India).

*The western border and coastal areas of India where the sunrise is after 6:20 am on 25 August, fasting for Pavitrā-ropanī ekādaśī shall be observed on 23 August and pāraṇa will be on 24 August after 10:50 am as soon as possible.

Month of Hṛṣīkeśa – Bhādra

Śrī Gaurābda 540

A.D. 2026

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	29 Aug	Sat	Pāraṇa after sunrise and before 09:33 am
Kṛ 08	04 Sept	Fri	Śrī Kṛṣṇa Janmāṣṭamī. (Full fast till midnight. Ekādaśī preparations only).
Kṛ 09	05 Sept	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 11	07 Sept	Mon	Fasting for Annadā Ekādaśī. Appearance day of Śrīla Gopāl Kṛṣṇa Gosvāmī Mahārāja.
Kṛ 12	08 Sept	Tue	Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Mon 04:09 pm - Tue 01:55 pm - picking Tulasī prohibited)
Kṛ 15	11 Sept	Fri	Amāvasyā.
Śu 01	12 Sept	Sat	Appearance day of Śrī Śrīmad Gaura Govinda Mahārāja.
Śu 04	15 Sept	Tue	Appearance day of Śrī Sītā-devī, consort of Śrī Advaita Ācārya.
Śu 07	18 Sept	Fri	Śrī Lalitā-saptamī (appearance of Śrī Lalitā-devī). Kanyā-saṅkrānti. The solar month of Āśvina begins.
Śu 08	19 Sept	Sat	Śrī Śrī Rādhāṣṭamī. No fasting.
Śu 11	22 Sept	Tue	The side-turning day of Śrī Hari .
Śu 12	23 Sept	Wed	Fasting for Śravaṇā (Vijayā) Mahādvādaśī. Śrī Vāmana Dvādaśī (Appearance of Lord Vāmanadeva). Appearance day of Śrīla Jīva Gosvāmī Prabhu. (Dvādaśī Tue 08:01 pm – Wed 09:15 pm picking Tulasī prohibited)
Śu 13	24 Sept	Thur	Appearance day of Śrīla Saccidānanda Bhaktivinoda Ṭhākura. Pāraṇa after sunrise and before 10:08 am
Śu 14	25 Sept	Fri	Disappearance day of Nāmācārya Śrīla Haridāsa Ṭhākura. Disappearance day of Śrī Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja.
Śu 30	26 Sept	Sat	Pūrṇimā. Śrī Viśvarūpa Mahotsava. Sannyāsa anniversary of nitya-līlā pravīṣṭa om̄ 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 one month).

Month of Padmanābha – Āsvina

Śrī Gaurābda 540

A.D. 2026

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

Tithi	Day	Day	Festivals/Vratas
Kṛ 02	28 Sept	Mon	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja.
Kṛ 06	02 Oct	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja
Kṛ 11	06 Oct	Tue	Fasting for Indirā Ekādaśī.
Kṛ 12	07 Oct	Wed	Pāraṇa after 06:30 am and before 10:05 am. (Dvādaśī from Wed 00:55 am - Wed 11:13 pm -- picking Tulasī prohibited)
Kṛ 15	10 Oct	Sat	Amāvasyā.
Śu 04	14 Oct	Wed	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu 08	18 Oct	Sun	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 tulāyāṁ lolayā saha pradīpante prayacchāmi namo'nantāya vedhase</i> (<i>Hari-bhakti-vilāsa</i>)
Śu 10	21 Oct	Wed	Vijaya-daśamī. Lord Śrī Rāmacandra Vijayotsava Appearance day of Śrīla Madhvācārya.
Śu 11	22 Oct	Thur	Fasting for Pāpāñkuśā Ekādaśī.
Śu 12	23 Oct	Fri	Disappearance day of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Pāraṇa after sunrise and before 10:05 am (Dvādaśī from Thur 11:36 am - Fri 11:53 am -- picking Tulasī prohibited)
Śu 30	26 Oct	Mon	Śāradā Pūrṇimā. Śāradīya Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. Dāmodara-vrata, Kārtika-vrata, Ūrjā-vrata, Niyama-sevā begins. Disappearance day of Śrīla Murāri Gupta. 58th disappearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gaudiya Vedānta Samiti nitya-līlā praviṣṭa om 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 for one month).

Month of Dāmodara – Kārtika

Śrī Gaurābda 540

A.D. 2026

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	27 Oct	Tue	App. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Gaurava Vaikhānas Gosvāmī Mahārāja.
Kṛ 05	30 Oct	Fri	Disapp.day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kuśala Nārsimha Mahārāja.
Kṛ 06	31 Oct	Sat	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvara Gosvāmī Mahārāja
Kṛ 07	01 Nov	Sun	Disappearance day of Śrīla Narottama dāsa Ṭhakura.
Kṛ 08	02 Nov	Mon	Bahulāṣṭamī. Manifestation day of Śrī Rādhā-kuṇḍa.
Kṛ 09	03 Nov	Tue	Appearance day of Śrī Viśacandra Prabhu. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja
Kṛ 11	05 Nov	Thur	Fasting for Ramā Ekādaśī.
Kṛ 12	06 Nov	Fri	Disappearance day of Śrīla Narahari Sarakāra Ṭhākura Pāraṇa after sunrise and before 10:05 am (Dvādaśī from Thur 11:55 am - Fri 11:02 am -- picking Tulasī prohibited).
Kṛ 13	07 Nov	Sat	<p>Offering of lamps to Yama.</p> <p><i>kārtike kṛṣṇa-pakṣe tu trayodaśyāṁ niśā-mukhe yamadīpaṁ bahirdadyadapa-mṛtyur-vinaśyati mṛtyunā paśadanqābhyaṁ kālaḥ syāmalayā saha trayodaśyāṁ dīpadanāt sūryajah priyatāmiti</i></p> <p style="text-align: right;"><i>Śrī Hari-bhakti-vilāsa (16.211–212)</i></p> <p>According to the <i>Padma Purāṇa</i>, by offering lamps to Yama outside the house on the Trayodāśī of the waning fortnight of the month of Kārtika, the fear of untimely death is destroyed. It is mentioned in the <i>tantra-sāstra</i> that by one's offering of a lamp on Trayodaśī, the son of Sūrya (Sun)–Kāla (Yamarāja), who carries a rope and punishing rod–may become satisfied along with his consort, Syāmala.</p>
Kṛ 14	08 Nov	Sun	Yama-caturdaśī . Offering of 14 lamps in Viṣṇu temple
Kṛ 15	09 Nov	Mon	Amāvasyā. Dīpāvalī, ghee lamp offering in Śrī Viṣṇu temple. Manifestaion day of Mānasī-gaṅgā at Śrī Govardhana.

Month of Dāmodara – Kārtika

Śrī Gaurābda 540

A.D. 2026

Śu = Śukla-pakṣa (waxing fortnight)

Tithi	Date	Day	Festivals/Vratas
Śu 01	10 Nov	Tue	Go-pūjā and Śrī Govardhana Pūjā in the morning. Annakūṭa Mahotsava. Daitarāja Śrī Bali-pūjā. Appearance day of Śrīla Rasikānanda Prabhu. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kusuma Śramaṇa Gosvāmī Mahāraja.
Śu 02	11 Nov	Wed	Disappearance day of Śrī Gaura's associate Śrīla Vāsudeva Ghoṣa. Disapp. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sarvasva Giri Gosvāmī Mahāraja. Bhratṛ-dvitiyā (Bhaiyā Dūja). Yama-dvitiyā.
Śu 03	12 Nov	Thur	22th Disappearance day of nitya-līlā praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahāraja and 24th disappearance day of nitya-līlā praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahāraja.
Śu 04	13 Nov	Fri	Disapp. day of Śrīla Prabhupāda's associate ISKCON founder Ācārya Śrī Śrīmad Bhaktivedānta Svāmī Mahāraja.
Śu 05	14 Nov	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahāraja
Śu 08	17 Nov	Tue	Gopāṣṭamī and Gosthāṣṭamī. (Go-pūja & sevā). Disappearance day of Śrīla Gadādhara dāsa Ṭhākura. Śrīla Dhanañjaya Paṇḍita and Śrīla Śrīnivāsācārya. Vṛścika-saṅkrānti. The solar month of Agrahāyaṇa begins. End of offering lamps to the sky.
Śu 11	20 Nov	Fri	Fasting for Utthāna Ekādaśī. Bhīṣma-pañcaka begins. Disappearance day of Śrīla Gaura-kiśora dāsa Bābājī Mahāraja. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahāraja
Śu 12	21 Nov	Sat	Pāraṇa after 08:02 am and before 10:00 am (Dvādaśī from Sat 02:13 am - Sun 01:31 am - picking Tulasī prohibited)
Śu 14	23 Nov	Mon	Disappearance day of Śrīla Bhūgarbha Gosvāmī and Śrīla Kāśīvara Paṇḍita. Disapp. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahāraja.
Śu 30	24 Nov	Tue	Pūrṇimā. Haimantikī Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. End of Cāturmāsyā vrata, Dāmodara-vrata, Kārtika-vrata and Urjā-vrata. Bhīṣma-Pañcaka ends.

Month of Keśava – Mārgaśīrṣa

Śrī Gaurābda 540

A.D. 2026

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	25 Nov	Wed	Beginning of Śrī Kātyāyanī-vrata. Disappearance day of Śrīla Sundarānanda Ṭhākura.
Kṛ 05	29 Nov	Sun	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Viśvāsa Hṛṣīkeśa Gosvāmī Mahārāja.
Kṛ 07	30 Nov	Mon	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhaktisambandha Turyāśramī Gosvāmī Mahārāja.
Kṛ 11	04 Dec	Fri	Fasting for Utpannā Ekādaśī.
Kṛ 12	05 Dec	Sat	Pāraṇa after 07:44 am and before 10:20 am. (Dvādaśī from Sat 01:40 am - Sun 01:52 am - picking Tulasī prohibited). Disappearance of Śrī Kālā Kṛṣṇa dāsa (Baḍagāchi).
Kṛ 13	06 Dec	Sun	Disappearance of Śrī Gaurahari's associate Śrīla Sāraṅga Ṭhākura.
Kṛ 15	08 Dec	Tue	Amāvasyā.
Śu 03	12 Dec	Sat	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja
Śu 06	15 Dec	Tue	Oḍana-ṣaṣṭhī of Śrī Jagannātha deva in Puri Dhāma (Lord Jagannātha starts wearing winter clothes).
Śu 07	16 Dec	Wed	Dhanu-Saṅkrānti. The solar month of Pauṣa begins.
Śu 08	17 Dec	Thur	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jīvana Janārdana Gosvāmī Mahārāja.
Śu 09	18 Dec	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja.
Śu 11	20 Dec	Sun	Fasting for Mokṣadā Ekādaśī. Manifestation day of Śrīmad Bhagavad-gītā. Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kusuma Śramaṇa Gosvāmī Mahārāja.
Śu 12	21 Dec	Mon	Pāraṇa after sunrise and before 10:25 am (Dvādaśī from Sun 03:41pm - Mon 02:08 pm --picking Tulasī leaves prohibited).
Śu 30	24 Dec	Thur	Pūrṇimā. End of Śrī Kātyāyanī-vrata.

Month of Nārāyaṇa – Pauṣa

Śrī Gaurābda 540

A.D. 2026-27

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 04	27 Dec	Sun	89th disappearance day of jagad-guru nitya-līlā praviṣṭa om̄ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda.
Kṛ 09	01 Jan	Fri	105th appearance day of nitya-līlā praviṣṭa om̄ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja & 16th disappearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om̄ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.
Kṛ 11	03 Jan	Sun	Fasting for Saphalā Ekādaśī.
Kṛ 12	04 Jan	Mon	Disappearance day of Śrī Devānanda Paṇḍita and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Gosvāmī Mahārāja and Śrī Śrīmad Bhakti Mayūkha Bhāgavata Gosvāmī Mahārāja. Pāraṇa after sunrise and before 10:30 am. (Dvādaśī from Sun 06:17 pm - Mon 07:33 pm picking Tulasī leaves prohibited).
Kṛ 13	05 Jan	Tue	Disappearance day of Śrīla Maheśa Paṇḍita and Śrīla Uddhāraṇa Datta Ṭhākura
Kṛ 15	07 Jan	Thur	Amāvasyā.
Śu 01	08 Jan	Fri	Appearance day of Śrīla Locana dās Ṭhākura.
Śu 03	10 Jan	Sun	Disappearance day of Śrīla Jīva Gosvāmī Prabhu and Śrīla Jagadīśa Paṇḍita.
Śu 07	15 Jan	Fri	Makara Saṅkrānti. The solar month of Māgha begins. Gaṅgā-sāgara Snāna.
Śu 12	19 Jan	Tue	Fasting for Putradā Ekādaśī (Due to Daśamī mixed). Appearance day of Śrīla Jagadīśa Paṇḍita.
Śu 13	20 Jan	Wed	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja. Pāraṇa after sunrise and before 10:30 am (Dvādaśī from Tue 03:45 am - Wed 01:40 am – picking Tulasī leaves prohibited).
Śu 30	22 Jan	Fri	Pūrṇimā. Puṣyābhiseka-yātrā of Śrī Kṛṣṇa

Month of Mādhava – Māgha

Śrī Gaurābda 540

A.D. 2027

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Tithi	Date	Day	Festivals/Vratas
Kṛ 03	25 Jan	Mon	Appearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī. Disappearance day of Śrīla Rāmacandra Kavirāja.
Kṛ 05	27 Jan	Wed	Disappearance day of Śrīla Prabhupāda's associate Śrīla Narahari Sevā-vigraha Prabhu. Appearance day of Śrī Śrīmad Bhakti Vaibhāva Puri Gosvāmī Mahārāja.
Kṛ 06	28 Jan	Thur	Disappearance day of Śrīla Jayadeva Gosvāmī.
Kṛ 09	31 Jan	Sun	Disappearance day of Śrīla Locana dāsa Ṭhākura.
Kṛ 11	02 Feb	Tue	Fasting for Śat-tilā Ekādaśī.
Kṛ 12	03 Feb	Wed	Appearance day of Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja. Pāraṇa after sunrise and before 10:40 am (Dvādaśī from Tue 12:51 noon - Wed 02:51 pm – picking Tulasī leaves prohibited).
Kṛ 15	06 Feb	Sat	Maunī Amāvasyā. 106th Appearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Śrī Vyāsa-pūjā Mahotsava. Penumbral Solar Eclipse (Not visible in India).

**Śrī rādhā-dāsyam is the last limit of
kṛṣṇa-prema.**

**If we don't imbibe the teachings and
conduct of the Vaiṣṇavas in our life,
they will not accept our puṣpāñjali
even if we offer thousand of times.**

(Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja)

Month of Mādhava – Māgha

Śrī Gaurābda 540

A.D. 2027

Śu = Śukla-pakṣa (waxing fortnight)

Tithi	Date	Day	Festivals/Vratas
Śu 05	11 Feb	Thur	Vasanta-pañcamī of Śrī Kṛṣṇa. Appearance day of Śrī Gaura-śakti Śīmatī Viṣṇupriya devī, Śrī Puṇḍarīka Vidyānidhi, Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunandana Ṭhākura. Disappearance day of Śrīla Viśvanātha Cakravartī Ṭhākura, and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Viveka Bhāratī Gosvāmī Mahārāja and Śrī Śrīmad Bhakti Svarūpa Parvata Gosvāmī Mahārāja. Appearance day of Śrī Śrīmad Bhakti Kamala Govinda Mahārāja. Śrī Sarasvatī Pūjā.
Śu 07	13 Feb	Sat	Appearance day of Mahā-Viṣṇu avatāra Śrī Advaita Ācārya. Fast till noon. Ekādaśī preparations only. Kumbha-saṅkrānti. The solar month of Phālguna begins.
Śu 08	14 Feb	Sun	Pāraṇa after sunrise and before 10:35 am.
Śu 09	15 Feb	Mon	Disappearance day of Śrīla Madhvācārya.
Śu 10	16 Feb	Tue	Disappearance day of Śrīla Rāmānujācārya. Appearance day of Śrīmad Bhaktivedānta Mādhava Mahāraja.
Śu 11	17 Feb	Wed	Fasting for Jayā or Bhaimī Ekādaśī. Appearance of Śrīla Keśava Bhāratī.
Śu 12	18 Feb	Thur	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 Wed 02:23 pm - to Thur 12:01 noon -- picking Tulasī leaves prohibited)
Śu 13	19 Feb	Fri	Śrī Nityānanda Trayodaśī. Appearance day of Lord Śrī Nityānanda. Fasting till noon. Ekadaśī preparations only. Disappearance day of Śrīla Prabhupāda's associate Śrī Nimānanda Sevātīrtha Prabhu.
Śu 30	20 Feb	Sat	Māghī Pūrṇimā. Śrī Kṛṣṇa's Madhurotsava. Appearance day of Śrīla Narottama dāsa Ṭhākura. Pāraṇa after sunrise before 07:23 am. Manifestation day of Śrī Rādhā-Gopīnāthaji in Śrī Vṛndāvana dhāma.

Month of Govinda – Phālguna

Śrī Gaurābda 540

A.D. 2027

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Tithi	Date	Day	Festivals/Vratas
Kṛ 03	23 Feb	Tue	129th appearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gauḍiya Vedānta Samiti nitya-līlā praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja.
Kṛ 05	25 Feb	Thur	153st appearance day of jagad-guru nitya-līlā praviṣṭa oṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdēva Śrautī Gosvāmī Mahārāja. Disappearance day of Śrī Śrīmad Gaura Govinda Mahārāja.
Kṛ 06	26 Feb	Fri	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja.
Kṛ 09	01 Mar	Mon	Departure of Śrīyuktā Umā dīdī.
Kṛ 11	04 Mar	Thur	Fasting for Vijayā Ekādaśī. (Due to Daśamī mixed).
Kṛ 12	05 Mar	Fri	Disappearance day of Śrīla Iṣvara Purīpāda. Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Thur 07:55 am - Fri 10:00 am - picking Tulasī prohibited).
Kṛ 14	07 Mar	Sun	Śrī Śiva-rātri vrata (Ekādaśī preparations only).
Kṛ 15	08 Mar	Mon	Amāvasyā. Pāraṇa after sunrise & before 10:30 am.

***Kīrtana is the sole
fruit of kīrtana.
Kīrtana alone is sevā,
and kīrtana is
also prema.***

(Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja)

Month of Govinda – Phālguna

Śrī Gaurābda 540

A.D. 2027

Śu = Śukla-pakṣa (waxing fortnight)

Tithi	Date	Day	Festivals/Vratas
Śu 01	09 Mar	Tue	Disappearance day of Śrīla Rasikānanda Prabhu, Śrīla Jagannātha dāsa Bābājī Mahārāja and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja.
Śu 05	13 Mar	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Viveka Bhāratī Gosvāmī Mahārāja.
Śu 06	14 Mar	Sun	Disapp. day of Śrī Śrīmad Bhakti Sarvasva Govinda Mahārāja.
Śu 07	15 Mar	Mon	Disapp. day Śrī Śrīmad Bhakti Vaibhava Purī Gosvāmī Mahārāja. Mīna-Sankrānti. Solar month of Caitra begins.
Śu 09	16 Mar	Tue	Accepting vow for Śrīdhāma Navadvīpa Parikramā in Śrī Navadvīpa (Parikramā from 17 March to 21 March).
Śu 11	18 Mar	Thur	Fasting for Āmalakī Ekādaśī.
Śu 12	19 Mar	Fri	Disappearance day of Śrīla Mādhavendra Purī Gosvāmī and Śrīla Hṛdayānanda Gosvāmī. Pāraṇa after sunrise & before 09:45 am. (Dvādaśī Thur 11:53 pm - Fri 09:36 pm picking Tulasī leaves prohibited).
Śu 30	22 Mar	Mon	Śrī Gaura-pūrṇimā. Appearance Day of Śrī Gaurāṅga Mahāprabhu. Mahābhiseka and saṅkirtana-mahotsava. (Fast till moonrise. Ekādaśī preparations only). Holī
Śrī Gaurābda 540 ends			

*dhāma-kṛpā sāra, lābha haya jā'ra,
tā'ra haya sādhu-saṅga
sādhu-saṅge bhaje, kṛṣṇa-preme maje,
ei to' parama rāṅga (1)*

One who receives the essence of the *dhāma*'s mercy attains the association of *sādhus*. In such association, one performs service and becomes immersed in *prema* for Kṛṣṇa. This is the supreme delight.

Śrīla Bhaktivinoda Ṭhākura
Navadvīpa-dhāma-mahātmya (9.6-7)

Month of Viṣṇu – Caitra

Śrī Gaurābda 541

A.D. 2027

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

Tithi	Date	Day	Festivals/Vratas
Kṛ 01	23 Mar	Tue	Festival of Śrī Jagannātha Miśra. Śrī Gaurābda Year 541 and Vikrama Era Year 2084 begins with months ending on pūrnimā. Pāraṇa after sunrise and before 09:44 am.
Kṛ 03	25 Mar	Thur	Festival in remembrance of Śrīman Mahāprabhu's arrival at the Śripāṭ of Śrīla Īśvarapuri-pāda in Kumārhaṭṭa.
Kṛ 05	27 Mar	Sat	Śrī Kṛṣṇa's pañcama dola-yātrā. Festival in Campakahāṭṭa.
Kṛ 08	30 Mar	Tue	Appearance day of Śrīla Śrīvāsa Pañḍita.
Kṛ 11	02 April	Fri	Fasting for Pāpamocanī Ekādaśī.
Kṛ 12	03 April	Sat	Festival in remembrance of the auspicious arrival of Śrīman Mahāprabhu in Varāha nagara. Disappearance day of Śrī Govinda Ghoṣa Ṭhākura. (Festival in Agradvīpa) Pāraṇa after 08:11am and before 09:50 am (Dvādaśī from Sat 01:49 am - Sun 03:20 am – picking Tulasī prohibited)
Kṛ 15	06 April	Tue	Amāvasyā. End of Vikrama Era lunar year 2083.
Śu 01	07 April	Wed	Beginning of Vikrama Era lunar year 2084 with months ending on amāvasyā. Disappearance day of Śrīla Kṛṣṇadāsa Ṭhākura from Ākāihāṭ (Katwā). Disapp. day of Śrimad Bhaktivedānta Tridāṇḍi Mahārāja.
Śu 05	11 April	Sun	Appearance day of Śrī Rāmānujācārya. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja.
Śu 06	12 April	Mon	Śrī Yamunā ṣaṣṭhī. Manifestation day of Yamunājī.
Śu 07	13 April	Tue	App. day of Śrīla Prabhupāda's associate Śrīla Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja.
Śu 08	14 April	Wed	Śrī 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 09	15 April	Thur	Śrī Rāma Navamī (Appearance of Lord Rāmacandra). Fast till noon. Ekādaśī preparations only. Disapp. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Saudha Āśrama Gosvāmī Maharāja. App. day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Śu 10	16 April	Fri	Pāraṇa after sunrise and before 10:00 am.
Śu 11	17 April	Sat	Fasting for Kāmadā Ekādaśī.
Śu 12	18 April	Sun	Śrī Kṛṣṇa's Damanaka-ropana-utsava. Pāraṇa after sunrise and before 06:57 am (Dvādaśī from Sat 08:50 am - Sun 06:57 am picking of Tulasī leaves prohibited)
Śu 30	20 April	Tue	Pūrnimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa- yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Vāṁśī-vadanānanda Gosvāmī and Śrīla Syāmānanda Prabhu.

Some Glories of Śrī Tulasī-devī

(Compiled from Śrī Hari-bhakti-vilāsa)

**tulasī-rahitāṁ pūjāṁ na gr̥hṇāti sadā hariḥ
kāṣṭham vā sparśayet tatra na cet tan nāmato yajet (7.263)**

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

**varjyāṁ paryuṣitāṁ puṣpāṁ varjyāṁ paryuṣitāṁ phalam
na varjyāṁ tulasi-patram na varjyāṁ jāhnavī-jalam (7.291)**

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

**saṅkrānty-ādau niśiddho'pi tulasy-avacayaḥ smṛtau
param śrī-viṣṇu-bhaktes tu dvādaśyāṁ eva neṣyate (7.353)**

According to the Smṛti śāstras, picking tulasi 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 tulasi.

**dṛṣṭā sprṣṭā tathā dhyātā kīrtitā namitā śrutā
ropitā sevitā nityāṁ pūjitā tulasi śubhā
navadhā tulasiṁ nityāṁ ye bhajanti dine dine
yuga-koti-sahasrāṇi te vasanti harer gr̥he (9.126–127)**

Whoever serves (does bhajana of) tulasi 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. Tulasi devī's mercy gives the opportunity to constantly reside in Śrī Hari's dhāma to perfect our bhakti.

**tr̄ṇāni tulasi-mūlāt yāvanti apahinoti vai
tāvatīr brahma-hatyā hi chinnatty eva na samsayah (9.165)**

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

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

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

**tulasi-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 tulasi plant, then even if he has committed hundreds and hundreds of sins, Yamarāja is unable to glance at him.

**tīrtham yadi na samprāptam smṛtir vā kīrtanam hareḥ
tulasi-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 tulasi, he will not have to take birth again.

HARE KRṢNA HARE KRṢNA KRṢNA KRṢNA HARE HARE
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE

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