

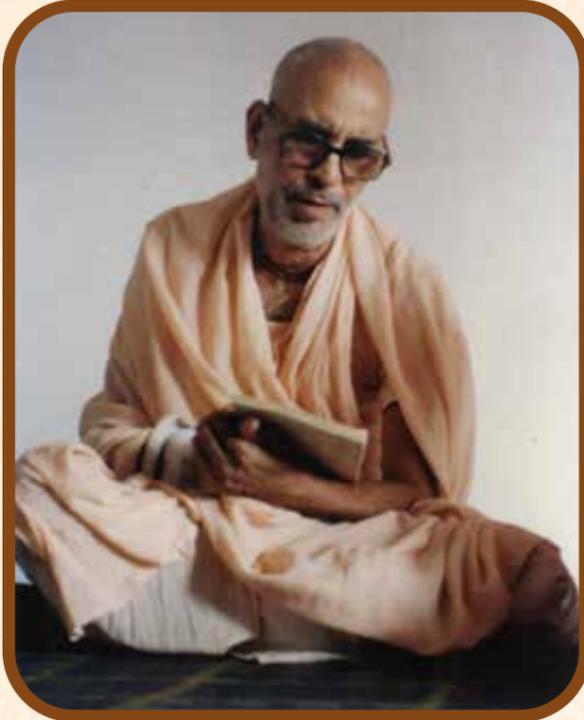
*śrī śrī guru-gaurāṅgau jayataḥ!*

# VAIṢṆAVA CALENDAR 2020-2021 ŚRĪ GAURĀBDA 534

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

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

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



7 FEBRUARY 1921—CENTENNIAL APPEARANCE—11 FEBRUARY 2021

*nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata*

ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA

## DEDICATION

We present this Vaiṣṇava calendar as a humble offering into the lotus hands of our most worshipful *gurudeva, nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata-śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*, in the year leading to his centennial appearance day, 11 February 2021.

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

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

Gauḍīya Vedānta Publications Team

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

## P R E F A C E

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

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

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

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

# Understanding the Vaiṣṇava Calendar

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

### Determining vrata days in the Gauḍīya Vaiṣṇava tradition

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

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

### Tithi

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

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

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

These lunar days, or *tithis*, however, are not of equal length, due to the complex movements of both the sun and the moon in relation to the earth. For this reason, they 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 *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, or *tithi*, 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 wintery January. To adjust this, an extra month, called *adhika-māsa* or Puruṣottama *māsa*, is added to the lunar calendar every three years, thus aligning it with the solar calendar again.

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

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

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

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

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

In this lunar calendar, prepared by Śrīla Prabhupāda Sarasvatī Ṭhākura, however, the year does not begin with 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). The years are also calculated from the birth year of Lord Caitanya (1486 AD). Thus the lunar year beginning March 2020 to March 2021 AD is 534 Śrī Caitanya era.

### Pure and impure tithis

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

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

*Vratas* such as Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsimha-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*, *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 *pūrvaviddhā*, 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) *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 Rāmanavamī, 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 vijñeyaḥ sarva bhoga vivarjitaḥ* – the word *upa-vāsa*,” or fasting, refers to staying aloof from all kinds of sinful activities and sense gratification while staying in close proximity to personalities endowed with transcendental qualities – exalted Vaiṣṇavas – or remaining in transcendental service to Bhagavān.”

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

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

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

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

## Determining Ekādaśī tithis

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

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

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

## Determining Mahā-dvādaśī tithis in this lunar calendar:

There are eight Mahā-dvādaśīs in general. Four of them are *tithi*-based (Unmīlanī, Vyañjulī, Tri-spr̥śā and Pakṣa-vardhinī) and the other four are *nakṣatra*-based (Jayā, Vijayā, Jayantī and Pāpa-nāsanī). For this year's Vaiṣṇava lunar calendar calculated for Vṛndāvana, we have come across two *tithi*-based Mahā-dvādaśīs: Vyañjulī and Pakṣa-vardhinī. In order to determine these two Mahā-dvādaśīs, we have to first understand the what a *sampūrṇa* (complete) *tithi* is.

## Sampūrṇa (complete) tithi

Except for Ekādaśī, if any *tithi* such as Pratipada, Dvitiyā, and so on is present from one sunrise until the next (for sixty *daṇḍas*, one *daṇḍa* equalling 24 minutes), then it is called *sampūrṇa*, or a complete *tithi*. Only if Ekādaśī *tithi* is present four *daṇḍas* before sunrise (that is, from the beginning of *aruṇodaya*, or *brahma-muhūrta*) until sunrise the next day, will it be called *sampūrṇā*. Here it is seen that *sampūrṇā* Ekādaśī pervades two *aruṇodaya* timings. Thus the *ekādaśī-tithi* that simply

is present from one sunrise till the next cannot be called *sampūrṇa*. In order to qualify as a *sampūrṇa* Ekādaśī, the Ekādaśī *tithi* must be present from one *aruṇodaya* till the sunrise of the next day. But even if the Ekādaśī is present before the first *aruṇodaya* or after the sunrise of the next day, it is not an issue.

Now, within the period from the first *aruṇodaya*, or *brahma-muhūrta*, until sunrise the next day, which marks the completeness (*sampūrṇatā*) of Ekādaśī, if any other *tithi* begins, then that Ekādaśī will be *viddhā*. If the *daśamī-tithi* enters that period, then the Ekādaśī will be mixed with the previous *tithi* (*pūrva-viddhā*), and thus the *vrata* must not be observed on that day. And if the Dvādaśī *tithi* enters during that period, the Ekādaśī will be mixed with the next *tithi* (*parā-viddhā*), and the *vrata* should be observed on that day.

### The four types of Mahā-dvādaśīs based on *tithi*

(1) Unmīlanī Mahā-dvādaśī: Ekādaśī extends to two sunrises. (Fasting is done on the 2<sup>nd</sup> day.) Dvādaśī, however, does not extend after sunrise.

(2) Vyañjulī Mahā-dvādaśī: After *śuddha* Ekādaśī, Dvādaśī starts before sunrise and lasts till the next sunrise. Ekādaśī fasting is done on the first Dvādaśī “day”.

(3) Tri-sprśā 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 called Tri-sprśā Mahā-dvādaśī, and Ekādaśī fasting should be observed on that day.

(4) Pakṣa-varḍhinī 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-varḍhinī 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 before Trayodaśī ends. 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 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 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

In this Vaiṣṇava calendar, the *tithis* have been computed using an ancient method known as *Sūrya-siddhānta*, which was followed and accepted 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 known as *Drk-siddhānta* and also from calendars based on *smārta* considerations. 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.

## Addressing differences in tithis in the 2020–2021 lunar calendar

Below are the reasons why a couple of *tithis* in the current lunar year (2020–2021) are observed on different days in eastern (Navadvīpa, Kolkata etc.) and western (Vṛndāvana, Delhi etc.) regions of India.

All *tithi* timings for the following *vratas* are sourced from Śrī Navadvīpa Pañjikā, published by Śrī Caitanya Maṭha, Māyāpura, at the *Yoga-pīṭha* (birth place of Śrī Caitanya Mahāprabhu). They are calculated according to the *Sūrya-siddhānta*, which, as stated above, was followed and accepted by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

## Determining Pakṣa-varḍhinī Mahādvādaśī

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

**In Navadvīpa**, on 22 April 2020, Amāvasyā *tithi* begins at 5:21 a.m. (after sunrise at 5:15 a.m.) and it lasts till 7:19 a.m. (after sunrise at 5:14 a.m. on 23 April 2020). So Amāvasyā is not *sampūrṇa* because it begins after sunrise. It extends, however, after sunrise the next day, thus only touching one sunrise. Since only one of the above two factors is fulfilled here, the preceding Dvādaśī cannot be Pakṣa-varḍhinī. Thus, in Śrī Navadvīpa, **śuddha Ekādaśī (Varuṭhinī) shall be observed on 18 April 2020.**

**In Vṛndāvana**, on 22 April 2020, Amāvasyā *tithi* begins at 5:21 a.m. (before sunrise at 5:54 a.m.) and it lasts till 7:19 a.m. (after sunrise at 5:53 a.m. on 23 April 2020). So Amāvasyā is not only *sampūrṇā*, lasting from one sunrise to the next (or touching two sunrises), but it also extends after second sunrise. Since both of the above factors are fulfilled here, the preceding Dvādaśī in Vṛndāvana qualifies as **Pakṣa-vardhini Mahā-dvādaśī on 19 April 2020**. It must be observed on that day, discarding the *śuddha* Ekādaśī (Varuthinī) on 18 April.

### **Determining Vyañjulī Mahā-dvādaśī**

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

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

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

The *pāraṇa* of Vyañjulī 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.

**In Navadvīpa, on 26 November 2020, Utthāna Ekādaśī vrata shall be observed.**

**In Vṛndāvana, also, the vrata will be observed on 26 November 2020, but it will be known as Vyañjulī Mahā-dvādaśī .** This is because in Vṛndāvana, this Ekādaśī is not *sampūrṇā*, as it does not touch two sunrises. The Ekādaśī *tithi* begins on 25 November 2020, at 4:29 a.m. (before sunrise at 6:51 a.m.) and lasts until 6:14 a.m. (before sunrise at 6:52 a.m. on 26 November 2020). The Dvādaśī is not only *sampūrṇa*, touching two sunrises – as it begins on 26 November 2020 at 6:14 a.m. (before sunrise at 6:52 a.m.) and lasts until 8:16 a.m. on 27 November 2020 (after sunrise at 6:53 a.m.) – but it also extends to Trayodaśī after sunrise. Therefore, this Dvādaśī is Vyañjulī Mahā-dvādaśī in Vṛndāvana.

## Determining Sunrise Time

Note: The Gauḍīya Vaiṣṇava calendar calculations referred to below also refer to Vedic methods of calculation.

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 Vedic system of calculation and the modern system of astronomy define sunrise and sunset differently.

Astronomically, the Sun is a star, placed in the centre of the solar system. In Vedic astrology, however, it is considered a planet. Astronomical calculation of sunrise and sunset is observational and thus not used for determining Vaiṣṇava *tithis*. They are measured from the surface of the earth. The Vedic calculation of sunrise and sunset is not observational. It is measured from the centre of the earth and used for astrological purposes.

(1) Astronomical sunrise is when the upper tip of the sun disk is on the eastern horizon (with refraction).

(2) Vedic sunrise is when the centre of the sun disk is on the eastern horizon (without refraction).

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

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

Astronomical and Vedic sunrise and sunset timings may vary from anything between three to seven minutes, depending on the time of the year and the location.

The astronomical sunrise time is usually not considered for religious and astrological purposes. Rather, the time when the centre of the sun's disk rises above the eastern horizon is used. In other words,

sunrise is considered to occur only when a full half of the sun is above the eastern horizon, not when the sun's tip is at the eastern horizon. All Gauḍīya Vaiṣṇava festivals are determined according to when the middle of the disk of the sun is visible on the eastern horizon. Thus one must refer the Vedic calendar (*pañcāṅga*) specific to one's particular location to determine the sunrise and sunset timings.

Moreover, while calculating the Vedic sunrise timings, the refraction of the Sun, which makes it visible even when it is below the eastern horizon, is ignored. Vedic sunrise is planetary, that is, the centre of the Earth, as well as the Sun should align with the eastern horizon.

Thus, according to Gauḍīya Vaiṣṇava, or Vedic, tradition, the sunrise time can be calculated as the sum of astronomical sunrise, time taken by the sun to rise half of its diameter and the time taken by the sun to rise further in order to neutralize the refraction effect.

$$\begin{aligned} & \text{Vedic Sunrise} = \\ & \text{Astronomical Sunrise} \\ & \quad + \\ & \text{Time taken by the sun to rise half of its diameter} \\ & \quad + \\ & \text{Time taken by the sun to rise further} \\ & \quad \text{to neutralize refraction effect} \end{aligned}$$

### **Pāraṇa is to be done when the sun has fully risen**

Since, it is not possible for most of us to determine the exact Vedic sunrise of our location – because it is not observational – 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 **rktā** (void or meaningless), and are also not good for travelling. Nor are **kṣaya-tithis** (short or decreased lunar days) and **tryaḥ-sparśa-tithis** (*vṛddhi-tithis* – which extends to three days).

**Traveling on certain tithis may influence the following outcomes:**

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

**Dvitiyā**: the path becomes auspicious

**Tṛtīyā**: success

**Caturthī**: murder, confinement, and difficulty

**Pañcamī**: attainment of one's cherished objective

**Ṣaṣṭhī**: 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-dvitiyā** (the day after Govardhana-pūjā): death

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

### **The best constellations for travel**

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

### **Mediocre constellations for travel**

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

### **Prohibited constellations for travel**

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

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

## The Eclipses

The Solar eclipse on 21 June 2020, mentioned in this lunar calendar year, will be visible in India. Observance of it, such as following certain religious rites, rules, regulations, prohibitions, sacred bathing, and giving in charity, is thus recommended. The four other eclipses are three lunar eclipses on 5 June 2020, 5 July 2020 and 30 November 2020, and a solar eclipse on 14 December 2020. These four eclipses will not be visible in India and thus observance of them is not 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 Caitra – Viṣṇu

Śrī Gaurābda 534  
A.D. 2020

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	08	17	Mar	Tue	Appearance day of Śrīla Śrīvāsa Paṇḍita
Kṛ	11	20	Mar	Fri	<b>Fasting for Pāpamocanī Ekādaśī</b>
Kṛ	12	21	Mar	Sat	<b>Disappearance of Śrī Govinda Ghoṣa Ṭhākura.</b> Pāraṇa after sunrise and before 08:54 a.m.
Kṛ	30	24	Mar	Tue	Amāvasyā End of Vikrama Era 2076
Śu	01	25	Mar	Wed	Beginning of Vikrama lunar year 2077
Śu	05	29	Mar	Sun	<b>Appearance day of Śrī Rāmānujācārya.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Ḥṛdaya Vana Gosvāmī Mahārāja
Śu	07	31	Mar	Tue	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Śu	09	02	April	Thur	<b>Śrī Rāma Navamī (Appearance of Lord Rāmacandra).</b> Fast till noon. Ekādaśī preparations only. Appearance day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Śu	10	03	April	Sun	Pāraṇa after sunrise and before 10:18am
Śu	11	04	April	Sat	<b>Fasting for Kāmadā Ekādaśī.</b>
Śu	12	05	April	Sun	<b>Śrī Kṛṣṇa's Damanaka-ropana-utsava</b> Pāraṇa after sunrise and before 10:16 am (Dvādaśī from Sat 05:47 pm - Sun 3.43 pm -- picking of Tulasi leaves prohibited)
Śu	15	08	April	Wed	<b>Pūrṇimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa- yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Syāmānanda Prabhu and Śrīla Varṇī-vadanānanda Gosvāmī</b>

# Month of Vaiśākha – Madhusūdana

Śrī Gaurābda 534

A.D. 2020

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	06	13	April	Mon	<b>Keśava-vrata begins (offering stream of water to Tulasi and Śalagrama for one month).</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja
Kṛ	07	14	April	Tue	<b>Solar Year begins. Disappearance day of Śrīla Abhirāma Ṭhākura</b>
Kṛ	09	16	April	Thur	Disapp. of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Kṛ	10	17	April	Fri	<b>Disappearance day of Śrīla Vṛndāvana dāsa Ṭhākura</b>
Kṛ	12	19	April	Sun	<b>Fasting for Pakṣāvartddhinī Mahā Dvādaśī.</b>
Kṛ	13	20	April	Mon	Pāraṇa after sunrise and before 10:11 am (Dvādaśī from Sat 11:35 pm - Mon 01:19 am - picking of Tulasi prohibited)
Kṛ	30	23	April	Thur	<b>Amāvasyā. Appearance of Śrīla Gadādhara Paṇḍita Prabhu</b>
Śu	02	25	April	Sat	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvāra Gosvāmī Mahārāja
Śu	03	26	April	Sun	<b>Akṣaya-tṛtīyā, Candana-yātrā of Lord Jagannātha begins. Opening of the doors of Śrī Badrīnārāyaṇa Temple. Anniversary day of Śrī Gauḍīya Vedānta Samiti's inauguration in 1941</b>
Śu	09	02	May	Sat	<b>Appearance day of Sītā-devī, consort of Lord Rāma, and Jāhnvā-devī, consort of Lord Nityānanda</b> <b>Disappearance day of Śrīla Madhu Paṇḍita</b>
Śu	12	04	May	Mon	<b>Fasting for Mohinī Ekādaśī.</b>
Śu	13	05	May	Tue	Pāraṇa after sunrise and before 10:03 am (Dvādaśī from Mon 02:21am - Mon 11:57 pm - picking of Tulasi prohibited)
Śu	14	06	May	Wed	<b>Appearance day of Lord Nṛsiṁhadeva (Fast till dusk. Ekādaśī preparations only)</b>
Śu	15	07	May	Thur	<b>Pūrṇimā.</b> Pāraṇa after sunrise and before 10:02 am <b>Appearance of Śrīla Mādhavendra Purīpāda and Śrīla Śrīnivāsācārya Prabhu. Disappearance of Śrīla Parameśvarī Ṭhākura. Manifestation day of Śrī Rādhā-ramaṇa-devajī.</b>

# Month of Jyeṣṭha – Trivikrama

Śrī Gaurābda 534

A.D. 2020

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	08	May	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	05	12	May	Tue	<b>Disappearance day of Śrīla Rāya Rāmānanda Prabhu</b>
Kṛ	07	14	May	Thur	<b>Śrī Keśava-vrata ends.</b>
Kṛ	11	18	May	Mon	<b>Fasting for Aparā Ekādaśī</b>
Kṛ	12	19	May	Tue	<b>App. of Śrīla Vṛndāvana dāsa Ṭhākura.</b> Pāraṇa after sunrise and before 10:00 am (Dvādaśī from Mon 3:42 pm - Tue 5:45 pm -- picking Tulasī leaves prohibited)
Kṛ	30	22	May	Fri	Amāvasyā
Śu	09	31	May	Sun	<b>Disappearance day of Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhuṣaṇa Prabhu.</b>
Śu	10	01	June	Mon	<b>Appearance day of Śrī Gaṅgā-devī, Gaṅgā-daśaharā, Gaṅgā-pūjā. Disappearance day of Gaṅgāmātā Gosvāmī</b>
Śu	11	02	June	Tue	<b>Fasting for Pāṇḍavā Nirjalā Ekādaśī</b>
Śu	12	03	June	Wed	Pāraṇa after sunrise and before 07:20 am (Dvādaśī from Tue 09:46 am - Wed 07.20 am -- picking Tulasī prohibited)
Śu	13	04	June	Thur	<b>Dahī-ciḍā festival of Śrīla Raghunātha dāsa Gosvāmī in Pāṇihāṭī.</b>
Śu	15	05	June	Fri	<b>Pūrṇimā. Snāna-yātrā of Lord Jagannātha</b> <b>Disappearance day of Śrīla Mukunda Datta and Śrīla Śrīdhara Paṇḍita</b>

# Month of Āṣāḍha – Vāmana

Śrī Gaurābda 534

A.D. 2020

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	06	June	Sat	<b>Disappearance day of Śrīla Śyāmānanda Prabhu</b>
Kṛ	05	10	June	Wed	<b>Appearance day of Śrīla Vakreśvara Paṇḍita.</b>
Kṛ	10	16	June	Tue	<b>Disappearance day of Śrīla Śrīvāsa Paṇḍita</b>
Kṛ	11	17	June	Wed	<b>Fasting for Yoginī Ekādaśī</b>
Kṛ	12	18	June	Thur	Pāraṇa after sunrise till 09:12 am (Dvādaśī from Wed 07:29am – Thur 09:12 am -- picking Tulasī prohibited)
Kṛ	30	21	June	Sun	<b>Amāvasyā. Disapp. day of Śrī Gaura-śakti Śrīla Gadādhara Paṇḍita and Śrīla Saccidānanda Bhaktivīnoda Ṭhākura. Partial solar eclipse, visible in India. Eclipse begins—09:57am, Ends—2.29pm. Check local eclipse timings.</b>
Śu	01	22	June	Mon	<b>Cleaning of Lord Jagannātha's Śrī Guṇḍicā Temple.</b> Ambuvācī begins Mon 7:54 am (One should not dig earth during this period.)
Śu	02	23	June	Tue	<b>Ratha-yātrā of Lord Jagannātha.</b> <b>Disappearance day of Śrīla Svarūpa Dāmodara Gosvāmī and Śrīla Śivānanda Sena</b>
Śu	04	25	June	Thur	Ambuvācī ends after 8.18 pm.
Śu	07	27	June	Sat	Herā-pañcamī. Śrī Lakṣmī Vijaya
Śu	10	30	June	Tue	Disappearance day of Śrīla Prabhu-pāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu	11	01	July	Wed	<b>Fasting for Śayana Ekādaśī (Śrī Hari-śayana).</b> <b>Lord Jagannātha's Return Journey.</b> Appearance day of Śrī Śrīmad Bhakti Vijñāna Bhārati Gosvāmī Mahārāja
Śu	12	02	July	Thur	Pāraṇa after sunrise and before 10:03 am (Dvādaśī from Wed 4.53pm - Thur 2.44 pm -- picking Tulasī prohibited)
Śu	15	05	July	Sun	<b>Śrī Guru-pūrṇimā. Śrī Vyāsa-pūjā.</b> <b>Disappearance day of Śrīla Sanātana Gosvāmī.</b> <b>First month of Cāturmāsya vrata begins</b> (Fasting from all green leafy vegetables for one month).

# Month of Śrāvaṇa – Śrīdhara

Śrī Gaurābda 534  
A.D. 2020

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	06	July	Mon	<b>Disappearance day of Śrī Gaurahari's associate Śrīla Prabodhānanda Sarasvatī Gosvāmī</b>
Kṛ	02	07	July	Tue	Disappearance day of Śrīla Prabhupāda's associates Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja & Śrī Śrīmad Bhakti Saurabh Bhaktisāra Gosvāmī Mahārāja
Kṛ	05	10	July	Fri	<b>Disappearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī.</b>
Kṛ	08	13	July	Mon	<b>Disappearance day of Śrīla Lokanātha dāsa Gosvāmī</b>
Kṛ	11	16	July	Thur	<b>Fasting for Kāmikā Ekādaśī</b>
Kṛ	12	17	July	Fri	Pāraṇa after sunrise & before 10:08 am (Dvādaśī from Thur 10:06pm - Fri 11:04 pm -- picking Tulasī leaves prohibited)
Kṛ	30	20	July	Mon	Amāvasyā. Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja.
Śu	04	24	July	Fri	<b>Disappearance of Śrīla Raghunandana Ṭhākura &amp; Śrīla Vamsidāsa Bābāji Mahārāja.</b>
Śu	11	30	July	Thur	<b>Fasting for Pavitrāropanī Ekādaśī. Beginning of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā</b>
Śu	12	31	July	Fri	<b>Śrī Kṛṣṇa's Pavitrā-ropana utsava. Disappearance day of Śrīla Rūpa Gosvāmī, Śrīla Gaurīdāsa Paṇḍita and Śrīla Govinda dāsa Paṇḍita. (Śrīla Rupa Gosvāmī Prabhu's Viraha Mahotsava in Śrī Rūpa-Sanātana Gauḍīya Maṭha, Vṛndāvana).</b> Pāraṇa after 06:13am and before 10:11 am (Dvādaśī from Fri 00:34 am - Fri 10:59 pm -- picking Tulasī leaves prohibited)
Śu	15	03	Aug	Mon	<b>Śrī Baladeva Pūrṇimā. Appearance day of Lord Balarāma.</b> Fast till noon. Ekādaśī preparations only. <b>End of Śrī Śrī Rādhā-Govinda's Jhūlana-yātrā.</b> Rakṣā-bandhana. <b>Second month of Cāturmāsya begins</b> (Fasting from yogurt for one month).

# Month of Bhādra – Hṛṣīkeśa

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Śrī Gaurābda 534  
A.D. 2020

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	04	Aug	Tue	Pāraṇa after sunrise and before 10:11am
Kṛ	08	12	Aug	Wed	<b>Śrī Kṛṣṇa Janmāṣṭamī</b> (Full fast till midnight. Ekādaśī preparations only)
Kṛ	09	13	Aug	Thur	<b>Śrī Nandotsava. Appearance day of Śrīla Prabhupāda's associate ISKCON Founder Ācāryā Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja.</b> Pāraṇa after sunrise and before 10:12 am
Kṛ	11	15	Aug	Sat	<b>Fasting for Annadā Ekādaśī</b>
Kṛ	12	16	Aug	Sun	Pāraṇa after sunrise and before 10:12 am (Dvādaśī from Sat 11:17 am - Sun 11:16 am – picking Tulasī prohibited)
Kṛ	30	19	Aug	Wed	Amāvasyā.

# Month of Bhādra – Hṛṣīkeśa

Śrī Gaurābda 534  
A.D. 2020

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	20	Aug	Thur	Appearance day of Śrī Śrīmad Gaura Govinda Mahārāja
Śu	04	22	Aug	Sat	<b>Appearance day of Śrī Sītā-devī, consort of Śrī Advaita Ācārya</b>
Śu	07	25	Aug	Tue	<b>Śrī Lalitā-saptamī (appearance of Śrī Lalitā-devī)</b>
Śu	08	26	Aug	Wed	<b>Śrī Śrī Rādhāṣṭamī.</b> No fasting.
Śu	11	29	Aug	Sat	<b>Fasting for Pārśva Ekādaśī</b>
Śu	12	30	Aug	Sun	<b>Śrī Vāmana Dvādaśī (appearance of Lord Vāmanadeva). Appearance day of Śrīla Jīva Gosvāmī Prabhu.</b> Pāraṇa after the arcan of Lord Vāmanadeva after sunrise and before 09:04 am. (Dvādaśī from Sat 9:50 am – Sun 9:04 am — picking Tulasi prohibited)
Śu	13	31	Aug	Mon	<b>Appearance day of Śrīla Saccidānanda Bhaktivinoda Ṭhākura.</b>
Śu	14	01	Sept	Tue	<b>Disappearance day of Nāmācārya Śrīla Haridāsa Ṭhākura</b> Disappearance day of Śrī Śrīmad Bhakti Vijñāna Bhāratī Gosvāmī Mahārāja
Śu	15	02	Sept	Wed	Pūrṇimā. <b>Śrī Viśvarūpa Mahotsava.</b> Sannyāsa anniversary of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja and Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja. <b>Third month of Cāturmāsya begins</b> (Fasting from milk for for one month).

# Month of Āśvina – Padmanābha

Śrī Gaurābda 534  
A.D. 2020

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	02	04	Sept	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Kṛ	06	08	Sept	Tue	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja
<b>Kṛ</b>	<b>11</b>	<b>13</b>	<b>Sept</b>	<b>Sun</b>	<b>Fasting for Indirā Ekādaśī</b>
Kṛ	12	14	Sept	Mon	Pāraṇa after sunrise and before 10:11 am (Dvādaśī from Sun 11:06 pm - Mon 10:10 pm – picking Tulasī prohibited)
Kṛ	30	17	Sept	Thur	Amāvasyā

# Month of Puruṣottama

Śrī Gaurābda 534

A.D. 2020

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	18	Sept	Fri	Śrī Puruṣottam-vrata begins.
Śu	11	27	Sept	Sun	<b>Fasting for Kāmadā (Padminī) Ekādaśī</b>
Śu	12	28	Sept	Mon	Pāraṇa after sunrise and before 10:10 am (Dvādaśī from Sun 9:32 pm - Mon 9:48 pm – picking Tulasī prohibited)
Śu	15	01	Oct	Thu	Pūṇimā
Kṛ	11	13	Oct	Tue	<b>Fasting for Kamalā (Paramā) Ekādaśī</b>
Kṛ	12	14	Oct	Wed	Pāraṇa after sunrise and before 8:20 am (Dvādaśī from Tue 10:01 am - Wed 8:20 am – picking Tulasī prohibited)
Kṛ	30	16	Oct	Fri	<b>Amāvasyā. Sri Puruṣottam-vrata ends.</b>

# Month of Āśvina – Padmanābha

Śrī Gaurābda 534  
A.D. 2020

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	01	17	Oct	Sat	<p>Offering ghee lamp to the sky for one month begins. Mantra for offering lamp: <i>dāmodarāya nabhasi tulāyām lolayā saha pradīpante prayacchāmi namo'nantāya vedhase (Hari-bhakti-vilāsa)</i></p>
Śu	04	20	Oct	Tue	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu	10	26	Oct	Mon	Vijaya-daśamī. Lord Śrī Rāmacandra Vijayotsava Appearance day of Śrīla Madhvācārya
Śu	11	27	Oct	Tue	Fasting for Pāpānkuṣā Ekādaśī
Śu	12	28	Oct	Wed	Disappearance day of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Pāraṇa after sunrise and before 10:11 am (Dvādaśī from Tue 12:21 pm - Wed 1:40 pm -- picking Tulasī prohibited)
Śu	15	31	Oct	Sat	<p>Śarada Pūrṇimā. Śārādīya Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. Dāmodara- vrata, Kārtika-vrata, Ūrjā-vrata, Niyama-sevā begins. Disappearance day of Śrīla Murāri Gupta. 52nd disappearance day of Śrīla Prabhupāda's intimate associate and founder of Gauḍīya 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).</p>

# Month of Kārtika – Dāmodara

Śrī Gaurābda 534  
A.D. 2020

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	05	05	Nov	Thur	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kuśala Nārṣimha Mahārāja
Kṛ	06	06	Nov	Fri	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vicāra Yāyāvara Gosvāmī Mahārāja
Kṛ	07	07	Nov	Sat	<b>Disappearance day of Śrīla Narottama dāsa Ṭhākura</b>
Kṛ	08	08	Nov	Sun	<b>Bahulāṣṭamī, Appearance day of Śrī Rādhā-kuṇḍa</b> <b>Disappearance day of Śrīla Gadādhara dāsa Ṭhākura.</b>
Kṛ	09	09	Nov	Mon	<b>Appearance of Śrī Vīracandra Prabhu.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja
Kṛ	11	11	Nov	Wed	<b>Fasting for Ramā Ekādaśī</b>
Kṛ	12	12	Nov	Thur	<b>Disappearance day of Śrīla Narahari Sarakāra Ṭhākura</b> Pāraṇa after sunrise and before 10:15 am (Dvādaśī from Wed 8:31 pm - Thu 6:21 pm -- picking Tulasī prohibited)
Kṛ	13	13	Nov	Fri	Offering of lamps to Yama
Kṛ	14	14	Nov	Sat	Yama-caturdaśī. Offering of 14 lamps in Viṣṇu temple. Dīpāvalī (General consideration)
Kṛ	30	15	Nov	Sun	<b>Amāvasyā. Dīpāvalī (Vaiṣṇava consideration) , ghee lamp offering in Śrī Viṣṇu temple. Go-pūjā, Go-kṛīḍā.</b> Annakūṭa Mahotsava and Śrī Govardhana Pūjā. (General consideration)

# Month of Kārtika – Dāmodara

Śrī Gaurābda 534

A.D. 2020

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu +	01 02	16	Nov	Mon	<b>Annakūṭa Mahotsava and Śrī Govardhana Pūjā (Vaiṣṇava consideration) Bali-pūjā. Appearance day of Śrīla Rasikānanda Prabhu. End of offering lamps to sky. Yama-dvitiyā. Bhṛātṛ-dvitiyā (Bhaiyā Dūja)</b>
Śu	02 +03	17	Nov	Tue	<b>Disappearance day of Śrī Gaura's associate Śrīla Vāsudeva Ghoṣa.</b>
Śu	04	18	Nov	Wed	<b>Disappearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja and nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja. (Trītyā mixes with previous tithi.) Disappearance day of Śrīla Prabhupāda's associate ISKCON founder Ācārya Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja</b>
Śu	05	19	Nov	Thur	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Śrīrūpa Siddhāntī Gosvāmī Mahārāja
Śu	08	22	Nov	Sun	<b>Gopāṣṭamī. Disappearance day of Śrīla Gadādhara dāsa Ṭhākura, Śrīla Dhanañjaya Paṇḍita and Śrīla Śrīnivāsācārya</b>
Śu	11	25	Nov	Wed	<b>Disappearance day of Śrīla Gaura-kiśora dāsa Bābājī Mahārāja. Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja. Bhīṣma-pañcaka begins</b>
Śu	12	26	Nov	Thur	<b>Fasting for Vyañjulī Mahādvādaśī</b>
Śu	13	27	Nov	Fri	Pāraṇa after sunrise and before 08:16 am (Dvādaśī from Thur 06:14 am - Fri 08:16 am -- picking Tulasī prohibited)
Śu	14	29	Nov	Sun	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Pramoda Purī Gosvāmī Mahārāja
Śu	15	30	Nov	Mon	<b>Pūrṇimā. Haimantika Rāsa-yātrā of Śrī Śrī Rādhā-Kṛṣṇa. End of Cāturmāsya vrata, Dāmodara-vrata, Kārtika-vrata and Ūrjā-vrata. Disappearance day of Śrīla Bhūgarbha Gosvāmī and Śrīla Kāśīśvara Paṇḍita</b>

# Month of Mārgaśīrṣa – Keśava

Śrī Gaurābda 534  
A.D. 2020

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	01	01	Dec	Tue	<b>Beginning of Śrī Kātyāyāni-vrata</b>
Kṛ	12	11	Dec	Fri	<b>Fasting for Utpannā Ekādaśī</b>
Kṛ	13	12	Dec	Sat	<b>Disapp. of Śrī Gaurahari's associate Śrīla Sāraṅga Thākura</b> Pāraṇa after sunrise and before 10:30 am (Dvādaśī from Fri 06:49 am - Sat 04: 27 am – picking Tulasī prohibited)
Kṛ	30	14	Dec	Mon	Amāvasyā
Śu	03	17	Dec	Thur	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jivana Janārdana Gosvāmī Mahārāja
Śu	08	22	Dec	Tue	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Jivana Janārdana Gosvāmī Mahārāja
Śu	09	23	Dec	Wed	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kamala Madhusūdana Gosvāmī Mahārāja
Śu	11	25	Dec	Fri	<b>Fasting for Mokṣadā Ekādaśī. Śrī Gītā-jayantī</b> <b>(Appearance of Śrīmad Bhagavad-gītā)</b> Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kusuma Śramaṇa Gosvāmī Mahārāja
Śu	12	26	Dec	Sat	Pāraṇa after 08:38 am and before 10:36 am (Dvādaśī from Sat 02:07 am - Sun 04:13 am--picking Tulasī leaves prohibited)
Śu	15	30	Dec	Wed	<b>Pūrṇimā. End of Śrī Kātyāyāni-vrata.</b>

# Month of Pauṣa – Nārāyaṇa

Śrī Gaurābda 534

A.D. 2021

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	04	03	Jan	Sun	83rd disappearance day of jagad-guru nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda
Kṛ	09	07	Jan	Thur	99th appearance day of nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja & 10th disappearance anniversary of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
Kṛ	11	09	Jan	Sat	Fasting for Saphalā Ekādaśī
Kṛ	12	10	Jan	Sun	Disappearance day of Śrī Devānanda Paṇḍita and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Gosvāmī Mahārāja. Pāraṇa after sunrise and before 10:38 am. (Dvādaśī from Sat 5:49 pm - Sun 3:37 pm – picking Tulasī leaves prohibited)
Kṛ	13	11	Jan	Mon	Disappearance day of Śrīla Maheśa Paṇḍita and Śrīla Uddhāraṇa Datt Ṭhākura
Kṛ	30	13	Jan	Wed	Amāvasyā.
Śu	01	14	Jan	Thur	Makara Saṅkrāntī. Gaṅgā-sāgara Snāna
Śu	03	16	Jan	Sat	Disappearance day of Śrīla Jīva Gosvāmī Prabhu
Śu	11	24	Jan	Sun	Fasting for Putradā Ekādaśī
Śu	12	25	Jan	Mon	Disappearance day of Śrīla Jagadīśa Paṇḍita. Pāraṇa after sunrise and before 10:42 am (Dvādaśī from Sun 9:50 pm - Mon 11:18 pm -- picking Tulasī leaves prohibited)
Śu	13	26	Jan	Tue	Disappearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Kumuda Santa Gosvāmī Mahārāja
Śu	15	28	Jan	Thur	Pūrṇimā. Puṣyābhīṣeka-yātrā of Śrī Kṛṣṇa.

# Month of Māgha – Mādhava

Kṛ = Kṛṣṇa-pakṣa (waning fortnight)

Śrī Gaurābda 534  
A.D. 2021

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	31	Jan	Sun	<b>Appearance day of Śrīla Gopāla Bhaṭṭa Gosvāmī</b> <b>Disappearance day of Śrīla Rāmacandra Kavirāja</b>
Kṛ	05	02	Feb	Tue	Disappearance day of Śrīla Prabhu-pāda's associate Śrīla Narahari Sevā-vigraha Prabhu. Appearance day of Śrī Śrīmad Bhakti Vaibhāva Purī Gosvāmī Mahārāja
Kṛ	06	03	Feb	Wed	<b>Disappearance day of Śrīla Jayadeva Gosvāmī</b>
Kṛ	09	06	Feb	Sat	<b>Disappearance day of Śrīla Locana dāsa Ṭhākura</b>
Kṛ	12	08	Feb	Mon	<b>Fasting for Ṣaṭ-tilā Ekādaśī</b> <b>Appearance day of Śrī Śrīmad Bhaktivedānta Trivikrama Gosvāmī Mahārāja.</b>
Kṛ	13	09	Feb	Tue	Pāraṇa after sunrise and before 10:42 am (Dvādaśī from Mon 04:50 am - Tue 03:05 am -- picking Tulasī leaves prohibited)
Kṛ	30	11	Feb	Thur	<b>Maunī Amāvasyā. 100th (CENTENNIAL) Appearance day of most worshipful Śrīla Gurudeva nitya-līlā praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.</b> <b>Śrī Vyāsa-pūjā Mahotsava</b>

# Month of Māgha – Mādhava

Śrī Gaurābda 534  
A.D. 2021

Śu = Śukla-pakṣa (waxing fortnight)

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Śu	05	16	Feb	Tue	<b>Vasanta-pañcamī of Śrī Kṛṣṇa.</b> <b>Appearance day of Śrī gaura-śakti Viṣṇupriya devī,</b> <b>Śrīla Raghunātha dāsa Gosvāmī,</b> <b>Śrīla Raghunandana Ṭhākura and Puṅḍarīka Vidyānidhi</b> <b>Disappearance day of Śrīla Viśvanātha Cakravartī Ṭhākura</b> and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Viveka Bhārati Gosvāmī Mahārāja Śrī Sarasvatī Pūjā.
Śu	07	19	Feb	Fri	<b>Appearance day of Mahā-Viṣṇu avatāra Śrī Advaita Ācārya</b> Fast till noon. Ekādaśī preparations only
Śu	08	20	Feb	Sat	Pāraṇa after sunrise and before 10:39 am
Śu	09	21	Feb	Sun	<b>Disappearance day of Śrīla Madhvācārya</b>
Śu	10	22	Feb	Mon	<b>Disappearance day of Śrīla Rāmānujācārya</b>
Śu	11	23	Feb	Tue	<b>Fasting for Jayā or Bhaimī Ekādaśī.</b> Appearance of Śrīla Keśava Bhārati
Śu	12	24	Feb	Wed	<b>Śrī Varāha-dvādaśī . Appearance day of Śrī Varāha deva.</b> Pāraṇa after the worship of Śrī Varāha deva after sunrise before 10:38 am. (Dvādaśī from Tue 3:24 pm - Wed 3:51 pm – picking Tulasi leaves prohibited)
Śu	13	25	Feb	Thur	<b>Śrī Nityānanda Trayodaśī. Appearance day of Lord Śrī</b> <b>Nityānanda.</b>
Śu	14	26	Feb	Fri	Pāraṇa after sunrise before 10:35 am
Śu	15	27	Feb	Sat	<b>Māghī Pūrṇimā. Śrī Kṛṣṇa's Madhurotsava</b> <b>Appearance day of Śrīla Narottama dāsa Ṭhākura</b>

# Month of Phālguna – Govinda

Śrī Gaurābda 534

A.D. 2021

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

Pakṣa	Tithi	Date	Month	Day	Festivals / Vratas
Kṛ	03	02	Mar	Tue	<b>123rd appearance day of Śrīla Prabhupāda's intimate associate and founder of Śrī Gauḍīya Vedānta Samiti nitya-līlā praviṣṭa orṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja</b>
Kṛ	06	04	Mar	Thur	<b>147th app. day of jagad-guru nitya-līlā praviṣṭa orṁ viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Tḥākura Prabhupāda.</b> App. day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Bhūdeva Śrautī Mahārāja. Disappearance of Śrī Śrīmad Gaura Govinda Svāmī Mahārāja (Pañcamī mixes with previous tithi) Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Sāraṅga Gosvāmī Mahārāja
Kṛ	11	09	Mar	Tue	<b>Fasting for Vijayā Ekādaśī</b>
Kṛ	12	10	Mar	Wed	Pāraṇa after sunrise and before 10:31 am (Dvādaśī from Tue 4:15 pm - Wed 3:16 pm -- picking Tulasī prohibited)
Kṛ	14	12	Mar	Fri	<b>Śrī Śiva-rātri vrata</b> (Ekādaśī preparations only)
Kṛ	30	13	Mar	Sat	Amāvasyā. Pāraṇa after sunrise and before 10:30am
Śu	01	14	Mar	Sun	<b>Disapp. day of Śrīla Rasikānanda Prabhu, Śrīla Jagannātha dāsa Bābājī Mahārāja</b> and Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja
Śu	09	22	Mar	Mon	<b>Accepting vow for Śrīdhāma Navadvīpa Parikramā in Śrī Navadvīpa</b> (Parikramā from 23 March to 27 March)
Śu	12	25	Mar	Thur	<b>Fasting for Āmalakī Ekādaśī. Disappearance day of Śrīla Mādhavendra Purī</b>
Śu	13	26	Mar	Fri	Pāraṇa after sunrise and before 10:25 am. (Dvādaśī from Thur 05:54 am - Fri 05:22 am -- picking Tulasī leaves prohibited)
Śu	15	28	Mar	Sun	<b>Śrī Gaura-pūrṇimā. App. Day of Śrī Gaurāṅga Mahāprabhu</b> (Fast till moonrise. Ekādaśī preparations only) Holī

Śrī Gaurābda 534 ends

# Month of Caitra – Viṣṇu

Śrī Gaurābda 535

A.D. 2021

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

Pakṣa/Tīthī	Date	Month	Day	Festivals / Vratas
Kṛ 01	29	Mar	Mon	Pāraṇa after sunrise and before 09:41 am. Festival of Śrī Jagannātha Miśra
Kṛ 08	05	April	Mon	<b>Appearance day of Śrīla Śrīvāsa Paṇḍita</b>
Kṛ 12	08	April	Thur	<b>Fasting for Pāpamocanī Ekādaśī . Disappearance of Śrī Govinda Ghoṣa Ṭhākura</b>
Kṛ 13	09	April	Fri	Pāraṇa after sunrise and before 10:13 am (Dvādaśī from Thur 04:27 am - Fri 04:24 am – picking Tulasī prohibited)
Kṛ 30	12	April	Mon	Amāvāsyā. End of Vikrama Era lunar year 2077
Śu 01	13	April	Tue	Beginining of Vikrama Era lunar year 2078
Śu 02	14	April	Wed	<b>Caitra Saṅkrāntī . Sri Keśava-vrata begins. (offering stream of water to Tulasī and Śalagrama for one month)</b>
Śu 05	17	April	Sat	<b>Appearance day of Śrī Rāmānujācārya.</b> Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Hṛdaya Vana Gosvāmī Mahārāja
Śu 07	19	April	Mon	Appearance day of Śrīla Prabhupāda's associate Śrī Śrīmad Bhakti Vilāsa Tīrtha Gosvāmī Mahārāja
Śu 09	21	April	Wed	<b>Śrī Rāma Navamī (Appearance of Lord Rāmacandra).</b> Fast till noon. Ekādaśī preparations only. Appearance day of Śrī Śrīmad Bhakti Vallabha Tīrtha Gosvāmī Mahārāja
Śu 10	22	April	Thur	Pāraṇa after sunrise and before 10:10am
Śu 11	23	April	Fri	<b>Fasting for Kāmadā Ekādaśī.</b>
Śu 12	24	April	Sat	Śrī Kṛṣṇa's Damanaka-ropana-utsava Pāraṇa after sunrise and before 10:08 am (Dvādaśī from Fri 5:27pm –Sat 3:26pm– picking of Tulasī leaves prohibited)
Śu 15	27	April	Tue	<b>Pūrṇimā. Rāsa-yātrā of Lord Balarāma. Vasanta Rāsa-yātrā of Śrī Kṛṣṇa. Appearance of Śrīla Syāmānanda Prabhu and Śrīla Varṇīśī-vadanānanda Gosvāmī</b>

**HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE**  
**HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE**