

Śrī Gauḍīya Calendar

540–541 Śrī Gaurābda
(2026–2027)



ei-bāra karuṇā kara vaiṣṇava gosāñi
patita-pāvana tomā bine keha nāi

'O Vaiṣṇav Gosāñi! Please be merciful to me this time.
Nobody in this world is as merciful as you are.'

kāhāra nikaṭe gele pāpa dūre yāya
emana doyāla prabhu kebā kothā pāya

'Where can I find such a merciful master by coming to
whom all sins can be removed?'

gaṅgāra paraśa haile paśchāte pāvana
darśane pavitra kara ei tomāra guṇa

'Gaṅgā purifies by her touch, but your quality is such
that one can be purified just by seeing you.'

haristhāne aparādhe tāre harināma
tomāsthāne aparādhe nāhika edāna

'The Holy Name saves those who commit an offence at
the holy feet of the Supreme Lord, but it is impossible to
get away with an offence committed at your holy feet.'

tomāra hṛdaye sadā govinda-viśrāma
govinda kahana mama vaiṣṇava parāna

'Your heart is the resting place of Lord Govinda, who
Himself says, "Vaiṣṇavs are My heart and soul."

prati janme kari āśā charaṇera dhuli
narottame kara dayā āpanāra bali

'In every birth, I aspire for the dust of your holy feet.
Please mercifully consider Narottam your own.'

All glory to Śrī Śrī Guru Gaurāṅga

Śrī Gauḍīya Calendar

540–541 Śrī Gaurābda (2026–2027)

Prepared and published from
Śrī Chaitanya Sāraswat International Saṅgha by

Om Viṣṇupād Śrīla Bhakti Tilak Nirīha Mahārāj,
the appointed current Successor-President-Āchārya of
Śrī Chaitanya Sāraswat Maṭh, a dearmost associate of

Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Mahārāj,
the Sevāyeta-President-Āchārya, personally selected and
appointed by and a dearmost associate of

Om Viṣṇupād Viśva-guru
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj,
the Sevāyeta-President-Āchārya, personally selected and
appointed by and a dearmost associate of

Ananta-śrī-vibhūṣita Om Viṣṇupād Paramahaṁsa-kula-chūḍāmaṇi
Śrīla Bhakti Rakṣak Śrīdhāra Dev-Goswāmī Mahārāj,
the Founder-President-Āchārya of Śrī Chaitanya Sāraswat Maṭh
in Nabadwīp, a dearmost associate of

Bhagavān Śrī Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Prabhupād,
the protector and luminous āchārya of Śrī Brahma-Mādhva-
Gauḍīya Sampradāya, the receiver of immense affection of

Om Viṣṇupād Paramahaṁsa
Śrīla Bhaktivinod Ṭhākur Mahāśaya,
the reviver and holder of the current of pure devotion
in the present age.

All glory to Śrī Śrī Guru Gaurāṅga

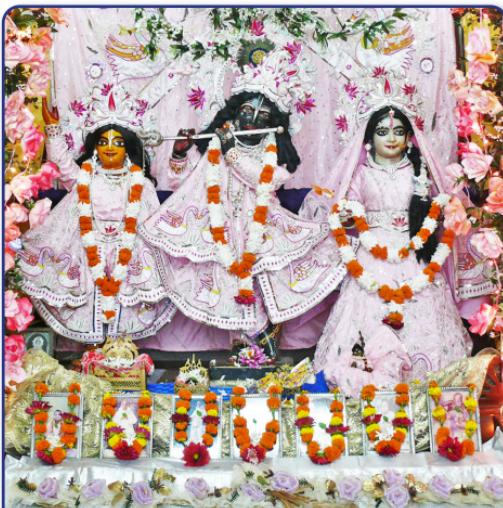
Śrī Gauḍīya Calendar

(Calculated for Śrī Chaitanya Sāraswat Maṭh, Nabadwīp, India)

MARCH 2026

VIṢNU

4 MARCH (WED). Kṛṣṇa Pratipad. Śrī Gaura Pūrṇimā pāraṇ is at 6:02–9:35. *Ānandotsav* (joyous festival) of Śrī Jagannāth Miśra. A grand festival and *mahāprasād* distribution at Śrī Chaitanya Sāraswat Maṭh in Śrī Nabadwīp Dhām.



Śrī Śrī Guru Gaurāṅga Gāndharvā
Govinda-sundar ji

8 MARCH (SUN). Krṣṇa Pañchamī.

Manifestation Anniversary of Śrī Śrī Guru Gaurāṅga Rādhā Gopināth jīu at Śrī Chaitanya Sāraswat Āśram in Śrīpāṭ Hāpāniyā Dhām and Pañcham Dol festival. Appearance (*āvirbhāv*) of Tridaṇḍi-swāmī Śrīmad Bhakti Śaraṇ Śānta Mahārāj.

11 MARCH (WED). Krṣṇa Aṣṭamī Appearance of Śrīla Śrīvās Paṇḍit.

12 MARCH (THU). Krṣṇa Navamī. Disappearance (*tirobhāv*) of Tridaṇḍi-swāmī Śrīmad Bhakti Vigraha Bhikṣu Mahārāj.

15 MARCH (SUN). Krṣṇa Ekādaśī. **Fast on Pāpa Vimochanī Ekādaśī.**

16 MARCH (MON). Krṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 5:51–7:59. Festival in honour of Śrīman Mahāprabhu's auspicious arrival (*vijay-mahotsav*) at Varāha Nagar. Disappearance of Śrīla Govinda Ghoṣ Ṭhākur. Departure (*niryāṇ*) of Śrīpāḍ Satyendrachandra Bhaṭṭāchārya Mahodaya.

19 MARCH (THU). Amāvasyā.



Śrī Rāmānuja Āchārya



Śrīla Bhakti Hṛday Bon Mahārāj



Śrī Śrī Guru Gaurāṅga Rādhā Gopināth jīu, Hāpāniyā Dhām



Śrīla Bhakti Vilās Tīrtha Mahārāj

23 MARCH (MON). Gaura Pañchamī. Appearance of Śrīpād Rāmānuja Āchārya. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Hṛday Bon Mahārāj.

25 MARCH (WED). Gaura Saptamī. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vilās Tīrtha Mahārāj.

27 MARCH (FRI). Gaura Navamī. **Śrī Rāma Navamī:** Appearance of Lord Śrī Śrī Ramachandra. **Fast until noon.**

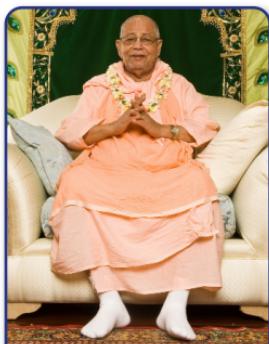
29 MARCH (SUN). Gaura Ekādaśī. **Fast on Kāmadā Ekādaśī.**

30 MARCH (MON). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 5:37–7:38. **Festival in honour of the disappearance of Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.**

Lord Kṛṣṇa's Damanakā-ropaṇa festival.



Śrī Sītā-Rāma, Lakṣmaṇ and Hanumān



Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj



Śrīla Śyāmānanda Prabhu

APRIL 2026

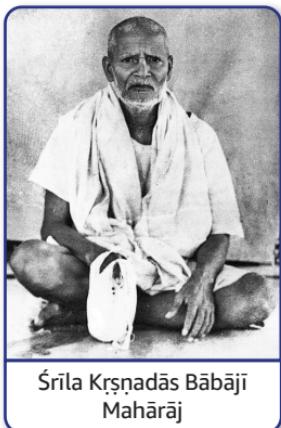
2 APRIL (THU). Pūrnimā. Vasanta Rāsa of Śrī Kṛṣṇa. Rāsa Yātrā of Śrī Śrī Balarām. Appearance of Śrīla Vāṁśī-vadānanda Ṭhākur and Śrīla Śyāmānanda Prabhu.

MADHUSŪDAN

7 APRIL (TUE). Kṛṣṇa Pañchamī. Disappearance of Śrīla Kṛṣṇadās Bābājī Mahārāj.

9 APRIL (THU). Kṛṣṇa Saptamī. Disappearance of Śrīla Abhirām Ṭhākur.

12 APRIL (SUN). Kṛṣṇa Daśamī. Disappearance of Śrīla Vṛṇdāvan Dās Ṭhākur.



Śrīla Kṛṣṇadās Bābājī
Mahārāj



Śrīla Vṛṇdāvan Dās Ṭhākur

13 APRIL (MON). Kṛṣṇa Ekādaśī. **Fast on Varuthinī Ekādaśī.** Disappearance of Śrīyukta Saurīndranāth Bhakti Vāridhi Prabhu.

14 APRIL (TUE). Kṛṣṇa Dvādaśī. Ekādaśī pāraṇ is at 5:23–9:33.

15 APRIL (WED). Gaura Trayodaśī. Manifestation anniversary of Śrī Śrī Guru Gaurāṅga Rādhā Vṛṇdāvan-chandra jīu at Śrī Chaitanya Sāraswat Maṭh, Uluberia.



Śrī Śrī Guru Gaurāṅga Rādhā
Vṛṇdāvan-chandra jīu

16 APRIL (THU). Kṛṣṇa Chaturdaśī. Festival in honour of the disappearance of Om Viṣṇupād Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj.

17 APRIL (FRI). Amāvasyā. Appearance of Śrīla Gadādhar Paṇḍit Goswāmī.

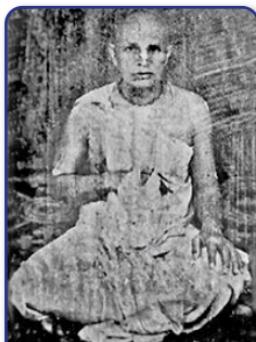
18 APRIL (SAT). Gaura Pratipad. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Āloka Paramahaṁsa Mahārāj.

19 APRIL (SUN). Gaura Dvitīyā. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vichār Jājāvar Mahārāj.

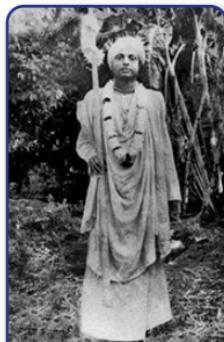
20 APRIL (MON). Gaura Tṛtīyā. Akṣaya Tṛtīyā (an auspicious day to start some works). Beginning of the 21-day Chandan Yātrā of Śrī Śrī Jagannāthdev.



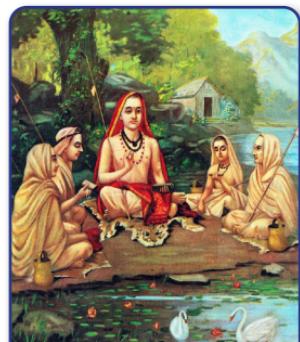
Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Mahārāj



Śrīla Bhakti Āloka Paramahaṁsa Mahārāj



Śrīla Bhakti Vichār Jājāvar Mahārāj



Śrīpād Śāṅkarāchārya

22 APRIL (WED). Gaura Pañchamī. Appearance of Śrīpād Śāṅkarāchārya. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vilās Gabhāstineśī Mahārāj.

23 APRIL (THU). Gaura Saptamī. Jahnu Saptamī: Śrī Jāhnavī Pūjā (worship of the Gaṅgā).

25 APRIL (SAT). Gaura Navamī. Appearance of Śrī Jāhnavā Devī (Śrī Nityānanda-śakti) and Śrī Sītā Devī (Śrī Rāma-śakti).

27 APRIL (MON). Gaura Ekādaśī. **Fast on Mohinī Ekādaśī.**

28 APRIL (TUE). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 5:11–9:27.

30 APRIL (THU). Gaura Chaturdaśī.

Śrī Nṛsiṁha Chaturdaśī: appearance of Lord Śrī Nṛsiṁhadev. Full fast until sunset; then no grains (*anukalpa*). Appearance of Om Viṣṇupād Paramahaṁsa Parivrājakāchāryavarya Aṣṭottara-śata-śrī Śrī Śrīmad Bhakti Tilak Nirīha Mahārāj, the current successor President-Āchārya of Śrī Chaitanya Sāraswat Maṭh. Manifestation anniversary of Śrī Śrī Guru Gaura Nityānanda Prabhu and Śrī Prahlād Mahārāj and Śrī Śrī Lakṣmī Nṛsiṁhadev at Śrī Chaitanya Sāraswat Maṭh in Nṛsiṁgha Pallī.



Om Viṣṇupād Śrīla Bhakti Tilak Nirīha Mahārāj



Śrī Śrī Lakṣmī Nṛsiṁhadev and Śrī Prahlād Mahārāj (Nṛsiṁha Pallī)

1 MAY (FRI). Pūrṇimā. Nṛsiṁha Chaturdaśī-vrata *pāraṇ* is at 5:09–9:26. Śrī Kṛṣṇa's Phul-dol and Salilavihāra. Buddha Pūrṇimā: appearance of Lord Buddha. Disappearance of Śrīla Parameśvarī Dās Ṭhākur. Appearance of Śrīla Śrīnivās Āchārya.

TRIVIKRAM [first half]

2 MAY (SAT). Kṛṣṇa Pratipad. Disappearance of Tridaṇḍī-swāmī Śrīmad Bhakti Sāraṅga Goswāmī Mahārāj.

7 MAY (THU). Kṛṣṇa Pañchamī. Disappearance of Śrīla Rāmānanda Rāya.

11 MAY (MON). Kṛṣṇa Navamī. Departure of Śrīpād Santos Kṛṣṇa Dās-Ādhikārī Prabhu.

13 MAY (WED). Kṛṣṇa Ekādaśī. **Fast on Aparā Ekādaśī.**

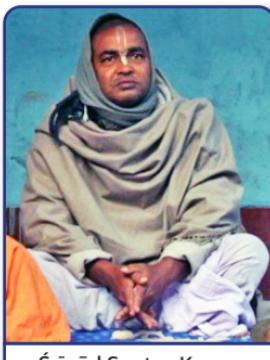
14 MAY (THU). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 5:01–7:45. Appearance of Śrīla Vṛndāvan Dās Ṭhākur.



Lord Buddha



Śrīmad Bhakti Sāraṅga Goswāmī Mahārāj



Śrīpād Santos Kṛṣṇa Dās-Ādhikārī Prabhu



Śrīla Vṛndāvan Dās Ṭhākur

16 MAY (SAT). Amāvasyā.

PURUŠOTTAM

27 MAY (WED). Gaura Ekādaśī. **Fast on Padminī Ekādaśī.**

28 MAY (THU). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 4:56–8:42.

31 MAY (SUN). Pūrnimā.

JUNE 2026

11 JUNE (THU). Kṛṣṇa Ekādaśī. **Fast on Paramā Ekādaśī.**

12 JUNE (FRI). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 4:56–9:23.

15 JUNE (MON). Amāvasyā.

TRIVIKRAM [last half]

16 JUNE (TUE). Gaura Pratipad. Manifestation anniversary of Śrī Śrī Guru

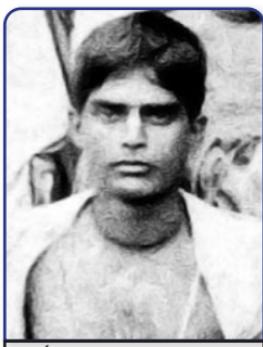
Gaurāṅga Rādhā Madan-mohan jī at Śrī Chaitanya Sāraswata Krṣṇānuśīlana Saṅgha, Dum Dum Park, Kolkata.

18 JUNE (THU). Gaura Chaturthī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Gaurava Giri Mahārāj (Śrīpād Paramānanda Vidyāratna Prabhu).

24 JUNE (WED). Gaura Daśamī. Daśaharā, Śrī Gaṅgā Pūjā. Appearance of Śrī Gaṅgā



Śrī Śrī Guru Gaurāṅga Rādhā
Madan-mohan jīu



Śrīpād Paramānanda
Vidyārathna Prabhu

Mātā Goswāminī. Disappearance of Śrīla Baladev Vidyābhūṣaṇ Prabhu.

25 JUNE (THU). Gaura Ekādaśī. **Fast on**
Pāñḍavā Nirjalā Ekādaśī.

26 JUNE (FRI). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 4:57–9:25.

27 JUNE (SAT). Gaura Trayodaśī. **Daṇḍa Mahotsav** ('Punishment Festival') arranged by Śrīla Raghunāth Dās Goswāmī at Śrīpāṭ Pānihāṭi. Departure of Śrīpād Bhakti Vaibhav Parivrājak Mahārāj.

29 JUNE (MON). Pūrṇimā. Snān Yātrā of Śrī Śrī Jagannāthdev. Disappearance of Śrīla Mukunda Datta and Śrīla Śrīdhar Paṇḍit.

VĀMAN

30 JUNE (TUE). Kṛṣṇa Pratipad. Disappearance of Śrīla Śyāmānanda Prabhu. Departure of Śrīpād Rṣabhdev Dās-Ādhikārī Prabhu.



Śrīla Śyāmānanda Prabhu



Śrīla Baladev
Vidyābhūṣaṇ Prabhu



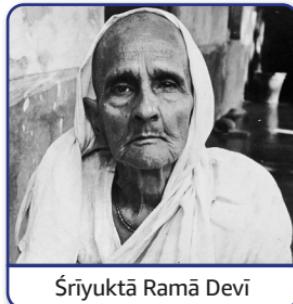
Śrīpād Rṣabhdev
Dās-Ādhikārī Prabhu

2 JULY (THU). Kṛṣṇa Dvitiyā. Departure of Śrī Gaurahari Bhakti-Sampad Prabhu.

5 JULY (SUN). Kṛṣṇa Pañchamī. Appearance of Śrīla Vakreśvar Paṇḍit.

10 JULY (FRI). Kṛṣṇa Ekādaśī. No fast. Departure of Śriyuktā Ramā Devī.

11 JULY (SAT). Kṛṣṇa Dvādaśī. **Fast on** Yoginī Ekādaśī.



Śriyuktā Ramā Devī

12 JULY (SUN). Kṛṣṇa Trayodaśī. **Ekādaśī pāraṇ** is at 5:03–9:29.

14 JULY (TUE). Amāvasyā. Disappearance of Śrīla Gadādhar Paṇḍit Goswāmī and **Śrīla Sach-chid-ānanda Bhaktivinod Ṭhākur.**



Śrīla Bhaktivinod Ṭhākur

15 JULY (WED). Gaura Pratipad. **Śrī Guṇḍichā Mārjan** (cleaning Śrī Guṇḍichā Temple at Śrī Purī Dhām and cleaning all temples).

16 JULY (THU). Gaura Dvitiyā. **Ratha Yātrā of Śrī Jagannāthdev.** Disappearance of Śrīla Svarūp Dāmodar Goswāmī Prabhu.

19 JULY (SUN). Gaura Pañchamī. Herā-Pañchamī, Śrī Śrī Lakṣmī Vijay (observed in Śrī Purī Dhām the next day).

22 JULY (WED). Gaura Aṣṭamī. Disappearance of Śrīpād Ajita Kṛṣṇa Brahmachārī.



Lord Jagannāthdev's Ratha Yātrā, Śrī Purī Dhām

24 JULY (FRI). Gaura Daśamī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Kamal Madhusūdan Mahārāj. Departure of Śrīyuktā Kṛṣṇamayī Devī. Punar Yātrā of Śrī Śrī Jagannāthdev (return journey of the Chariots).

25 JULY (SAT). Gaura Ekādaśī. **Fast on Śayan Ekādaśī.** Śrī Hari retires to take rest (śayan).

26 JULY (SUN). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 5:07–9:31.

29 JULY (WED). Pūrṇimā. **Śrī Guru Pūrṇimā.** Appearance of Śrīla Vyāsadev. Disappearance of Śrīla Sanātan Goswāmī Prabhu. Beginning of Chāturmāsyā Vrata.



Śrīla Bhakti Kamal
Madhusūdan Mahārāj



Śrīla Vyāsadev

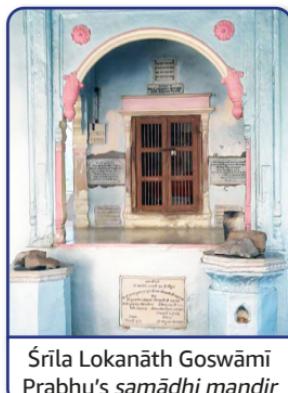
ŚRĪDHAR

31 JULY (FRI). Kṛṣṇa Dvitiyā. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Hṛday Bon Mahārāj.

AUGUST 2026

3 AUGUST (MON). Kṛṣṇa Pañchamī. Disappearance of Śrīla Gopāl Bhaṭṭā Goswāmī Prabhu.

6 AUGUST (THU). Kṛṣṇa Aṣṭamī. Disappearance of Śrīla Lokanāth Goswāmī Prabhu.



9 AUGUST (SUN). Kṛṣṇa Ekādaśī. **Fast on Kāmikā Ekādaśī.**

10 AUGUST (MON). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 5:14–6:17.

12 AUGUST (WED). Amāvasyā. **Festival in honour of the disappearance of Om Viṣṇupād Paramahaṁsa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrī Śrīmad Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj.**



16 AUGUST (SUN). Gaura Chaturthī. Disappearance of Śrīla Varmśī Dās Bābājī Mahārāj.

19 AUGUST (WED). Gaura Saptamī. Departure of Śrīpād Anaṅga Mohan Dās-Ādhikārī Prabhu.

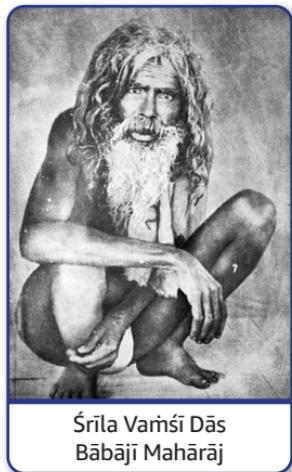
21 AUGUST (FRI). Gaura Navamī. Disappearance of Tridaṇḍi-swāmī Bhakti Prasūn Bodhāyaṇ Mahārāj.

23 AUGUST (SUN). Gaura Ekādaśī. No fast. Beginning of Śrī Śrī Rādhā-Govinda's Jhulan Yātrā. **Beginning of the month-long Śrī Hari Smaraṇ Festival at Śrī Chaitanya Sāraswat Maṭh.**

24 AUGUST (MON). Gaura Dvādaśī. **Fast on Vyañjulī Mahādvādaśī.** Disappearance of Śrīla Rūpa Goswāmī Prabhu and Śrīla Gaurī Dās Paṇḍit Goswāmī. Śrī Śrī Kṛṣṇa's Pavitrāropana Festival (the day when the holy thread is bestowed).

25 AUGUST (TUE). Gaura Dvādaśī (continues). **Ekādaśī pāraṇ** is at 5:19–5:53.

28 AUGUST (FRI). Pūrnimā. End of Śrī Śrī Rādhā-Govinda's Jhulan Yātrā. **Appearance of Lord Śrī Baladev.** Fast until midday.



Śrīla Varmśī Dās Bābājī Mahārāj



Śrī Rūpa Goswāmī Prabhu



Lord Śrī Baladev

HRŚĪKEŚ

4 SEPTEMBER (FRI). Kṛṣṇa Aṣṭamī. **Śrī Śrī**

Kṛṣṇa Janmāṣṭamī: Appearance of Lord Śrī Kṛṣṇa (midnight). Complete fast until midnight, then no grains (only *anukalpa*).

5 SEPTEMBER (SAT). Kṛṣṇa Navamī.

Janmāṣṭamī-*vrata pāraṇ* is at 5:23–9:32. Śrī Nandotsav. **Appearance of Viśva-vareṇya Tridaṇḍī-swāmī Śrī Śrīmad Bhaktivedānta Swāmī Mahārāj Prabhupād.**

7 SEPTEMBER (MON). Kṛṣṇa Ekādaśī. **Fast**

on Annadā Ekādaśī.

8 SEPTEMBER (TUE). Kṛṣṇa Dvādaśī.

Ekādaśī *pāraṇ* is at 5:24–9:32.

11 SEPTEMBER (FRI). Amāvasyā.

16 SEPTEMBER (WED). Gaura Pañchamī.

Appearance of Śrī Sītā Devī, the consort of Śrī Advaita Prabhu.

18 SEPTEMBER (FRI). Gaura Saptamī. **Śrī**

Lalitā Saptamī: Appearance of Śrī Lalitā Devī.

19 SEPTEMBER (SAT). Gaura Aṣṭamī. **Śrī Rādhāṣṭamī: Appearance**

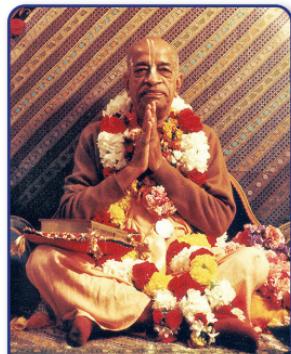
of Śrīmatī Rādhāraṇī. Fast until noon.

22 SEPTEMBER (TUE). Gaura Ekādaśī. **Fast on Pārśva Ekādaśī and**

in honour of Lord Śrī Vāmandev's appearance. Śrī Hari's *pārśva-parivartan*: the Lord turns on His other side.



Lord Śrī Kṛṣṇa



Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhupād



Śrī Uchagaon, Lalitā Devī's birthplace



Śrī Śrī Rādhā-Govinda



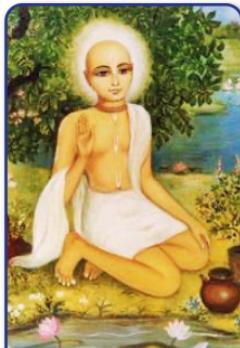
Lord Śrī Vāmanadev and Bali Mahārāj

23 SEPTEMBER (WED). Gaura Dvādaśī. **Appearance of Lord Śrī Vāmanadev.** Ekādaśī *pāraṇ* is at 5:29–9:30 after the worship of Lord Śrī Vāmanadev. Appearance of Śrīla Jīva Goswāmī Prabhu.

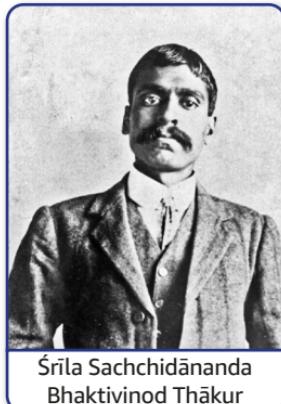
24 SEPTEMBER (THU). Gaura Trayodaśī. **Appearance of Śrīla Sachchid-ānanda Bhaktivinod Ṭhākur.**

25 SEPTEMBER (FRI). Gaura Chaturdaśī. **Disappearance of Śrīla Haridās Ṭhākur.**

26 SEPTEMBER (SAT). Pūrṇimā. Viśvarūp Mahotsav. End of the month-long Śrī Hari Smaraṇ Festival at Śrī Chaitanya Sāraswat Maṭh.



Śrīla Jīva Goswāmī Prabhu



Śrīla Sachchidānanda Bhaktivinod Ṭhākur



Mahāprabhu and Śrīla Haridās Ṭhākur

PADMANĀBHA

28 SEPTEMBER (MON). Kṛṣṇa Dvitīyā. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vilās Tīrtha Mahārāj.



Śrīla Bhakti Vilās
Tīrtha Mahārāj

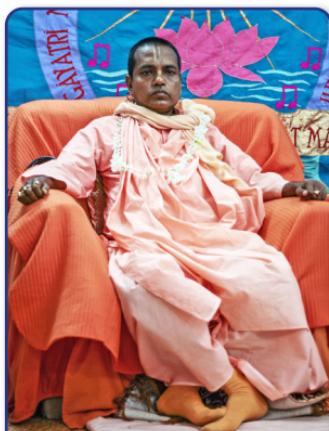
OCTOBER 2026

6 OCTOBER (TUE). Kṛṣṇa Ekādaśī. **Fast on Indirā Ekādaśī.**

7 OCTOBER (WED). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 6:30–9:28.

10 OCTOBER (SAT). Amāvasyā.

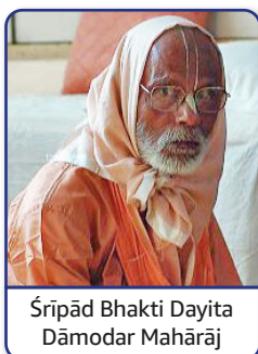
11 OCTOBER (SUN). Gaura Pratipad. **Grand festival in honour of the appearance of Om Viṣṇupād Paramahārīṣa Parivrājakaśāhārya-varya Aṣṭottara-śata-śrī Śrīla Bhakti Nirmal Āchārya Mahārāj.**



Om Viṣṇupād Śrīla Bhakti
Nirmal Āchārya Mahārāj

13 OCTOBER (TUE). Gaura Tṛtīyā. Departure of Śrīyukta Rādhāraṇī Devī Chaudhurāṇī.

14 OCTOBER (WED). Gaura Chaturthī. Disappearance of Tridaṇḍi-swāmī Śrīpād Bhakti Dayita Dāmodar Mahārāj.



Śrīpād Bhakti Dayita
Dāmodar Mahārāj

21 OCTOBER (WED). Gaura Daśamī. **Vijay Utsav of Śrī Ramāchandra and appearance of Śrī Madhvāchārya.**

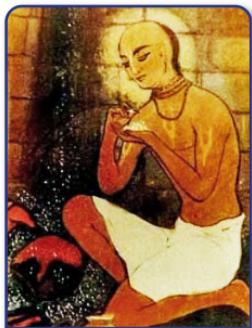
22 OCTOBER (THU). Gaura Ekādaśī. **Fast on**

Pāpāṅkuśā Ekādaśī.

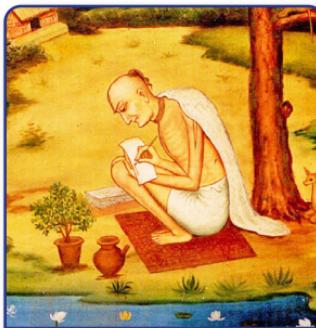
23 OCTOBER (FRI). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 5:41–9:28. Disappearance of Śrīla Raghunāth Dās Goswāmī, Śrīla Raghunāth Bhaṭṭā Goswāmī and Śrīla Kṛṣṇadās Kavirāj Goswāmī.



Śrī Madhvāchārya



Śrīla Raghunāth Dās Goswāmī



Śrīla Kṛṣṇadās Kavirāj Goswāmī



Śrīla Narottam Ṭhākur

26 OCTOBER (MON). Pūrṇimā. Śāradīyā Rāsa-Yātrā of Lord Śrī Kṛṣṇa. Disappearance of Śrīla Murārī Gupta. **Beginning of ūrjja-vrata, dāmodar-vrata, kārtik-vrata, or niyom-sevā.**

DĀMODAR

28 OCTOBER (WED). Kṛṣṇa Trtīyā. Disappearance of Tridāṇḍī-swāmī Śrīmad Bhakti Śrīrūpa Purī Mahārāj.

30 OCTOBER (FRI). Kṛṣṇa Pañchamī. Disappearance of Śrīla Narottam Ṭhākur.

31 OCTOBER (SAT). Kṛṣṇa Ṣaṣṭhī. Disappearance of Śrīla Bhakti Vichār Jājāvar Mahārāj.



Śrīla Bhakti Vichār Jājāvar Mahārāj



Śrī Rādhā Kunḍa

2 NOVEMBER (MON). Kṛṣṇa Aṣṭamī. Bahulāṣṭamī. Manifestation day of Śrī Rādhā Kunḍa. *Sannyās* day of Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

3 NOVEMBER (TUE). Kṛṣṇa Navamī. The grand appearance day celebration of Oṁ Viṣṇupād Paramahaṁsa Parivrājaka-āchārya-varya Aṣṭottara-śata-śrī **Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj**. Appearance of Śrīla Vīrachandra Prabhu. Disappearance of Śrīpād Sakhī-Charan Dās Bābājī Mahārāj.

5 NOVEMBER (THU). Kṛṣṇa Ekādaśī. **Fast on Śrī Ramā Ekādaśī**.

6 NOVEMBER (FRI). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 5:48–9:30. Festival in honour of Śrī Gaurāṅga Mahāprabhu's auspicious arrival at Śrīpāṭ Pāṇihāṭi.



Oṁ Viṣṇupād
Śrīla Bhakti Rakṣak Śrīdhar
Dev-Goswāmī Mahārāj



Śrīpād Sakhī Charan Dās
Bābājī Mahārāj

8 NOVEMBER (SUN). Krṣṇa Chaturdaśī. Offering and placing of lamps (or candles) on the temples of the Lord.

9 NOVEMBER (MON). Amāvasyā. Dīpāvalī. Offering and placing of lamps (or candles) on the temples of the Lord.

10 NOVEMBER (TUE). Gaura Pratipad. **Śrī Śrī Govardhan Pūjā (in the morning).** Grand Annakūṭ Mahotsav ('Rice Mountain Festival') at Śrīla Śrīdhara Swāmī Sevā Āśram (Govardhan) and Śrī Gupta-Govardhan Temple (Nabadwīp). Go-Pūjā (worship of cows) and Go-Krīḍā (pleasing cows). Worship of Śrī Bali Daityarāj.



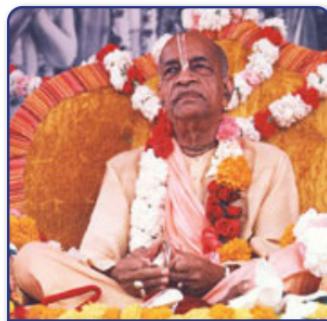
Śrī Annakūṭ Mahotsav, Govardhan



Śrīla Śrīdhara Swāmī Sevā Āśram, Govardhan

11 NOVEMBER (WED). Gaura Dvitīyā. Disappearance of Śrīla Vāsu Ghoṣh Ṭhākur. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Sarvasva Giri Mahārāj. *Bhrātr̄-dvitīyā kṛtyam* (the day when brothers and sisters honour each other).

13 NOVEMBER (FRI). Gaura Chaturthī. **Disappearance of Viśva-vareṇya Tridaṇḍi-swāmī Śrīmad Bhaktivedānta Swāmī Mahārāj Prabhupād.**



Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhupād

14 NOVEMBER (SAT). Gaura Pañchamī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Āloka Paramahaṁsa Mahārāj.



Śrīla Bhakti Āloka
Paramahaṁsa Mahārāj

17 NOVEMBER (TUE). Gaura Aṣṭamī. Śrī Gopāṣṭamī, Śrī Goṣṭhāṣṭamī. Disappearance of Śrī Gadādhar Dās Goswāmī, Śrīla Dhanañjay Paṇḍit and Śrīla Śrīnivās Āchārya Prabhu.

20 NOVEMBER (FRI). Gaura Ekādaśī. **Fast on Śrī Utthān Ekādaśī.** **Disappearance of Oṁ Viṣṇupād Paramahaṁsa Śrīla Gaura Kiśor Dās Bābājī Mahārāj.** Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Dayita Mādhav Mahārāj. Śrī Bhīṣma Pañchaka. Awakening (*utthāna*) of Lord Śrī Hari.

21 NOVEMBER (SAT). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 8:02–9:35.



Śrīla Śrīnivās Āchārya
Prabhu

23 NOVEMBER (MON). Gaura Chaturdaśī. Disappearance of Śrīla Bhūgarbha Goswāmī and Śrīla Kāśīśvar Paṇḍit. Departure of Śrīmad Bhakti Pramod Purī Mahārāj.



Śrīla Gaura Kiśor
Dās Bābājī Mahārāj



Śrīmad Bhakti Dayita
Mādhav Mahārāj

24 NOVEMBER (TUE).

Pūrṇimā. Rāsa Yātrā of Śrī Kṛṣṇa. Disappearance of Śrīla Sundarānanda Ṭhākur. Appearance of Śrīla Nimbārka Āchārya. Manifestation anniversary of Śrī Śrī Guru Gaurāṅga Gāndharvā Rāsa-Bihārī jīu at Śrī Chaitanya Sāraswat Maṭh and Mission, Śrī Vṛndāvan. End of *chāturmāsya*, *ūrjja-vrata*, *dāmodar-vrata*, *kārtik-vrata* or *niyom-sevā* and *Bhīṣma-pañchaka*.



Śrī Śrī Guru Gaurāṅga Gāndharvā Rāsa-Bihārī jīu

DECEMBER 2026

KEŚAV

4 DECEMBER (FRI). Kṛṣṇa Ekādaśī. **Fast on Utpannā Ekādaśī.** Departure of Śriyukta Dhanañjaya Dās Prabhu.



Śrī Nimbarka Āchārya

5 DECEMBER (SAT). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 7:44–9:41. Disappearance of Śrīla Narahari Sarkār Ṭhākur and Śrīla Kāliya Kṛṣṇadās.



Śrī Jagabandhu Prabhu

6 DECEMBER (SUN). Kṛṣṇa Trayodaśī. Disappearance of Śrīla Sāraṅga Ṭhākur.

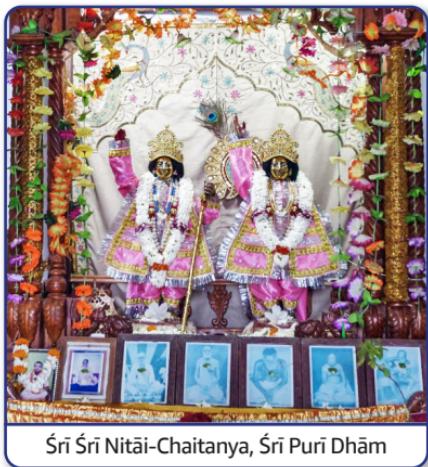
8 DECEMBER (TUE). Amāvasyā. Disappearance of Śreṣṭhārya Śrīla Jagabandhu Bhakti Rañjan.

15 DECEMBER (TUE). Gaura Śaṣṭhī. Śrī Śrī Jagannāthdev's Odan-Śaṣṭhī. Manifestation Anniversary of Śrī Śrī Nitāi Chaitanya at Śrī Chaitanya Sāraswat Maṭh, Śrī Purī Dhām.

17 DECEMBER (THU). Gaura Aṣṭamī. Disappearance of Sūryakuṇḍa-bāsī Śrīla Madhusūdan Dās Bābājī Mahārāj.

18 DECEMBER (FRI). Gaura Navamī. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Kamal Madhusūdan Mahārāj.

19 DECEMBER (SAT). Gaura Daśamī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Kusum Śramaṇ Mahārāj.



Śrī Śrī Nitāi-Chaitanya, Śrī Purī Dhām



Śrīla Bhakti Kamal
Madhusūdan Mahārāj



Śrīla Bhakti Kusum
Śramaṇ Mahārāj

20 DECEMBER (SUN). Gaura Ekādaśī. **Fast on Mokṣadā Ekādaśī.**

21 DECEMBER (MON). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 6:19–9:50.

24 DECEMBER (THU). Pūrṇimā.

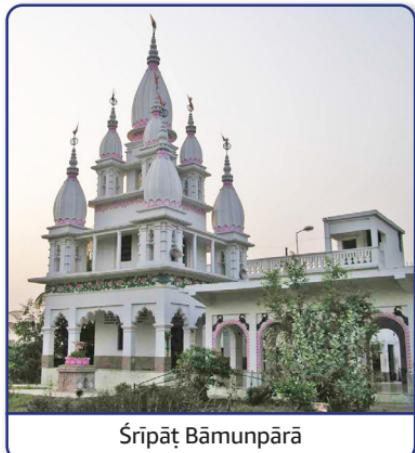
NĀRĀYĀN

25 DECEMBER (FRI). Kṛṣṇa Dvitiyā. Grand festival in honour of the appearance day of Oṁ Viṣṇupād Paramahaṁsa Parivrājakaśārya Śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

26 DECEMBER (SAT). Kṛṣṇa Tṛtīyā. Festivals at Bāmunpārā and Nādan Ghāṭ, the places of Oṁ Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's holy appearance and childhood pastimes.



Oṁ Viṣṇupād Śrīla
Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj

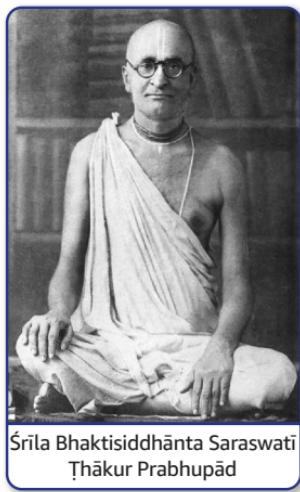


Śrīpāṭ Bāmunpārā

27 DECEMBER (SUN). Kṛṣṇa Chaturthī. Festival in honour of the disappearance of Bhagavān Śrī Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Prabhupād.

JANUARY 2027

3 JANUARY (SUN). Kṛṣṇa Ekādaśī. **Fast on Saphalā Ekādaśī.** Disappearance of Śrīla Devānanda Paṇḍit and Śrīmad Bhakti Prakāś Aranya Mahārāj.



Śrīla Bhaktisiddhānta Sarasvatī
Thākura Prabhupād

4 JANUARY (MON). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 6:24–9:56. Disappearance of Śrīpād Bhakti Bhūdev Śrauti Mahārāj.

5 JANUARY (TUE). Kṛṣṇa Trayodaśī. Disappearance of Śrīla Maheś Paṇḍit and Śrīla Uddhāraṇ Datta Ṭhākur.

7 JANUARY (THU). Amāvasyā.

8 JANUARY (FRI). Gaura Pratipad. Appearance of Śrīla Lochan Dās Ṭhākur.

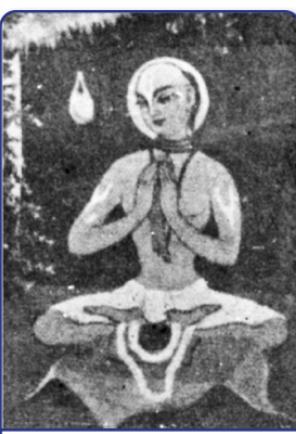
10 JANUARY (SUN). Gaura Trītyā. Disappearance of Śrīla Jīva Goswāmī Prabhu and Śrīla Jagadīś Paṇḍit.



Śrīla Jīva Goswāmī Prabhu

14 JANUARY (THU). Gaura Aṣṭamī. Makar Saṅkrānti. Remembering Śrīman Mahāprabhu's pastime of leaving home.

15 JANUARY (FRI). Gaura Saptamī. Śrīman Mahāprabhu takes *sannyās*. A three-day remembrance festival in honour of Śrīman Mahāprabhu's *sannyās-līlā*.



Śrīla Gopāl Bhaṭṭā Goswāmī Prabhu

18 JANUARY (MON). Gaura Ekādaśī. No fast. Appearance of Śrīla Jagadīś Paṇḍit.

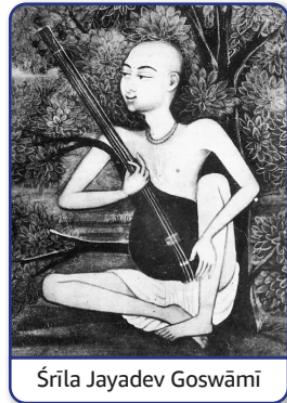
19 JANUARY (TUE). Gaura Dvādaśī. **Fast on Kurma Dvādaśī.**

20 JANUARY (WED). Gaura Trayodaśī. Ekādaśī *pāraṇ* is at 6:26–10:01.

22 JANUARY (FRI). Pūrṇimā. Puṣyābhiṣek Yātrā of Śrī Kṛṣṇa. Departure of Śrīpād Bhakti Śaraṇ Vaiṣṇav Mahārāj.

MĀDHAV

25 JANUARY (MON). Kṛṣṇa Trītyā. Appearance of Śrīla Gopāl Bhaṭṭā Goswāmī Prabhu and disappearance of Śrīla Rāmachandra Kavirāj.



Śrīla Jayadev Goswāmī

26 JANUARY (TUE). Kṛṣṇa Chaturthī. Disappearance of Śrīpād Yādavendu Bhakti-Chandan.

28 JANUARY (THU). Kṛṣṇa Śaṣṭhī. Disappearance of Śrīla Jayadev Goswāmī Prabhu.

30 JANUARY (SAT). Kṛṣṇa Aṣṭamī. Disappearance of Śrīla Lochan Dās Ṭhākur.

FEBRUARY 2027

2 FEBRUARY (TUE). Kṛṣṇa Ekādaśī. **Fast on Ṣaṭ-tilā Ekādaśī.**

3 FEBRUARY (WED). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 6:22–10:02.

6 FEBRUARY (SAT). Amāvasyā.

7 FEBRUARY (SUN). Gaura Pratipad. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Gaurava Vaikhānash Mahārāj and departure of Śrī Haripada Chaudhurī Dās-Ādhikārī.



Śrīmad Bhakti Śaran Śānta Mahārāj

8 FEBRUARY (MON). Gaura Dvitiyā. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Śaraṇ Śānta Mahārāj.

10 FEBRUARY (WED). Gaura Chaturthī. Appearance of Oṁ Viṣṇupād Śrīla Bhakti Pāvan Janārdan Mahārāj.



Oṁ Viṣṇupād Śrīla Bhakti Pāvan Janārdan Mahārāj

11 FEBRUARY (THU). Gaura Pañchamī. **Śrī Kṛṣṇa's Vasanta Pañchamī.** Appearance of Śrī Śrī Viṣṇupriyā Devī. Appearance of Śrīla Puṇḍarīk Vidyānidhi, Śrīla Raghunāth Dās Goswāmī and Śrīla Raghunandan Ṭhākur. Disappearance of Śrīla Viśvanāth Chakravartī Ṭhākur. Disappearance of Tridaṇḍi-swāmī



Śrīla Bhakti Svarūp Parvat Mahārāj

Śrīmad Bhakti Vivek Bhāratī Mahārāj and Tridaṇḍi-swāmī Śrīmad Bhakti Svarūp Parvat Mahārāj. Śrī Saraswatī Pūjā.

13 FEBRUARY (SAT). Gaura Saptamī. Appearance of Śrī Mahāviṣṇu Avatār Śrī Advaita Āchārya.



Deities of Śrī Śrī Gaura-Viṣṇupriyā (manifested in Yogapīṭh, Śrī Dhām Māyāpur, in 1890)

14 FEBRUARY (SUN). Gaura Aṣṭamī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Prapanna Parivrājak Mahārāj and departure of Śrīpād Vīrendra Kṛṣṇa Prabhu.



Śrī Advaita Āchārya Prabhu

15 FEBRUARY (MON). Gaura Navamī. Disappearance of Śrīpād Madhvāchārya.

16 FEBRUARY (TUE). Gaura Daśamī. Disappearance of Śrīla Rāmānuja Āchārya.

17 FEBRUARY (WED). Gaura Ekādaśī. Fast on Bhaimī Ekādaśī and in honour of Lord Śrī Varāhadev's appearance (tomorrow).

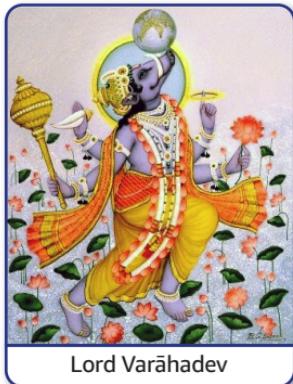
18 FEBRUARY (THU). Gaura Dvādaśī. **Appearance of Lord Śrī Varāhadev.** Ekādaśī *pāraṇ* is at 6:13–9:59 after offering worship to Lord Varāhadev.



Śrīpad Madhvāchārya



Śrīla Rāmānuja
Āchārya



Lord Varāhadev



Śrī Chaitanya Sāraswat Math in Śrī Ekachakra Dhām

19 FEBRUARY (FRI). Gaura Trayodaśī.

Appearance of Śrī Śrī Nityānanda Prabhu.

Fast until noon. Annual festival in honour of the manifestation anniversary of Śrī Guru Śrī Gaura Śrī Nityānanda at Śrī Chaitanya Sāraswat Maṭh in Śrī Ekachakra Dhām.



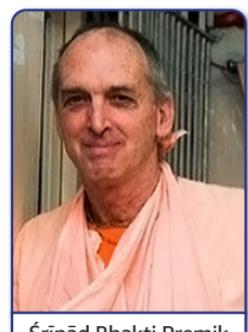
Śrīla Narottam Dās Ṭhākur

20 FEBRUARY (SAT). Pūrṇimā. Śrī Kṛṣṇa's Madhurotsav. **Appearance of Śrīla Narottam Ṭhākur.**

GOVINDA

23 FEBRUARY (TUE). Kṛṣṇa Tṛtīyā.

Disappearance of Tridaṇḍi-swāmī Śrīpād Bhakti Premik Siddhāntī Mahārāj.



Śrīpād Bhakti Premik Siddhāntī Mahārāj

25 FEBRUARY (THU). Kṛṣṇa Pañchamī. Grand Śrī Śrī Vyāsa-pūjā festival in honour of the holy appearance day of **Bhagavān Śrī Śrīla Bhaktisiddhānta Saraswatī Goswāmī**

Thākur. Annual festival at Śrī Gupta-Govardhan Mandir (Śrī Govinda Kuṇḍa, Śrī Chaitanya Sāraswat Maṭh, Nabadvīp). Disappearance of Śrīla Puruṣottam Ṭhākur.



Śrīla Bhaktisiddhānta Saraswatī Ṭhākur Prabhupād



Śrīla Bhakti Sāraṅga Goswāmī Mahārāj

26 FEBRUARY

(FRI). Kṛṣṇa Śaṣṭhī.

Appearance of

Tridaṇḍi-swāmī Śrīmad Bhakti Sāraṅga Goswāmī Mahārāj.

27 FEBRUARY (SAT). Kṛṣṇa Saptamī. Annual three-day festival in honour of the manifestation of Śrī Śrī Gaura Nityānanda and Śrī Śrī Gāndharvā Govinda-sundar jī at Śrī Chaitanya Sāraswat Sevā-sadan in Śrī Gaṅgā Sāgar.



Śrī Vigraha in Śrī Gaṅgā Sāgar

MARCH 2027

3 MARCH (WED). Kṛṣṇa Ekādaśī. No fast. Passing away of Śrīpād Kṛṣṇa Govinda Dās-Ādhikārī.

4 MARCH (THU). Kṛṣṇa Ekādaśī. **Fast on Vijayā Ekādaśī.**

5 MARCH (FRI). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 6:01–9:53.

7 MARCH (SUN). Kṛṣṇa Chaturdaśī. Śrī Śrī Śivarātri-vrata (optional fast). Departure of Śrīmad Bhakti Nivās Bhāgavat Mahārāj and Śrīpād Yudhāmanyu Prabhu Sevā-Vikram.



Lord Śiva



Śrīpād Yudhāmanyu Prabhu Sevā Vikram

at 5:58–9:52. Manifestation anniversary of Śrī Sadā-Śiva Gaṅgādhar on the bank



Śrī Sadā-Śiva Gaṅgādhar at Śrī Govinda Kuṇḍa

of Śrī Govinda Kuṇḍa at Śrī Chaitanya Sāraswat Maṭh in Nabadwīp; manifestation anniversary of Śrī Śrī Guru Gaura Rādhā Madan-Mohan jī at Śrī Chaitanya Sāraswat Maṭh in Tārakeśwar; and manifestation anniversary of Śrī Sadā-Śiva in Śrī Kādigāchhā.

9 MARCH (TUE). Gaura Pratipad. *Disappearance of Vaiṣṇav Sārvabhauma Śrīla Jagannāth Dās Bābājī Mahārāj*, Śrīla Rasikānanda Dev-Goswāmī and Tridaṇḍi-swāmī Śrīmad Bhakti Dayita Mādhav Mahārāj.



Śrī Śrī Guru Gaura Rādhā Madan-Mohan jī, Śrī Tārakeśwar Dhām

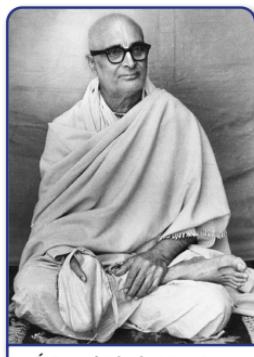


Śrīla Jagannāth Dās Bābājī Mahārāj

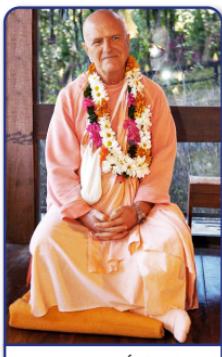
10 MARCH (WED). Gaura Dvitiyā. *Appearance of Om Viṣṇupād Śrīla Bhakti Kusum Āśram Mahārāj*.



Śrīla Rasikānanda Prabhu



Śrīmad Bhakti Dayita Mādhav Mahārāj



Om Viṣṇupād Śrīla Bhakti Kusum Āśram Mahārāj

11 MARCH (THU). Gaura Tṛtīyā. Manifestation anniversary of Śrī Śrī Guru Gaurāṅga Gāndharvā Rādhā-Ramaṇ-sundar at Śrī Chaitanya Sāraswat Kṛṣṇānuśīlana Saṅgha in Kaikhālī, Kolkata.

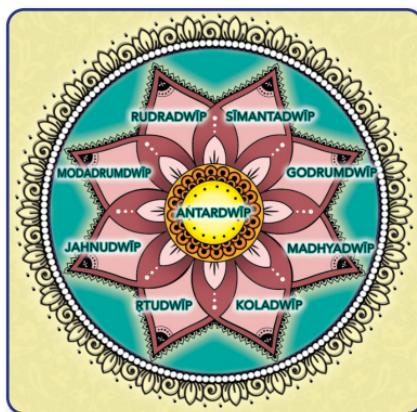


Śrī Śrī Guru Gaurāṅga Gāndharvā Rādhā-Ramaṇ-sundar (Kaikhālī)

12 MARCH (FRI). Gaura Chaturthī. Appearance of Śrīla Puruṣottam Ṭhākur. Departure of Śrīpād Tulasī Dās Dās-Adhikārī Prabhu.

13 MARCH (SAT). Gaura Pañchamī. Disappearance of Śrīyuktā Taraṅginī Devī.

16 MARCH (TUE). Gaura Navamī. Adhivās festival of Śrī Nabadwīp Dhām Parikramā. Beginning of the annual seven-day gathering and festival.



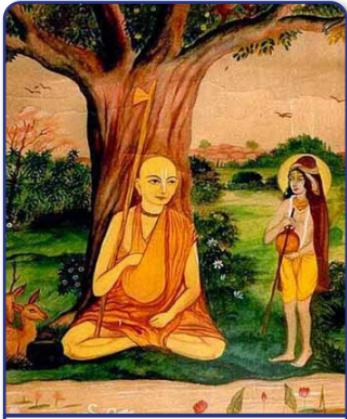
17 MARCH (WED). Gaura Ekādaśī. Śrī Nabadwīp Dhām Parikramā begins. Parikramā of Śrī Antardwīp (*darśan* of Śrī Chaitanya Maṭh, Śrī Nandan Āchārya Bhavan, *puṣpa-samādhi mandir* of Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhupād, Śrī Yogapīṭh, Śrīvās Aṅgan, Śrī Advaita Bhavan, Śrī Gadādhar Paṇḍit Bhavan, Śrī Chaitanya Maṭh, Śrīla Bhaktisiddhānta Saraswatī Ṭhākur Prabhupād's *samādhi mandir*, Śrīla Gaura Kiśor Dās Bābājī Mahārāj's *samādhi*, Śrī Chāḍ Kāzī's *samādhi*) and Śrī Sīmantadwīp (*darśan* of Śrī Jagannāth Mandir, Śrī Śrīdhar Aṅgan).



'In the company of loving devotees, I will behold all the places my Gaurasundar roamed during His ecstatic pastimes.'

18 MARCH (THU). Gaura Ekādaśī. Fast on Āmalakī Ekādaśī. Parikramā of Śrī Sīmantadwīp and Śrī Rudradwīp.

19 MARCH (FRI). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 5:48-9:46. Disappearance of Śrīpād Mādhavendra Purīpād. Parikramā of Śrī Koladwīp: *darśan* of Śrī Chaitanya Sāraswat Maṭh, Śrī Vṛuddha Śiva, Śrī Prauḍḍha Māyā, Śrī Viṣṇupriyā Devī's Deity of Śrī Gaurāṅga, the *samādhi mandir* of Śrīla Jagannāth Dās Bābājī Mahārāj.



Śrī Mādhavendra Purīpād

20 MARCH (SAT). Gaura Trayodaśī. Parikramā of Śrī Godrumdwīp and Śrī Madhyadwīp: *darśan* of Śrī Surabhi Kuñja, Svānanda-sukhadā Kuñja, Śrī Suvarṇa Bihār Gaudīya Maṭh, Śrī Harihara Kṣetra, Harīṣa-vāhan and Śrī Nr̄sīmha Pallī.

21 MARCH (SUN). Gaura Chaturdaśī. Ādhivās of the grand festival of Śrī Gaura Pūrṇimā: the eve of Śrī Gaurāṅga's appearance. Parikramā of Śrī Koladwīp, Śrī R̄tudwīp, Śrī Jahnudwīp and Śrī Modadrumdwīp: darśan of Śrī Samudragaḍ, Śrī Śrī Gaura-Gadādhār Mandir (Śrī Chāpāhāṭī), Vidyānagar (Sārvabhauma Gaudīya Maṭh, Sārvabhauma Bhaṭṭāchārya's birthplace), the Deity served by Śrī Sāraṅga Murārī and Śrī Vāsudev Datta Ṭhākur, Śrīla Vṛndāvan Dās Ṭhākur's appearance place.

22 MARCH (MON). Pūrṇimā. **Śrī Gaura Pūrṇimā:** Divine appearance of Śrī Gaurāṅga. **Fast until moonrise, then no grains (anukalpa).** Vasanta-utsav and Dol Yātrā of Śrī Śrī Rādhā-Govinda. Special offering of *bhoga*, worship and *ārati* at Śrī Chaitanya Sāraswat Maṭh and all its branches worldwide, continuous reading of *Śrī Chaitanya-charitāmṛta* and a great festival of *saṅkīrtan*. **Start of 541 Śrī Gaurābda.**

VIŚNU

23 MARCH (TUE). Kṛṣṇa Pratipad. **Śrī Gaura-Pūrṇimā pāraṇ** is at 5:44-9:44. **Ānandotsav (great, joyful festival) of Śrī Jagannāth Miśra.** A grand festival and *mahāprasād*



Śrī Yogapīṭh



Śrī Jagannāth Miśra, Śachī Mātā and Nimai, Yogapīṭh

distribution at Śrī Chaitanya Sāraswat Maṭh in Śrī Nabadwīp Dhām.

27 MARCH (SAT). Krṣṇa Pañchamī. Manifestation Anniversary of Śrī Śrī Guru Gaurāṅga Rādhā Gopīnāth jī at Śrī Chaitanya Sāraswat Āśram in Śrīpāṭ Hāpāniyā Dhām and Pañcham Dol festival. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Śaraṇ Śānta Mahārāj.



Śrī Chaitanya Mahāprabhu's Main Teachings

āmnāyaḥ prāha tattvarṇ harim iha paraṁ sarva-śaktiṁ rasabdhīṁ
tad-bhinnāṁśāṁś cha jīvān prakṛti-kavalitān tad-vimuktāṁś cha bhāvāt
bhedābheda-prakāśān sakalam api hareḥ sādhanāṁ śuddha-bhaktiṁ
sādhyān tat pṛītim-evety-upadiśati janān gaurachandra svayān saḥ

(Śrīla Bhaktivinod Ṭhākur)

Śrīman Gaurachandra personally instructed all *jīvas* the following ten postulates:

- 1) The revealed truth (that which comes through a bona fide succession of *gurus*) is the main evidence through which the following nine conclusions are imparted:
- 2) Lord Kṛṣṇa (Hari) is all in all;
- 3) He is the master of all potencies;
- 4) He is an ocean of all possible ecstatic nectar;
- 5) all *jīvas* are parts of Lord Hari's potency;
- 6) created as marginal potencies, all conditioned *jīvas* are possessed by the external, illusory environment;
- 7) marginal by their intrinsic nature, all liberated *jīvas* are free from the influence of the external, illusory environment;
- 8) the entire creation – all animate and inanimate entities – is simultaneously different and non-different from Lord Śrī Hari;
- 9) pure devotion is the only way for all *jīva* souls to attain Him;
- 10) the only goal of life for all *jīvas* is the pure love for Lord Kṛṣṇa.

Steps to Pure Devotion

(From Śrī Bhakti-rasāmṛta-sindhu by Śrīla Rūpa Goswāmī Prabhu)

- 1) Śraddhā: faith in the purport of the scriptures, which comes from listening to the scriptures in the association of saints;
- 2) sādhu-saṅga: again the association of saints; taking shelter at the holy feet of Śrī Guru to learn the rules of spiritual practice;

- 3) bhajana-kriyā:** practising *śravan*, *kīrtan* and other processes according to the guidance of Śrī Guru and saints;
- 4) anartha-nivṛti:** all suffering (such as produced by sins, ignorance or anything else that opposes the ultimate goal of human life) gradually becomes destroyed;
- 5) niṣṭhā:** constant, one-pointed devotional practice (when the heart does not become distracted, or scattered);
- 6) ruchi:** aspiration for conscious spiritual worship or the object of worship;
- 7) āsakti:** natural taste, or attraction, for spiritual life or the object of worship;
- 8) bhāva:** that which makes the heart perfectly level through the spiritual taste of pure transcendental goodness situated on the rays of the sun of transcendental love (*prema*) is called 'bhāva';
- 9) prema:** when *bhāva* completely levels out one's heart, turns into a deep feeling of affection and attachment and assumes its own intense, deep form, great learned scholars refer to this as '*prema*'.

Sixty-Four Limbs of Devotion **(Bhaktyaṅga)**

(From Śrīla Bhaktivinod Ṭhākur's *Amṛta-pravāha Bhāṣya*
commentary to *Śrī Chaitanya-charitāmṛta* and *Śrī Jaiva Dharma*)

- 1) To take shelter at the lotus feet of Śrī Guru;**
- 2) To receive initiation into the *mantra*;**
- 3) To serve Śrī Guru;**
- 4) To learn about pure religion and make honest enquiry;**
- 5) To follow the path of the *sādhus*;**
- 6) To give up personal enjoyment out of love for Kṛṣṇa;**
- 7) To reside in a holy place of Lord Kṛṣṇa;**
- 8) To accept only what allows you to maintain life, only as much as required;**

- 9)** To fast on *ekādaśī*;
- 10)** To honour the *dhātri* and *aśvattha* trees, cows, *brāhmaṇs* and *Vaiṣṇavas*;
- 11)** To give up all offences to service and the Holy Name;
- 12)** To reject the association of non-devotees;
- 13)** Not to make many disciples;
- 14)** Not to try to become skilled in many scriptures (or read and listen to parts of scriptures to philosophise about their meaning);
- 15)** To see loss and gain equally;
- 16)** Not to be overcome by grief and other undesirable feelings;
- 17)** Not to disrespect to other gods or scriptures;
- 18)** Not to listen to criticism of Lord Viṣṇu and *Vaiṣṇavas*;
- 19)** Not to listen to 'village talks' (family news, talks about sense-pleasure);
- 20)** Not to trouble the minds of other living entities (or: not to behave miserly or feel overly enthusiastic when starting some material work);
- 21)** To listen about the Lord;
- 22)** To chant the Lord's Names and glories;
- 23)** To remember the Lord;
- 24)** To worship the Lord;
- 25)** To offer obeisances to the Lord;
- 26)** To serve the Lord;
- 27)** To serve the Lord in the mood of a servant;
- 28)** To serve the Lord in the mood of a friend;
- 29)** To submit yourself to the Lord;
- 30)** To dance in front of Deities;
- 31)** To sing in praise of the Lord;
- 32)** To speak humbly;
- 33)** To offer prostrate obeisances;
- 34)** To stand up when seeing the Lord or His devotee enter;
- 35)** To walk behind to see off a devotee or the Lord when they travel or go away;

- 36)** To come to the holy place and homes of devotees and the Lord;
- 37)** To circumambulate holy places;
- 38)** To recite verses in glorification of the Lord;
- 39)** To chant the Holy Name on the beads;
- 40)** To chant congregationally;
- 41)** To honour the smell of the incense and flowers offered to the Lord;
- 42)** To honour *mahāprasād*;
- 43)** To take *darśan* of *āratis* and great festivals;
- 44)** To take *darśan* of the Lord's holy Deities;
- 45)** To offer the Lord that which is dear to you;
- 46)** To meditate on the Lord and His service;
- 47)** To serve *Tulasī*;
- 48)** To serve *Vaiṣṇavas*;
- 49)** To serve *Mathurā* and other holy places;
- 50)** To relish *Bhāgavatam*;
- 51)** To dedicate all efforts to the Lord;
- 52)** To hanker for the Lord's mercy;
- 53)** To observe spiritual festivals together with devotees;
- 54)** To surrender in all ways;
- 55)** To observe *Kārtik* and other *vratas* (devotional vows);
- 56)** To apply *Vaiṣṇav* symbols on your body (*tilak* marks on twelve parts of the upper body and *tulasī* beads on the neck);
- 57)** To apply the Names of the Lord and His devotees, such as the 'Hare Kṛṣṇa' *mahā-mantra* or the Pañcha-Tattva Names, on your upper body (when applying sandalwood);
- 58)** To maintain purity ('*tvayopabhuktah srag-gandha...*');
- 59)** To drink *charanāmṛta*;
- 60)** To associate with saints (*sādhu-saṅga*);
- 61)** To chant the Holy Name (*Nāma-kīrtan*);
- 62)** To listen to *Bhāgavatam* (*bhāgavat-śravaṇ*);
- 63)** To reside in *Mathurā* (*mathurā-vāsa*);
- 64)** To serve Deities with faith (*sraddhā-pūrvaka śrī-mūrti-sevā*).

Four Kinds of *Anarthas* (Unwanted Elements)

(From Śrīla Bhaktivinod Ṭhākur's *Śrī Bhajana-rahasya*)

1) Misconception:

- a)** misunderstanding one's own identity and nature;
- b)** misunderstanding the Lord;
- c)** misunderstanding the goal and the means to attain the goal;
- d)** misunderstanding what is unfavourable, or opposing.

2) Inauspicious, false hankering:

- a)** longing (desire or search) for worldly attainments;
- b)** inauspicious, unhealthy hankering for spiritual attainments;
- c)** desire for mystic powers and liberation.

3) Offences:

- a)** offences to the Holy Name;
- b)** offences to service;
- c)** offences to Vaiṣṇavs;
- d)** offences to the holy place;
- e)** offences to living entities.

4) Weakness of the heart:

- a)** negligence (indifference towards Kṛṣṇa);
- b)** hypocrisy (duplicity);
- c)** envy (feeling upset or envious seeing others' opulence or progress);
- d)** desire for name and fame.

Five Diseases (*Pañcha-Roga*)

- 1) **Ignorance:** forgetfulness of one's own transcendental form.
- 2) **False identification:** considering oneself to be the gross, material body; love and attachment for other perishable bodies (men, women, etc.).
- 3) **Misdirected love:** deep attachment to the material things that are favourable to the body.
- 4) **Aversion:** aversion to the material things that are unfavourable to material enjoyment.
- 5) **Misdirected attention:** being attached to, or engrossed in, that which is favourable and when it is to be given up, being unable to tolerate it.

Four Faults of Conditioned Souls

(From *Śrī Chaitanya-charitāmṛta*)

- 1) **Misconception:** false presumption about the non-existent (mistaking a rope for a snake, or a pearl for a piece of silver);
- 2) **Madness:** negligence, carelessness; understanding, hearing or saying something in a different way;
- 3) **Deception:** desire to lie and cheat;
- 4) **Imperfection of senses:** short-sightedness, far-sightedness, distorted perception of colour due to jaundice and other diseases, inability to hear things far, etc.

Ten Kinds of Offences to the Holy Name (*Nāma-Aparādha*)

- 1) To criticise *sādhus*;
- 2) To consider gods to be independent of or equal to Lord Kṛṣṇa;
- 3) To disrespect (disobey) the *guru*;
- 4) To criticise revealed scriptures;

- 5) To discuss the meaning of the Name;
- 6) To consider the Name to be imaginary;
- 7) To sin relying on the purifying strength of the Name;
- 8) To equal chanting of the Holy Name to other pious activities;
- 9) To give the Name to the faithless or out of material attachment;
- 10) To be infatuated with the material life of 'me' and 'mine', to have no love and attachment for the Name.

Four Types of Offences to Saints (*Sādhu-Ninda*)

Offenders of Vaiṣṇavs are those who find faults in Vaiṣṇavs due to their 1) caste (origin); 2) occasional slips (due to being overpowered by material influence); 3) almost eradicated mistakes; 4) mistakes committed prior to their surrender.

Thirty-Two Types of Offences to Service (*Sevā-Aparādha*)

- 1) To enter the temple on a vehicle or wearing shoes;
- 2) Not to make festivals on the auspicious days of the Lord and devotees;
- 3) Not to pay obeisances in front of the Deity;
- 4) To glorify the Lord in an impure state of mind and body;
- 5) To offer obeisances with one hand;
- 6) To stroll in front of the Deity;
- 7) To stretch your legs out in front of the Deity;
- 8) To embrace your knees when sitting in front of the Deity;
- 9–17) To lie down, eat, tell lies, speak loudly, speak privately to another person, cry, quarrel, harass and treat another person partially in front of the Deity;
- 18) To behave or speak with common people in a rough, cruel way;
- 19) To cover yourself with a blanket when doing various services;

- 20)** To criticise others in front of the Deity;
- 21)** To praise others in front of the Deity;
- 22)** To use harsh/foul language or ill-treat others in front of the Deity;
- 23)** To pass wind in front the Deity;
- 24)** To be stingy (having the means but not wanting to spend when arranging festivals and doing worship or other services);
- 25)** To accept and eat unoffered food;
- 26)** Not to offer seasonal fruit, crops and other products;
- 27)** To feed first others and use the remainder to cook for the Lord;
- 28)** To sit with your back to the Deity;
- 29)** To greet others in front of the Deity;
- 30)** To keep silence in front of the *guru* (not offering him praise, etc.);
- 31)** To praise yourself in front of the *guru*;
- 32)** To criticise gods

Ten Kinds of Offences to Holy Places (*Dhām-Aparādh*)

- 1)** To disrespect (disobey) the *guru* and *sādhus*, revealers of the *dhām*;
- 2)** To consider the *dhām* temporary, non-eternal;
- 3)** To envy or behave prejudiced towards *dhām*'s residents or pilgrims;
- 4)** To engage in material activities at the *dhām*;
- 5)** Instead of serving the *dhām*, to use Deities at the *dhām* to earn money;
- 6)** To analyse or compare material places or demigod places to the *dhām*;
- 7)** To sin relying on the purifying potency of the *dhām*;
- 8)** To discriminate between Śrī Nabadwīp Dhām and Śrī Vṛndāvan Dhām;

- 9) To criticise scriptures describing the glories of the *dhām*;
- 10) To have no faith in the *dhām*'s glories, to consider them imaginary.

Five Places of Kali

(From *Śrīmad Bhāgavatam*)

- 1) **Gambling (dyūta):** cards, chess, dice, horse races, water games, gambling, lottery, shatranj, board games, etc. Lying resides in these activities. Engaging in these activities destroys truthfulness.
- 2) **Intoxication (pān):** betel nut, snuff, marijuana, opium, alcoholic drinks, hashish, poisonous plants (hemlock), thorn apple (datura), arrack, etc. and twelve kinds of alcohol drinks: fermented honey, sugar-cane, grapes, tāl, dates, jackfruit, maireya (ram horn with jaggery), makshika (copper pyrite), tanka (a drink from day-old cooked rice), liquorice, coconut and rice. Pride resides in these. Consuming these things destroys compassion and mercy.
- 3) **Illicit association (strī):** association with women out of wedlock and fostering attachment to one's lawful wife (as well as association with persons involved in such behaviour). Lust resides in this. Doing this destroys purity.
- 4) **Slaughter (sūnā):** to kill others to nurture your own body. Jealousy resides in killing other living entities, and it destroys truthfulness, mercy, purity and austerity. Those who perform or allow animal slaughter and those who cut, buy, sell, cook, serve or eat meat fall within the category of killers.
- 5) **Gold (jāta):** gold, silver and money. Lying, pride, lust for illicit mixing, jealousy and animosity are present in this fifth unwanted element.

Unfavourable to Devotion

(From Śrīla Bhaktivinod Ṭhākur's *Pīyūṣa-varṣinī*
Vṛtti commentary to *Śrī Upadeśāmṛta*)

- 1) Urge of speech (vākya-vega):** using words that disturb any living entities;
- 2) Urge of mind (mana-vega):** various desires and hankering;
- 3) Urge of anger (krodha-vega):** using harsh or rude language;
- 4) Urge of tongue (jihvā-vega):** craving for any of the six tastes (sweet, sour, bitter, salty, astringent, pungent);
- 5) Urge of stomach (udara-vega):** overeating;
- 6) Urge of genitals (upastha-vega):** sexual craving.

Thorns in Devotion

(From Śrīla Bhaktivinod Ṭhākur's *Pīyūṣa-varṣinī*
Vṛtti commentary to *Śrī Upadeśāmṛta*)

- 1) Overeating (atyāhāra):** eating or trying to accumulate much;
- 2) Over-endavouring (prayāsa):** run behind material things or striving to do what goes against devotion;
- 3) Idle talks (prajalpa):** engaging in unnecessary common talks that steal time;
- 4) Attachment to rules (niyamāgraha):** eagerness to follow inferior rules when superior rules can be followed and not doing that which nurtures devotion;
- 5) Bad association (jana-saṅga):** associating with anyone except pure devotees;
- 6) Greed (laulya):** being fickle-minded (unsteady in your conception, wavering when coming in touch with various other conceptions) and being attracted to trifles material things.

Favourable to Devotion

(From Śrīla Bhaktivinod Ṭhākur's *Pīyūṣa-varṣinī*
Vṛtti commentary to *Śrī Upadeśāmṛta*)

- 1) Enthusiasm (*utsaha*):** eagerness to attend devotional events and practising with loving affection
- 2) Determination (*niśchaya*):** firm faith
- 3) Patience (*dairyā*):** not slacking in your spiritual life even when seeing delay in attaining the desired end
- 4) Engaging in activities that nurture devotion (*bhakti-poṣaka karma*):** practising *śravaṇa*, *kīrtan*, etc. and abandoning for Lord Kṛṣṇa personal pleasures and enjoyment
- 5) Giving up association (*saṅga-tyāga*):** leaving the association of unscrupulous (unreligious) people, women in general and henpecking women, those who mix with women, and non-devotees (materialists, *māyāvādīs*, atheists and hypocritical believers)
- 6) Purity (*sad-vṛtti*):** following spiritual practices and mood of saints

Jay Dhvani

Jay saparikrara Śrī Śrī Guru Gaurāṅga Gāndharvā Govinda-sundar
jīu kī jay.

Jay Oṁ Viṣṇupād Paramahāṁsa Parivrājakāchārya-varya Aṣṭottara-
śata-śrī Śrīmad Bhakti Tilak Nirīha Mahārāj kī jay.

Jay Oṁ Viṣṇupād Paramahāṁsa Parivrājakāchārya-varya Aṣṭottara-
śata-śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj kī jay.

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śata-śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj kī jay.

Jay Oṁ Viṣṇupād Paramahāṁsa Parivrājakāchārya-varya Aṣṭottara-
śata-śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj kī jay.

Jay Oṁ Viṣṇupād Paramahāṁsa Parivrājakāchārya-varya Aṣṭottara-
śata-śrī Bhagavān Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī
Ṭhākur kī jay.

Jay Oṁ Viṣṇupād Śrīla Gaura Kiśor Dās Bābājī Mahārāj kī jay.

Jay Oṁ Viṣṇupād Śrīla Sach-chid-ānanda Bhaktivinod Ṭhākur kī jay.

Jay Oṁ Viṣṇupād Śrīla Jagannāth Dās Bābājī Mahārāj kī jay.

Śrīla Baladev Vidyābhūṣaṇ Prabhu kī jay.

Śrīla Viśvanāth Chakravartī Ṭhākur kī jay.

Śrī Narottam, Śyāmānanda, Śrīnivās Āchārya Prabhu kī jay.

Śrīla Vṛṇḍāvan Dās Ṭhākur kī jay.

Śrīla Kṛṣṇa Dās Kavirāj Goswāmī kī jay.

Śrī Rūpa, Sanātan, Bhaṭṭā Raghunāth, Śrī Jīva, Gopāl Bhaṭṭā,
Dās Raghunāth – ṣaḍ-goswāmī – kī jay.

Śrī Rūpānuga Guru-varga kī jay.

Nāmāchārya Śrīla Haridās Ṭhākur kī jay.

Śrīla Svarūp Dāmodar, Śrīla Rāy Rāmānanda, Śrī Gaura-śakti-varga
kī jay.

Premse kaho Śrī Kṛṣṇa Chaitanya, Prabhu Nityānanda, Śrī Advaita,
Gadādhara, Śrīvās-ādi Gaura-bhakta-vṛnda kī jay.

Gaṅgā, Yamunā kī jay.

Grantha-rāj Śrīmad Bhāgavatam, Śrī Chaitanya-charitāmṛta kī jay.

Vṛndā Devī, Tulasī Devī, Śrī Bhakti Devī kī jay.

Śrī Śyāma Kuṇḍa, Rādhā Kuṇḍa, Śrī Giri-Govardhan kī jay.

Śrī Māyāpur Dhām, Śrī Nabadwīp Dhām, Śrī Vṛndāvan, Mathurā kī jay.

Śrī Puruṣottam Kṣetra kī jay.

Baladev, Subhadrā, Jagannāth jīu kī jay.

Ākar Maṭh-rāj Śrī Chaitanya Maṭh kī jay.

Māyapur Yogapīṭh kī jay.

Śrī Chaitanya Sāraswat Maṭh kī jay.

Tadīya sākhā maṭha-samūha kī jay.

Śrī maṭher sevak-vṛnda, bhakta-vṛnda kī jay.

Ananta-kotī vaiṣṇav-vṛnda kī jay.

Śrī Gauḍīya-āchārya-vṛnda kī jay.

Tridaṇḍipād-gaṇ kī jay.

Sa-pārṣada Śrī Nityānanda Prabhu kī jay.

Sa-pārṣada Śrīman Mahāprabhu kī jay.

Bhakta-prabara Prahlād Mahārāj kī jay.

Śuddha bhaktir vighna vinaśakārī Bhagavān Śrī Nṛsiṁhadev kī jay.

Śrī Sadā-Śiva Gaṅgādhara, Girirāj Govardhan kī jay.

Samāgata Śrī Gaura-bhakta-vṛnda kī jay.

Viśvavyāpī bhakta-vṛnda kī jay.

Harināma-saṅkīrtana kī jay.

Nitāi Gaura premānande Hari bol.

How to Observe Śrī Hari-Vāsar Tithi (Lord's Days)

Question: When should one observe Śrī Hari-vāsar tithi?

Answer: Bhagavān Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Ṭhākur wrote: 'When *ekādaśī* is overlapped (*viddhā*) by the sunrise, it is given up, and when it is not (*aviddhā*), then it is observed.' Following Śrī *Hari-bhakti-vilāsa*, one can find all pure fasting days of the year in the Viśuddha-Sārasvata Gaudīya Calendar.

Question: Why must we fast on Śrī Ekādaśī?

Answer: Śrīla Sanātan Goswāmī Prabhu, one of the six *goswāmīs*, wrote about four standing reasons for fasting on *ekādaśī*:

tachcha kṛṣṇa-prīyanatvād-vidhi-prāpta-tvatas-tatha
bhojanasya niṣedhāch-chākaraṇe pratyavāyataḥ

(Śrī *Hari-bhakti-vilāsa*, 12.4)

'1) Out of love for Śrī Kṛṣṇa, 2) because this is a directive of the scriptures, 3) because it is prohibited to eat (grains) on fasting days, 4) because not fasting is punishable.' He wrote in his commentary that although the rule of 'not fasting is punishable' is the main unbreakable principle, for pure devotees the principle of 'doing it out of love for Śrī Kṛṣṇa' is main. Therefore, he states this principle first and also mentions:

tatra vrataḥ nityatvādavaśyāṁ tat samāchare
sarva-pāpāharāṁ sarvārthadarāṁ śrī-kṛṣṇa-toṣaṇam
(Śrī *Hari-bhakti-vilāsa*, 12.3)

'Fasting on the holy days of Śrī Hari destroys all sins, bestows all desired results and pleases the Supreme Lord Śrī Kṛṣṇa; therefore, it must definitely be observed fully.'

ekādaśī-vratam nāma sarva-kāma-phala-pradarś
kartavyam sarvadā viprair-viṣṇu-prīṣana-kāraṇam

(Śrī Hari-bhakti-vilāsa, 12.7, quoted from Bṛhan-Nāradīya Pūraṇa)

'It is *brāhmaṇa*'s duty to always observe Śrī Ekādaśī, which grants all wishes, for the satisfaction of Lord Viṣṇu.' When concomitant four-fold attainments come (religion, prosperity, enjoyment or liberation), exclusive, pure devotees consider them trifle and do not become attached to them: they remain anxious to attain the fifth goal of human life – *prema*.

Question: Why is it prohibited to take rice and other grains on Śrī Ekādaśī?

Answer: It is written in the scriptures:

yāni kāni cha pāpāni brahma-hatyā-samāni cha
annamāśritya tiṣṭhanti samprāpte hari-vāsare
tāni pāpānya-vāpnoti bhuñjāno hari-vāsare

(Śrī Hari-bhakti-vilāsa, 12.19, quoted from Bṛhan-Nāradīya Pūraṇa)

'On the holy days of the Lord (Śrī Hari-vāsar), all possible sins, including murder of *brāhmaṇa*, take shelter in grains. Therefore, those who eat grains on *ekādaśī* commit all these sins.'

so' śnāti pārthivam pāparām yo' śnoti madhubhirddine

(Śrī Hari-bhakti-vilāsa, 12.20, quoted from Bṛhan-Nāradīya Pūraṇa)

'Those who eat grains on Śrī Hari-vāsar commit all sins that are possible to commit in this world.'

mātṛhā pitṛhā cha iva bhrātṛhā guruhā tathā

ekādaśyāntu yo bhuñkte viṣṇu-lokāchchyuto bhavet

(Śrī Hari-bhakti-vilāsa, 12.21, quoted from Bṛhan-Nāradīya Pūraṇa)

'Those who eat grains on *ekādaśī* commit the sin of killing their own mother, father, brother and *guru*. Such person can never reach

the holy abode of Lord Viṣṇu; neither can they become genuine adherents of the Vaiṣṇav teachings and attain the association of Vaiṣṇavas.'

Following this and other scriptural evidence, it is our duty to fast on Śrī Ekādaśī.

Question: What does 'fasting' mean?

Answer: Fasting (*upavās*) means 'sitting near' (*nikāte vās*). It means putting aside all material and household activities and sitting near the Lord.

upāvṛttasya pāpebhyo yastu vāso guṇaiḥ saha
upavāsaḥ sa vīñeyah sarva-bhoga-vivarjitaḥ

(Śrī Hari-bhakti-vilāsa, 13.35, quoted from Bṛhan-Nāradīya Pūrāṇa)

'Fasting (*upa-vās*: "a higher seat") is when you become free from all sins and stay with all auspicious qualities (*sad-guṇa*): all enjoyment must be abandoned.'

vaiṣṇavo yadi bhuñjita ekādaśyāṁ pramādataḥ
viṣṇvarchchanāṁ vṛthā tasya narakaṁ ghoramāpnuyāt

(Śrī Hari-bhakti-vilāsa, 12.32, quoted from Bṛhan-Nāradīya Pūrāṇa)

'If a Vaiṣṇav by mistake takes grains on *ekādaśī*, his worship of the Lord becomes useless and he must enter a terrible hell.'

Question: How must one observe the holy days of the Lord?

Answer: On the holy days of the Lord, our main duty is to practise the nine devotional practices (*śravaṇ*, *kīrtan*, and so on). For example, Śrīman Mahāprabhu says (Śrī Śrī Prema-vivarta, 18.19, 18.21):

śrī-hari-vāsara-dine, kṛṣṇa-nāma-rasa-pāne,
trpta haya vaiṣṇava sujana
anya rasa nāhi laya, anya kathā nāhi kaya,
sarva-bhoga karaye varjana

'On the day of the Lord, pure devotees are satisfied by drinking the nectar of Kṛṣṇa's Name. They do not partake of any other tastes or speak about anything else. They avoid all forms of enjoyment.'

śrī-nāma-bhajana āra ekādaśī vrata
eka-tattva nitya jāni' hao tāhe rata

'Knowing service to the Name and fasting on *ekādaśī* to be eternally one, practise them both.'

On the holy days of the Lord, two *kīrtans* are sung: 'Śrī Hari-vāsare Hari kīrtana-vidhāna' in the morning and 'Śuddha bhakata-charaṇa-renu bhajana-anukūla' in the evening. On the holy days of the Lord, it is necessary to both fast and to break your fasting timely (observe *pāraṇ*). For instance, it is written in *Śrī Śrī Prema-vivarta* (18.11):

prasāda bhojana nitya, śuddha vaiṣṇavera kṛtya,
aprasāda nā kare bhakṣaṇa
śuddhā ekādaśī yabe, nirāhāra thāke tabe,
pāraṇete prasāda bhojana

'Taking *prasād* is an eternal, daily activity of pure Vaiṣṇavas. They do not eat anything that is not *prasād*. But on the days of pure *ekādaśī*, they fast and take *prasād* during the *pāraṇ* time the next day.'

It is necessary to take *mahāprasād*, etc. to break Śrī Ekādaśī fasting during the *pāraṇ* time given in the calendar. As one should stay engaged in service activities the whole day on the holy days of the Lord, it is allowed to take *anukalpa* (*Śrī Śrī Prema-vivarta*, 18.11):

anukalpa-sthāna-mātra, niranna prasāda-pātra,
vaiṣṇavake jāniha niśchita

'It is certainly known to Vaiṣṇavas that non-grain *prasād* is the only food that can be taken (*anukalpa*) on *ekādaśī*.'

There is a provision for the following *anukalpa* (non-grain) food on Śrī Ekādaśī days:

aṣṭāitāny-avrataḥnāni āpo mūlāni phalaṁ payaḥ
havir-brāhmaṇa-kāmyā cha gurorv-vachanam-ausadham

(Śrī Hari-bhakti-vilāsa, 12.40, quoted from Mahābhārata)

'Water, fruit, roots, milk, ghee, if a *brāhmaṇa* wants you to take something, if your *guru* tells you to take something, and taking medicine – these eight do not break the fast.' At Śrī Matḥ, devotees take the following *anukalpa*:

Morning – full fast.

Noon – potato and pawpaw cooked with salt, black pepper, cumin and ginger; fried chips; a variety of fruit (bananas, cucumbers, etc.); nuts; pawpaw and potato or sago (tapioca) cooked with sugar and milk [a preparation called '*pāyes*'].

Evening – cooked potato and pawpaw; fried chips; nuts; milk.

Only ghee, nut oil, sunflower seed oil can be used. No items containing grains, such as ground spices, sago (tapioca) mixed with flour, etc., are to be taken. Home-made ghee, curd and coconut sweets can be taken. These five grains are never taken:

- 1) paddy and its produce: rice, flat rice, puffed rice, etc.
- 2) wheat: wheat flour, wholewheat flour, etc.
- 3) barley: barley flour, etc.
- 4) lentils (*ḍāl*): mung, masoor, chickpea, pea, pigeon pea, black *ḍāl*, *khesari* (grass pea), etc.
- 5) mustard oil and sesame oil.

His Divine Grace Om Viṣṇupād

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

on observing *ekādaśī*:

We will take no grains, and we will not take food many times unless it is necessary for someone for health reasons. Maintain your body and take some food, and if someone can do *ekādaśī*

without food, that is the best. What does 'best' mean? It is Kṛṣṇa consciousness, so service to Kṛṣṇa must not be hampered – this is first of all; after that, we can take some physical austerity to supply more enjoyment to Kṛṣṇa. *Ekādaśī* is a special day when Kṛṣṇa's hankering for enjoyment increases, and devotees supply that enjoyment to Him ignoring their own happiness. This is *ekādaśī*.

As for what is permissible:

aṣṭaitāny-avrata-ghanāni āpo mūlāṁ phalaṁ payaḥ
havir brāhmaṇa-kāmyā cha gurorv-vachanam-auṣadham

(Śrī *Hari-bhakti-vilāsa*, 12.40, quoted from *Mahābhārata*)

Āpo means water, *mūlāṁ* means what grows underground (roots), *phalaṁ* means fruit, *payaḥ* means milk and all dairy products, *havir* is also a product of milk (ghee), and there are three other things. '*Brāhmaṇa kāmyā cha*' means if a *brāhmaṇa* is in a dangerous position and wants you to take some food, through which he will get relief, then you can take it. '*Gurorv-vachanam*' means if your Gurudev says, 'Take this and go!' then there is no question – you must take it. And *auṣadham*, medicine: there are many ingredients inside medicine, but it is permissible to take it because it is necessary to maintain your health.

So, we can see that the point is there, and that point is to maintain your health and serve Kṛṣṇa as must as possible. We can also add that you can take what grows under the ground, some potato, etc. As for carrots, I have seen in *Hari-bhakti-vilāsa* that carrots are restricted, but we take it and do not feel anything bad. In Uttar Pradesh, unlike Bengal, where people follow *ekādaśī*, you can see they sell carrot halwa in the shops on *ekādaśī* day. There you will get *ekādaśī* food on the streets, and they follow *ekādaśī* properly, they do not give any imitation, and they take carrots. You can also cook some tapioca with milk.

I like very simple *ekādaśī*, but my fortune is very bad – when I go somewhere and see that it will be *ekādaśī*, I become fearful because every time *ekādaśī* disturbs me with food. They make so many things, but I do not like it. Guru Mahārāj's plan for *ekādaśī* is one subji and tapioca, that is all, nothing else. Now our friends have promoted peanuts, so they also make peanuts on *ekādaśī*. It is agreeable food on *ekādaśī*, it can be taken. And also some fruit. Sago (tapioca) is good for stomach. If someone's stomach is not strong, they can take tapioca boiled in water and milk, it is very simple. It depends upon one's health.

On *ekādaśī*, actually, you should not take too much of anything. Give some rest to your stomach. Medical science also says that if you can give a complete rest to your stomach on *ekādaśī*, it is good for your health. So, everyone will choose for themselves what is necessary for them and what is not.

**His Divine Grace Om Viṣṇupād
Śrīla Bhakti Nirmal Āchārya Mahārāj about fasting on *ekādaśī*:**

'One time, a devotee wrote to Gurudev asking, "Gurudev, early in the morning I have to go to work, and my work is very heavy (I work for a ship company and have to work with a very big, heavy hammer). How should I observe *ekādaśī*?" Gurudev replied, "Early in the morning, before you go to work, you can take five kg of potato.'"

'Practising life is necessary, and actually Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur made it a little loose for us, as in the case of *ekādaśī* for example. When people do *ekādaśī*, they fast the whole day and do not even take water, but Śrīla Bhaktisiddhānta Sarasvatī Ṭhākur said that we could fast at least from morning to noon and take some *anukalpa* at noon. This was told by Śrīla Bhaktisiddhānta

Saraswatī Ṭhākur, and our temple follows that. Sometimes, Gurudev also said that if somebody was sick (for example, if somebody has an acidity problem and cannot fast or has to take medicine, or somebody has diabetes), then it was OK to take *anukalpa* in the morning also. Otherwise, for as many years as you can tolerate it with your health, you must follow full *ekādaśī*. I saw that Gurudev himself practised in this way – he followed full *ekādaśī*. *Anukalpa prasādam* is allowed, but not for everybody – those who are not sick must follow proper fasting.'

'You do not need to know the meaning of each *ekādaśī tithi* because if you know it, you will want to get this result, that result. Gurudev, the Lord and Mahāprabhu told us to fast on *ekādaśī*, so we fast. It is not necessary to know anything about the result of *ekādaśī*'.

**His Divine Grace Om Viṣṇupād
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj about
fasting on *ekādaśī* and accepting material facilities:**

One time, a devotee came here from Vṛndāvan on the day of *ekādaśī*. He reached in the evening and, after taking bath in the Ganges, attended *kīrtans*, danced, circumambulated the temple and so on. Then, I asked him whether he would take any *anukalpa*. He replied, 'Generally, I do not take anything, but if you like, then, of course, I must take *anukalpa*. Your will is greater than my fasting.' That was his decision.

My Guru Mahārāj (Śrīla Prabhupād Bhaktisiddhānta Saraswatī Ṭhākur) always wanted maximum energy: you should take good food and do good service. That was his maxim. Kṛṣṇa is not a liquidated party: take full *prasādam* and do full service. Do maximum service,

and you should take whatever is necessary for that. You are to take it for the cause of Kṛṣṇa, not for your own cause. You are Kṛṣṇa's, so if you grow weak, His service will be hampered, and both you and Kṛṣṇa will be losers thereby. 'My soldiers will be well-fed and well-working.' That was our Guru Mahārāj's principle. Napoleon said, 'One full-fed soldier is equal to ten half-fed soldiers.'

So, *prasād-sevā*: if it is service, then it must be taken in a serving mood, of course. But, at the same time, the individual position of a devotee should be taken into consideration. *Sahajiyās* do not fast on *ekādaśī* at all: 'Oh, we are in Vṛndāvan, and there is no fasting in Vṛndāvan.' But Śrīla Bhaktivinod Ṭhākur, Śrīla Prabhupād did not like that – it is *sahajiyā* (imitation) if you go on feeding your senses in the name of Kṛṣṇa-bhakti (devotion to the Lord). For the service to Kṛṣṇa, it is necessary to keep up the body and to provide nourishment to it, so we must take what is necessary for service. We do not like it if by fasting a loss of energy is effected. If fasting does not hamper your service, you may go on fasting – perhaps, your *gurudev* wanted that...

For service, I must accept what is necessary to make me physically fit so that I can render more service. So, accepting material things is not objectionable. It is fruitful, not detrimental. Rather, it produces something of a pure character, which helps everyone. This is how a disciple receives and accepts things. At that same time, he may even blame himself, 'I cannot go on with my worldly life without the help of this or that!' He will blame himself, but the underlying spirit must be, 'If I do not take it, I shall be unfit; I will not be able to do my bit of service to the Lord, to my *gurudev*.'

Moreover, by taking up renunciation, I will be a loser. I will incur a loss for myself, for the world, and my *guru's* service will be

hampered. In this spirit, devotees are to take everything. For the cause of Kṛṣṇa, for the cause of their *guru*, they will accept anything.

Suppose there is a very miserly *karmachārī* (manager). Because he does not want to spend money, he may not attain a particular result; then, some difficulty comes, and the opportunity is lost. This manager will be held responsible by the proprietor: 'Why did you not spend money? Why are you afraid of spending money from my store? Because of your miserly habit, the opportunity has been lost! Why should you not spend My money for My interest?' So, to render service to Kṛṣṇa, to my *gurudev*, to Vaiṣṇavas, to the world, to everyone, I must keep up this mundane body, and I am entitled to take something for that.

Miserliness is *māyāvāda*; it is the renunciation spirit, and it will mar Kṛṣṇa's interest. What we need is *yukta-vairagya*: I shall take from the store of Kṛṣṇa to keep myself fit and to do service. It is Kṛṣṇa's account, and if I do not do that, I should be a separatist, a *māyāvādī*, a renunciationist. I shall render maximum service to Kṛṣṇa, and I must take without any hesitation whatever is necessary to make myself fit for the service; otherwise, I shall be punishable.



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vaiṣṇavera guṇa-gāna, karile jīvera trāṇa,
śuniyāchhi sādhu-guru-mukhe

'Singing the glories of Vaiṣṇavas rescues and protects the *jīva* soul. I heard this from the mouth of *sādhus* and my Guru.'

bhakta-pāda-dhūli āra bhakta-pāda-jala
bhakta-bhukta-śesa tina sādhanera bala

'The dust of the devotees' feet, the water that has washed the devotees' feet, and the remnants of devotees' food – these three are the sole strength of one's spiritual life.'

guru, vaiṣṇav, bhagavān—
tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchhitā-pūrana

‘Śrī Guru, Vaiṣṇav and the Lord – remembering these three destroys all obstacles and easily fulfils all desires.’

'The feet of worshippable Vaiṣṇavs are the greatest treasure in the world. Brother! Listen to this very carefully. Krṣṇa never leaves those who have taken shelter in Him. All others simply die in vain.'

'The water that has washed the holy feet of Vaiṣṇavas is capable of giving devotion; nobody else possesses such power. Except for the dust from the holy feet of Vaisnavas adorning your head, there can be no other ornament.'

tīrtha-jala pavitra guṇe , likhiyāchhe purāṇe,
 se saba bhaktira pravañchana
 vaiṣṇavera pādodaka, sama nahe ei saba,
 yāte haya vāñchhitā pūrana

'The scriptures describe the purifying qualities of the water from holy places of pilgrimage, but devotees consider all this water to be deception. No water from a holy place can be compared to the water that has washed the holy feet of Vaiṣṇavas – this water fulfils all aspirations.'

vaiṣṇava saṅgeṭe mana, ānandita anukṣaṇa,
 sadā haya kṛṣṇa para-saṅga
 dīna narottama kānde, hiyā dairyā nāhi bāndhe,
 mora daśā kena haila bhaṅga

'My mind always rejoices in the association of Vaisnavs – in their association, I always feel transcendental association of Kṛṣṇa. Poor Narottam is crying, "My heart no longer has patience – why have I fallen into this unfortunate state?"'

**Holy guidance of His Divine Grace
Oṁ Viṣṇupād Śrīla B.N. Āchārya Mahārāj:**

Even if you do not know anything about the Vaiṣṇav mentioned in the calendar, you must still give them 'jay' on this day. We must always remember the disappearance and appearance days of all Vaiṣṇavs. If we can remember these personalities and great souls, it will bring great benefit to our spiritual life.

Always check the calendar. When we see some dates mentioned there, even if we do not know anything about the Vaiṣṇav or event mentioned there, we can at least give 'jay' to them – that also brings some good *sukṛti*, some purification to us. Seeing the calendar and taking devotees' names early in the morning, from the beginning of the day, is very good for all devotees.

Wake up, check the calendar and give 'jay' to your *guru* and Vaiṣṇavs. Always pay obeisance to your *guru* and Vaiṣṇavs when you wake up in the morning, always give them 'jay'. Always keep faith and show respect to them, always check whose appearance day or whose disappearance day it is. Even if you cannot make a festival, at least you can give 'jay' – it will bring you benefit. We must always remember the words of Vaiṣṇavs, then we will get some benefit, some deposit through that.