

Śrī Gauḍīya Calendar

538–539 Śrī Gaurābda
(2024–2025)



**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 eḍāna**

‘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

538–539 Śrī Gaurābda (2024–2025)

Prepared and published from
Śrī Chaitanya Sāraswat Maṭh (International) 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-kīla-chūḍāmaṇi
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj,
the Founder-President-Āchārya of Śrī Chaitanya Sāraswat Maṭh
in Nabadwīp, a dearmost associate of

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

Om Viṣṇupād Paramahaṁsa
Śrīla Bhaktivinod Ṭhākura 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 2024

VIṢṆU

26 MARCH (TUE). Kṛṣṇa Pratipad. Śrī Gaura Pūrṇimā *pāraṇ* is at 5:39:46–9:41:36. *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 jīu

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



Śrī Śrī Guru Gaurāṅga Rādhā Gopīnāth jīu, Hāpāniyā Dhām

APRIL 2024

2 APRIL (TUE). Kṛṣṇa Aṣṭamī. Appearance of Śrīla Śrīvās Paṇḍit.

3 APRIL (WED). Kṛṣṇa Navamī. Disappearance (*tirobhāv*) of Tridaṇḍi-swāmī Śrīmad Bhakti Vighraha Bhikṣu Mahārāj.

5 APRIL (FRI). Kṛṣṇa Ekādaśī. **Fast on Pāpa Vimochanī Ekādaśī.**

6 APRIL (SAT). Kṛṣṇa Dvādaśī. Ekādaśī pāraṇ is at 5:28:53–7:22:16. Festival in honour of Śrīman Mahāprabhu's auspicious arrival (*vijay-mahotsav*) at Varāha Nagar. Disappearance of Śrīla Govinda Ghoṣh Ṭhākura. Departure (*niryāṇ*) of Śrīpād Satyendrachandra Bhaṭṭāchārya Mahodaya.



Śrī Rāmānuja Āchārya



Śrīla Bhakti Hr̥daya Bon Mahārāj



Śrīla Bhakti Vilās Tīrtha Mahārāj

8 APRIL (MON). Amāvasyā.

13 APRIL (SAT). Gaura Pañchamī. Appearance of Śrīpād Rāmānuja Āchārya. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Hṛday Bon Mahārāj.

15 APRIL (MON). Gaura Saptamī. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vilās Tīrtha Mahārāj.

17 APRIL (WED). Gaura Navamī. Śrī Rāma Navamī: Appearance of Lord Śrī Śrī Ramachandra. **Fast until noon.**

19 APRIL (FRI). Gaura Ekādaśī. **Fast on Kāmadā Ekādaśī.**

20 APRIL (SAT). Gaura Dvādaśī. **Ekādaśī pāraṇ** is at 5:15:35–9:28:55. **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-ropana festival.

23 APRIL (TUE). Pūrṇimā. Vasanta Rāsa of Śrī Kṛṣṇa. Rāsa Yātrā of Śrī Śrī Balarām. Appearance of Śrīla Varṁśī-vadānanda Ṭhākur and Śrīla Śyāmānanda Prabhu.

MADHUSŪDAN

29 APRIL (MON). Kṛṣṇa Pañchamī. Disappearance of Śrīla Kṛṣṇadās Bābājī Mahārāj.



Śrī Sītā-Rāma, Lakṣmaṇ
and Hanumān



Om Viṣṇupād Śrīla
Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj

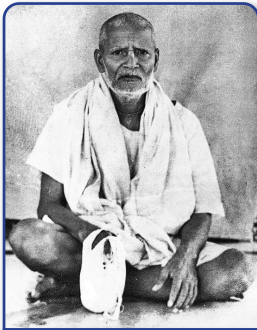


Śrīla Śyāmānanda Prabhu

30 APRIL (TUE). Kṛṣṇa Saptamī. Disappearance of Śrīla Abhirām Ṭhākur.

May 2024

3 MAY (FRI). Kṛṣṇa Daśamī. Disappearance of Śrīla Vṛndāvan Dās Ṭhākur.



Śrīla Kṛṣṇadās Bābājī
Mahārāj



Śrīla Vṛndāvan Dās Ṭhākur

4 MAY (SAT). Kṛṣṇa Ekādaśī. Fast on Varuthinī Ekādaśī. Disappearance of Śrīyukta Saurīndranāth Bhakti Vāridhi Prabhu.

5 MAY (SUN). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 5:05:06–9:23:52.

6 MAY (MON). Gaura Trayodaśī. Manifestation anniversary of Śrī Śrī Guru Gaurāṅga Rādhā Vṛndāvan-chandra jīu at Śrī Chaitanya Sāraswat Maṭh, Uluberia.

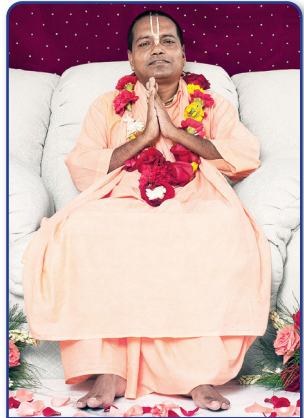


Śrī Śrī Guru Gaurāṅga Rādhā
Vṛndāvan-chandra jīu

7 MAY (TUE). Kṛṣṇa Chaturdaśī. Festival in honour of the disappearance of Oṃ Viṣṇupād Parivrājakāchārya-varya Aṣṭottara-śata-śrī **Śrī Śrīmad Bhakti Nirmal Āchārya Mahārāj.**

8 MAY (WED). Amāvasyā. Appearance of Śrīla Gadādhar Paṇḍit Goswāmī.

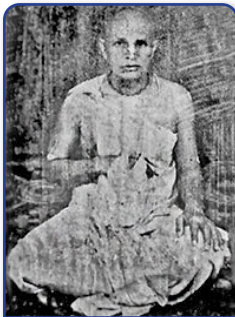
9 MAY (THU). Gaura Pratipad. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Āloka Paramahaṁsa Mahārāj.



Oṃ Viṣṇupād Śrīla Bhakti Nirmal Āchārya Mahārāj

10 MAY (FRI). Gaura Dvitiyā. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vichār Jājāvar Mahārāj. Gaura Tṛtīyā (falls on the same day). Akṣaya Tṛtīyā (an auspicious day to start some works). Beginning of the 21-day Chandan Yātrā of Śrī Śrī Jagannāthdev.

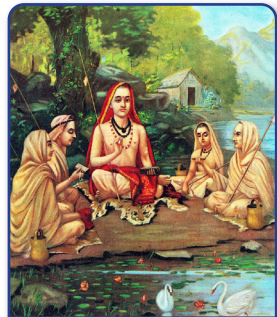
12 MAY (SUN). Gaura Pañchamī. Appearance of Śrīpād Śaṅkarāchārya. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vilās Gabhāstinemī Mahārāj.



Śrīla Bhakti Āloka Paramahaṁsa Mahārāj



Śrīla Bhakti Vichār Jājāvar Mahārāj



Śrīpād Śaṅkarāchārya

15 MAY (WED). Gaura Saptamī. Jahnu Saptamī: Śrī Jāhnavī Pūjā (worship of the Gaṅgā).

17 MAY (FRI). Gaura Navamī. Appearance of Śrī Jāhnavā Devī (Śrī Nityānanda-śakti) and Śrī Sītā Devī (Śrī Rāma-śakti).

19 MAY (SUN). Gaura Ekādaśī. **Fast on Mohinī Ekādaśī.**

20 MAY (MON). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 4:56:50–9:20:56.

22 MAY (WED). Gaura Chaturdaśī.

Śrī Nṛsiṃha Chaturdaśī: **appearance of Lord Śrī Nṛsiṃhadev.** Full fast until sunset; then no grains (*anukalpa*).

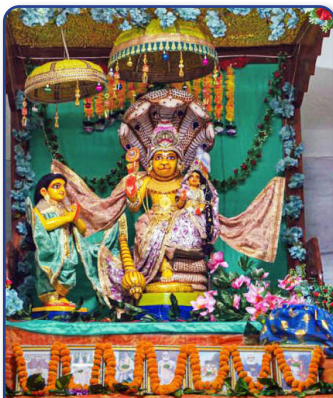
Śrī Vyāsa-pūjā festival in honour of the divine appearance day of Om̐ Viṣṇupād Paramahamṣa Parivrājakāchārya-varya Aṣṭottara-śata-śrī **Śrī Śrīmad Bhakti Tilak Nirīha Mahārāj**, the current successor President-Āchārya of Śrī Chaitanya Sāraswat Maṭh.

Manifestation anniversary of Śrī Śrī Guru Gaura Nityānanda Prabhu and Śrī Prahlād Mahārāj and Śrī Śrī Lakṣmī Nṛsiṃhadev at Śrī Chaitanya Sāraswat Maṭh in Nṛsiṅgha Pallī.

23 MAY (THU). Pūrṇimā. Nṛsiṃha Chaturdaśī-vrata *pāraṇ* is at 4:55:45–9:20:41. Śrī Kṛṣṇa's Phul-dol and Salila-vihāra. **Buddha Pūrṇimā: appearance of Lord Buddha.**



Om̐ Viṣṇupād Śrīla Bhakti
Tilak Nirīha Mahārāj



Śrī Śrī Lakṣmī Nṛsiṃhadev and Śrī
Prahlād Mahārāj (Nṛsiṅgha Pallī)

Disappearance of Śrīla Parameśvarī Dās Ṭhākur. Appearance of Śrīla Śrīnivās Āchārya.

TRIVIKRAM

24 MAY (FRI). Kṛṣṇa Pratipad. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Sāraṅga Goswāmī Mahārāj.

28 MAY (TUE). Kṛṣṇa Pañchamī. Disappearance of Śrīla Rāmānanda Rāy.



Lord Buddha

JUNE 2024

1 JUNE (SAT). Kṛṣṇa Navamī. Departure of Śrīpād Santoṣ Kṛṣṇa Dās-Ādhikārī Prabhu.

2 JUNE (SUN). Kṛṣṇa Ekādaśī. No fast.

3 JUNE (MON). Kṛṣṇa Dvādaśī. **Fast on Aparā Ekādaśī.** Appearance of Śrīla Vṛndāvan Dās Ṭhākur.



Śrīmad Bhakti Sāraṅga
Goswāmī Mahārāj



Śrīpād Santoṣ Kṛṣṇa
Dās-Ādhikārī Prabhu



Śrīla Vṛndāvan Dās
Ṭhākur

4 JUNE (TUE). Kṛṣṇa Trayodaśī. Ekādaśī *pāraṇ* is at 4:54:40–9:21:20.

6 JUNE (THU). Amāvasyā.

7 JUNE (FRI). Gaura Pratipad. Manifestation anniversary of Śrī Śrī Guru Gaurāṅga Rādhā Madan-mohan jīu at Śrī Chaitanya Sāraswata Kṛṣṇānuśīlana Saṅgha, Dum Dum Park, Kolkata.

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

16 JUNE (SUN). Gaura Daśamī. Daśaharā, Śrī Gaṅgā Pūjā. Appearance of Śrī Gaṅgā Mātā Goswāminī. Disappearance of Śrīla Baladev Vidyābhūṣaṇ Prabhu.

17 JUNE (MON). Gaura Ekādaśī. No fast.

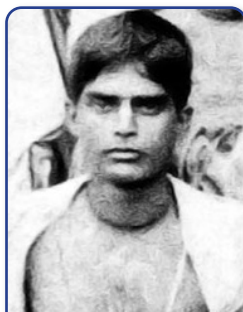
18 JUNE (TUE). Gaura Dvādaśī. **Fast on Vyañjuli Mahādvādaśī.**

19 JUNE (WED). Gaura Dvādaśī. **Vyañjuli Mahādvādaśī *pāraṇ*** is at 4:54:26–5:51:09.

20 JUNE (THU). Gaura Trayodaśī. Daṇḍa Mahotsav ('Punishment Festival') arranged by Śrīla Raghunāth Dās Goswāmī at Śrīpāt Pānihāṭi. Departure of Śrīpād Bhakti Vaibhav Parivrājaka Mahārāj.



Śrī Śrī Guru Gaurāṅga Rādhā
Madan-mohan jīu



শ্রীপাদ পরমানন্দ বিহারত্ন প্রভু



Śrīla Baladev
Vidyābhūṣaṇ Prabhu

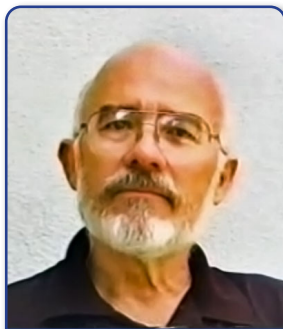
22 JUNE (SAT). Pūrṇimā. Snān Yātrā of Śrī Śrī Jagannāthdev. Disappearance of Śrīla Mukunda Datta and Śrīla Śrīdhar Paṇḍit.

VĀMAN

23 JUNE (SUN). Kṛṣṇa Pratipad. Disappearance of Śrīla Śyāmānanda Prabhu. Departure of Śrīpād Rṣabhdev Dās-Ādhikārī Prabhu. Kṛṣṇa Dvitiyā (falls on the same day). Departure of Śrī Gaurahari Bhakti-Sampad Prabhu.



Śrīla Śyāmānanda Prabhu



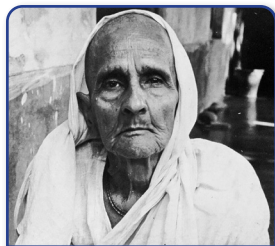
Śrīpād Rṣabhdev
Dās-Ādhikārī Prabhu

26 JUNE (WED). Kṛṣṇa Pañchamī. Appearance of Śrīla Vakreśvar Paṇḍit.

JULY 2024

2 JULY (TUE). Kṛṣṇa Ekādaśī. **Fast on Yoginī Ekādaśī.** Departure of Śrīyuktā Ramā Devī.

3 JULY (WED). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 4:58:42–7:01:55.



Śrīyuktā Ramā Devī

5 JULY (FRI). Amāvasyā. Disappearance of Śrīla Gadādhara Paṇḍita Goswāmī and Śrīla Sach-chid-ānanda Bhaktivinoda Ṭhākura.

6 JULY (SAT). Gaura Pratipad. Śrī Guṇḍichā Mārjan (cleaning Śrī Guṇḍichā Temple at Śrī Purī Dhām and cleaning all temples).

7 JULY (SUN). Gaura Dvitiyā. **Ratha Yātrā of Śrī Jagannāthdev.** Disappearance of Śrīla Svarūpa Dāmodara Goswāmī Prabhu.



Lord Jagannāthdev's Ratha Yātrā, Śrī Purī Dhām

11 JULY (THU). Gaura Pañcamī. Herā-Pañcamī, Śrī Śrī Lakṣmī Vijaya (observed in Śrī Purī Dhām the next day).

14 JULY (SUN). Gaura Aṣṭamī. Disappearance of Śrīpāda Ajita Kṛṣṇa Brahmachārī.

16 JULY (TUE). 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).

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

18 JULY (THU). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 5:04:06–9:29:48.

21 JULY (SUN). Pūrṇimā. **Śrī Guru Pūrṇimā.** Appearance of Śrīla Vyāsadev. Disappearance of Śrīla Sanātan Goswāmī Prabhu. Beginning of Chātur māsyā Vrata.

ŚRĪDHAR

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



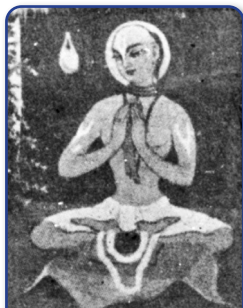
Śrīla Bhakti Kamal
Madhusūdan Mahārāj



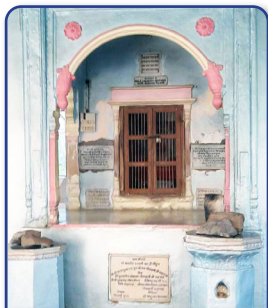
Śrīla Vyāsadev



Śrīla Bhakti
Hṛday Bon Mahārāj



Śrīla Gopāl Bhaṭṭa
Goswāmī Prabhu



Śrīla Lokanāth Goswāmī
Prabhu's *samādhi mandir*

26 JULY (FRI). Kṛṣṇa Pañcamī. Disappearance of Śrīla Gopāl Bhaṭṭa Goswāmī Prabhu.

28 JULY (SUN). Kṛṣṇa Aṣṭamī. Disappearance of Śrīla Lokanāth Goswāmī Prabhu.

31 JULY (WED). Kṛṣṇa Ekādaśī. **Fast on Kāmikā Ekādaśī.**

AUGUST 2024

1 AUGUST (THU). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 5:09:44–9:31:46.

4 AUGUST (SUN). Amāvasyā. **Festival in honour of the disappearance of Om Viṣṇupād Paramahamṣa Parivrājakāchārya-varya Aṣṭottara-śata-śrī Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.**

8 AUGUST (THU). Gaura Chaturthī. Śrīla Varṇsī Dās Bābājī Mahārāj's disappearance.

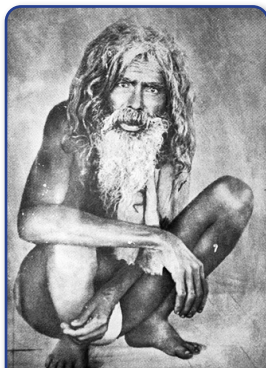
10 AUGUST (SAT). Gaura Ṣaṣṭhī. Appearance of Om Viṣṇupād Śrīla Bhakti Vijay Trivikram Mahārāj.

11 AUGUST (SUN). Gaura Saptamī. Departure of Śrīpād Anaṅga Mohan Dās-Ādhikārī Prabhu.

13 AUGUST (TUE). Gaura Navamī. Disappearance of Tridaṇḍi-swāmī Bhakti Prasūn Bodhāyaṇ Mahārāj.



Om Viṣṇupād
Śrīla Bhakti Rakṣak Śrīdhar
Dev-Goswāmī Mahārāj



Śrīla Varṇsī Dās
Bābājī Mahārāj

16 AUGUST (FRI). Gaura Ekādaśī. **Fast on Pavitrāropanī Ekādaśī.** Beginning of Śrī Śrī Rādhā-Govinda's Jhulan Yātrā. Beginning of the month-long Śrī Hari Smaraṇ Festival at Śrī Chaitanya Sāraswat Maṭh.

17 AUGUST (SAT). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 5:15:51–5:17:56. 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).

19 AUGUST (MON).

Pūrṇimā. End of Śrī Śrī Rādhā-Govinda's Jhulan Yātrā. **Appearance of Lord Śrī Baladev.** Fast until midday.

HṚṢĪKEŚ

27 AUGUST (TUE).

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

28 AUGUST (WED). Kṛṣṇa Navamī. Janmāṣṭamī-vrata *pāraṇ* is at 5:19:11–9:31:37. Śrī Nandotsav. Appearance of Viśva-vareṇya Tridaṇḍi-swāmī Śrī Śrīmad Bhaktivedānta Swāmī Mahārāj Prabhuṇād.



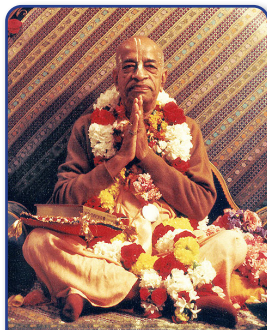
Śrī Rūpa Goswāmī Prabhu



Lord Śrī Baladev



Lord Śrī Kṛṣṇa



Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhuṇād

29 AUGUST (THU). Kṛṣṇa Ekādaśī. No fast.

30 AUGUST (FRI). Kṛṣṇa Dvādaśī. **Fast on Pakṣavardhinī Mahādvādaśī.**

31 AUGUST (SAT). Kṛṣṇa Trayodaśī. **Pakṣavardhinī Mahādvādaśī pāraṇ** is at 5:20:17–9:31:23.

SEPTEMBER 2024

2 SEPTEMBER (MON). Amāvasyā.

8 SEPTEMBER (SUN). Gaura Pañcamī. Appearance of Śrī Sītā Devī, the consort of Śrī Advaita Prabhu.

10 SEPTEMBER (TUE). Gaura Saptamī. Śrī Lalitā Saptamī: Appearance of Śrī Lalitā Devī.

11 SEPTEMBER (WED). Gaura Aṣṭamī. **Śrī Rādhāṣṭamī: Appearance of Śrīmatī Rādhāraṇī.** Fast until noon.



Śrī Uchagaon, Lalitā Devī's birthplace



Śrī Śrī Rādhā-Govinda

14 SEPTEMBER (SAT). 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.

15 SEPTEMBER (SUN). Gaura Dvādaśī.

Appearance of Lord Śrī Vāmanadev.

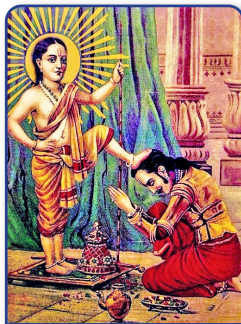
Ekādaśī *pāraṇ* is at 5:25:15–9:29:41 after the worship of Lord Śrī Vāmanadev. Appearance of Śrīla Jīva Goswāmī Prabhu.

16 SEPTEMBER (MON). Gaura Trayodaśī.

Appearance of Śrīla Sach-chid-ānanda Bhaktivinod Ṭhākur.

17 SEPTEMBER (TUE). Gaura Chaturdaśī.

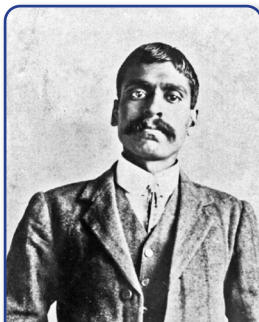
Disappearance of Śrīla Haridās Ṭhākur.



Lord Śrī Vāmanadev
and Bali Mahārāj



Śrīla Jīva
Goswāmī Prabhu



Śrīla Sachchidānanda
Bhaktivinod Ṭhākur



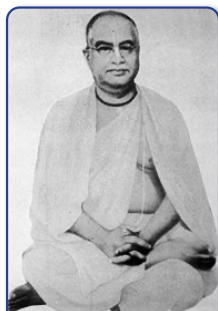
Mahāprabhu and
Śrīla Haridās Ṭhākur

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

PADMANĀBHA

19 SEPTEMBER (THU). Kṛṣṇa Dvitīyā.

Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vilās Tīrtha Mahārāj.



Śrīla Bhakti Vilās
Tīrtha Mahārāj

28 SEPTEMBER (SAT). Kṛṣṇa Ekādaśī.
Fast on Indirā Ekādaśī.

29 SEPTEMBER (SUN). Kṛṣṇa Dvādaśī.
Ekādaśī *pāraṇ* is at 5:29:47–9:27:57.

OCTOBER 2024

2 OCTOBER (WED). Amāvasyā.

3 OCTOBER (THU). Gaura Pratipad.
Grand festival in honour of the
appearance of Om Viṣṇupād
Paramahaṁsa Parivrajākāchārya-varya
Aṣṭottara-śata-śrī **Śrīla Bhakti Nirmal
Āchārya Mahārāj.**

5 OCTOBER (SAT). Gaura Tṛtīyā. Departure
of Śrīyukta Rādhārāṇī Devī Chaudhurāṇī.

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

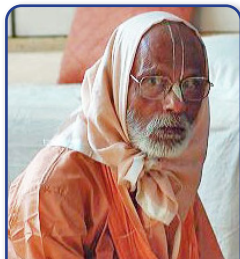
12 OCTOBER (SAT). Gaura Daśamī. Vijay
Utsav of Śrī Ramāchandra and appearance
of Śrī Madhvāchārya.

13 OCTOBER (SUN). Gaura Ekādaśī. No fast.

14 OCTOBER (MON). Gaura Dvādaśī. **Fast for**
Pāpāṅkuṣā Ekādaśī. Disappearance of Śrīla
Raghunāth Dās Goswāmī, Śrīla Raghunāth
Bhaṭṭa Goswāmī and Śrīla Kṛṣṇadās Kavirāj
Goswāmī.



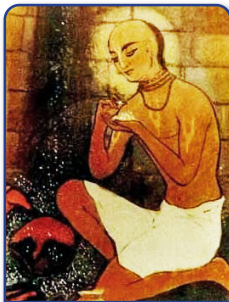
Om Viṣṇupād Śrīla Bhakti
Nirmal Āchārya Mahārāj



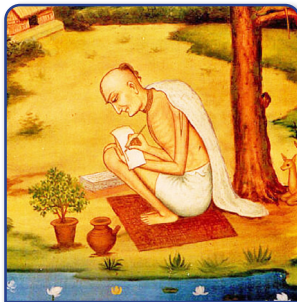
Śrīpād Bhakti Dayita
Dāmodar Mahārāj



Śrī Madhvāchārya



Śrīla Raghunāth Dās
Goswāmī



Śrīla Kṛṣṇadās Kavirāj
Goswāmī



Śrīla Narottam
Ṭhākura

15 OCTOBER (TUE). Gaura Trayodaśī. Ekādaśī *pāraṇ* is at 5:36:17–9:27:05.

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

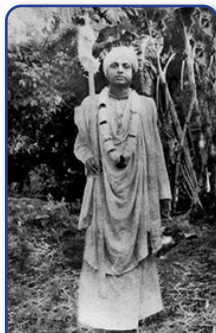
DĀMODAR

20 OCTOBER (SUN). Kṛṣṇa Tṛtīyā. Disappearance of Tridaṇḍī-swāmī Śrīmad Bhakti Śrīrūpa Purī Mahārāj.

22 OCTOBER (TUE). Kṛṣṇa Pañchamī. Disappearance of Śrīla Narottam Ṭhākura.

23 OCTOBER (WED). Kṛṣṇa Ṣaṣṭhī. Disappearance of Śrīla Bhakti Vichār Jājāvar Mahārāj.

25 OCTOBER (FRI). Kṛṣṇa Aṣṭamī. Bahulāṣṭamī. Manifestation day of Śrī Rādhā Kuṇḍa. *Sannyās* day of Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.



Śrīla Bhakti Vichār
Jājāvar Mahārāj



Śrī Rādhā Kuṇḍa

26 OCTOBER (SAT). Kṛṣṇa Navamī.

The grand appearance day celebration of Om Viṣṇupād Paramahamṣa Parivrājak-ācārya-varya Aṣṭottara-śata-śrī **Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj**. Appearance of Śrīla Vīrachandra Prabhu. Disappearance of Śrīpād Sakhī-Charaṇ Dās Bābājī Mahārāj.

28 OCTOBER (MON). Kṛṣṇa Ekādaśī. **Fast on Śrī Ramā Ekādaśī.**

29 OCTOBER (TUE). Kṛṣṇa Dvādaśī. **Ekādaśī pāraṇ** is at 5:43:16–9:28:02. Festival in honour of Śrī Gaurāṅga Mahāprabhu's auspicious arrival at Śrīpāṭ Pāṇihāṭi.

31 OCTOBER (THU). Kṛṣṇa Chaturdaśī. Offering and placing of lamps (or candles) on the temples of the Lord.

NOVEMBER 2024

1 NOVEMBER (FRI). Amāvasyā. **Dīpāvalī.** Offering and placing of lamps (or candles) on the temples of the Lord.



Om Viṣṇupād
Śrīla Bhakti Rakṣak Śrīdhara
Dev-Goswāmī Mahārāj



Śrīpād Sakhī Charaṇ Dās
Bābājī Mahārāj



Śrī Annakūṭ Mahotsav, Govardhan



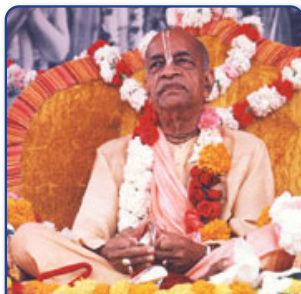
Śrīla Śrīdhar Swāmī Sevā Āśram, Govardhan

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

3 NOVEMBER (SUN). Gaura Dvitiyā. Disappearance of Śrīla Vāsu Ghoṣh Ṭhākura. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Sarvasva Giri Mahārāj. *Bhrātr-dvitiyā kṛtyam* (the day when brothers and sisters honour each other).

5 NOVEMBER (TUE). Gaura Chaturthī. Disappearance of Viśva-vareṇya Tridaṇḍi-swāmī Śrīmad Bhaktivedānta Swāmī Mahārāj Prabhupād.

6 NOVEMBER (WED). Gaura Pañchamī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Āloka Paramahansa Mahārāj.



Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhupād



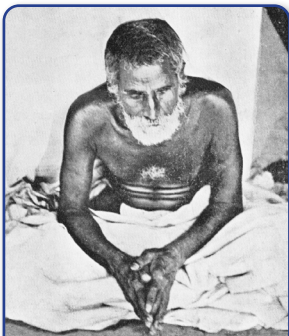
Śrīla Bhakti Āloka Paramahansa Mahārāj

9 NOVEMBER (SAT). Gaura Aṣṭamī. Śrī Gopāṣṭamī, Śrī Goṣṭhāṣṭamī. Disappearance of Śrī Gadādhara Dāsa Goswāmī, Śrī Dhanañjaya Paṇḍita and Śrī Śrīnivāsa Āchārya Prabhu.

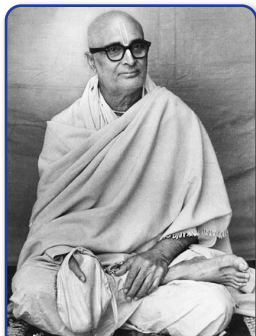


Śrī Śrīnivāsa Āchārya
Prabhu

12 NOVEMBER (TUE). Gaura Ekādaśī. Fast on Śrī Uttāna Ekādaśī. Disappearance of Oṃ Viṣṇupāda Paramahansa Śrī Gaura Kiśora Dāsa Bābājī Mahārāja. Appearance of Tridaṇḍī-swāmī Śrīmad Bhakti Dayita Mādhava Mahārāja. Śrī Bhīṣma Pañcaka. Awakening (*utthāna*) of Lord Śrī Hari.



Śrī Gaura Kiśora
Dāsa Bābājī Mahārāja



Śrīmad Bhakti Dayita
Mādhava Mahārāja

13 NOVEMBER (WED). Gaura Dvādaśī. Ekādaśī *pāraṇa* is at 5:52:03–9:32:19.

14 NOVEMBER (THU). Gaura Chaturdaśī. Disappearance of Śrī Bhūgarbha Goswāmī and Śrī Kāśīśvara Paṇḍita. Departure of Śrīmad Bhakti Pramoda Puri Mahārāja.

15 NOVEMBER (FRI). Pūrṇimā. Rāsa Yātrā of Śrī Kṛṣṇa. Disappearance of Śrī Sundarānanda Ṭhākura. Appearance of Śrī 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

KESHAVA

26 NOVEMBER (TUE). Kṛṣṇa Ekādaśī. **Fast on Utpannā Ekādaśī.** Departure of Śrīyukta Dhanañjaya Dās Prabhu.

27 NOVEMBER (WED). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 10:26:49–14:01:00. Disappearance of Śrīla Narahari Sarkār Ṭhākur and Śrīla Kāliya Kṛṣṇadās.

28 NOVEMBER (THU). Kṛṣṇa Trayodaśī. Disappearance of Śrīla Sāraṅga Ṭhākur.



Śrī Nimbarka Āchārya

DECEMBER 2024

1 DECEMBER (SUN). Amāvasyā. Disappearance of Śreṣṭhārya Śrīla Jagabandhu Bhakti Rañjan.

7 DECEMBER (SAT). Gaura Ṣaṣṭhī. Śrī Śrī Jagannāthdev's Oḍan-Ṣaṣṭhī. Manifestation



Śrī Jagabandhu Prabhu

Anniversary of Śrī Śrī Nitāi Chaitanya at Śrī Chaitanya Sāraswat Maṭh, Śrī Purī Dhām.

8 DECEMBER (SUN). Gaura Aṣṭamī. Disappearance of Sūryakuṇḍa-bāśī Śrīla Madhusūdan Dās Bābājī Mahārāj.

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

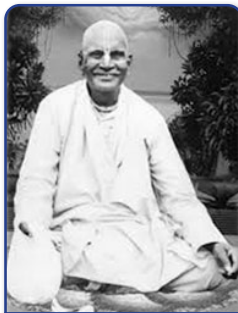
10 DECEMBER (TUE). Gaura Daśamī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Kusum Śramaṇ Mahārāj.



Śrī Śrī Nitāi-Chaitanya, Śrī Purī Dhām



Śrīla Bhakti Kamal
Madhusūdan Mahārāj



Śrīla Bhakti Kusum
Śramaṇ Mahārāj

11 DECEMBER (WED). Gaura Ekādaśī. **Fast on Mokṣadā Ekādaśī.**

12 DECEMBER (THU). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 6:11:45–9:44:05.

15 DECEMBER (SUN). Pūrṇimā.

NĀRĀYAṆ

17 DECEMBER (TUE). Kṛṣṇa Dvītiyā. Grand festival in honour of the appearance day of Oṃ Viṣṇupād Paramahansa Parivrajakāchārya Śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

18 DECEMBER (WED). Kṛṣṇa Tṛtīyā. Festivals at Bāmūnpārā and Nādan Ghāṭ, the places of Oṃ Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's holy appearance and childhood pastimes.



Oṃ Viṣṇupād Śrīla
Bhakti Sundar Govinda
Dev-Goswāmī Mahārāj

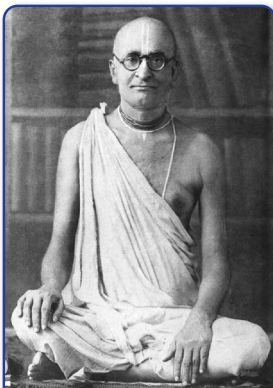


Śrīpāt Bāmūnpārā

19 DECEMBER (THU). Kṛṣṇa Chaturthī. Festival in honour of the disappearance of Bhagavān Śrī Śrīla Bhaktisiddhānta Saraswatī Goswāmī Prabhupād.

26 DECEMBER (THU). Kṛṣṇa Ekādaśī. Fast on Saphalā Ekādaśī. Disappearance of Śrīla Devānanda Paṇḍit and Śrīmad Bhakti Prakāś Araṇya Mahārāj.

27 DECEMBER (FRI). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 6:20:54–9:52:08. Disappearance of Śrīpād Bhakti Bhūdev Śrauti Mahārāj.



Śrīla Bhaktisiddhānta Saraswatī
Ṭhākura Prabhupād

28 DECEMBER (SUN). Kṛṣṇa Trayodaśī. Disappearance of Śrīla Mahes̥ Paṇḍit and Śrīla Uddhāraṇ Datta Ṭhākura.

30 DECEMBER (MON). Amāvasyā.

31 DECEMBER (TUE). Gaura Pratipad. Appearance of Śrīla Lochan Dās Ṭhākura.

JANUARY 2025

2 JANUARY (THU). Gaura Tṛtīyā. Disappearance of Śrīla Jīva Goswāmī Prabhu and Śrīla Jagadīs Paṇḍit.

10 JANUARY (FRI). Gaura Ekādaśī. **Fast on Putradā Ekādaśī.** Appearance of Śrīla Jagadīs Paṇḍit.

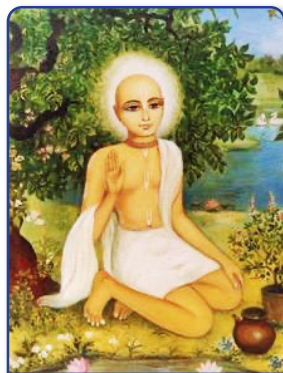
11 JANUARY (SAT). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 6:24:10–7:42:48.

13 JANUARY (MON). Pūrṇimā. Puṣyābhiṣek Yātrā of Śrī Kṛṣṇa. Departure of Śrīpād Bhakti Śaraṇ Vaiṣṇava Mahārāj.

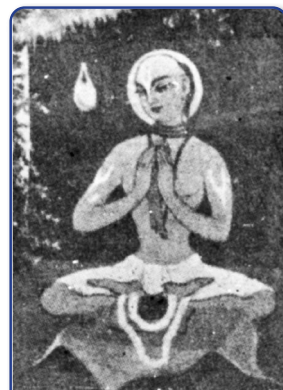
MĀDHAV

14 JANUARY (TUE). Kṛṣṇa Pratipad. Makar Saṅkrānti. Remembering Śrīman Mahāprabhu's pastime of leaving home.

15 JANUARY (WED). Kṛṣṇa Dvītiyā. Śrīman Mahāprabhu takes *sannyās*. A three-day remembrance festival in honour of Śrīman Mahāprabhu's *sannyās-līlā*.



Śrīla Jīva Goswāmī Prabhu



Śrīla Gopāl Bhaṭṭa Goswāmī Prabhu

16 JANUARY (THU). Kṛṣṇa Tṛtīyā. Appearance of Śrīla Gopāl Bhaṭṭa Goswāmī Prabhu and disappearance of Śrīla Rāmachandra Kavirāj.

17 JANUARY (FRI). Kṛṣṇa Chaturthī. Disappearance of Śrīpād Yādavendu Bhakti-Chandan.

20 JANUARY (MON). Kṛṣṇa Ṣaṣṭhī. Disappearance of Śrīla Jayadev Goswāmī Prabhu.

22 JANUARY (WED). Kṛṣṇa Aṣṭamī. Disappearance of Śrīla Lochan Dās Ṭhākur.

25 JANUARY (SAT). Kṛṣṇa Ekādaśī. **Fast on Ṣaṭ-tilā Ekādaśī.**

26 JANUARY (SUN). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 6:23:37–10:00:39.

29 JANUARY (WED). Amāvasyā.

30 JANUARY (THU). Gaura Pratipad. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Gaurava Vaikhānash Mahārāj and departure of Śrī Haripada Chaudhurī Dās-Ādhikārī.

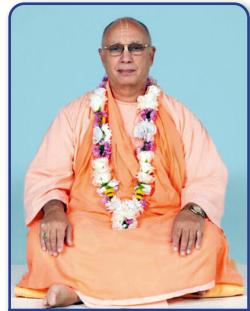
31 JANUARY (FRI). Gaura Dvitiyā. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Śaraṇ Śānta Mahārāj.



Śrīla Jayadev Goswāmī



Śrīmad Bhakti Śaraṇ
Śānta Mahārāj



Om Viṣṇupād Śrīla Bhakti
Pāvan Janārdan Mahārāj

2 FEBRUARY (SUN). Gaura Chaturthī. Appearance of Om Viṣṇupād Śrīla Bhakti Pāvan Janārdan Mahārāj.

3 FEBRUARY (MON). Gaura Pañchamī.

Śrī Kṛṣṇa's Vasanta Pañchamī. Appearance of Śrī Śrī Viṣṇupriyā Devī. Appearance of Śrīla Puṇḍarik Vidyānidhi, Śrīla Raghunāth Dās Goswāmī and Śrīla Raghunandan Ṭhākura.



Śrīla Bhakti Svarūp
Parvat Mahārāj

Disappearance of Śrīla Viśvanāth Chakravartī Ṭhākura.

Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Vivek Bhāratī Mahārāj and

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



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

4 FEBRUARY (TUE). Gaura Saptamī.

Appearance of Śrī Mahāviṣṇu Avatār Śrī Advaita Āchārya.

5 FEBRUARY (WED). Gaura Aṣṭamī. Disappearance of Tridaṇḍi-swāmī Śrīmad Bhakti Prapanna Parivrājaka Mahārāj and departure of Śrīpād Virendra Kṛṣṇa Prabhu.

6 FEBRUARY (THU). Gaura Navamī. Disappearance of Śrīpād Madhvāchārya.

7 FEBRUARY (FRI). Gaura Daśamī. Disappearance of Śrīla Rāmānuja Āchārya.



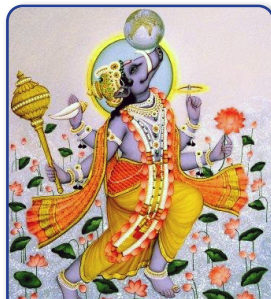
Śrī Advaita Āchārya Prabhu



Śrīpād Madhvāchārya



Śrīla Rāmānuja
Āchārya

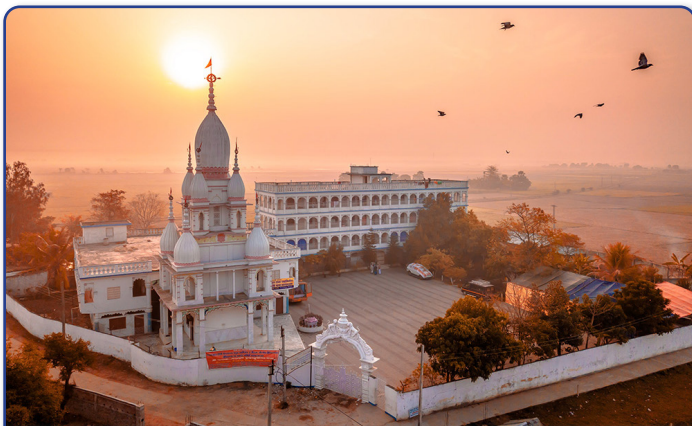


Lord Varāhadev

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

9 FEBRUARY (SUN). Gaura Dvādaśī. **Appearance of Lord Śrī Varāhadev.** Ekādaśī *pāraṇ* is at 6:17:41–9:59:51 after offering worship to Lord Varāhadev.

10 FEBRUARY (MON). 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.



Śrī Chaitanya Sāraswat Maṭh in Śrī Ekachakra Dhām

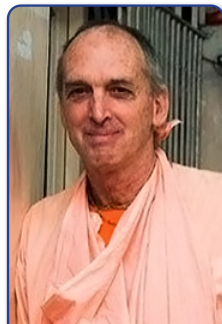


Śrīla Narottam Dās Ṭhākura

12 FEBRUARY (WED). Pūrṇimā. Śrī Kṛṣṇa's Madhurotsav. Appearance of Śrīla Narottam Ṭhākura.

GOVINDA

15 FEBRUARY (SAT). Kṛṣṇa Tr̥tīyā. Disappearance of Tridaṇḍi-swāmī Śrīpād Bhakti Premik Siddhānti Mahārāj.



Śrīpād Bhakti Premik
Siddhānti Mahārāj

17 FEBRUARY (MON). Kṛṣṇa Pañcamī. Grand Śrī Śrī Vyāsa-pūjā festival in honour of the holy appearance day of Bhagavān Śrī Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura. Annual festival at Śrī Gupta-Govardhan Mandir (Śrī Govinda Kuṇḍa, Śrī Chaitanya Sāraswat Maṭh, Nabadwīp). Disappearance of Śrīla Puruṣottam Ṭhākura.

18 FEBRUARY (TUE). Kṛṣṇa Ṣaṣṭhī. Appearance of Tridaṇḍi-swāmī Śrīmad Bhakti Sāraṅga Goswāmī Mahārāj.



Śrīla Bhaktisiddhānta
Saraswatī Ṭhākura Prabhupād



Śrīla Bhakti Sāraṅga
Goswāmī Mahārāj

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

24 FEBRUARY (MON). Kṛṣṇa Ekādaśī. Fast on Vijayā Ekādaśī. Passing away of Śrīpād Kṛṣṇa Govinda Dās-Ādhikārī.

25 FEBRUARY (TUE). Kṛṣṇa Dvādaśī. Ekādaśī *pāraṇ* is at 6:07:06–9:55:38.

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



Śrīpād Yudhāmanyu
Prabhu Sevā Vikram

28 FEBRUARY (FRI). Amāvasyā. Śrī Śivarātri *pāraṇ* for those who fasted is at 6:04:31–6:55:23. Manifestation anniversary of Śrī

Sadā-Śiva Gaṅgādhār on the bank of Śrī Govinda Kuṇḍa at Śrī Chaitanya Sāraswat Maṭh in Nabadwīp; manifestation anniversary of Śrī Śrī Guru Gaura Rādhā Madan-Mohan jīu at Śrī Chaitanya Sāraswat Maṭh in Tārakeśwar; and manifestation anniversary of Śrī Sadā-Śiva in Śrī Kādigāchhā. Gaura Pratipad (falls



Śrī Vighraha in Śrī Gaṅgā Sāgar



Lord Śiva

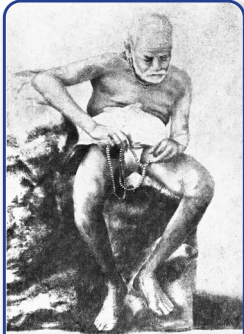


Śrī Sadā-Śiva Gaṅgādhār
at Śrī Govinda Kuṇḍa

on the same day). Disappearance of Vaiṣṇav Sārvabhauma Śrīla Jagannāth Dās Bābājī Mahārāj, Śrīla Rasikānanda Dev-Goswāmī and Tridaṇḍi-swāmī Śrīmad Bhakti Dayita Mādhav Mahārāj.



Śrī Śrī Guru Gaurā Rādhā Madan-Mohan jīu, Śrī Tārakeśwar Dhām



Śrīla Jagannāth Dās
Bābājī Mahārāj

MARCH 2025

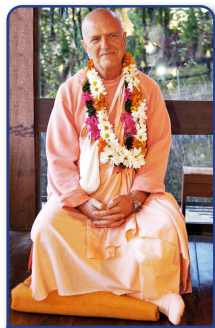
1 MARCH (SAT). Gaurā Dvitiyā. Appearance of Om Viṣṇupād Śrīla Bhakti Kusum Āśram Mahārāj.



Śrīla Rasikānanda Prabhu



Śrīmad Bhakti Dayita
Mādhav Mahārāj



Om Viṣṇupād Śrīla Bhakti
Kusum Āśram Mahārāj

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

3 MARCH (MON). Gaura Chaturthī. Appearance of Śrīla Puruṣottam Ṭhākura. Departure of Śrīpād Tulasi Dās Dās-Adhikārī Prabhu.

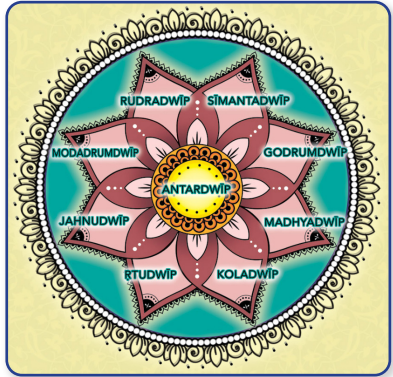


Śrī Śrī Guru Gaurāṅga Gāndharvā
Rādhā-Ramaṇ-sundar (Kaikhālī)

4 MARCH (TUE). Gaura Pañchamī. Disappearance of Śrīyuktā Taraṅginī Devī.

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

9 MARCH (SUN). Gaura Ekādaśī. Śrī Nabadwīp Dhām Parikramā begins. Parikramā of Śrī Antardwīp (darśan of Śrī Chaitanya Maṭh, Śrī Nandan



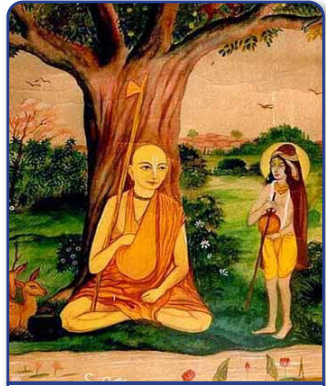
Āchārya Bhavan, *puṣpa-samādhi mandir* of Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhuṣād, Śrī Yogapīṭh, Śrīvās Aṅgan, Śrī Advaita Bhavan, Śrī Gadādhara Paṇḍita Bhavan, Śrī Chaitanya Maṭh, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhuṣād's *samādhi mandir*, Śrīla Gaura Kīśora Dās Bābājī Mahārāj's *samādhi*, Śrī Chāḍ Kāzī's *samādhi*) and Śrī Śimantadwīp (darśan of Śrī Jagannātha Mandir, Śrī Śrīdhar Aṅgan).



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

10 MARCH (MON). Gaura Ekādaśī. Fast on Āmalakī Ekādaśī. Parikramā of Śrī Sīmantadwīp and Śrī Rudradwīp.

11 MARCH (TUE). Gaura Dvādaśī. Ekādaśī *pāraṇ* is at 5:54:28–9:29:39. Disappearance of Śrīpād Mādhavendra Purīpād. Parikramā of Śrī Koladwīp: *darśan* of Śrī Chaitanya Sāraswat Maṭh, Śrī Vṛddha Śiva, Śrī Prauḍdha Māyā, Śrī Viṣṇupriyā Devī's Deity of Śrī Gaurāṅga, the *samādhi mandir* of Śrīla Jagannāth Dās Bābājī Mahārāj.

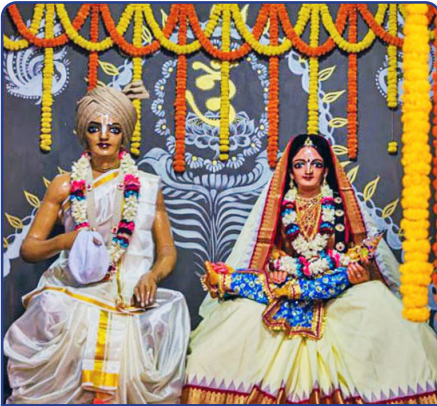


Śrī Mādhavendra Purīpād

12 MARCH (WED). Gaura Trayodaśī. Parikramā of Śrī Godrumdwīp and Śrī Madhyadwīp: *darśan* of Śrī Surabhi Kuñja, Svānanda-sukhadā Kuñja, Śrī Suvarṇa Bihār Gauḍīya Maṭh, Śrī Harihara Kṣetra, Haṁsa-vāhan and Śrī Nṛsiṁha Pallī.

13 MARCH (THU). Gaura Chaturdaśī. Ādhivās of the grand festival of Śrī Gaura Pūrṇimā: the eve of Śrī Gaurāṅga's appearance. Parikramā of Śrī Koladwīp, Śrī Ṛtudwīp, Śrī Jahnudwīp and Śrī Modadrumdwīp: *darśan* of Śrī Samudragaḍ, Śrī Śrī Gaura-Gadādhara Paṇḍita (Śrī Chāpāhāṭi), Vidyānagar (Sārvabhauma Gauḍīya Maṭh, Sārvabhauma Bhaṭṭācārya's birthplace), the Deity served by Śrī Sāraṅga Murārī and Śrī Vāsudev Datta Ṭhākura, Śrīla Vṛndāvana Dāsa Ṭhākura's appearance place.

14 MARCH (FRI). Pūrṇimā. **Śrī Gaura Pūrṇimā: Divine appearance of Śrī Gaurāṅga.** Fast until moonrise, then no grains (*anukalpa*). Vasanta-utsava and Dol Yātrā of Śrī Śrī Rādhā-Govinda. Special offering of *bhoga*, worship and *ārati* at Śrī Chaitanya Sārasvata Maṭh and all its branches worldwide, continuous reading of *Śrī Chaitanya-charitāmṛta* and a great festival of *saṅkīrtana*. Start of 539 Śrī Gaurābda.



Śrī Jagannātha Miśra, Śācī Mātā and Naima, Yogapīṭha



Śrī Yogapīṭha

VIṢṆU

15 MARCH (SAT). Kṛṣṇa Pratipad. Śrī Gaura-Pūrṇimā *pāraṇ* is at 5:50:36–9:47:24. Ānandotsav (great, joyful festival) of Śrī Jagannāth Miśra. A grand festival and *mahāprasād* distribution at Śrī Chaitanya Sāraswat Maṭh in Śrī Nabadwīp Dhām.

19 MARCH (WED). Kṛṣṇa Pañchamī. Manifestation Anniversary of Śrī Śrī Guru Gaurāṅga Rādhā Gopīnāth jīu at Śrī Chaitanya Sāraswat Āśram in Śrīpāṭ Hāpāniyā Dhām and Pañcham Dol festival. Appearance of Tridaṇḍī-swāmī Śrīmad Bhakti Śaraṇ Śānta Mahārāj.



Śrī Chaitanya Mahāprabhu's Main Teachings

āmnāyaḥ prāha tattvaṁ harim iha paraṁ sarva-śaktiṁ rasabdhim
tad-bhinnāṁśāṁś cha jīvān prakṛti-kavalitān tad-vimuktāṁś cha bhāvāt
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktiṁ
sādhyaṁ tat prītim-evety-upadiśati janān gaurachandra svayaṁ saḥ

(Śrīla Bhaktivinod Ṭhākura)

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) **sādhū-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 *śravaṇ*, *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) **āśakti**: 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 Ṭhākura's *Amṛta-pravāha Bhāṣya*
commentary to *Śrī Chaitanya-charitāmṛta* and *Śrī Jaiva Dharma*)

- 1) Taking shelter at the lotus feet of Sri Guru
- 2) Receiving initiation into the mantra
- 3) Serving Sri Guru
- 4) Learning pure religion and making honest enquiry
- 5) Following the path of the *sādhus*
- 6) Giving up personal enjoyment out of love for Kṛṣṇa
- 7) Residing in a holy place of Lord Kṛṣṇa
- 8) Accepting only whatever allows you to carry on your life, and only as much as required

- 9) Fasting on *ekādaśī*
- 10) Honouring the *dhātrī* and *aśvattha* trees, cows, *brāhmaṇs* and Vaiṣṇavs
- 11) Summarily giving up offences to service and the Holy Name
- 12) Rejecting the association of non-devotees
- 13) Not taking many disciples
- 14) Not trying to become skilled in many scriptures (i.e. giving up haphazard reading or listening to parts of scriptures and attempts to philosophise about their meaning)
- 15) Having the same attitude to loss and gain
- 16) Not being overcome by grief and other undesirable feelings
- 17) Not showing disrespect to other gods or scriptures
- 18) Not listening to the criticism of Lord Viṣṇu and Vaiṣṇavs
- 19) Not listening to 'village talks' (family news and talks of husbands and wives that revolve around sense-pleasure)
- 20) Not troubling the minds of other living entities, not behaving miserly and not feeling zealous when starting some material work
- 21) Hearing about the Lord
- 22) Chanting the Lord's Name and glories
- 23) Remembering the Lord
- 24) Worshipping the Lord
- 25) Offering obeisances to the Lord
- 26) Serving the Lord
- 27) Serving the Lord in the mood of a servant
- 28) Serving the Lord in the mood of a friend
- 29) Self-submission to the Lord
- 30) Dancing in front of Deities
- 31) Singing in praise of the Lord
- 32) Speaking humbly
- 33) Offering prostrate obeisances

- 34) Standing up when seeing the Lord or His devotee enter
- 35) Walking behind to see off a devotee or the Lord when they travel or go away
- 36) Coming to the holy place and homes of devotees and the Lord
- 37) Circumambulating holy places
- 38) Reciting verses in glorification of the Lord
- 39) Chanting the Holy Name on beads
- 40) Chanting congregationally
- 41) Honouring the smell of incense and flowers that have been offered to the Lord
- 42) Serving to *mahāprasād*
- 43) Taking *darśan* of *āratis* and great festivals
- 44) Taking *darśan* of the Lord's holy Deities
- 45) Offering the Lord that which is dear to yourself
- 46) Meditating
- 47) Serving Tulasī
- 48) Serving Vaiṣṇavs
- 49) Serving Mathurā and other holy places
- 50) Relishing *Bhāgavatam*
- 51) Dedicating all efforts to Kṛṣṇa
- 52) Hankering for the Lord's mercy
- 53) Observing birthdays and other festivals together with devotees
- 54) Surrendering in all ways
- 55) Physically observing Kārtik and other *vratas*
- 56) Applying Vaiṣṇav symbols on your body (*tilak* marks on twelve parts of the upper body and *tulasī* beads on the neck)
- 57) Applying 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) Maintaining purity ('*tvayopabhuktah srag-gandha...*')

- 59) Drinking *charanāmṛta*
- 60) Associating with saints (*sādhū-saṅga*)
- 61) Chanting the Holy Name (*Nāma-kīrtan*)
- 62) Listening to *Bhāgavatam* (*bhāgavat-śravaṇ*)
- 63) Residing in Mathurā (*mathurā-vās*)
- 64) Serving Deities with faith (*sraddhā-pūrvaka śrī-mūrti-sevā*).

Four Kinds of Anarthas (Unwanted Elements)

(From Śrīla Bhaktivinod Ṭhākura'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 and loving attachment to 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

- 1) Criticising *sādhus*;
- 2) considering gods independent of Lord Krishna;
- 3) disrespecting (disobeying) Sri Guru;
- 4) criticising revealed scriptures;

- 5) discussing the meaning of the Holy Name;
- 6) considering the Holy Name to be imaginary;
- 7) behaving in a sinful way relying on the purifying strength of the Holy Name;
- 8) considering, delusionally, that chanting the Holy Name is equal to other pious works;
- 9) giving the Holy Name to those who have no faith because of material attachment;
- 10) even after having heard about the glories of the Holy Name, being infatuated with the material life of 'me' and 'mine' and having no love for the Holy Name.

Four Types of Sādhū-Ninda (Offences to Saints)

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

Thirty-Two Types of Sevā Aparādhās (Offences to Service)

- 1) Entering the house of the Lord on a vehicle or wearing shoes
- 2) Not making festivals on the birthdays of the Lord and devotees
- 3) Not paying obeisance in front of the Deity
- 4) Glorifying the Lord in an impure state of mind and body
- 5) Paying obeisance with one hand
- 6) Strolling in front of the Deity
- 7) Stretching your legs out in front of the Deity
- 8) Slouching: sitting front of a Deity embracing your knees with your arms

- 9–17) Lying down, eating, telling lies, speaking loudly, speaking privately to another person, crying, quarrelling, harassing and treating another person partially in front of the Deity
- 18) Behaving with or speaking to common people in a cruel way
- 19) Covering yourself with a blanket when doing service
- 20–23) Criticising others, praising others, using harsh or foul words towards others or behaving with others in a nasty way and passing wind in front the Deity
- 24) Miserliness: having means but being stingy when arranging festivals, worship and other services
- 25) Accepting unoffered things (eating unoffered food)
- 26) Not offering seasonal fruit, crops and other produce
- 27) Giving part of what you collect first to others and then using the rest for cooking for the Lord
- 28) Sitting with your back to the Deity
- 29) Greeting others in front of the Deity
- 30) Keep silence in front of Gurudev: not offering him praise, etc.
- 31) Praising yourself in front of Śrī Gurudev
- 32) Criticising gods.

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

- 1) Disrespecting (disobeying) Śrī Guru and *sādhū*, the revealers of Śrī Dhām
- 2) Considering Śrī Dhām temporary, non-eternal
- 3) Feeling envious or prejudiced towards the residents or pilgrims of Śrī Dhām
- 4) Engaging in material activities in Śrī Dhām
- 5) Instead of serving Śrī Dhām, using the Deities in Śrī Dhām for making business and earning money
- 6) Pursuant to material vision, trying to analyse and equal material places or other places of demigods to Śrī Dhām

- 7) Behaving in a sinful way relying on the purifying potency of Śrī Dhām
- 8) Discriminating between Śrī Nabadwīp and Śrī Vṛndāvan
- 9) Criticising scriptures containing the glories of Śrī Dhām
- 10) Having no faith in the glories of Śrī Dhām and considering 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*)**: bettle nut, snuff, marijuana, opium, alcoholic drinks, hashish, poisonous plants (hemlock), thorn apple (*datura*), arrack, etc. Drinks brewed from 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 are also considered intoxicants. Pride resides in them. Consuming these things destroys compassion and mercy.
- 3) **Illicit association (*strī*)**: connection with women out of wedlock and attachment to one's lawful wife (as well as the association with the persons who are involved in such connections). 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 allow animal slaughter, who cut the meat of dead animals, kill animals themselves, buy or sell meat, cook, serve or eat it fall within the category of killers.
- 5) **Gold (*jāta*)**: things such as gold and silver as well as money. Lying, pride, lust for illicit mixing, jealousy and animosity are present in this fifth unwanted element.

Unfavourable to Devotion

(From Śrīla Bhaktivinod Ṭhākura's *Pīyūṣa-varṣiṇī*
Vṛtti commentary to *Śrī Upadeśāmṛta*)

- 1) Urge of speech (*vākya-vega*): using words that disturb any living entities in the creation.
- 2) Urge of mind (*mana-vega*): various desires and hankering.
- 3) Urge of anger (*krodha-vega*): using harsh 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*): eating very much.
- 6) Urge of genitals (*upastha-vega*): craving for sexual intercourse.

Thorns in Devotion

(From Śrīla Bhaktivinod Ṭhākura's *Pīyūṣa-varṣiṇī*
Vṛtti commentary to *Śrī Upadeśāmṛta*)

- 1) Overeating (*atāhāra*): eating or trying to accumulate much.
- 2) Over-endeavouring (*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 trifling material things.

Favourable to Devotion

(From Śrīla Bhaktivinod Ṭhākura's *Pīyūṣa-varṣiṇī*
Vṛtti commentary to *Śrī Upadeśāmṛta*)

- 1) **Enthusiasm (*utsaha*)**: earnest eagerness to attend devotional events and practising with loving affection.
- 2) **Determination (*niśchaya*)**: firm faith.
- 3) **Patience (*dhairya*)**: seeing some delay in attaining the desired end, not slacking in your practising activities.
- 4) **Engaging in activities that nurture devotion (*bhakti-poṣaka karma*)**: practising *śravaṇ*, *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*)**: purity is the spiritual practices of saints and the mood in which saints live their life.

Jay Dhvani

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

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

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

Jay Om Viṣṇupād Paramahamṣa Parivrājakāchārya-varya Aṣṭottara-
śata-śrī Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj kī jay.

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

Jay Om Viṣṇupād Paramahamṣa Parivrājakāchārya-varya Aṣṭottara-
śata-śrī Bhagavān Śrīmad Bhaktisiddhānta Saraswatī Goswāmī
Ṭhākur kī jay.

Jay Om Viṣṇupād Śrīla Gaura Kīśor Dās Bābājī Mahārāj kī jay.

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

Jay Om 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 Vṛndāvan Dās Ṭhākur kī jay.

Śrīla Kṛṣṇa Dās Kavirāj Goswāmī kī jay.

Śrī Rūpa, Sanātan, Bhaṭṭa Raghunāth, Śrī Jīva, Gopāl Bhaṭṭa,
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 Puruṣottama Kṣetra kī jay.

Baladeva, Subhadrā, Jagannātha jīu kī jay.

Ākara Maṭh-rāj Śrī Chaitanya Maṭh kī jay.

Māyāpur Yogapīṭha kī jay.

Śrī Chaitanya Sārasvat Maṭh kī jay.

Tadīya śākhā maṭha-samūha kī jay.

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

Ananta-koṭi vaiṣṇava-vṛnda kī jay.

Śrī Gauḍīya-ācārya-vṛnda kī jay.

Tridaṇḍipād-gaṇa kī jay.

Sa-pārṣada Śrī Nityānanda Prabhu kī jay.

Sa-pārṣada Śrīman Mahāprabhu kī jay.

Bhakta-prabara Prahlāda Mahārāja kī jay.

Śuddha bhaktir vighna vinaśakārī Bhagavān Śrī Nṛsimhadeva kī jay.

Śrī Sadā-Śiva Gaṅgādhara, Girirāja Govardhan kī jay.

Samāgata Śrī Gaura-bhakta-vṛnda kī jay.

Viśvavyāpī bhakta-vṛnda kī jay.

Harināma-saṅkīrtana kī jay.

Nitāi Gaura premānanda 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 Ṭhākura 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 Gauḍīya 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-prīṇanatvād-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 vratasya nityatvādavaśyaṁ tat samācharet
sarva-pāpāhaṁ sarvārthadaṁ 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-vrataṁ nāma sarva-kāma-phala-pradaṁ
kartavyaṁ sarvadā viprair-viṣṇu-prīṇana-kāraṇam

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

‘It is *brāhmaṇs*’ 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 foal 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-Nāradya Pūraṇa)

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

so’ śnāti pāṛthivaṁ pāpaṁ yo’ śnoti madhubhirdine

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

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

māṛṭhā piṭṛhā cha iva bhrāṭṛhā guruḥ tathā
ekādaśyāntu yo bhuñkte viṣṇu-lokāchchryuto bhavet

(Śrī Hari-bhakti-vilāsa, 12.21, quoted from Bṛhan-Nāradya 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 Vaiṣṇavs.'

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' (*nikāṣe vās*). It means putting aside all material and household activities and sitting near the Lord.

upāvṛttasya pāpebhyo yastu vāso guṇaiḥ saha
upvāsaḥ sa vijñeyaḥ sarva-bhoga-vivarjitaḥ

(Śrī Hari-bhakti-vilāsa, 13.35, quoted from Bṛhan-Nāradya Pūraṇa)

'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 bhuñjīta ekādaśyāṁ pramādataḥ
viṣṇvarchchanam vṛthā tasya narakaṁ ghoramāpnuyāt

(Śrī Hari-bhakti-vilāsa, 12.32, quoted from Bṛhan-Nāradya Pūraṇa)

'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 (*śravaṇa*, *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,
tr̥pta 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 Vaiṣṇavs. 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 Vaiṣṇavs 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:

aṣṭaitāny-avrataghnāni āpo mūlaṁ phalaṁ payaḥ
haviṛ-brāhmaṇa-kāmyā cha gurorv-vachanam-auśadham

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

‘Water, fruit, roots, milk, ghee, if a *brāhmaṇ* 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 Maṭh, 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-avrataghnāni āpo mūlaṁ phalaṁ payah

havir brāhmaṇa-kāmyā cha gurorv-vachanam-auśadham

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

Āpo means water, *mūlaṁ* means what grows underground (roots), *phalaṁ* means fruit, *payah* 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 *brāhmaṇ* 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 *auśadham*, 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 much 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 Saraswatī 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 Saraswatī 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 Ṭhākura, Śrīla Prabhupāda 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 Vaiṣṇavs, 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.



Śrī Chaitanya Sāraswat Maṭh (Indian Centres)

Headquarters:

Kolerganj, Nabadwip, Nadia, West Bengal

Pin 741302, Phone number: +91 96093 02310

Sri Chaitanya Saraswat Math
Panchapalli (Devapalli), Suvarna
Bihar, West Bengal

Sri Chaitanya Saraswat
Krishnanusilana Sangha
491 Dum Dum Park, Kolkata, 700055

Sri Chaitanya Saraswat
Krishnanusilana Sangha
Kaikhali Chiriamore, North 24
Parganas, Airport, Kolkata, 700052

Sri Chaitanya Saraswat Math
Vidhava Asram Road, Gaura Vatsahi, Puri

Sri Chaitanya Saraswat Math
113 Seva Kunja Road, Vrindavan,
Mathura

Srila Sridhar Swami Seva Ashram
Dasbisa, Govardhan, Mathura, UP

Sri Chaitanya Saraswat
Krishnanusilana Sangha
Birachandrapur, Birbhum, West Bengal

Sri Chaitanya Saraswat Math
Hayder Para, New Pal Para,
155 Netaji Sarani, Siliguri

Sri Chaitanya Saraswat Seva-Sadan
Chakaphuldubi, Sagar, South 24
Parganas

Sri Chaitanya Saraswat Seva-Ashram
Ganga Sagar, South 24 Parganas, WB

Sri Chaitanya Saraswat Math
Bhanjipur, Tarakeshwar, Hooghly, WB

Sri Chaitanya Saraswat Math
Mejhiyari, East Bardhaman, West Bengal

Sri Sridhar Swami Bhakti Yoga Cultural
Centre (Lady's Ashram)
Shashapur, Kalna, Bardhaman, West
Bengal

Sri Chaitanya Saraswat Math
Janapara, Medinipur, West Medinipur

Sri Chaitanya Saraswat Ashram
Hapaniya, East Bardhaman, West Bengal

Sri Chaitanya Saraswat Sridhar Govinda
Seva-Ashram
Bamunpara, Khanpur, East Bardhaman,
West Bengal

Sri Chaitanya Sankirtana
Maha-Mandala
Nadanghat, Bardhaman, West Bengal

Sri Chaitanya Saraswat Math
Mahadiya, Kandi, Murshidabad, WB

Sri Chaitanya Saraswat Sankirtana
Maha-mandala
Islamapur, Murshidabad, West Bengal

Sri Chaitanya Saraswat Sankirtana
Maha-mandala
Bakulatala, Phalata, South 24 Parganas

Sri Chaitanya Saraswat Math
Kajiyakhali, Uluberia, Hawrah, WB

Sri Chaitanya Saraswat Govinda
Seva-Ashram,
Ksetranathtala, Chaitpur, Murshidabad,
West Bengal

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

‘Singing the glories of Vaiṣṇavs 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-śeṣa 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—
tīnera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchhita-pūraṇa

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

ṭhākura vaiṣṇava pada, avanīra susampada,
śuna bhāi hañā eka mane
āśraya laiṇā bhaje, tāre kṛṣṇa nāhi tyaje,
āra saba mare akāraṇe

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

vaiṣṇava charaṇa-jala, prema-bhakti dite bala,
āra keha nahe balavanta
vaiṣṇava charaṇa-reṇu, mastake bhūṣaṇa binu,
āra nāhi bhūṣaṇera anta

‘The water that has washed the holy feet of Vaiṣṇavs is capable of giving devotion; nobody else possesses such power. Except for the dust from the holy feet of Vaiṣṇavs 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 vāñchhita pūraṇa

‘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 Vaiṣṇavs – this water fulfils all aspirations.’

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

‘My mind always rejoices in the association of Vaiṣṇavs – 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
Om 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.