

Śrī Hari-vāsar Vrata Nirṇay

Ascertaining the observance of Śrī Hari-vāsara vrata

Basis

The Gauḍīya-Vaiṣṇava calendar as followed in Śrī Gauḍīya Maṭh was formulated by Śrīla Bhakti Siddhānta Ṭhākura primarily on the basis of two scriptures: Śrī Sūrya-siddhānta and Śrī Hari-bhakti-vilāsa. Śrī Sūrya-siddhānta is used to calculate the astrological data in the calendar, namely the timings of three primary elements: vāras (solar days), tithis (lunar phases), and nakṣatras (lunar houses). Śrī Hari-bhakti-vilāsa is used to ascertain on the basis of this data the exact days and times to observe festivals and rites throughout the year. The purpose of this article is to demonstrate the process of applying the principles given in Śrī Hari-bhakti-vilāsa to ascertain the dates and times to observe Śrī Hari-vāsar vrata. To begin, some background information and terminology will be necessary.

Basics

From the perspective of an observer on earth, the sun, the moon, and the stars revolve around the earth. Each day, we see the sun pass through the sky, and over the course of the days, weeks, and months, we see the positions of the moon and the stars gradually shift. Moreover, we observe that the positions of the sun, the moon, and the stars change in relation to one another. The path, or the band within the vision of an observer on earth, on which the sun and the moon move through the sky is known as the zodiac (jyotiṣka maṇḍal). The sun moves approximately 1 degree and the moon moves approximately 12 degrees across the zodiac each day.

Solar years and months

A solar year is defined as the time it takes the sun to revolve around the zodiac, and it lasts approximately 365 days. The 360 degrees of the zodiac are divided into 12 zones of 30 degrees known as signs (or rāśis). A solar month is defined as the time it takes the sun to traverse one of these signs and lasts roughly 30 days but may vary anywhere from 28 to 32 days.

Lunar years and months

We observe changes in the appearance of the moon: it gradually shifts from full, to half full, to dark, and then back again. Because the moon revolves across the zodiac faster than the sun, it is observed from the earth to repeatedly pass by the sun and the sun's position in relation to the stars. When the moon is on the opposite side of the zodiac as the sun, it appears full, and when it is in conjunction with the sun, it appears dark. A lunar month is defined as the time it takes the moon to revolve around the zodiac and return to the same position on the zodiac in relation to the sun. This cycle lasts approximately 29.5 days. Lunar months may be counted from one full moon to the next or from one new moon to the next. These two types of lunar months are known as *gauṇa chāndra* months and *mukhya chāndra* months respectively. The Gauḍīya-Vaiṣṇava calendar uses *gauṇa chāndra* months while the Bengali calendar and numerous other calendars use *mukhya chāndra* months.

As 12 solar months form a solar year, so 12 lunar months form a lunar year. The twelve months of the lunar year in the Gauḍīya-Vaiṣṇava calendar are listed below. The solar months of the Gregorian and Bengali solar calendars in which they typically occur are also listed for reference:

Viṣṇu March-April Chaitra

Madhusudan April-May Vaiśākh

Trivikram May-June Jyaiṣṭha

Vāman June-July Aṣāḍha

Śrīdhara July-August Śrāvaṇ

Hṛṣīkeś August-September Bhādra

Padmanābha September-October Āśvin

Dāmodara October-November Kārtik

Keśava November-December Agrahāyaṇ

Nārāyaṇ December-January Pauṣ

Mādhava January-February Māgh

Govinda February-March Phālgun

A lunar year, made up of these twelve months, lasts 354 days. Approximately every two years and eight months, an additional month known as *Puruṣottama* (or 'Adhika' or 'Mal') is inserted into the middle of one of these months. It thus begins from the new moon and ends with the following new moon. This intercalary month occurs when two new moons occur within the same

solar month. With the addition of this intercalary month, the disparity between the lengths of the lunar and solar years, which is on average 11 days, is periodically adjusted. This also explains why over the course of three years we find that observances based on the lunar calendar are observed on the days of the solar calendar that vary by as much as 33 days.

Each lunar year of the Gauḍīya–Vaiṣṇava calendar ends on the full moon in the month of Govinda, which is otherwise known as Śrī Gaura Purṇimā, the date of Śrī Chaitanya Mahāprabhu's divine appearance on the earth. The next year begins as the moon enters the ensuing waning fortnight. The year of the Gauḍīya–Vaiṣṇava calendar is correspondingly known as Gaurābda or Chaitanyābda ('the era of Gaura, Chaitanya') and may be counted as either the number of years that have been completed since the Lord's appearance (a method of counting known as purtābda) or the number of the first year yet to be completed since the year of the Lord's appearance (a method of counting known as pravṛttābda). For example, in late March of 2015 (after Śrī Gaura Purṇimā), the purtābda year is 529 and the pravṛttābda year is 530. The purtābda Gaurābda year can be calculated from the Gregorian year as follows:

if the Gregorian date is between 1 January and the Gaura Purṇimā of that year,

then the Gaurābda year = Gregorian year minus 1487,

but if the Gregorian date is between the Kṛṣṇa Pratipad following Gaura Purṇimā and 31 December,

then the Gaurābda year = Gregorian year minus 1486.

To compute the pravṛttābda year, use the same method but subtract one year from the figures in the equations:

if the Gregorian date is between 1 January and the Gaura Purṇimā of that year,

then the Gaurābda year = Gregorian year minus 1486,

but if the Gregorian date is between the Kṛṣṇa Pratipad following Gaura

Purṇimā and 31 December,
then the Gaurābda year = Gregorian
year minus 1485.

Tithis

Each lunar month is divided into 30 parts known as tithis. A tithi marks the change in the angular distance between the sun and moon by 12 degrees as observed from the earth. In other words, a tithi is a measure of the relative change in the phase of the moon from full to half full to dark and back again. For example, when the moon is full, the angle between the moon and the sun as seen from the earth is 180 degrees. The first 14 tithis of the lunar month mark the closing of this angle, which reaches 0 degrees on the 15th tithi. The ensuing tithis then mark the increase in the measure of this angle until it returns to 180 degrees at the next full moon. At that point, the lunar month ends and the cycle of 30 tithis in the ensuing month begins.

Because the moon's orbit is elliptical and the speed of its movement around the zodiac is variable, the length of any given tithi fluctuates between approximately 19 and 26 hours. The timing of the moon entering a new tithi can thus occur at any time on a solar day and seldom corresponds exactly with the rising or setting of the sun. Moreover, the time of the moon entering a new tithi is not specific to any particular location on earth. It is based on the relationship between the positions of the sun and the moon relative to the centre of the earth. Thus, tithi times are calculated for the earth as a whole. They are equivalent everywhere and adjusted only in relation to variance in local time zones.

The 30 tithis in each month are divided into 2 pakṣas (lit. 'fanks', coll. 'fortnights') of 15 tithis. These are known as the kṛṣṇa pakṣa (i.e. the waning or dark fortnight) and the śukla pakṣa (i.e. the waxing or bright fortnight). Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura established the custom of referring to the śukla pakṣa as the gaura pakṣa, and from here on, this term will be used. With the exception of the first tithi of each pakṣa, which is known as Pratipad ('ingress'), the tithis of each pakṣa are referred to by the Bengali versions of the feminine ordinal

numbers in Sanskrit: Dvītīyā ('second'), Tṛtīyā ('third'), Chaturthī ('fourth'), Pañchamī ('fifth'), Saṣṭhī ('sixth'), Saptamī ('seventh'), Aṣṭamī ('eight'), Navamī ('ninth'), Daśamī ('tenth'), Ekādaśī ('eleventh'), Dvādaśī ('twelfth'), Trayodaśī ('thirteenth'), and Chaturdaśī ('fourteenth'). The name of each tithi is often preceded by the name of the pakṣa it belongs to for clarification (e.g. Kṛṣṇa Pratipad, Gaura Chaturdaśī). The last tithi of the Kṛṣṇa pakṣa, when the moon is in conjunction with the sun (i.e. the new moon) is known as Amāvasyā (lit. 'dwelling together'), and the last tithi of the Gaura pakṣa, when the moon is in opposition to the sun (i.e. the full moon), is known as Purnimā ('fullness').

Nakṣatras

The 360 degrees of the zodiac are also divided into 27 zones of 13 1/3 degrees. These are known as nakṣatras or lunar houses, and are named after the stars or asterisms visible within each of them: (1) Aśvinī, (2) Bharaṇī, (3) Kṛttikā, (4) Rohiṇī, (5) Mṛgaśīrā, (6) Ardrā, (7) Punarvasu, (8) Puṣyā, (9) Aśleṣā, (10) Maghā, (11) Purva-phālgunī, (12) Uttara-phālgunī, (13) Hastā, (14) Chitrā, (15) Svātī, (16) Viśākhā, (17) Anurādhā, (18) Jyēṣṭhā, (19) Mūlā, (20) Purvāṣāḍhā, (21) Uttarāṣāḍhā, (22) Śravaṇā, (23) Dhaniṣṭhā, (24) Śatabhiṣā, (25) Purva-bhādrapada, (26) Uttara-bhādrapada, and (27) Revatī. The movement of the moon through the zodiac is measured by its position within the nakṣatras. The timing of the moon's presence at particular tithis and within particular nakṣatras in relation to the time of sunrise at particular places on the earth determines the dates on which festivals and rites should be observed at those places in particular. The specific conditions for ascertainment will be explained later on.

Śrī Hari-vāsar vrata

The word vāsar means day, so Śrī Hari-vāsar means 'the day of the Supreme Lord'. A vrata is a set of actions performed to fulfil a particular resolution, and in this case implies a resolution to serve the Lord according to the directives given in the scriptures. The actions associated within a vrata typically include abstaining from particular forms of

enjoyment and performing particular forms of worship and austerity. Śrī Hari-vāsar vrata, specifically, is the practice of fasting and engaging in intensified services to the Supreme Lord on the day over which the Lord presides within each fortnight. The observance of Śrī Hari-vāsar vrata entails ascertaining the date of Śrī Hari-vāsar, fasting and engaging in appropriate activities on that day, and breaking the fast on the following day at the appropriate time. Fasting is defined in the scriptures as follows:

upāṇṛttasya pāṇebhyo yas tu vāso
guṇaiḥ saha
upavāsaḥ sa vijñeyaḥ sarva-bhoga-
vivarjitaḥ

(Śrī Hari-bhakti-vilāsa: 13.35)

“Remaining free from all sins and endowed with all virtues, and giving up all forms of enjoyment is called upavāsa, fasting.” Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj (19 February 1982) further explains: “Upa means samīpe [‘near’], to always remain [vāsa] by the side of Kṛṣṇa and supply whatever He wants. In doing so, servitors forget to take food and other things for themselves. They want to be more busily engaged in the service of Kṛṣṇa, because at this time of need [Śrī Hari-vāsar], they will fetch more remuneration, more affinity for Kṛṣṇa, more grace. So, upavāsa [‘fasting’] means samīpe vāsa [‘staying near’]. And, secondarily, by fasting [not eating], we can make our body dry so that our enjoying spirit will be lessened.”

Reasons to observe

For the followers of Śrīman Mahāprabhu, the Lord’s simple request to His mother Śrī Śachī Devī is itself the only reason necessary to observe Śrī Hari-vāsar vrata. eka dina mātāra pade kariyā praṇāma prabhu kahe, “mātā, more deha’ eka dāna”

mātā bale, “tāi diba, yā tumi māgibe”

prabhu kahe, “ekādasīte anna nā khāibe”

sachhī kahe, “nā khāiba, bhāla-i kahilā”

sei haite ekādasī karite lāgilā

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 15.8–10)

“One day, the Lord offered His obeisance to His mother and said, ‘O Mother, please give

Me a gift.’

His mother replied, ‘I will give You whatever You request.’

The Lord said, ‘Please don’t eat grains on Ekādaśī.’

Śachī Devī replied, ‘I will not eat them. You have spoken very well.’ From that day on, she began to observe Ekādaśī.”

Śrīla Sanātan Goswāmī has surveyed the various statements throughout the scriptures about the importance of Śrī Hari-vāsar vrata and summarised them as follows:

tachh chha kṛṣṇa-prīṇanatvad vidhi-
praptatva tas tathā bhojanasya
niṣedhāchh chhākaraṇe pratyavāyataḥ
(Śrī Hari-bhakti-vilāsa: 12.4)

“There are 4 reasons Śrī Hari-vāsar vrata must always be observed (listed in order of importance): (1) it is pleasing to Lord Kṛṣṇa, (2) it is prescribed in the scriptures, (3) eating is forbidden (on this day), and (4) not observing it is a sin.”

In his commentary on this verse, Śrīla Sanātan Goswāmī states that although it is generally understood that the primary reason that Śrī Hari-vāsar vrata must be observed is that it is a sin to neglect it, for followers of the path of pure devotion the primary reason is that it is pleasing to Lord Kṛṣṇa (an endeavour to simply absolve oneself of sin can never be devotion proper and in truth is something contrary to it).

ekādaśī-vrataṁ nāma sarva-kāma-
phala-pradam
kartavyaṁ sarvadā viprair viṣṇu-
prīṇana kāraṇam

(Śrī Hari-bhakti-vilāsa: 12.8)

“The Ekādaśī vrata, which grants the fulfilment of all ends, should always be observed for the satisfaction of Lord Viṣṇu.”

Although the four ends of piety, wealth, enjoyment, and liberation (dharma, artha, kāma, and mokṣa) are attained incidentally by observing Śrī Hari-vāsar vrata, exclusive devotees of the Lord remain disinterested in these insignificant attainments and aspire only for the highest end of life, Śrī Kṛṣṇa-prema, by rendering service to the Lord on His dearest day. Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj (19 February 1982) further explains: “On Ekādaśī and on

Dvādaśī, if we render even some small service, we will get greater remuneration. Remuneration means prema [love], prīti [affection], serving attitude, earnestness. All these things will be enhanced at that particular time. The scientific cause of this is that Hari, at this time, wants to consume more service. That Hari demands more of His servitors is their fortune. So, at this time, during Ekādaśī and Dvādaśī [Śrī Hari-vāsar], even a little service from His servitors is very useful. That is the key.”

The Lord’s instruction

When Śrīman Mahāprabhu met Śrīla Sanātan Goswāmī in Varanasi, the Lord requested him to compile a rule book based on the Purāṇas and other scriptures to establish the proper method to serve Śrī Guru, worship the Deity, construct Temples, arrange festivals, and observe vratas. Within the methods for performing all these activities, the central principle the Lord desired be established was that of purity, and His instructions to Sanātan Goswāmī regarding the observance of vratas are a clear example of this. The Lord said: ekādaśī, janmāṣṭamī, vāmana-dvādaśī sī-rāma-navamī, āra nṛsiṃha-chaturdaśī

ei sabe viddhā-tyāga, aviddhā-karaṇa akaraṇe doṣa, kaile bhaktira labhana (Śrī Chaitanya-charitāmṛta: Madhya-līlā, 24.336–7)

“Ekādaśī, Janmāṣṭamī, Vāman Dvādaśī, Rāma Navamī, and Nṛsiṃha Chaturdaśī—for all these vratas, viddhā days (viddhā will be defined below) should be rejected and non-viddhā days should be observed. To not do so is a fault, and by doing so, one attains devotion.”

Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura comments (Anubhāṣya: Madhya, 24.337): “For Ekādaśī, days that are viddhā at dawn, and for all other vratas, days that are viddhā at sunrise should be rejected; only non-viddhā vratas should be observed. Following viddhā vratas is a fault; only by following non-viddhā vratas does one attain devotion. To understand the details of this, study Vilāsa 12 and 13 of Śrī Hari-bhakti-vilāsa.”

Scripture in practice

Śrīla Sanātan Goswāmī explains:

ekādasī chha sampūrṇā viddheti
dvividhā smṛtā
viddhā chha dvividhā tatra tyājyā viddhā
tu pūrvajā

(Hbv: 12.199 (RNV: 12.73))

“There are two types of Ekādaśīs: complete (sampūrṇā) and divided (viddhā). There are two types of divided Ekādaśīs: pre-divided (purva-viddhā) and post-divided (para-viddhā). Ekādaśīs that are purva-viddhā should be rejected.”

pratipat-prabhṛtayaḥ sarvā
udayādodayād-raveḥ sampūrṇā iti
vikhyātā hari-vāsara-varjitāḥ
(Hbv: 12.315 (RNV: 12.120))

“Pratipad and all other tithis except Ekādaśī are known to be complete (sampūrṇā) if they start at (or before) one sunrise and continue to the next.”

ādityodaya-belāyāḥ prāṇ-muhūrta-
dvayānvitā
ekādasī tu sampūrṇā viddhānyā
parikīrtitā

(Hbv: 12.317 (RNV: 12.122))

“An Ekādaśī that starts (at least) two muhurtas before sunrise (and continues to the next sunrise) is complete. Otherwise (if it does not start two muhurtas before sunrise), it is viddhā.”

udayāt prāk chhatastras chha ghaṭikā
aruṇodayaḥ
(Hbv: 12.342 (RNV: 12.135))

“The period of four daṇḍas (two muhurtas—96 minutes) before sunrise is called dawn (aruṇoday).”

When Ekādaśī starts before dawn, then no ray of the light from its day is touched by Daśamī, the previous tithi. Such an Ekādaśī is known as Śuddhā Ekādaśī, pure Ekādaśī. When Śrīman Mahāprabhu stated that viddhā days should be rejected (Cc: Madhya, 24. 337), He was referring specifically to purva-viddhā days.

dasamī-seṣa-saṁyukto yadi syād
aruṇodayaḥ vaiṣṇavena na kartavyaṁ
tad-dine ekādasī-vratam
(Hbv: 12.336 (RNV: 12.130))

“If Ekādaśī is mixed with the end of Daśamī during dawn, then Vaiṣṇavas should not observe the Ekādaśī vrata that day.”

Śrīla Sanātan Goswāmī cites numerous examples to demonstrate that the scriptures

strongly forbid observing purva-viddhā
Ekādaśī. A few examples are cited here to
illustrate this.

pr̥thivyām yāni pāpāni sthūla-sukṣmāṇi
bhūpate
teṣāṁ phalam avapnoti
sasailyaikādasī-vrate
(Śrī Hari-bhakti-vilāsa: 12.245 (RNV: 12.92))

“By observing an Ekādaśī mixed with
Daśamī, one incurs the reactions for
committing every gross and subtle sin that
exists on earth.”

yaiḥ kṛta dasamī-viddhā vidyā-mohena
mānavaiḥ
te gatā narakaṁ ghoraṁ yugānām eka-
saptatim
(Śrī Hari-bhakti-vilāsa: 12.219 (RNV: 12.82))
“Persons who observe an Ekādaśī polluted
by Daśamī will reside in a ghastly hell for 71
yugas.”

gaṇgodakasya sampūrṇaṁ yathā
tyājyaṁ ghaṭaṁ bhavet
surā-bindu-sama-yuktaṁ tat sarvaṁ
madyatām vrajet
hālāharaṁ viṣaṁ raudraṁ kaḥ piben
mūḍha-dhīr naraḥ
dasamī-seṣa-saṁyuktaṁ ka upoṣati
sad-vratī
evaṁ jñātvā muni-sreṣṭha dasamī-seṣa-
saṁyutā
varjitā munibhiḥ sarvair vāsudevam
abhīpsubhiḥ

(Śrī Hari-bhakti-vilāsa: 12.223–5 (RNV:
12.85–7))
“If a drop of wine falls into a pot full of
Ganges water, all the water in the pot turns
into wine and should be thrown out.
Similarly, an Ekādaśī mixed with even a
moment of Daśamī is impure and must be
rejected. What foolish person would drink
deadly poison? What serious practitioner
would observe an Ekādaśī mixed with
Daśamī? Understanding this, those who
aspire to attain Lord Vāsudev reject Ekādaśī
mixed with the end of Daśamī.”

dasamī-seṣa-saṁyuktaṁ niṣiddhaṁ
viṣṇunā purā
tasmād bhāgavatair bhūpa sodhayitvā
harer dinam
upoṣitavyaṁ yatnena pūrva-saṅgati-
varjitam
(Śrī Hari-bhakti-vilāsa: 12.244 (RNV: 12.92))

“Long ago, Lord Viṣṇu forbid observing Ekādaśī mixed with the end of Daśamī. Devotees of the Lord, therefore, carefully avoid days mixed with Daśamī and fast purely on Ekādaśī mixed with Dvādaśī.”

kurute vaiṣṇavo bhūtvā

sasailyaikādaśī-vratam

jñānato ’jñānato vāpi na sa viṣṇu-priyo bhavet

(Śrī Hari-bhakti-vilāsa: 12.246 (RNV: 12.92))

“One who becomes initiated as a Vaiṣṇava but knowingly or unknowingly observes Ekādaśī mixed with Daśamī does not become dear to the Lord.”

na sa bhāgavato jñeyo yaḥ karoti harer dinam

dasamī-vedha-saṁyuktaṁ pāpa-mūlaṁ sadaiva hi

(Śrī Hari-bhakti-vilāsa: 12.240 (RNV: 12.92))

“Anyone who observes Ekādaśī polluted by Daśamī, which is the root of all sins, should never be known as a devotee of the Lord.”

dasamy ekādaśī yatra tatra sannīto

’suraḥ

dvādasy ekādaśī yatra tatra sannihito

hariḥ

(Śrī Hari-bhakti-vilāsa: 12.223–5 (RNV: 12.85–7))

“The demons preside over days in which Ekādaśī is mixed with Daśamī (ṭikā: they obtain the benefits of fasting on that day), while the Lord Himself presides over days in which Ekādaśī is mixed with Dvādaśī.”

The gist

To summarise:

upoṣyāḥ para-saṁyuktā nopoṣyāḥ

pūrva-saṁyutāḥ

(Hbv: 12.201 (RNV: 12.74))

“An Ekādaśī (or any tithi) combined with the tithi following it (Dvādaśī) should be observed. An Ekādaśī (or any tithi) combined with the tithi before it (Daśamī) should not be.”

The fundamental principle in this regard is that the tithi at sunrise rules the day.

Each day is understood to begin at sunrise (not at midnight as in modern time) and is named after the tithi present at its sunrise.

The Gauḍīya-Vaiṣṇava calendar is thus luni-solar in the sense that it is made up of months of solar days that are named after the lunar days (tithis) that rule them.

Because the length of a tithi can fluctuate between 19 and 26 hours, it is possible for any given tithi to cross no sunrise, one sunrise, or two sunrises. It is most common for a tithi to cross one sunrise and thus touch two days. In such cases, the second day it touches, the day whose sunrise it crosses, is the day on which it is observed. Suppose, for example, that on the 1st of January sunrise is at 6 am and the first tithi of the lunar month, Pratipad, starts at 5 am and continues from 20 hours until 1 am. In this case, the solar day (the day which begins at sunrise) on January 1st is the day to observe Pratipad. Dvītiyā, the ensuing tithi, should be observed on the following day, the solar day of January 2nd, even though Pratipad is still present on January 2nd until 1 am. Now suppose that on January 15th sunrise is at 6 am and Pratipad ends at 7 am. In this case, the solar day on January 15th is ruled by Pratipad and thus Pratipad should be observed even though Dvītiyā is present for 23 hours of the day. When a tithi is short and happens to not cross any sunrise, it is called kṣay (lost) because no day within the fortnight gets named after it. In such cases, any festival or vrata associated with it should be observed on the day following its presence even though it has already expired.

tīthi-chhchhhede tu saṁprāpte dvādasīm
samupakramet

pārayed vai trayodasyāṁ yadīchhchhhe
chhchhhreya ātmanaḥ

(Hbv: 12.290 (RNV: 12.112))

“If souls desire their own welfare, then when Ekādaśī is kṣay, they should fast on Dvādaśī and break fast on Trayodāśī.”

This rule applies to all other tithis as well and illustrates the extreme to which Śrīman Mahāprabhu’s direction goes that the day on which a given tithi is purva-viddhā must always be rejected.

When a tithi is long and happens to cross two sunrises, it is called sampurnā (complete) and should be observed on the first day of its presence at sunrise. Ekādaśī, however, is the lone exception to this rule. tīthi-vṛddhau tathā hrāse saṁprāpte vā
dina-kṣaye
sandigdheṣu chha vakyeṣu dvādasīm

samupoṣayet

(Hbv: 12.289 (RNV: 12.112))

“If an Ekādaśī extends into the following day (is pure and complete), if it is short—if it is lost (kṣay) on a particular day—or if there is any doubt in this regard, one should fast on Dvādaśī (here Dvādaśī refers to the second day on which Ekādaśī is present at sunrise; it is referred to as Dvādaśī in this case because Dvādaśī is present for the majority of the day after Ekādaśī’s presence at sunrise).”

The reason for this exception is as follows:

dvādasy-ekādasī-yoge vikhyāto hari-
vāsaraḥ

ekādasy-antya-pādas chha dvādasyāḥ

pūrva eva hi

hari-vāsara ity āhur bhojanam na

samāchharet

(Hbv: 13.259 (RNV: 13.104))

“The combination of Dvādaśī and Ekādaśī is known as Śrī Hari-vāsar. More precisely, the final @quarter of Ekādaśī and first @quarter of Dvādaśī are known as Hari-vāsar. One should not eat at this time.”

Thus in this case, Śrī Hari-vāsar vrata is observed on the second day on which Ekādaśī is present at sunrise.

Ekādaśī names

There are 24 Ekādaśīs, each with a particular name, that occur in the same order each year, 2 in each month of the year’s 12 months. These Ekādaśīs are observed on either the day of Ekādaśī or the day of Dvādaśī, depending on whether there is a day of pure Ekādaśī in a given fortnight or not. If a year includes the intercalary Puruṣottam month, then two additional Ekādaśīs are observed. The names of these 26 total Ekādaśīs are as follows (the final two being those that belong to Puruṣottam):

Pāpa Vimochanī

Kāmadā

Varuthinī

Mohinī

Aparā

Nirjalā

Yoginī

Śayan

Kāmikā

Pavitrārōpanī

Annadā

Pārśva
Indirā
Pāpāṅkuśā
Ramā
Utthān
Utpannā
Mokṣadā
Saphalā
Putradā
Saṭ-tilā
Bhaimī
Vijayā
Amalakī
Padminī
Paramā

Note that when an Ekādaśī is observed on Dvādaśī as a result of viddhā, it should retain its title as an Ekādaśī. In such cases, we write out the prescription for the observance as follows: “1. (Mon) Gaura Dvādaśī. Kāmadā Ekādaśī. Fast.” The first ordinal Dvādaśī refers to the tithi and the second, Ekādaśī, is part of the name of the vrata.

Mahādvādasīs

Śrī Hari-vāsar vrata should always be observed on Ekādaśī when Ekādaśī is pure, and on Dvādaśī when Ekādaśī is viddhā. There are, however, certain conditions in which one should reject even a pure Ekādaśī and observe Śrī Hari-vāsar vrata on Dvādaśī. These are known as the 8 Mahādvādasīs: unmīlanī vyañjulī chha trispṛśā pakṣa-varddhinī

jayā chha vijayā chhaiva jayantī pāpa-nāsinī

dvādasyo ’ṣṭau mahāpuṇyāḥ sarva-pāpa-harā dvija

(Hbv: 13.265–6 (RNV: 13.106–7))

“The eight Mahādvādasīs—Unmīlanī, Vyañjulī, Trispṛśā, Pakṣa-varddhinī, Jayā, Vijayā, Jayantī, and Pāpa-nāsinī—are extremely auspicious and destroy all sin.”

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj (19 February 1982) has explained: “We generally observe fasting on Ekādaśī, and only on the 8 Mahādvādasīs can we leave Ekādaśī and observe fasting on Dvādaśī. Otherwise, observance on Ekādaśī is compulsory. Although Dvādaśī is honoured as the very favourite of Hari, still Ekādaśī has preference for fasting. Only in the 8

cases formed by a special combination of the tithi, the nakṣatra, and other things does Dvādaśī get preference over Ekādaśī.”

The specific conditions of these Mahādvādaśīs are presented here as they are explained in Śrī Hari-bhakti-vilāsa and will also be restated later for practical use in the form of formulas and charts.

tithi-yogena jāyante chhatastras
chhāparas tathā

nakṣatra-yogachh chha balāt pāpaṁ
prasamayanti tāḥ

(Hbv: 13.265–6 (RNV: 13.106–7))

“Four of the eight Mahādvādaśīs are based on combinations of tithis, and four of them are based on conjunctions with nakṣatras.”

The tithi-based Mahādvādaśīs—Unmīlanī, Vyañjulī, Trisṛṣā, and Pakṣa-varddhinī—are relatively common, occurring on average a couple of times each year. The nakṣatra-based Mahādvādaśīs—Jayā, Vijayā, Jayantī, and Pāpa-nāśinī—are rare and may not occur for many years.

Unmīlanī Mahādvādaśī:

ekādaśī tu sampūrṇā varddhate punar
eva sā

dvādaśī chha na varddheta kathito
'nmīlanīti sā

(Hbv: 13.267 (RNV: 13.107))

“When an Ekādaśī is pure and extends into the following day (Dvādaśī) and Dvādaśī does not extend into the day following it, then it is known as Unmīlanī.”

Vyañjulī Mahādvādaśī:

ekādaśī bhavet purṇā parato dvādaśī
yadā

tadā hi ekādaśīm tyaktvā dvādasyām
samupoṣayet

(Hbv: 12.372 (RNV: 12.153))

“When Ekādaśī is pure and Dvādaśī extends into the day following it, then one should reject Ekādaśī and fast on Dvādaśī.”

Trisṛṣā Mahādvādaśī:

purā chhaikādaśī svalpā ante chhaiva
trayodaśī

sampūrṇā dvādaśī madhye trisṛṣā sā
hari-priyā

(Hbv: 12.387 (RNV: 12.157))

“A day in which there is a little bit of Ekādaśī at the beginning, a complete Dvādaśī in the middle, and Trayodaśī at the end is known as Trisṛṣā. It is very dear to the Lord.”

Pakṣa-vardhinī Mahādvādaśī:

kuhūrake yadā vṛddhiṁ prayāte pakṣa-
varddhinī vihāyaikādaśīm tatra dvādaśī
samupoṣayet

(Hbv: 13.270 (RNV: 13.109))

“If (a pure) Amāvasyā or Purnimā extending
into the following day, then the Dvādaśī
preceding them is called Pakṣa-vardhinī. In
such a case, reject Ekādaśī and fast on
Dvādaśī.”

The 4 nakṣatra Mahādvādaśīs:

puṇya-sravaṇa-puṣyādya-rohiṇī-
saṁyutāstu tāḥ

upoṣitāḥ samaphalā dvādasyo ‘ṣṭau
pṛthak pṛthak

(Hbv: 13.271 (RNV: 13.109))

“One should observe Śrī Hari-vāsar vrata on
a Dvādaśī that is in conjunction with the
Puṣyā, Śravaṇā, Punarvasu, or Rohiṇī
nakṣatras. The results of the eight
Mahādvādaśīs are e@ual.”

bhāni arkodayam ārabhya pravṛttāny
adhikāni chhet samā nyūnāni vā san tu
tato ’mīṣāṁ vratauchitī

(Hbv: 13.286 (RNV: 13.115))

“If the nakṣatras (Punarvasu, Śravaṇā,
Rohiṇī, or Puṣyā) begin at sunrise, then
regardless of whether they last more, e@ual,
or less (than the length of the day—60
daṇḍas, 24 hours), the Śrī Hari-vāsar vrata
should be observed (on Dvādaśī).”

kiṁvā sūryodayāt pūrvaṁ pravṛttany
adhikāni chhet samāni vā tadāpyeṣā
vratāchharaṇa-yogyatā

(Hbv: 13.287 (RNV: 13.115))

“If the nakṣatras begin before sunrise,
however, they must last e@ual to or more
than the length of the day (60 daṇḍas, 24
hours) for the day to be fit for the
observance of Śrī Hari-vāsar vrata.”

sravaṇa-vyatirikteṣu nakṣatreṣu khalu
triṣu

sūryāsta-mana-paryantaṁ kāryaṁ
dvādasy apekṣaṇam

(Hbv: 13.288 (RNV: 13.115))

“The Dvādaśī in conjunction with the three
nakṣatras other than Śravaṇā must last until
sunset.”

sravaṇe tvasta-manataḥ prāg

dvādasyāṁ samāptatām

gatāyām api tatraiva vratasyochhitato

bhavet

(Hbv: 13.289 (RNV: 13.115))

“Even if the Dvādaśī in conjunction with Śravaṇā ends before sunset, however, Śrī Hari-vāsar vrata should still be observed.”
sravaṇetu astāt-prāg api sārdha-yāmād
uparī

dvādasī-samāptau tad-ahar

evopavāsaḥ

(Śrī Nṛsiṃha-paricharyā: 3.7)

“Even if the Dvādaśī in conjunction with Śravaṇā ends before sunset, if it lasts at least 3/8 of the length of daylight (1.5 praharas), then the fast will be on that day.”

dvādasyān tu site pakṣe ṛkṣaṁ yadi
punarvasuḥ

nāmnā sa tu jayā khyātā tithinām

uttamā tithiḥ

(Hbv: 13.485 (RNV: 13.156))

“When Punarvasu nakṣatra appears on the Dvādaśī of the waxing fortnight, then that tithi becomes known as Jayā Mahādvādaśī. It is the best of all tithis.”

yadā tu suklā-dvādasyāṁ nakṣatram
sravaṇaṁ bhavet vijayā sā tithiḥ proktā
tithinām uttamā tithiḥ

(Hbv: 13.489 (RNV: 13.156))

“When Śravaṇā nakṣatra appears on the Dvādaśī of the waxing fortnight, then that tithi becomes known as Vijayā Mahādvādaśī. It is the best of all tithis.”

yadā tu suklā-dvādasyāṁ prajāpatyaṁ
prajāyate jayantī nāma sā proktā
sarva-pāpa-harā tithiḥ

(Hbv: 13.506 (RNV: 13.161))

“When Rohiṇī nakṣatra appears on the Dvādaśī of the waxing fortnight, then that tithi becomes known as Jayantī Mahādvādaśī. It destroys all sins.”

yadā tu suklā-dvādasyāṁ puṣyā
bhavati karhichhit

tadā sā tu mahāpuṇyā kathitā pāpa-
nāsinī

(Hbv: 13.534 (RNV: 13.174))

“When Puṣyā nakṣatra appears on the Dvādaśī of the waxing fortnight, then that tithi becomes known as Pāpa-nāsinī Mahādvādaśī. It is most auspicious.”

Note that the final four verses cited stipulate that a nakṣatra Mahādvādaśī can occur only during the Gaura pakṣa of each month.

During the Kṛṣṇa pakṣa, there is no need to consider the nakṣatras at all. Apart from this

lone exception, all the conditions pertaining to the observance of Ekādaśī, Dvādaśī, and Mahādvādaśī are equally applicable to both fortnights of the month.

yathā suklā tathā kṛṣṇā viśeṣo nāsti
kaschhana

(Hbv: 12.37 (RNV: 12.18))

“There is no difference whatsoever between the Ekādaśī in the waxing fortnight (Gaura pakṣa) and the Ekādaśī in the waning fortnight (Kṛṣṇa pakṣa).”

yathā suklā tathā yathā kṛṣṇā
tathetarā

tulye te manute yas tu sa vai vaiṣṇava
uchhyate

(Hbv: 12.54 (RNV: 12.22))

“Those who consider the Ekādaśī of the waxing fortnight equal to that of the waning fortnight and the Ekādaśī of the waning fortnight equal to that of the waxing fortnight are rightfully said to be Vaiṣṇavas.”

Pāraṇ

After ascertaining the day to observe Śrī Hari-vāsar vrata and engaging in activities appropriate for the vrata on that day, the vrata must be completed by performing pāraṇ, breaking the fast at the proper time. If the fast is not broken at the proper time, it is considered that one has failed to observe Śrī Hari-vāsar vrata.

Depending on whether Śrī Hari-vāsar vrata was observed on Ekādaśī or Dvādaśī and whether or not a Mahādvādaśī occurred, there are different calculations used to ascertain the window of time in which pāraṇ should be performed. In the case of a typical Śuddhā Ekādaśī, pāraṇ should be performed after sunrise and before the end of the first 1/3 of daylight on the day of Dvādaśī. 1/3 of daylight, a measure that will from here on be referred to as purvāhna (in Bengali purvāhna) is calculated as follows:

purvāhna = sunrise + ((the time of sunset – the time of sunrise) / 3).

For example, if sunrise is at 6 am, and sunset is at 6 pm, then purvāhna is at 10 am, and we will write in the calendar the time for pāraṇ as “break fast between 6:00 and 10:00”. There are, however, further rules involved:

dvādaśī pūrva-pādīyas tatra chhed
dhari-vāsaraḥ

dvādasyādhikyatas tiṣṭhet pāraṇam
tatra nāchharet

(Hbv: 13.257 (RNV: 13.103))

“The first 1/4 of Dvādaśī (of the running time of Dvādaśī tithi) is known as Hari-vāsar. If this portion of Dvādaśī is present on (the day of) Dvādaśī (the day following the vrata), do not break fast during it.”

ekādasyām upoṣyaiva dvādasyām
pāraṇam smṛtam

trayodasyām na tat kuryāt dvādasa-
dvādaśī-kṣayāt

(Hbv: 13.241 (RNV: 13.99))

“It is a rule that one should fast on Ekādaśī and break fast on Dvādaśī. One should not break fast on Trayodaśī. If one does so, one loses the piety generated by observing twelve Dvādaśīs.”

So, to calculate the pāraṇ start time, the time of sunrise and the end time of 1/4 of the Dvādaśī tithi have to be compared and the greater of the two should be accepted.

Then, to calculate the pāraṇ end time, the time of purvāhna and the end time of the Dvādaśī tithi have to be compared and the lesser of the two should be accepted. This explains why we sometimes see irregular windows of time for pāraṇ. When pāraṇ times begin hours after sunrise, it is because the first 1/4 of Dvādaśī has not expired yet, and when pāraṇ times end shortly after sunrise, it is because the Dvādaśī tithi expires just after sunrise.

When Ekādaśī is viddhā and Śrī Hari-vāsar vrata is observed on Dvādaśī, then pāraṇ should perform pāraṇ on Trayodaśī.

aruṇodaya-belāyām dasamī-saṁyutā
yadi

atropoṣyā dvādaśī syāt trayodasyān tu
pāraṇam

(Hbv: 12.319 (RNV: 12.124))

“When an Ekādaśī combined with Daśamī is present at dawn, one should fast on Dvādaśī and break fast on Trayodaśī.”

The pāraṇ time should start at sunrise unless the Dvādaśī tithi continues into the day of pāraṇ. If it does, then pāraṇ should start from the end time of Dvādaśī tithi. The pāraṇ time should end at purvāhna on the day of Trayodaśī unless the Trayodaśī tithi ends earlier than this, in which case the pāraṇ time should end when the Trayodaśī

tithi does.

To calculate the pāraṇ times for Unmīlanī, Trisprśā, and Pakṣa-vardhinī Mahādvādaśī, use the same process as is used for pāraṇ on viddhā Ekādaśī.

The rule for pāraṇ on Vyāñjuli Mahādvādaśī is as follows:

upoṣyā dvādaśī suddhā dvādasyām eva
pāraṇam
nirgatāyāṁ trayodasyāṁ kalā chha
vikalāpi vā

(Hbv: 12.374 (RNV: 12.153))

“After fasting on pure Dvādaśī (Vyāñjuli Mahādvādaśī), one should break fast during the Dvādaśī

(after sunrise on the following day), even if it remains for only a moment.”

Although the day of breaking the fast is called Trayodaśī here, it refers to the second day of Dvādaśī. The reason for this was explained above in relation to the verse tithi-vṛddhau tathā hrāse. In such cases, the pāraṇ time is usually a short window of time just after sunrise.

In the case of the 4 nakṣatra Mahādvādaśīs, if neither the nakṣatra nor the Dvādaśī tithi extend into the day following the fast, then use the same method as is used for viddhā Ekādaśī and the other Mahādvādaśīs. If the Dvādaśī tithi or the nakṣatra do extend into the following day, then apply the following rules:

vṛddhau bha-tithyor adhikā tithis chhet
pāraṇantataḥ
ante syāchh chhet tithir nyūnā tithi-
madhye tu pāraṇam
dvādasy ananuvṛttau tu vṛddhau
brahmāchhyuta-rkṣayoḥ
tan-madhye pāraṇaṁ vṛddhau seṣayos
tad-atikrame

(Hbv: 13.290–1 (RNV: 13.116))

“If the nakṣatra and tithi extend (into the day of pāraṇ) and the tithi is longer, then break fast after the end of the nakṣatra and before the end of the tithi. If the nakṣatra is longer in this case, then break fast before the end of the tithi. If the Rohiṇī or Śravaṇā nakṣatra extend (into the day of pāraṇ) but Dvādaśī does not, then break fast before the end of the nakṣatra. If Punarvasu or Puṣyā extend (into the day of pāraṇ) but Dvādaśī is not, then break fast after the end of the

nakṣatra.”

Figures and conditions

Having understood the necessary terminology and background information, one can now ascertain the date to observe Śrī Hari-vāsar vrata according to conditions given in Śrī Hari-bhakti-vilāsa. To assess all the relevant possibilities for observance in a given fortnight, one first needs to gather all the necessary astrological data:

The end times of:

Daśamī, Ekādaśī, Dvādaśī, Trayodaśī, Chaturdaśī, Amāvasyā/Pūrṇimā, and Pratipad

Sunrise times on:

Ekādaśī, Dvādaśī, Trayodaśī, Amāvasyā/Pūrṇimā, and Pratipad

Sunset times on:

Dvādaśī and Trayodaśī

The end times of the nakṣatras on:

Ekādaśī and Dvādaśī

Some of the data listed here will be regularly used in ascertaining every fortnight, and some of it will only be called into use if certain rare conditions occur.

Once the necessary astrological data is gathered, one can then assess which conditions for the observance of Śrī Hari-vāsar vrata have been met in the given fortnight. The supplemental charts illustrate the principles outlined in this article and should make the process of ascertaining the vrata easier.

A quick method to analyse each fortnight is to answer the following five questions:

Is Ekādaśī viddhā?

Is Ekādaśī sampūrṇā?

Is Dvādaśī sampūrṇā?

Is Dvādaśī kṣay?

Is Amāvasyā or Pūrṇimā sampūrṇā?

Do any of the four key nakṣatras last for 24 hours?

If the answer is no for each of these five questions, then you can confidently observe Śrī Hari-vāsar vrata on Śuddhā Ekādaśī. If you get a yes to any of the questions, then you need to carefully check through the conditions for observing Ekādaśī on Dvādaśī and the conditions of the 8 Mahādvādaśīs to ascertain the proper date for the vrata.

Formulas

Now the conditions given for the observance

of Ekādaśī, Dvādaśī, and Mahādvādaśī in Śrī Hari-bhakti-vilāsa will be written out into formulas for analysing the given astrological data for each fortnight. By carefully applying the decision logic outlined here, you will be sure to observe Śrī Hari-vāsar vrata on the correct day. The formulas also serve as an explanation of how to interpret the supplemental charts given to illustrate the calculation process.

1.1 Tithi test

Śuddhā Ekādaśī Scenario 1

if Day 0 is Daśamī or Navamī,
and Day 1 is Ekādaśī,
and Ekādaśī is present at dawn,
and Day 3 is Dvādaśī,
and Day 4 is Trayodaśī or Chaturdaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 1 is Śuddhā Ekādaśī.

Scenario 2

if Day 0 is Daśamī or Navamī,
and Day 1 is Ekādaśī,
and Daśamī is present at dawn,
and Day 3 is Dvādaśī,
and Day 4 is Trayodaśī or Chaturdaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 3 is Śuddhā Ekādaśī.

Scenario 3

if Day 0 is Daśamī or Navamī,
and Day 1 is Ekādaśī,
and Daśamī is present at dawn,
and Day 3 is Ekādaśī,
and Day 4 is Dvādaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 3 is Śuddhā Ekādaśī.

Scenario 4

if Day 0 is Daśamī or Navamī,
and Day 1 is Ekādaśī,
and Ekādaśī is present at dawn,
and Day 3 is Ekādaśī,
and Day 4 is Dvādaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 3 is Śuddhā Ekādaśī.

Scenario 5

if Day 0 is Daśamī or Navamī,
and Day 1 is Ekādaśī,
and Daśamī present at dawn,
and Day 3 is Dvādaśī,

and Day 4 is Dvādaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 3 is Śuddhā Ekādaśī.

Scenario 6

if Day 0 is Daśamī,
and Day 1 is Dvādaśī,
and Day 3 is Trayodaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 1 is Śuddhā Ekādaśī.

Scenario 7

if Day 0 is Daśamī,
and Day 1 is Dvādaśī,
and Day 3 is Dvādaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 1 is Śuddhā Ekādaśī.

Unmīlanī Mahādvādaśī

if Day 0 is Daśamī,
and Day 1 is Ekādaśī,
and Ekādaśī present at dawn,
and Day 3 is Ekādaśī,
and Day 4 is Trayodaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 1 is Unmīlanī Mahādvādaśī.

Trispr̥śā Mahādvādaśī

if Day 0 is Daśamī,
and Day 1 is Ekādaśī,
and Ekādaśī present at dawn,
and Day 3 is Trayodaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 1 is Trispr̥śā Mahādvādaśī.

Vyañjulī Mahādvādaśī

if Day 0 is Daśamī,
and Day 1 is Ekādaśī,
and Ekādaśī present at dawn,
and Day 3 is Dvādaśī,
and Day 4 is Dvādaśī,
and Amāvasyā or Purṇimā is not sampurṇā,
and there is no nakṣatra yoga,
then Day 3 is Vyañjulī Mahādvādaśī.

Pakṣa-vardhinī Mahādvādaśī

if Day 0 is Daśamī or Navamī,
and Day 1 is Ekādaśī,
and Ekādaśī is present at dawn,
and Day 3 is Dvādaśī,
and Day 4 is Trayodaśī or Chaturdaśī,
and Amāvasyā or Purṇimā is sampurṇā,
and there is no nakṣatra yoga,

then Day 3 is Pakṣa-vardhinī Mahādvādaśī.

1.2 Nakṣatra yoga test

if Day 1 is Gaura Dvādaśī
and Rohinī is the nakṣatra,
and Rohinī starts exactly at sunrise,
and Dvādaśī is present at sunset,
then Day 1 is Jayantī Mahādvādaśī.

if Day 1 is Gaura Dvādaśī
and Rohinī is the nakṣatra,
and Rohinī lasts 24 hours or more,
and Dvādaśī is present at sunset,
then Day 1 is Jayantī Mahādvādaśī.

if Day 1 is Gaura Dvādaśī
and Punarvasu is the nakṣatra,
and Punarvasu starts exactly at sunrise,
and Dvādaśī is present at sunset,
then Day 1 is Jayā Mahādvādaśī.

if Day 1 is Gaura Dvādaśī
and Punarvasu is the nakṣatra,
and Punarvasu lasts 24 hours or more,
and Dvādaśī is present at sunset,
then Day 1 is Jayā Mahādvādaśī.

if Day 1 is Gaura Dvādaśī
and Puṣyā is the nakṣatra,
and Puṣyā starts exactly at sunrise,
and Dvādaśī is present at sunset,
then Day 1 is Pāpa-nāśinī Mahādvādaśī.

if Day 1 is Gaura Dvādaśī
and Puṣyā is the nakṣatra,
and Puṣyā lasts 24 hours or more,
then Day 1 is Pāpa-nāśinī Mahādvādaśī.
and Dvādaśī is present at sunset,

if Day 1 is Gaura Dvādaśī
and Śravaṇā is the nakṣatra,
and Śravaṇā starts exactly at sunrise,
and Dvādaśī is present for 38's of the day,
then Day 1 is Vijayā Mahādvādaśī.

if Day 1 is Gaura Dvādaśī
and Śravaṇā is the nakṣatra,
and Śravaṇā lasts 24 hours or more,
and Dvādaśī is present for 38's of the day,
then Day 1 is Vijayā Mahādvādaśī.

if all tests fail,
then there is no nakṣatra yoga.

2.1 Pāraṇ calculation

if Hvv (Śrī Hari-vāsar vrata) was on an
Ekādaśī day,
then use the standard pāraṇ calculation.

if Hvv was on a Dvādaśī day,
and no Mahādvādaśī occurred,
then use the alternate pāraṇ calculation.

if Hvv was a Unmīlanī, Trisṛṣā, or Pakṣa-

vardhinī Mahādvādaśī,
then use the alternate pāraṇ calculation.
if Hvv was a Vyañjulī Mahādvādaśī,
then use the Vyañjulī pāraṇ calculation.
if Hvv was Jayantī Mahādvādaśī or Vijayā
Mahādvādaśī,
then use the Jayantī–Vijayā pāraṇ
calculation.
if Hvv was Jayā Mahādvādaśī or Pāpa-nāśinī
Mahādvādaśī,
then use the Jayā–Pāpa-nāśinī pāraṇ
calculation.

2.2 Standard pāraṇ calculation

purvāhna equation

$$\text{purvāhna} = \text{Time of Sunrise} + ((\text{Time of Sunset} - \text{Time of Sunrise}) / 3)$$

1/4 of Dvādaśī tithi end equation

$$1/4 \text{ of Dvādaśī} = \text{Dvādaśī start time} + ((\text{Dvādaśī end time} - \text{Dvādaśī start time}) / 4)$$

Start Time

if 1/4 of Dvādaśī ends before sunrise,
then pāraṇ start time = sunrise time,
but if 1/4 of Dvādaśī ends after sunrise,
then pāraṇ start time = 1/4 of Dvādaśī.

End Time

if Dvādaśī ends after purvāhna,
then pāraṇ end time = purvāhna.
but if Dvādaśī ends before purvāhna,
then pāraṇ end time = Dvādaśī end time.

Output

if the pāraṇ start time is less than the pāraṇ
end time,
then write: “Break fast between (start time)
and (end time)”,
but if the pāraṇ start time is greater than
the pāraṇ end time (this is rare),
then write: “Break fast between (end time)
and (sunset)”.

2.3 Alternate pāraṇ calculation

Start Time

if Dvādaśī ends before sunrise,
then pāraṇ start time = sunrise,
but if Dvādaśī ends after sunrise,
then pāraṇ start time = Dvādaśī end time.

End Time

if Trayodaśī ends after purvāhna,
then pāraṇ end time = purvāhna,
but if Trayodaśī ends before purvāhna,
then pāraṇ end time = Trayodaśī end time.

Output

“Break fast between (sunrise) and (end
time).”

In very rare cases, Chaturdaśī may be present on the day of pāraṇ following a Pakṣa-vardhinī Mahādvādaśī. In such a case, observe the same method, substituting Chaturdaśī into the equation for Trayodaśī.

2.4 Vyañjulī pāraṇ calculation

Start Time

Sunrise

End Time

if Dvādaśī ends before purvāhna,
then pāraṇ end time = Dvādaśī end time,
but if Dvādaśī ends after purvāhna,
then pāraṇ end time = purvāhna.

Output

“Break fast between (sunrise) and (end time).”

2.5 Jayantī–Vijayā pāraṇ calculation

Scenario 1

if Dvādaśī and the nakṣatra (Rohiṇī or Śravaṇā) end before sunrise,
then pāraṇ start time = sunrise
and pāraṇ end time = purvāhna

Scenario 2

if Dvādaśī ends after sunrise
and the nakṣatra ends before sunrise,
then pāraṇ start time = Dvādaśī end time,
and pāraṇ end time = purvāhna.

Scenario 3

if Dvādaśī ends before sunrise,
and the nakṣatra ends after sunrise but
before the purvāhna,
then pāraṇ start time = sunrise,
and pāraṇ end time = nakṣatra end time,
but if the nakṣatra ends after purvāhna,
then pāraṇ end time = purvāhna.

Scenario 4

if Dvādaśī ends after sunrise,
and the nakṣatra ends after Dvādaśī,
then pāraṇ start time = sunrise,
and pāraṇ end time = Dvādaśī end time,
but if Dvādaśī ends after purvāhna,
then pāraṇ end time = purvāhna.

Scenario 5

if Dvādaśī ends after sunrise,
and the nakṣatra ends after sunrise but
before Dvādaśī,
then pāraṇ start time = nakṣatra end time,
and pāraṇ end time = Dvādaśī end time,
but if Dvādaśī ends after purvāhna,
then pāraṇ end time = purvāhna.

Output

“Break fast between (pāraṇ start time) and

(pāraṇ end time).”

2.6 Jayā–Pāpa-nāśinī pāraṇ calculation

Scenario 1

if Dvādaśī and the nakṣatra (Punarvasu or Puṣyā) end before sunrise,

then pāraṇ start time = sunrise,

and pāraṇ end time = purvāhna.

Scenario 2

if Dvādaśī ends after sunrise

and the nakṣatra ends before sunrise,

then pāraṇ start time = Dvādaśī end time,

and pāraṇ end time = purvāhna.

Scenario 3

if Dvādaśī ends before sunrise,

and the nakṣatra ends after sunrise but before the purvāhna,

then pāraṇ start time = nakṣatra end time,

and pāraṇ end time = purvāhna,

but if the nakṣatra ends after purvāhna,

then pāraṇ end time = sunset.

Scenario 4

if Dvādaśī ends after sunrise,

and the nakṣatra ends after Dvādaśī,

then pāraṇ start time = sunrise,

and pāraṇ end time = Dvādaśī end time,

but if Dvādaśī ends after purvāhna,

then pāraṇ end time = purvāhna.

Scenario 5

if Dvādaśī ends after sunrise,

and the nakṣatra ends after sunrise but before Dvādaśī,

then pāraṇ start time = nakṣatra end time,

and pāraṇ end time = Dvādaśī end time,

but if Dvādaśī ends after purvāhna,

then pāraṇ end time = purvāhna.

Output

“Break fast between (pāraṇ start time) and (pāraṇ end time).”

Integration

In 2007 during his 21st world tour, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj instructed that throughout the world the devotees should follow the calendar calculated for West Bengal for all dates except for Ekadaśīs and their associated pāraṇ times, which should be calculated according to locality. In this way, the days of appearance and disappearance of the Lord’s devotees and the days of the Lord’s appearances and Pastimes will be observed on the same Gregorian day that they took place in India rather than a day

ahead of time as often occurs in far Western countries. When following local calculations for Ekādaśī, however, it may often occur that Ekādaśī will be observed the day before it is in India. It is understandable that someone may be apprehensive when they see something like this written in the calendar:

15. (Mon) Kṛṣṇa Daśamī. Pāpa Vimochhanī Ekādaśī. Fast.

“Isn’t that unthinkable? What is going on here?” To avoid any misunderstanding, it should be explained that the calendar is a combination of local calculations for Ekādaśīs with Bengali days for all other observances.

It has already been explained that tithi times apply to the earth as a whole, so it should be understood that the reason it may seem that devotees are fasting earlier or “fasting on Daśamī” in the West is simply produced by the UTC (‘Coordinated Universal Time’) time zone system which starts the day in the Far East and gives us the idea that Western countries are ‘behind’ in time. Tithis actually start at the same time everywhere on earth, and it is the relative difference between the start time of the tithi and the time of sunrise at a given location that determines whether the Ekādaśī is observed ‘earlier’ or ‘later’.

Integration of the local Ekādaśīs with the Bengali calendar does sometimes create unusual or humorous circumstances. When Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj was in California, USA in 2007, he observed Uttan Ekādaśī according to the local time, and that year the vrata occurred the day before it did in India. The following morning as he was honouring prasāda to break his fast from the previous day, he chuckled and said, “Never before in my life have I eaten grains on the disappearance day of Śrīla Gaura Kīśor Dās Bābājī Mahārāj.”

Editing the calendar

Once the dates for Śrī Hari-vāsa vrata in a given year have been calculated for a specific location, they need to be integrated into the West Bengal calendar to form a complete calendar for that location. The process can be understood quickly through

practical examples. Let's take the Kṛṣṇa pakṣa in the month of Madhusudan. Given that Ekādaśī is pure, it is normally observed as follows:

14. (Tue) Kṛṣṇa Daśamī.

Disappearance of Śrīla Vṛndāvan Dās Ṭhākura.

15. (Wed) Kṛṣṇa Ekādaśī. Varuthinī Ekādaśī. Fast. Disappearance of Śrīyukta Saurīndranath Bhakti Vāridhi Prabhu.

16. (Thu) Kṛṣṇa Dvādaśī. Pāraṇ between 5:21 and 9:27 a.m.

Suppose, for example, that in a given year Varuthinī Ekādaśī needs to be observed locally a day earlier than it will be in Bengal. In this case, edit the calendar as follows:

14. (Tue) Kṛṣṇa Daśamī. Varuthinī Ekādaśī. Fast. Disappearance of Śrīla Vṛndāvan Dās Ṭhākura.

15. (Wed) Kṛṣṇa Ekādaśī. Pāraṇ between 5:21 and 9:27 a.m. Disappearance of Śrīyukta Saurīndranath Bhakti Vāridhi Prabhu.

Note that the disappearance day of the Vaiṣṇava remains on Ekādaśī and only the Varuthinī Ekādaśī vrata moves into the Daśamī entry. Note also that the entry for the 16th can be omitted because there is now nothing to observe on that date.

Now let's take the same example again but in this case we will re-write it given that the Ekādaśī needs to be followed on the day after it will be in Bengal:

14. (Tue) Kṛṣṇa Daśamī.

Disappearance of Śrīla Vṛndāvan Dās Ṭhākura.

15. (Wed) Kṛṣṇa Ekādaśī. No fast. Disappearance of Śrīyukta Saurīndranath Bhakti Vāridhi Prabhu.

16. (Thu) Kṛṣṇa Dvādaśī. Varuthinī Ekādaśī. Fast.

17. (Fri) Kṛṣṇa Trayodaśī. Pāraṇ between 5:21 and 9:27 a.m.

Note that "no fast" is added to the Ekādaśī day entry to avoid confusion and the entry for the pāraṇ time on the 17th is added into the text; the data for such additions should be drawn from the details of the local calculations. There may often be cases also in which the Bengal calendar says to follow Ekādaśī on Dvādaśī but the local

calculations call for observing Ekādaśī on the Ekādaśī day. In such cases, simply reverse the changes made in the last example.

Now suppose that a Mahādvādaśī has occurred in the given fortnight. In this case, write:

14. (Tue) Kṛṣṇa Daśamī.

Disappearance of Śrīla Vṛndāvan Dās Ṭhākura.

15. (Wed) Kṛṣṇa Ekādaśī. No fast.

Disappearance of Śrīyukta Saurīndranath Bhakti Vāridhi Prabhu.

16. (Thu) Kṛṣṇa Dvādaśī. Pakṣa-vardhinī Mahādvādaśī. Fast.

17. (Fri) Kṛṣṇa Trayodaśī. Pāraṇ between 5:21 and 9:27 a.m.

In this regard also, there may be cases in which a Mahādvādaśī is followed in India but a simple Śuddhā Ekādaśī is to be followed locally. In such cases, simply re-write the text from what is shown here to how it was given in the first example.

During the year, there are two instances in which the Lord appears on Dvādaśī: Vāmana Dvādaśī in the month of Hṛṣīkeś and Varāha Dvādaśī in the month of Mādhava. On the appearance days of the Supreme Lord, the general rule is to fast until the time of the day that the Lord appeared, but in the cases of Vāmana and Varāha, who both appeared at noon on Dvādaśī, this rule is overridden by the rule that pāraṇ for fasting on Ekādaśī should be observed within the first 1/3 of the day on Dvādaśī. Thus, worship is offered to Vāmana and Varāha in the morning (hours before the time of Their appearance), and the pāraṇ for Ekādaśī is observed at the standard time. One does not fast until noon of these two days, the idea being that the fast in honour of the Lord's appearance was combined with the fast of the previous day. On Dvādaśī, one typically breaks the Ekādaśī fast with sweet rice that has been offered to Vāmana or Varāha that morning during worship. This is described in the calendar as follows:

24. (Thu) Gaura Ekādaśī. Pārsva Ekādaśī. Fast.

25. (Fri) Gaura Dvādaśī. Appearance of Śrī Vāmanadeva. Pāraṇ between 5:29 and 9:31 a.m. after the worship of Śrī

Vāmandev. Appearance of Śrīla Jīva Goswāmī Prabhu. Śravaṇ Dvādaśī.
If a viddhā Ekādaśī or Mahādvādaśī occurs in the fortnight of either Vāmandev and Varāhadev, then the calendar is adjusted as follows.

24. (Thu) Gaura Ekādaśī. No Fast.

25. (Fri) Gaura Dvādaśī. Vijayā Mahādvādaśī. Appearance of Śrī Vāmanadev. Appearance of Śrīla Jīva Goswāmī Prabhu. Śravaṇ Dvādaśī.

26. (Sat) Gaura Trayodaśī. Pāraṇ between 5:29 and 9:31 a.m.

Appearance of Śrīla Sachchidānanda Bhakti Vinod Ṭhākura.

Note that the phrase about pāraṇ after worship should be omitted in this case because Vāmandev is worshipped on His appearance day, not the following day even in the case of a fast on His appearance day. The point of breaking fast after worship must be carefully noted twice in the case of the Gaura pakṣa in the month of Mādhava if fasting is calculated for Dvādaśī. In this case, the sequence is given as follows:

18. (Thu) Gaura Ekādaśī. No Fast.

19. (Fri) Gaura Dvādaśī. Jaya Mahādvādaśī. Varāha Dvādaśī.

Appearance of Lord Varāha. Fast in honour of Mahādvādaśī, the appearance of Lord Varāha, and the appearance of Śrī Nityānanda Prabhu.

20. (Sat) Gaura Trayodaśī.

Appearance of Śrī Nityānanda Prabhu. Pāraṇ between 6:14 and 9:59 after the worship of Śrī Nityānanda Prabhu. Grand festival and installation anniversary of Śrī Śrī Guru Gaura Nityānanda Jīu at Sree Chaitanya Saraswata Krishnanushilana Sangha, Ekachakra Dham.

If fasting is called for on Ekādaśī instead of Dvādaśī, then adjust the text as follows:

18. (Thu) Gaura Ekādaśī. Bhaimī Ekādaśī.

19. (Fri) Gaura Dvādaśī. Varāha Dvādaśī. Appearance of Lord Varāha. Pāraṇ between 5:29 and 9:31 a.m. after the worship of Śrī Varāhadev.

20. (Sat) Gaura Trayodaśī.

Appearance of Śrī Nityānanda Prabhu. Grand festival and installation

anniversary of Śrī Śrī Guru Gaura
Nityānanda Jīu at Sree Chaitanya
Saraswata Krishnanushilana Sangha,
Ekachakra Dham.

Apart from the examples provided here,
there should not be any need to change the
dates of any other observances between
that of Daśamī, Ekādaśī, Dvādaśī, and
Trayodaśī. The appearances and
disappearances of the Vaiṣṇavas and the
vratas and festivals associated with the Lord
always remain on the same day. They do not
change when the date of Śrī Hari-vāsar vrata
changes.

Additionally, it may be helpful to footnote
the meaning of the term viddhā somewhere
in the calendar. Here is a sample:
viddhā lit. ‘penetrated’; a day which is
touched by two tithis. Śrī Chaitanya
Mahāprabhu has instructed (Cc: Madhya,
24.337) that all festivals and rites should
be observed on pure days: days on
which the tithi of the festival is present
at sunrise. When there is no day in a
given fortnight on which the tithi is
present at sunrise, then it is observed on
the following day. To avoid confusion as
to which tithi a festival or rite is
associated with, when it is being
observed on the day and tithi following
it, then, “because the previous day was
viddhā” is written for clarification.