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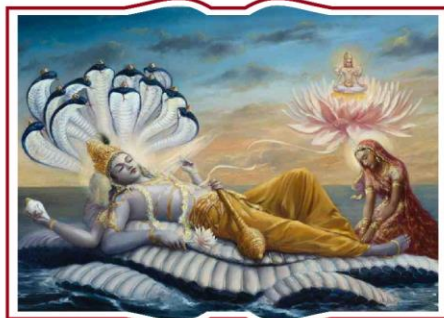


Chaturmasya, meaning "four months", is a sacred period that begins in the month of Ashadha (June-July) and ends in Kartik (October-November). Spiritually significant, these four months are dedicated to deepening one's devotion. The goal is to rise above the miseries of material life and move closer to liberation. Chaturmasya is seen as a powerful time for spiritual advancement.

This period offers an opportunity to pause, reflect, and simplify life. Devotees take vows of self-discipline, often abstaining from certain foods like fried items, sweets, milk, or grains. They also intensify their spiritual practices, especially chanting the Hare Krishna Mahamantra – "Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare". This chanting helps purify the heart and mind, bringing us closer to the Lord.

There is a beautiful story associated with Chaturmasya that highlights its transformative power.

In the heavenly realms, Narada, renowned for his musical devotion and divine singing, once became overly absorbed in showcasing his musical talents rather than genuinely glorifying the Lord. Observing this subtle pride, Lord Brahma cursed him to take birth as the son of a maidservant on Earth.



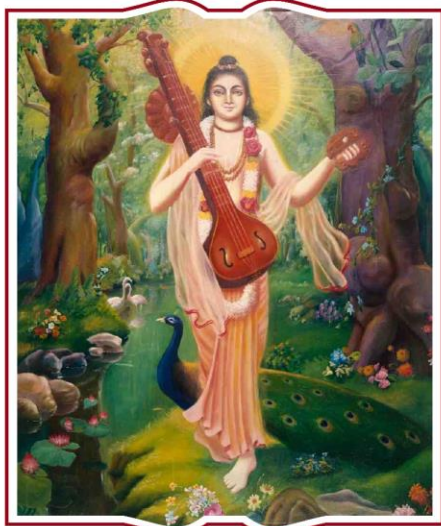
In this new life, young Narada served exalted sages during their stay in his home for the four holy months of Chaturmasya. He listened attentively to their discussions on the Lord's divine pastimes. Through his humble service and faithful hearing, Narada's heart became purified. In his next birth, he became Narada Muni, a transcendental sage and one of the Lord's greatest devotees, empowered to travel across the universe spreading the Lord's glories.

This life-changing story, narrated by Narada himself to Yudhishthira Maharaja, inspired the king to observe Chaturmasya with great devotion.

While fasting and austerities are helpful, the true goal of Chaturmasya is to genuinely come closer to the Supreme Lord. Reading sacred scriptures like the Bhagavad Gita and Srīmad Bhagavatam, spending time in temples, increasing rounds of chanting, and engaging in acts of charity such as feeding the needy are some meaningful ways devotees enrich their spiritual lives during this period.

Ultimately, Chaturmasya is not about ritual alone—it is about transforming the heart, reducing material attachments, and steadily progressing on the path toward eternal spiritual happiness.

Several important festivals fall during Chaturmasya, such as Guru Purnima, Krishna Janmashtami, Radhashtami, and the Kartik month (also known as Damodar month), making it even more spiritually enriching.





Guru Purnima is a sacred day celebrated by devotees worldwide to express gratitude to the spiritual master — the guru, who dispels ignorance and ignites divine knowledge. Rooted in the Vedic tradition, this day holds special significance in the path of Bhakti-yoga, where the guru is revered as the transparent representative of the Supreme Lord Sri Krishna.

In the Bhagavad-Gita (4.34), Lord Krishna instructs:

"Just try to learn the truth by approaching a spiritual master. The self-realized souls can impart knowledge unto you because they have seen the truth."

This verse captures the essence of Guru Purnima — honouring the tattva-darshi, the realized soul who compassionately guides others to the Absolute Truth.

At ISKCON, the spirit of Guru Purnima is not limited to a single day—it is a daily celebration. Every day, devotees glorify the spiritual master by offering Pushpanjali (flowers and prayers), engaging in kirtan, performing Guru-Puja, and expressing heartfelt gratitude through offerings and remembrance of their initiating and instructing gurus. This daily observance reflects the deep reverence for Srila Prabhupada, whose mercy brought the teachings of Lord Chaitanya Mahaprabhu to the world, awakening devotion in countless hearts.

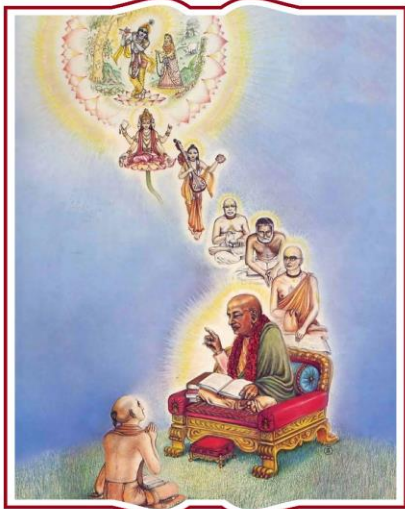
Guru Purnima also commemorates Srila Vyasadeva, the literary incarnation of the Lord who compiled the Vedas and gave the world the Srimad-Bhagavatam. He is honoured as the Adi-guru, the original spiritual teacher, whose legacy reminds us of the importance of hearing from bona fide sources and preserving spiritual knowledge.

More than a celebration, Guru Purnima is a moment of inner renewal. As Srila Prabhupada emphasized, "The best way to show gratitude to the spiritual master is to follow his instructions sincerely." It is a time to evaluate our spiritual progress, deepen our chanting, strengthen our sadhana, and reaffirm our commitment to serve.

As the Chaitanya-Charitamṛta states:

"guru-krpā hi kevalam" — "Only by the mercy of the guru can one make progress in spiritual life."

May this sacred day inspire us to serve our guru and Lord Krishna with renewed devotion, humility, and unwavering faith.



Ratha Yatra celebration at ISKCON Bhiwandi



3

By the divine mercy of Sri Sri Radha Madhava and His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada, we at ISKCON Bhiwandi celebrated our first-ever Ratha Yatra – the grand Festival of Chariots – on 28th June. It was a long-awaited day for all devotees.

Before the Ratha Yatra starts, the deities of Sri Sri Jagannath Baladev Subhadra Sudarshan Maharaj were brought out by chanting Jai Jagannath Jai Baladev Jai Subhadra Jai Sudarshan Maharaj and respectfully placed them on the chariots. The streets near Varal Devi Mandir, the starting point of the Yatra, were packed with people—thousands of eager hearts standing, eyes fixed on the chariot that carried the beloved forms of Sri Sri Jagannath, Baladev, Subhadra Devi, and Sudarshan Maharaj.



As the deities were lovingly placed on the chariot, darshan was momentarily closed, allowing the pujaris to adorn the Lordships—while outside, the crowd waited eagerly for the curtain to rise, by chanting the holy names even louder. The scene was extraordinary. The moment the curtain was about to rise, a wave of intensity swept through the crowd. People began pushing forward—just to get to the front of the Ratha, to catch that very first glimpse of the Lord when darshan reopened. When the curtain was finally lifted, hands shot up in prayer, and faces lit up with joy. The Lord of the Universe had come out—not just to be seen, but to see, to bless, to connect.



As the ropes were passed to the crowd, devotees eagerly reached out to hold them. Pulling the chariot was like offering a prayer through action. Some pulled from the front, some walked beside the Ratha, some followed behind, hands outstretched to touch the Ratha.

For everyone, it was about being close to Him. This was a sea of souls, desperate for a glimpse of the Lord Jagannath on His chariot. The vibrant kirtan parties led the way—singing, dancing, and calling out the names of the Lord. The streets became a temple, and every footstep a step toward spiritual joy. While the Ratha was moving, devotees offered flowers, sweets, and prayers. Lord Jagannath lovingly reciprocated by showering blessings, exchanging glances, and leaving them with a profound sense of joy, fulfilment, and spiritual connection.



Over 10,000 people participated and there was an overwhelming response. From start till end the streets were filled with eager and enthusiastic people who came to take darshan of Jagannath and pull the Ratha. Over 5,000 packets of chikki prasad were distributed during Ratha Yatra. Over 200 bottles of water were distributed. There was a team of 10 devotees who were walking behind the Ratha to pick up the empty packets of prasad and used bottles of water that were discarded by the public. Over 6,000 plates of prasad were distributed at the end of the Ratha Yatra.



The Ratha Yatra further proceeded through Chandan Baugh, then Mangal Bhavan, Peace Park, Fene Gaon, and Mansarovar Gate, ending at ISKCON Bhiwandi Temple followed by aarti and prasadam for all.

This first-ever Ratha Yatra in Bhiwandi wasn't just an event—it was a celebration of love between the Lord and His devotees.



His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada says –

"Jagannath means the proprietor or the master of all these movements, He is Jagannath And Balabhadra, Balarama, Bala means strength, and Rama means enjoyment, so Balarama means who gives you spiritual strength for enjoying eternal blissful life. He is Balarama and Subhadra, su means auspicious and bhadra means well-being, Subhadra Jagannath and Balaram combined together are present before you to reclaim all from your miserable condition of your life. That is the purport of this Ratha-Yatra festival. If anyone sees on the car Jagannath Subhadra Baladeva, then he does not take birth on this material world."

Let us sincerely pray to Lord Jagannath to keep pulling us closer to Him and bless us all with unwavering devotional service.

By mercy of Sri Sri Radha Madhava, we express our heartfelt gratitude to all the devotees, volunteers, and donors who selflessly served and poured their hearts into making this unforgettable celebration a divine success.

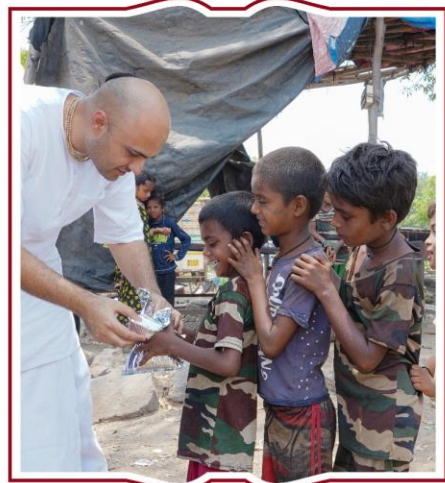




ISKCON Bhiwandi started the Annadaan program, inspired by our Founder-Acharya Srila Prabhupada, in March 2020. We have been striving to reach every corner of Bhiwandi and its surrounding areas—ensuring that those in need receive sanctified, nourishing meals. Our goal is simple: no one should remain hungry.



The Annadaan Seva continues with steady dedication, providing daily distribution of sanctified meals (prasadam)—even in the midst of the monsoon season. While heavy rains often disrupt routine activities, our volunteers have remained fully committed, ensuring that no day goes without distribution.



We are happy to share a significant milestone in our Annadaan activity. What started as a humble effort with 1,000 meals a day has now grown to over 1,500 meals being served daily. This increase reflects not just a number, but the growing impact and reach of our service. It is the result of dedicated efforts by our devotees and the generous support of our well-wishers. Each of these 1,500 meals is prepared in our hygienic kitchen, lovingly offered to the Lord, and then distributed to those in need—nourishing both body and soul. This expansion is an important step forward in our commitment to serve more people with sanctified, nutritious meals.



As we continue this mission, we offer our heartfelt gratitude to everyone who has supported the Annadaan Seva. Together, let us keep serving and strive to ensure that no one goes hungry.





(By HH S.B Keshava Swami)

Fear and love - the two most powerful emotions in creation. Fear is the inbuilt warning system to avoid all pain, and love is the sweet call which invites the heart to melt. Of the two, love reigns supreme. When we have love, all fear disappears, and Vrindavana, the abode of love, is the living proof. Ancient stories tell of Krishna's parents, who, driven by love, followed Krishna's daring call to abandon cultural and generational traditions of ritual worship to the heavenly God, and instead embrace a higher-level spirituality. Their love for Him outweighed the fear (and eventual reality) of supernatural backlash. Krishna's friends fearlessly frolicked with destructive demons, powerful and brutal, knowing His loving eye was right behind them. When Krishna's girlfriends heard His flute call, they impulsively ran to meet Him in the dead of night, with no inhibitions of violating custom, jeopardising physical safety, facing social repercussion or damaging future security. The fears which define and drive most people's lives disappeared in their oceanic love.



This phenomenon continues today. In Vrindavana you encounter individuals who have embarked on life trajectories that the calculative mind just can't grasp - they've taken risks, made sacrifices, embraced uncertainty, and let go of things that most people wouldn't dream of. There's no rational explanation to decode why they do what they do - it's a deep, invisible, heartfelt conviction impelling them forward.

The lesson is loud and clear: real life begins when we find an object of love that so comprehensively consumes our consciousness that fear has no place left to reside.

When we're impoverished in love, or directing that love in the wrong direction, fear dominates - fears about the future, fears about relationships, fears about the world, fears about health, fears of rejection. In happy times we fear it will end, in distress we fear it may never end! Our life decisions usually reflect our fears more than our dreams, our thinking process haunted by what may go wrong. People accuse religion of being driven by fear, but practically everyone is driven by fear. In reality, it's only deep, heartfelt, divine connection that can catapult you beyond fear. In Vrindavana, there is no God, and there is no fear-driven religion. Here we encounter Krishna, who isn't simply a Lord to be fearful of, or the Father to be dutiful towards, but the most charming personality in creation - one who may just steal all your attention! Here people have heart attacks - not just physical, but spiritual ones too. Krishna mystically appears. If you're lucky enough to lose your heart in Vrindavana, you'll witness all your fears disappear at the same time. When oh when.

Today I ask myself: when all is said and done, will my life be defined by love or fear?





Dt: June 11, 1968, Montreal)

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Tattvataḥ means truth, scientifically. Two plus two equal to four. This is called tattvataḥ, truth. Similarly, anyone who understands the science of God, then the result will be tyaktvā deham. By quitting this body... We have to quit, leave this body, that is a fact. You'll also not remain in this body, I'll not also remain in this body. But before quitting this body, before leaving this body, if we can simply understand what is God... Doesn't matter whatever you are doing. You remain occupied in your duties, you remain what you are. It doesn't matter. Simply try to understand what is God and what are His activities. Then you'll become liberated.

So much facility is offered. And the Bhagavad-gītā is there. You can understand with all your reason, with all your argument, with all your senses what is God. It is nothing dogmatic. It is all reasonable, philosophical. Unfortunately they have decided that God is dead. How God can be dead? This is another rascaldom. You are not dead; how God can be dead? So there is no question of God's being dead. He is always present, just like sun is always present. Only the rascals, they say there is no sun. There is sun. It is out of your sight, that's all. Similarly, "Because we cannot see God, therefore God is dead," these are rascaldom. It is not very good conclusion.

So one has to understand what is God, divyam. So Kṛṣṇa says anyone who understands this philosophy or science of God, philosophy...

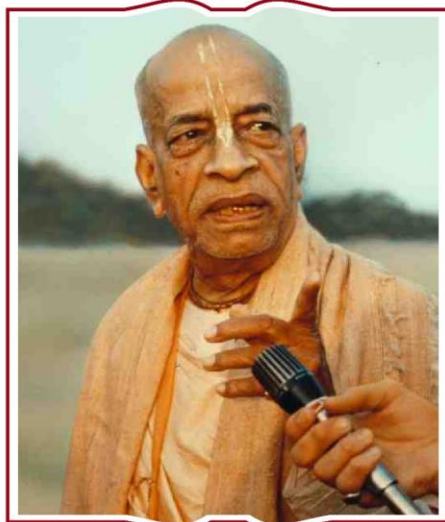
called the science of sciences. So therefore I use this word "science." So science of God. Then, after leaving this body, tyaktvā dehaṁ punar janma na eti [Bg. 4.9], he does not come back again to take this conditional material body. Then, he's finished? No. He says, mām eti so 'rjuna: "My dear Arjuna, that person comes to Me." That means you are transferred to the spiritual kingdom, or God's kingdom. Just like we are present here, face to face, you can go there and see and talk.

Everything is there simply by understanding. And for that understanding, here is Bhagavad-gītā.

So why don't you take this advantage? We are trying to place before you Bhagavad-gītā. We are not charging anything, fees from you, that "You give me thirty-five dollars" or "fifty dollars." No. We are distributing this knowledge free. Please come and take ad... There is no loss on your part, but there is so much gain. And try to understand it nicely. The result will be tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9]. If you simply can understand this preliminary thing, what is God, that's all.

Then you have got duty. As soon as you know your relationship with God, then you have got some duties. Oh, when you're engaged in such duties then you are already in the liberated stage. You are already in the liberated stage. Simply by understanding God you become liberated. Your certificate is there; you can enter. Tyaktvā dehaṁ punar janma naiti mām eti kaunteya [Bg. 4.9].

Thank you very much.



Upcoming events



8

21st
July

Kamika Ekadashi

22nd
July

Paran time – 06:12 am to 07:07 am



HELPING HANDS



**Request booking:
Sankirtan at
home**



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