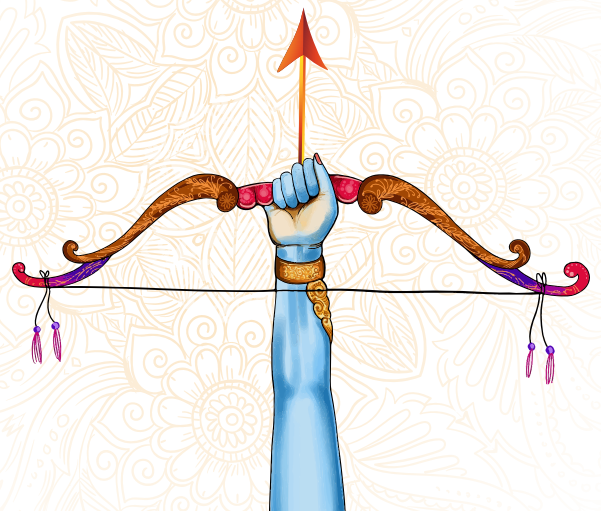




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Dussehra
SPECIAL



Lord Rama's victory

Who is Lord Rāma?



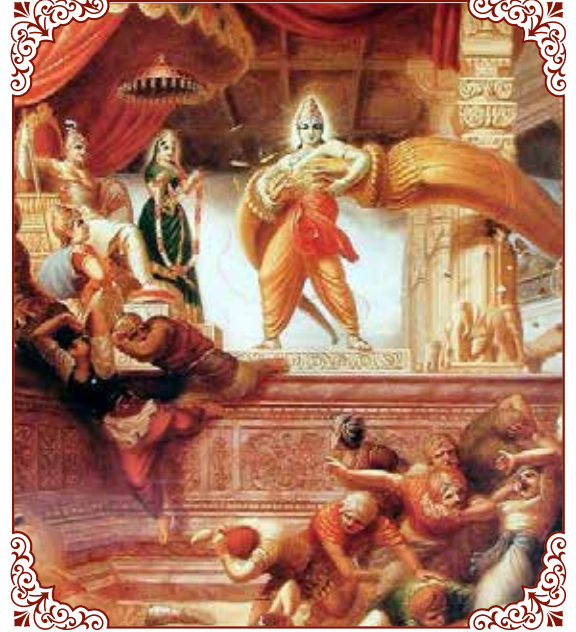
Lord Rāma, the Supreme Personality of Godhead, appeared in Treta Yuga as the son of King Daśaratha and Queen Kaushalyā in Ayodhyā. He came to establish dharma, defeat the demon king Rāvaṇa, and set the perfect example of virtue, truth, and devotion.

Divine Appearance



King Daśaratha performed a great sacrifice and received divine payasam, which he shared among his queens. In due time, four sons were born—Rāma to Kaushalyā, Bharata to Kaikeyī, and Lakshmana and Śatrughna to Sumitrā. Rāma, with lotus-petal eyes and emerald-hued form, shone with divine charm.

Youth and Marriage



Rāma, under Sage Viśvāmitra's guidance, destroyed demons who disturbed the sages' sacrifices. In Mithilā, He broke Lord Śiva's bow and won the hand of Sītā, daughter of King Janaka.

Exile to the Forest



When Kaikeyī, influenced by Mantharā, demanded Bharata's coronation and Rāma's exile, Daśaratha was heartbroken. Yet Rāma accepted the command with calmness. Accompanied by Sītā and Lakshmana, He lived in the forest, meeting sages and protecting them from demons. At Pañcavaṭī, Lakshmana punished Śūrpaṇakhā for attacking Sītā, which led Rāvaṇa to plot revenge.

Abduction of Sītā



Rāvaṇa tricked Sītā with the golden deer plot. When Rāma and Lakshmana were drawn away, he appeared disguised as a mendicant. The moment Sītā stepped out to offer him food, he revealed his true form and carried her away in his chariot, despite Jatāyu's brave attempt to stop him.

Search for Sītā



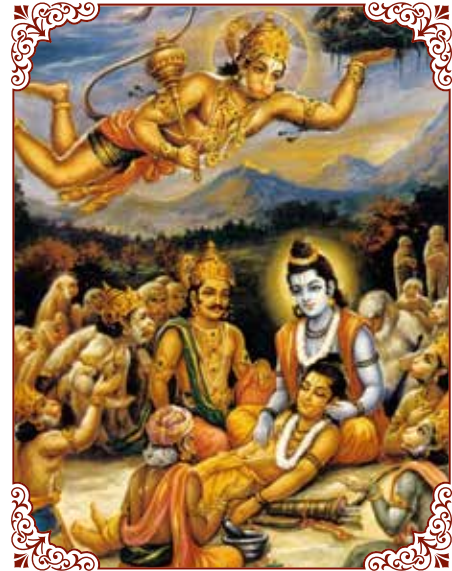
Grief-stricken, Rāma set out in search of Sītā. He blessed Śabārī, befriended Sugrīva, and sent Hanumān across the ocean. Hanumān found Sītā in the Aśoka grove, comforted her with Rāma's message, and burned Lanka before returning with news.

Crossing the Ocean



Rāma, with His vānaras, built the mighty Setubandha bridge across the ocean and marched to Lanka

Beginning of The great war:



The vānaras stormed into Lanka, leaping across walls and striking with trees and boulders, while Rāvaṇa's mighty rākṣasa warriors fought back with swords, maces, and arrows. The battle shook the earth and sky.

Indrajit, Rāvaṇa's son, bound Rāma and Lakṣmaṇa with the Nāgapāśa weapon, but Garuḍa appeared and freed them. Later, Indrajit struck Lakṣmaṇa with a powerful śakti weapon, leaving him unconscious. At Rāma's request, Hanumān leapt across the Himalayas, brought the Sanjīvanī herb, and revived Lakṣmaṇa, filling the army with renewed strength.

The war raged fiercely. Kumbhakarna, Rāvaṇa's giant brother, entered the battlefield, scattering the vānaras like dry leaves. Yet Rāma, with His divine arrows, pierced him until the mighty giant fell. One by one, Rāma's army defeated the powerful rākṣasas.

The Ten heads of Ravana:



Rāvaṇa had immense power, knowledge, and mastery over the four Vedas and six Upaniṣads. He was a great scholar, musician, and devotee of Lord Śiva, but his pride and uncontrolled desires turned his strength into arrogance.

His ten heads represent the ten qualities that bind the soul to material life—lust, anger, greed, pride, envy, selfishness, injustice, cruelty, delusion, and ego. Though he had immense learning, these qualities blinded him, and he used his strength against dharma.

Lord Rama's victory:



Lord Rāma and Rāvaṇa faced each other in the battle. Rāvaṇa rode out in his chariot, his ten heads blazing, each wearing a crown. His twenty arms wielded fearsome weapons, and his roar struck terror even among the vānaras.

Rāma stood firm, His bow Kodanda shining like lightning. As Rāvaṇa hurled showers of arrows, Rāma countered each one with His own. The battlefield echoed with the clash of celestial weapons.

Rāma's arrows struck off Rāvaṇa's heads, but each time one fell, another rose in its place. Again and again, the Lord severed them, yet the demon king's might seemed endless.

Then, remembering the words of the sage Agastya, Rāma invoked the Brahmāstra, charging it with mantras. As the divine arrow blazed forth, it pierced through Rāvaṇa's chest, striking his very heart. The ten heads fell lifeless, and the mighty king of Lanka collapsed with a thunderous crash.

The earth trembled, the ocean stilled, and the heavens rejoiced. Demigods showered flowers upon Lord Rāma, praising the victory of dharma over adharma.

Return to Ayodhya:



After the victory in Lanka, Lord Rāma crowned Vibhīṣaṇa as king and set out for Ayodhyā in the celestial Pushpaka Vimana, accompanied by Sītā, Lakshmana, and His companions.

As the chariot approached Ayodhyā, Hanumān went ahead to share the joyous news with Bharata. Overwhelmed with happiness, Bharata prepared the city for the Lord's return. The streets of Ayodhyā were beautifully decorated with flags and garlands. From the balconies of the mansions, women showered flower petals and parched rice upon the path.

Rāma looked around at His beloved citizens, smiling with affection, and raised His hand in blessing.

The coronation began early in the morning and Rāma was ritualistically bathed by the Brahmins. Gandharvas sang while the Apsarās danced their mind-stealing dances, filled with movements and gestures deep with meaning. The huge crowds cried out "Victory to Rāma!" and "All glories to Sītā and Rāma!"

Importance of Kartik

Of the twelve months of the Vedic calendar, Kārtik, or Dāmodar month, is the most glorious, the holiest, and the most rewarding. Śrīmatī Rādhārāṇī is the presiding deity of this month, and by Her mercy, Lord Kṛṣṇa blesses it with unmatched benedictions. Even the smallest spiritual practice performed during this time—be it chanting, reading scripture, or offering a simple lamp—yields a thousand times more merit than in any other month.

Because this month offers such a rare opportunity for spiritual advancement, devotees eagerly engage in extra devotional activities, take special vows of austerity, and worship Śrī Śrī Rādhā-Kṛṣṇa with greater intensity. By sincerely observing Kārtik, one draws closer to the heart of devotion, pleasing both Rādhārāṇī and Lord Kṛṣṇa.

Festivals of Kārtik

Kārtik, the last of the four Cāturmāsya months, is adorned with spectacular festivals that highlight the glories of Lord Kṛṣṇa and His devotees. Some of the most significant celebrations are:

Dāmodara Līlā:



The name **Dāmodar** has a beautiful meaning connected to the Damodar Lila.

“**Dāma**” means rope.

“**Udar**” means belly.

So, **Dāmodar** means “the One whose belly was bound with ropes.”

This name comes from the pastime when Mother Yaśodā tied little Kṛṣṇa with ropes to a mortar after He broke the butter pot and fed butter to the monkeys. Every rope she used fell exactly two fingers short of reaching around His waist. No matter how many ropes she joined together, the result was always the same. Though Kṛṣṇa is the Supreme Lord, unlimited and all-powerful, He allowed Himself to be bound by the pure love of His mother.

The first finger represents our own effort (sincere hard work, devotion, determination). The second finger represents the mercy of the Lord. Only when both are present—our effort and His mercy—can we truly connect with Him. Kṛṣṇa can be conquered not by strength or knowledge, but only by love.

During this month, one should light a ghee lamp and recite the Dāmodarāṣṭakam prayers, which bring spiritual upliftment and peace.

Liberation of Nalakūvara and Maṇigrīva



Nalakūvara and Maṇigrīva were the sons of Kubera, the god of wealth. Because of pride, they once disrespected the sage Nārada. As a result, Nārada cursed them to become two trees in Vṛndāvana. But he also blessed them that one day Lord Kṛṣṇa would free them.

When Mother Yaśodā tied little Kṛṣṇa to a wooden mortar, He crawled between the two trees, pulling the mortar with Him. The trees fell down, and from them appeared the two brothers in their original forms.

This pastime shows His mercy even to those who had forgotten devotion. One should pray to Kṛṣṇa to remove our obstacles and help us remember Him always.

Deep Daan: -



During Kārtik, ghee lamps should be offered in front of Śrī Śrī Rādhā-Dāmodar, at home or in temple. This simple act is believed to remove past sins, bring peace to the heart, and draw one closer to Kṛṣṇa. Even a single lamp, offered sincerely, provides spiritual benefit.

Gopashtami:-



Celebrating the day when Kṛṣṇa started herding the cows, showing His love and care for them. On Gopashtami, one can honour Kṛṣṇa by offering respect to cows, or feeding them, which helps draw one closer to Him.

Goverdhan Lila –



In Vṛndāvana, the cowherd men and women used to offer grand prayers to Indra every year. Little Kṛṣṇa advised them, “Instead of honouring Indra, offer prayers to Govardhan Hill, which provides food, water, and shelter for everyone.” The villagers followed Kṛṣṇa’s guidance and prepared offerings for Govardhan Hill.

Seeing this, Indra sent heavy rains to flood Vṛndāvana. To protect the Vrajavāsīs, Kṛṣṇa lifted Govardhan Hill with His little finger and held it as a shelter for seven days. Everyone under Kṛṣṇa’s protection remained safe and unaware of the storm. Realizing that the small child was none other than the Supreme Lord, Indra humbled himself and surrendered to Kṛṣṇa.

This pastime teaches that no one can control nature or act with pride, as all power is derived from Kṛṣṇa.

Diwali: -



The festival of lights has two beautiful connections. In Ayodhyā, people lit lamps to welcome Lord Rāma after His victory over Rāvaṇa and return to His kingdom. In Dvārakā, lamps were lit to celebrate Lord Kṛṣṇa’s victory over the demon Narakāsura.

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Lighting lamps on Diwali symbolizes the victory of good over evil and the light of devotion that removes darkness from the heart. By remembering Lord Rāma and Lord Kṛṣṇa on this day, we invite their divine blessings and inner peace.

Goverdhan Puja: -



The festival of Annakūṭa, where devotees offer a mountain of food to Kṛṣṇa in gratitude for His kindness and nature's bounty.

By honouring Govardhan, we learn to depend on Kṛṣṇa and express gratitude for His mercy

Bhishma Panchak:-



The vrata of fasting during the last five days of Kārtik, which yields the benefit of observing the entire month.

By following Bhīṣma Pañchaka, we can please Kṛṣṇa and receive His mercy.

Kartik Poornima:



Celebrated as the festival of divine love, this day marks the Rāsa-līlā of the gopīs with Lord Kṛṣṇa, symbolizing complete harmony between the soul and God.

Throughout this sacred month, ISKCON temples celebrate these festivals with deep dāna, kīrtans, discourses, dioramas, decorations, and other special programs. Everyone is warmly invited to join, offer lamps to Lord Dāmodara, and deepen their connection with Śrī Śrī Rādhā-Kṛṣṇa.

Kārtik, also known as the month of Dāmodar, is a wish-fulfilling tree. Even a small offering made with sincerity during this month attracts the mercy of the Supreme Lord and can lead the soul toward liberation.

During this month, offering a ghee lamp to Lord Krishna while reciting the Dāmodar prayers, helps dispel inner darkness and draws the heart closer to Him. Chanting the holy names and engaging in kīrtan purify the mind and bring peace, while reading or hearing from the Śrīmad-Bhāgavatam nourishes spiritual wisdom.

Honoring prasāda—food offered to the Lord—is considered especially beneficial, as it sanctifies the body and elevates consciousness. Worshiping Tulsi with a lamp offering grants spiritual strength and devotion, while festivals such as Annakūṭa and Govardhan Pūjā remind us of Krishna's loving protection. Acts of charity, austerity, and association with devotees further enhance the blessings of this month.

Thus, Kārtik offers a unique opportunity: with even the simplest devotion, one can receive immense spiritual benefit and the boundless mercy of the Lord.

Govardhan Pūjā



Govardhan Pūjā, also known as Annakūṭa Mahotsava, is celebrated on the day after Diwali. The festival commemorates the lifting of Govardhan Hill by Lord Kṛṣṇa, as described in the Śrīmad-Bhāgavatam.

Worshipping Govardhana Hill

When the cowherd men prepared a sacrifice for Indra, Kṛṣṇa inquired from Nanda Mahārāja. Nanda explained that the rains of Indra sustain life. Kṛṣṇa replied that it is karma, not Indra, that determines one's happiness and distress, and that true worship should be offered to the cows, the brāhmaṇas, and Govardhan Hill.

Following His instruction, the Vrajavāsīs redirected their offerings to Govardhan. Kṛṣṇa then assumed a vast transcendental form as Govardhan personified, accepted all the offerings. As He did so He proclaimed to the cowherd community that although they had worshiped Indra for so long, he had never appeared in person, whereas Govardhana himself had now manifested before their eyes and eaten their offerings of foodstuffs.

Therefore, they should all now offer obeisances to Govardhana Hill. Then Lord Kṛṣṇa joined the cowherds in offering obeisances to His own newly assumed form.

Lord Kṛṣṇa Lifts Govardhana Hill

Angered that the sacrifice meant for him was stopped, Indra accused the Vrajavāsīs of pride and sent the devastating clouds, usually meant for

universal destruction, to flood Vṛndāvana with torrential rain and hail. Distressed, the residents approached Kṛṣṇa for shelter.

To protect them and humble Indra's pride, Kṛṣṇa effortlessly lifted Govardhan Hill with one hand and held it for seven days, providing a vast shelter for all the inhabitants. Realizing Kṛṣṇa's supreme power, Indra withdrew the storm.

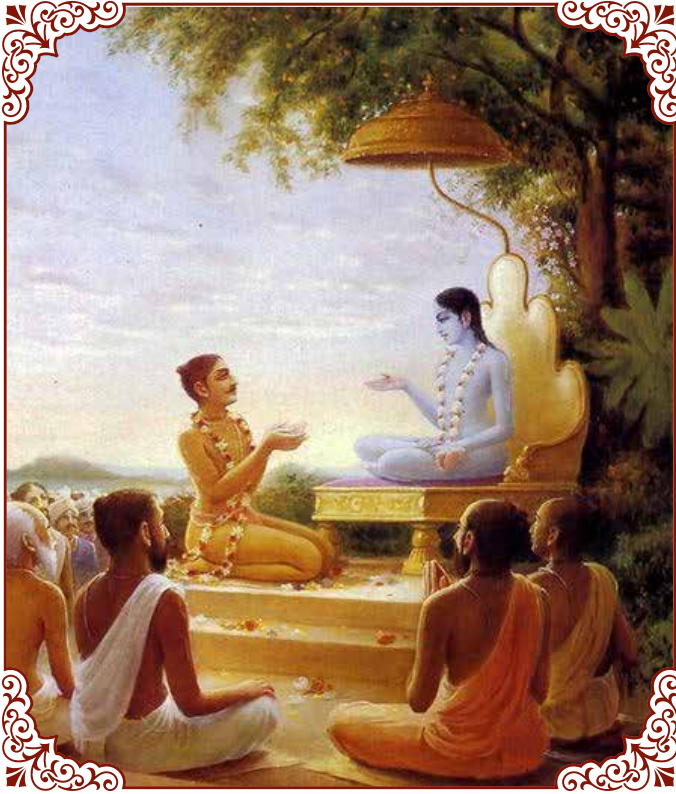
When Govardhan was placed back in its place, the Vrajavāsīs joyfully embraced Kṛṣṇa with tears of love, the demigods showered flowers, and the Lord's victory was glorified in all realms.

Govardhan's Mercy

Worship of Govardhan Hill is worship of Kṛṣṇa Himself. Devotees express gratitude for Kṛṣṇa's mercy. By offering Annakūṭa, performing parikramā, and singing the glories of Girirāja, we draw closer to Śrī Kṛṣṇa and experience the shelter of His boundless love.

By offering lamps, food, and prayers on this day, devotees express gratitude and reaffirm their dependence on the Lord's mercy.

Analogy Arena



SB 6.1.12

If a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him.

Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination.

SB 6.1.15

The dried leaves of creepers beneath a bamboo tree may be completely burnt to ashes by a fire, although the creepers may sprout again because the root is still in the ground.

Similarly, because the root of sinful desire is not destroyed in the heart of a person who is cultivating knowledge but who has no taste for devotional service, there is a possibility that his sinful desires will reappear.

Verse of the Month

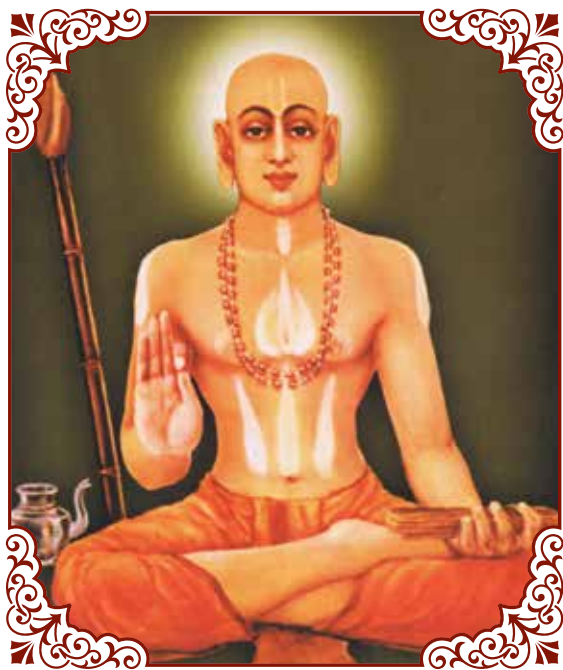


Bhakta-vatsala Bhagavan - SB 4.30.24

**namo viśuddha-sattvāya
haraye hari-medhase
vāsudevāya kṛṣṇāya
prabhava sarva-sātvatām**

Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for Your brain plans how to do so. You live everywhere as Paramātmā; therefore, You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

Honouring Sacred Days



Appearance Day of Sri Madhvacharya (Foundation of Gaudiya Vaishnavism):

Śrī Madhvācārya was born in Udupi, South India, and from a young age showed great scholarship and devotion to Krishna. He received spiritual initiation at five and embraced sannyāsa at twelve. Studying under Śrīla Vyāsadeva in the Himalayas, he mastered the Vedas and scriptures.

Returning to Udupi, he once saved a merchant ship and, as a reward, received a piece of gopī-candana clay from Vrindavan. Miraculously, the clay revealed a Deity of Krishna, which Madhvācārya personally enshrined, and it is still worshiped today.

Through his philosophy of śuddha-dvaita, he taught that Krishna and His devotees are eternally distinct yet connected by love. His life continues to inspire devotees to pursue knowledge, devotion, and service to the Supreme Lord.

Kids Corner



Story time: Mother Yaśodā Binds Lord Kṛṣṇa - (Taken from the Srimad Bhagavatam):

One morning, Mother Yaśodā was churning yogurt into butter while the maidservants were busy elsewhere. Little Krishna toddled in and asked, “Mother, may I drink your milk?”

“Of course, my darling,” Yaśodā said. Krishna happily began to suckle, but suddenly she saw the milk on the stove boiling over. Quickly, she ran to save it, leaving Krishna disappointed.

Angry that His milk was interrupted, Krishna broke the churning pot with a small stone and ran to another room, where He began to eat the freshly churned butter. He placed some butter on a swing for the monkeys to enjoy! When Yaśodā returned, she saw the mess and searched for Him. She found Krishna standing on a large mortar, laughing and distributing butter to the monkeys. Krishna tried to run when he saw her, but Yaśodā caught Him. He cried, realizing he had done wrong.

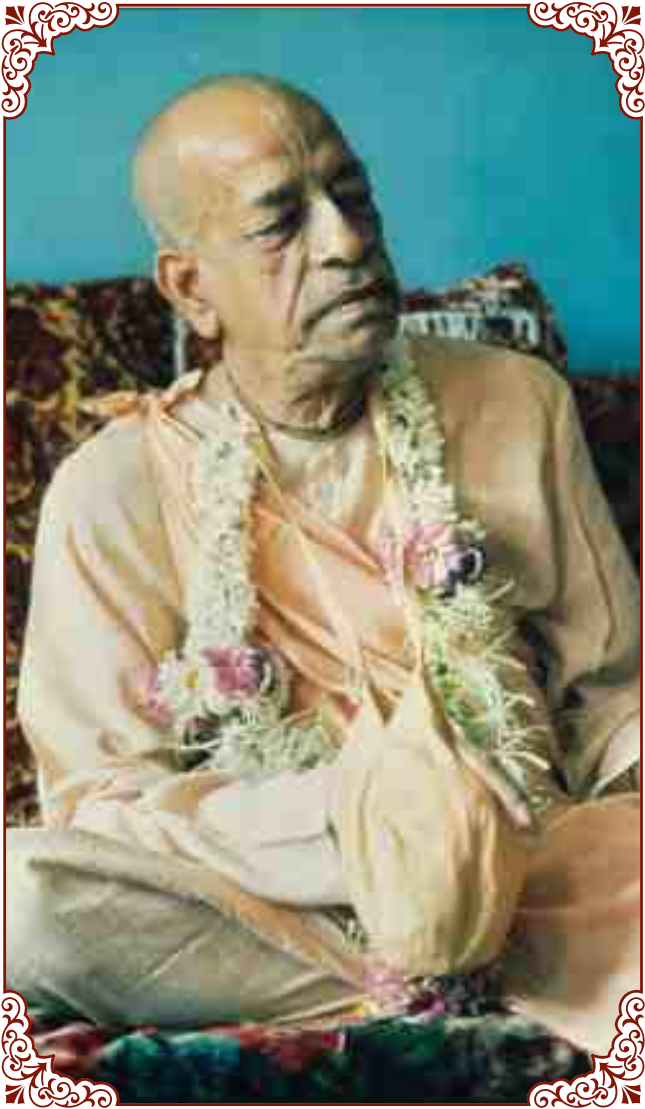
Mother Yaśodā decided to tie Him with a rope, but no matter how she tried, the rope always fell short by two fingers. Seeing her tired, Krishna finally allowed Himself to be bound.

What We Learn:

Through this lila, we learn that Krishna, the most beloved, can be bound only by hearts full of love and devotion.

Words of Wisdom by Srila Prabhupada

Dt: November 10, 1971, New Delhi



After struggling for one year, in 1966 I incorporated this Kṛṣṇa consciousness, International Society for Krishna Consciousness. So some of our friends suggested, "Why not make 'God Consciousness Society'?" and "No. 'Krishna Consciousness.' If I make 'God Consciousness,' that will be a vague task." Kṛṣṇas tu bhagavān svayam (SB 1.3.28). Kṛṣṇas tu bhagavān svayam. Īśvaraḥ paramaḥ kṛṣṇaḥ (Bs. 5.1). Therefore distinctly should be the Society for Krishna consciousness.

So these boys, when I started my class, 26 Second Avenue, some of these students were coming, and then I started my kīrtana at the Tompkinson Square Park, sitting on the ground, floor. These boys and the girls were coming.

That was the first publicity, made in the New York Times, about my kīrtana, and gradually it developed.

Next branch was opened at San Francisco, then at Montreal, then at Boston, Buffalo. In this way now we have sixty-five branches all over the world, and each branch there are maximum two hundred devotees like these, and minimum twenty-five devotees at least.

And each branch . . . at Los Angeles we are spending \$20,000 per month, which is in Indian exchange two lakhs of rupees. Similarly, we are spending \$10,000 in New York. In this way we have to spend seven lakhs of rupees per month for maintaining all these men, and we have got big, big publication like this.

When I went to the Western country I wrote only three volumes of Śrīmad-Bhāgavatam in the temple of our Shri Kṛṣṇa Sharma. He gave me shelter there, and I was publishing these books, and actually Lalaji also contributed something for my publication. So in this way I went there with three books. Now we have got over three dozen books, all beautifully published. We have given enough literature to understand Kṛṣṇa.

Kṛṣṇa can be understood by the grace of Lord Caitanya Mahāprabhu very easily, simply by chanting this Hare Kṛṣṇa mantra. Simply by chanting. Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam (CC Antya 20.12). But if you want to understand Kṛṣṇa through philosophy and science, we have got three dozen books. So we can convince you both ways. If you are illiterate, if you have no knowledge, chant Hare Kṛṣṇa and you will get your life back.

Upcoming events

2nd October

Dusshera

3rd October

Pasankusa Ekadashi

4th October

Paran time – 06:30 am to 10:28 am

14th October

Bahulastami

18th October

Rama Ekadashi

19th October

Paran time – 06:34 am to 10:27 am

21st October

Deepavali

22nd October

Govardhan Puja

30th October

Gopashtami



HELPING HANDS



**Learn to chant
Holy Name**

**Sunday Love
Feast**

**Vaishnav
Bhajans**

**Finding Our Lost
Happiness**

**Learn Bhagavad Gita
by attending our
regular sessions**

**Participate in
Festivals and
Yatras**

Feel free to connect with us and share your experiences.

We are delighted to be of service to you.

For more information about our activities, please visit www.iskconbhiwandi.org

You can reach us at +91 9175263178 or drop us an email at support@iskconbhiwandi.org