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# MĀYĀPUR INSTITUTE

FOR  
HIGHER EDUCATION and TRAINING



DĀMODARĀṢṬAKAM HOUSE PROGRAM  
PREACHERS TRAINING COURSE MANUAL

The International Society for Krishna Consciousness  
Founder-*Ācārya*: His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda



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### Conducting a Dāmodarāṣṭakam House Program

### Course Objectives

## COURSE OVERVIEW

### Lesson 1

#### Understanding Dāmodara-līlā

### Lesson 2

#### Preparing a Dāmodarāṣṭakam Presentation

### Lesson 3

#### Conducting a Dāmodarāṣṭakam Presentation

## ŚĀSTRIC QUOTES

### APPEARANCE OF ŚRĪ CAITANYA MAHĀPRABHU

śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya

Caitanya Bhāgavata

suvarṇa-varṇo hemāṅgo  
varāṅgaś candanāṅgadī  
sannyāsa-kṛc chamaḥ śānto  
niṣṭhā-śānti-parāyaṇaḥ

His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.'

Śrī Viṣṇu-sahasra-nāma  
Dāna-dharma-parva of Mahābhārata

### MAHĀ-MANTRA AS YUGA-DHARMA

kṛte yad dhyāyato viṣṇum  
tretāyāṁ yajato makhaiḥ  
dvāpare paricaryāyāṁ  
kalau tad dhari-kīrtanāt

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

Śrīmad-Bhāgavatam 12.3.51

kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

Śrīmad-Bhāgavatam 12.3.52

## GLORIES OF KĀRTTIKA MONTH

Lord Shri Krishna says, “Of all plants, the sacred Tulasi is most dear to Me; of all months, Kārttika is most dear....and of all days, Ekadashi is most dear”.

O great brāhmaṇa, if the opportunity to perform vratas during Kārttika is neglected all pious merits amassed in the past are reduced to ashes, the study of Vedas and Purāṇas becomes futile, charity, japa, and penances become fruitless, and reaching svarga, becomes impossible, despite the performance of countless sacrifices and hundreds of Śrāddha ceremonies.

Padma Purana.

As Satya-yuga is the best of yugas (ages), as the Vedas are the best among scriptures, as Ganga is best of rivers, so Kārttika is the best of months, the most dear to Lord Krishna.

All holy places reside in the month of Karttika, which is eternally dear to Lord Kṛṣṇa. Whatever pious deeds one performs to please Lord Viṣṇu during the month of Kārttika brings benefit that is eternal. O Narada, I speak to you the truth.

Skanda Purana

Of the twelve months, this month is particularly dear to Śrī Kṛṣṇa. Śrī Viṣṇu certainly rewards the devotee who worships Him during Kārttika with residence in His own abode, even if worshipped with minimum items. Dāmodara is famous as bhakta-vatsala, and His month imbibes His characteristics: it rewards even a tiny effort with huge results.

Text 41, Kārttika-māhātmya,  
Hari-bhakti-vilāsa

During the month of Kārttika, they who with love hear the topics of Lord Viṣṇu, even if they hear only half a verse or a fourth of a verse, attain the pious result of giving a hundred cows in charity.

Text 75, Kārttika-māhātmya,  
Hari-bhakti-vilāsa

O tiger of sages, a person who during the month of Karttika eagerly hears the topics of Lord Krishna delivers a hundred generations of his family.

Text 77, Kārttika-māhātmya,  
Hari-bhakti-vilāsa

O tiger of sages, a person who during the month of Kārttika hears the topics of Lord Hari becomes free from the sufferings of hundreds and millions of births.

Text 80, Kārttika-māhātmya,  
Hari-bhakti-vilāsa

## GLORIES OF WORSHIPING ŚRĪ DĀMODARA DURING KĀRTTIKA MONTH

When one offers a lamp during the month of Kārttika, his sins in many thousands and millions of births perish in half an eye blink.

Text 77, Kārttika-māhātmya, Hari-bhakti-vilāsa

Lord Krishna is pleased by the offering of a single lamp during the month of Karttika. Lord Krishna glorifies anyone who lights a lamp for someone else to offer.

Text 44, Kārttika-māhātmya, Hari-bhakti-vilāsa

Please hear the glories of offering a lamp during the month of Kārttika, an offering that is very pleasing to Lord Keśava. O king of brāhmaṇas, a person who offers a lamp in this way will not take birth again in this world.

Text 100, Kārttika-māhātmya, Hari-bhakti-vilāsa

Even one who never performs religious rituals or even the worst sinner will surely be purified by this offering. O Nārada, in the three worlds there is no sin that can stand before this Kārtika dīpa. In fact, by presenting this dīpa before Lord Vāsudeva, the eternal abode can be reached without obstruction.

Text 113, Kārttika-māhātmya, Hari-bhakti-vilāsa

A person who offers a lamp to Lord Kṛṣṇa during Kārttika attains the eternal spiritual world where there is no suffering.

Text 114, Kārttika-māhātmya, Hari-bhakti-vilāsa

O king of brāhmaṇas, when someone offers Him a lamp on the full-moon day of the month of Kārttika, Lord Kṛṣṇa, finding that He does not have sufficient money to repay that gift, gives Himself in exchange for that lamp.

Text 121, Kārttika-māhātmya, Hari-bhakti-vilāsa

In this month, O great brāhmaṇa, a person who illuminates Lord Keśava's temple even for the sake of gambling purifies his family up to seven generations. And those who kindle this Kārtika dīpa in a temple of Lord Viṣṇu will prosper with wealth, progeny, good reputation, and fame. Just as friction manifests the fire inherent in any wood, so this dīpa-dāna undoubtedly manifests dharma (present in any action).

Text 139, Kārttika-māhātmya, Hari-bhakti-vilāsa

One should regularly recite the prayer called Dāmodarāṣṭaka, which was spoken by Satyavrata, which attracts Lord Dāmodara, and which describes the worship of Lord Dāmodara.

198, Kārttika-māhātmya, Hari-bhakti-vilāsa

## MOTHER YAŚODĀ BINDS LORD KṚṢṆA

From KṚṢṆA, The Supreme Personality of Godhead Chapter 9

By A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

Once upon a time, seeing that her maidservant was engaged in different household duties, mother Yaśodā personally took charge of churning butter. And while she churned butter, she sang the childhood pastimes of Kṛṣṇa and enjoyed thinking of her son.

The end of her sari was tightly wrapped while she churned, and on account of her intense love for her son, milk automatically dripped from her breasts, which moved as she labored very hard, churning with two hands. The bangles and bracelets on her hands tinkled as they touched each other, and her earrings and breasts shook. There were drops of perspiration on her face, and the flower garland which was on her head scattered here and there. Before this picturesque sight, Lord Kṛṣṇa appeared as a child. He felt hungry, and to increase His mother's love, He wanted her to stop churning. He indicated that her first business was to let Him suck her breast, and then she could churn butter later. Mother Yaśodā took her son on her lap and pushed the nipple of her breast into His mouth, and while Kṛṣṇa was sucking the milk, she was smiling, enjoying the beauty of her child's face. Suddenly, the milk which was on the stove began to boil over. Just to stop the milk from spilling, mother Yaśodā at once put Kṛṣṇa aside and went to the stove. Left in that state by His mother, Kṛṣṇa became very angry, and His lips and eyes became red in rage. He pressed His teeth and lips, and taking up a piece of stone, He immediately broke the butter pot. He took butter out of it, and with false tears in His eyes, He began to eat the butter in a secluded place.

In the meantime, mother Yaśodā returned to the churning place after setting the overflowing milk pan in order. She saw the broken pot, in which the churning yogurt had been kept. Since she could not find her boy, she concluded that the broken pot was His work. She smiled as she thought, "The child is very clever. After breaking the pot He has left this place, fearing punishment." After she sought all over, she found her son sitting on a big wooden grinding mortar, which was kept upside down. He was taking butter from a pot which was hanging from the ceiling on a swing, and He was feeding it to the monkeys. She saw Kṛṣṇa looking this way and that way in fear of her because He was conscious of His naughty behavior. After seeing her son so engaged, she very silently approached Him from behind. Kṛṣṇa, however, saw her coming toward Him with a stick in her hand, and He immediately got down from the grinding mortar and began to flee in fear. Mother Yaśodā chased Him to all corners, trying to capture the Supreme Personality of Godhead, who is never approached even by the meditations of great yogīs. In other words, the Supreme Personality of Godhead, Kṛṣṇa, who is never caught by the yogīs and speculators, was playing just like a little child for such a great devotee as mother Yaśodā. Mother Yaśodā, however, could not easily catch the fast-running child because of her thin waist and heavy body. Still she tried to follow Him as fast as possible. Her hair loosened, and the flowers in her hair fell to the ground. Although she was tired, she somehow reached her naughty child and captured Him. When He was caught, Kṛṣṇa was almost on the point of crying. He smeared His hands over His eyes, which were anointed with black eye cosmetics. The child saw His mother's face while she stood over Him, and His eyes became restless from fear.

Mother Yaśodā could understand that Kṛṣṇa was unnecessarily afraid, and for His benefit she wanted to allay His fears. Being the topmost well-wisher of her child, mother Yaśodā thought, "If the child is too fearful of me, I don't know what will happen to Him." Mother Yaśodā then threw away her stick. In order to punish Him, she thought to bind His hands with some ropes. She did not know it, but it was actually impossible for her to bind the Supreme Personality of Godhead. Mother Yaśodā was thinking that Kṛṣṇa was her tiny child; she did not know that the child had no limitation. There is no inside or outside of Him, nor beginning or end. He is unlimited and all-pervading. Indeed, He is Himself the whole cosmic manifestation. Still, mother Yaśodā was thinking of Kṛṣṇa as her child. Although He is

beyond the reach of all senses, she endeavored to bind Him to a wooden grinding mortar. But when she tried to bind Him, she found that the rope she was using was too short—by two inches. She gathered more ropes from the house and added to it, but still she found the same shortage. In this way, she connected all the ropes available at home, but when the final knot was added, she saw that the rope was still two inches too short. Mother Yaśodā was smiling, but she was astonished. How was it happening?

In attempting to bind her son, she became tired. She was perspiring, and the garland on her head fell down. Then Lord Kṛṣṇa appreciated the hard labor of His mother, and being compassionate upon her, He agreed to be bound up by the ropes. Kṛṣṇa, playing as a human child in the house of mother Yaśodā, was performing His own selected pastimes. Of course, no one can control the Supreme Personality of Godhead. The pure devotee surrenders himself unto the lotus feet of the Lord, who may either protect or vanquish the devotee. But for his part, the devotee never forgets his own position of surrender. Similarly, the Lord also feels transcendental pleasure by submitting Himself to the protection of the devotee. This was exemplified by Kṛṣṇa's surrender unto His mother, Yaśodā. Kṛṣṇa is the supreme bestower of all kinds of liberation to His devotees, but the benediction which was bestowed upon mother Yaśodā was never experienced even by Lord Brahmā or Lord Śiva or the goddess of fortune.

The Supreme Personality of Godhead, who is known as the son of Yaśodā and Nanda Mahārāja, is never so completely known to the yogīs and speculators. But He is easily available to His devotees. Nor is He appreciated as the supreme reservoir of all pleasure by the yogīs and speculators. After binding her son, mother Yaśodā engaged herself in household affairs. At that time, bound up to the wooden mortar, Kṛṣṇa could see a pair of trees before Him which were known as arjuna trees. The great reservoir of pleasure, Lord Śrī Kṛṣṇa, thus thought to Himself, “Mother Yaśodā first of all left without feeding Me sufficient milk, and therefore I broke the pot of yogurt and distributed the stock butter in charity to the monkeys. Now she has bound Me up to a wooden mortar. So I shall do something more mischievous than before.” And thus He thought of pulling down the two very tall arjuna trees.

There is a history behind the pair of arjuna trees. In their previous lives, the trees were born as the human sons of Kuvera, and their names were Nalakūvara and Maṇigrīva. Fortunately, they came within the vision of the Lord. In their previous lives they were cursed by the great sage Nārada in order to receive the highest benediction of seeing Lord Kṛṣṇa. This benediction-curse was bestowed upon them because of their forgetfulness due to intoxication. This story will be narrated in the next chapter.

Thus ends the Bhaktivedanta purport of the Ninth Chapter of Kṛṣṇa, “Mother Yaśodā Binds Lord Kṛṣṇa.”

nemaṁ viriṅco na bhavo  
na śrīr apy aṅga-saṁśrayā  
prasādaṁ lebhire gopī  
yat tat prāpa vimuktidāt

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.

Śrīmad-Bhāgavatam 10.9.20



# ŚRĪ ŚRĪ DĀMODARĀṢṬAKAM

## Verse 1

namāmiśvaram sac-cid-ānanda-rūpaṁ  
 lasat-kundalaṁ gokule bhrājamānam  
 yaśodā-bhiyolūkhalād dhāvamānaṁ  
 parāmrṣṭam atyantato-drutya gopyā

namāmi— I bow down; īśvaram — to the Supreme Lord; sac-cid-ānanda-rūpaṁ — Who is the embodiment of eternity, sentience and bliss; lasat-kundalam — with swinging earrings; gokule — in Gokula; bhrājamānam — Who shines; yaśodā-bhiyā— in fear of Yaśodā; ulūkhalād — from the mortar; dhāvamānam — running away; para-amrṣṭam — was caught from behind; atyantataḥ-drutya — running faster; gopyā — by the gopī.

To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who I (due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden grinding mortar in fear of mother Yasoda, but who has been caught from behind by her who ran after Him with greater speed--to that Supreme Lord, Sri Damodara, I offer my humble obeisances.

## Verse 2

rudantaṁ muhur netra-yugmaṁ mṛjantaṁ  
 karāmbhoja-yugmena sātaṅka-netram  
 muhuḥ śvāsa-kampa-tri-rekhāṅka-kaṇṭhasthita-  
 graiva-dāmodaraṁ bhakti-baddham

rudantam — weeping; muhuḥ — again and again; netra-yugmam— the two eyes; mṛjantam— rubbing; kara-ambhojayugmena — with the two lotus hands; sātaṅka-netram — having frightened eyes; muhuḥ — again and again; śvāsa — due to rapid breathing; kampa — trembling; tri-rekha-aṅka-kaṇṭha — on the neck, marked with three lines like a conch; sthita — placed; graiva — necklace; dāmodaram — to Dāmodara; bhakti-baddham — Who is bound by bhakti.

Seeing the whipping stick in His mother's hand) He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conch shell, is shaking because of His quick breathing due to crying. To this Supreme Lord, Sri Damodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

## Verse 3

itīḍṛk sva-līlābhīr ānanda-kuṇḍe  
 sva-ghoṣam̐ nimajjantam ākhyāpayantam  
 tadīyeṣita-jṣeṣu bhaktair jitatvam̐  
 punaḥ premataḥ tam̐ śataāvṛtti vande

iti — thus; īḍṛk-sva-līlābhīḥ — by such activities; ānanda-kūṇḍe — in a lake of bliss; sva-ghoṣam — His village; nimajjantam — submerging; ākhyāpayantam — disclosing; tadīya-īśita-jṛṣeṣu — to those aware of His glories; bhaktaiḥ jitatvam — Who is conquered by the devotees; punaḥ — again; premataḥ — out of affection; tam — to Him; śata-āvṛtti — hundred of times; vande — I chant His glories.

By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbued with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Damodara hundreds and hundreds of times.

## Verse 4

varam̐ deva mokṣam̐ na mokṣāvadhim̐ vā  
 na cānyam̐ vṛṇe' haṁ vareśād apiha  
 idam̐ te vapur nātha gopāla-bālam̐  
 sadā me manasy āvirāstām̐ kim anyaiḥ

varam — boon; deva — O divine Lord; mokṣam — liberation; na — not; mokṣa-avadhim — the highest level of liberation; vā — or; na ca — nor; anyam — other; vṛṇe — chose; aham — I; vara-īśād — from You, the grantor of any possible boon; api — even; iha — here; idam — this; te — your; vapuḥ — form; nātha — O Lord; gopāla-bālam — as a cowherd child; sadā — always; me — my; manasi — in the mind; āvirāstām — may enter; kim — of what avail; anyaiḥ — other (boons).

O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuntha, nor any other boon (which may be obtained by executing the nine processes of bhakti). O Lord, I simply wish that this form of Yours as Bala Gopala in Vrndavana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

## Verse 5

idaṁ te mukhāmbhojam atyanta-nīlair  
 vṛtaṁ kuntalaiḥ snigdha-raktaiś ca gopyā  
 muhuś cumbitaṁ bimba-raktādharaṁ me  
 manasy āvirāstām alaṁ lakṣa-lābhaiḥ

idaṁ—this; te—your; mukha-ambhojam—lotus face; atyanta-nīlaiḥ—deep blue; vṛtam—encircled; kuntalaiḥ—by hair locks; snigdha-raktaiḥ—red-hued and glossy; ca—and; gopyā—by the gopī (Yasodā); muhuś—again and again; cumbitaṁ—kissed; bimba-rakta-ādharam—having lips red like a bimba fruit; me—my; manasi—in the mind; āvirāstām—may it enter; alaṁ—no use of; lakṣa-lābhaiḥ—hundred thousands boons.

O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by mother Yasoda, and Your lips are reddish like the bimba fruit. May this beautiful vision of Your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

## Verse 6

namo deva dāmodarānanta viṣṇo  
 prasīda prabho duḥkha-jālābdhi-magnam  
 kṛpā-dṛṣṭi-vṛṣṭyāti-dīnaṁ batānugṛhāṇeśa  
 mām ajñam edhy akṣi-dṛśyaḥ

namaḥ—I bow down to You; deva—O divine one; dāmodara—O Dāmodara; ananta—O unlimited one; viṣṇo—O omnipresent one; prasīda—be gracious; prabho—O omnipotent one; duḥkha-jalābdhi-magnam—I am drowning in an ocean of sorrow; kṛpā-dṛṣṭi-vṛṣṭyāti—with a shower of Your merciful glances; ati-dīnam—extremely miserable; anugṛhāṇa—bless me; īśa—O supremely independent; mām—me; ajñam—ignorant; edhy—appear; akṣi-dṛśyaḥ—before my eyes.

O Supreme Godhead, I offer my obeisances unto You. O Damodara! O Ananta! O Vishnu! O master! O my Lord, be pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

## Verse 7

kuverātmajau baddha-mūrtyaiva yadvat  
 tvayā mocitau bhakti-bhājau kṛtau ca  
 tathā prema-bhaktim svakām me prayaccha  
 na mokṣe graho me' sti dāmodareha

kuvera-ātmajau—the two sons of Kuvera; baddha-murtyā—when Your body was bound (to the mortar); yadvat—just like; tvayā—by You; mocitau—liberated; bhakti-bhājau—recipients for bhakti; kṛtau—made; tathā—likewise; premabhaktim—the highest level of devotion; svakām—Your; me—to me; prayaccha—grant; na—not; mokṣe—in liberation; grahaḥ—aspiration; me—my; asti—there is; dāmodara—O Dāmodara; iha—in prema-bhakti only.

O Lord Damodara, just as the two sons of Kuvera--Manigriva and Nalakuvara--were delivered from the curse of Narada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own prema-bhakti. I only long for this and have no desire for any kind of liberation.

## Verse 8

namas te' stu dāmne sphurad-dīpti-dhāmne  
 tvadīyodarāyātha viśvasya dhāmne  
 namo rādhikāyai tvadīya-priyāyai  
 namo' nanta-līlāya devāya tubhyam

namaḥ—obeisances; te—Your; astu—let there be; dāmne—to the rope; sphurad-dīpti-dhāmne—the abode of blazing light; tvadīya-udarāya—to Your belly; atha—also; viśvasya—of the universe; dhāmne—the substratum; namaḥ—obeisances; rādhikāyai—to Śrī Rādhikā; tvadīya-priyāyai—who is Your beloved; namaḥ—obeisances; ananta-līlāya—performer of eternal pastimes; devāya—divine; tubhyam—to You.

O Lord Damodara, I first of all offer my obeisances to the brilliantly effulgent rope which binds Your belly. I then offer my obeisances to Your belly, which is the abode of the entire universe. I humbly bow down to Your most beloved Srimati Radharani, and I offer all obeisances to You, the Supreme Lord, who displays unlimited pastimes.

## ŚRĪ ŚRĪ DĀMODARĀṢṬAKAM MAIN PHILOSOPHICAL PRINCIPLES

## Verse 1

- The Supreme Absolute has form of eternal existence, knowledge, and bliss.
- Kṛṣṇa's earrings shine because of His natural beauty.
- Kṛṣṇa fled, as if in fear of Yaśodā, to enjoy His pastimes.

## Verse 2

- Kṛṣṇa was crying to perfectly play the role of a naughty child.
- Kṛṣṇa can only become bound by love and devotion.

## Verse 3

- Kṛṣṇa's pastimes immerse the devotees in pools of bliss.
- Kṛṣṇa is conquered by devotees who love Him with intimacy.

## Verse 4

- Kṛṣṇa can award all kinds of boons including liberation.
- Pure devotees only desire to remember and serve the Lord.

## Verse 5

- Millions of boons cannot not be compared with the Kṛṣṇa consciousness

## Verse 6

- We can be relived from material miseries by the mercy of Kṛṣṇa

## Verse 7

- Kṛṣṇa acts to fulfill the desire of His devotee.
- Kṛṣṇa's pastimes simultaneously fulfill many purposes.

## Verse 8

- Kṛṣṇa's paraphernalia is not different from Him.
- Worship of Kṛṣṇa fulfills all other obligations.
- Śrī Rādhikā is the most beloved of Kṛṣṇa.

## CONDUCTING A DĀMODARĀṢṬAKAM HOUSE PROGRAM

### BASIC ELEMENTS

• Introduction	(5 mins)
• Kīrtan	(5 mins)
• Explanation of Śrī Dāmodarāṣṭakam	(10 mins)
• Dāmodar ārātrika	(10 mins)
• Interactions	(15 mins)
• Feed-back form filling	(10 mins)
• Close	(5 mins)
<b>Total</b>	<b>1 Hour</b>

### BASIC LISTENING AND VALUING SKILLS

- Express some audible valuation of the contribution
- Repeat verbatim the content of the question or concern
- Rephrase content - summarize the meaning in your own words.
- Use open body language

### ADDITIONAL NOTES:

## ADDITIONAL CHART

Serial#	Aspect	Sloka Reference
1	Lila	(1.3) yasoda-bhiyolukhalad dhavamanam, (1.4) paramrstam atyantato drutya gopya (7.1) kuveratmajau baddha-murtyaiva yadvat, (7.2) tvaya mocitau bhakti-bhajau krtau ca
2	Rupa	(2.1) rudantam muhur netra-yugmam mrjantam, (2.2) karambhoja-yugmena satanka-netram (2.3) muhuh svasa-kampa-trirekhanka-kantha- (5.1) idam te mukhambhojam atyanta-nilair, (5.2) vrtam kuntalaih snigdha-raktais ca gopya (5.3) muhus cumbitam bimba-raktadharam me
3	Siddhanta	(1.1) namamisvaram sac-cid-ananda-rupam, (2.4) sthita-graivam damodaram bhakti-baddham
4	Anubhoothi	(3.1) itidrk sva-lilabhir ananda-kunde, (3.2) sva-ghosam nimajjantam akhyapayantam
5	Prema	(8.3) namo radhikayai tvadiya-priyayai
6	Desire of Living Entity  Yuktha Vairagya	(3.1) itidrk sva-lilabhir ananda-kunde (4.3) idam te vapur natha gopala-balam, (4.4) sada me manasy avirastam kim anyaih (4.1) varam deva moksam na moksavadhim vas (4.2) na canyam vrne 'ham varesad apiha
7	Real mood of prayer Our ultimate desire	(6.1) namo deva damodarananta visno, (6.2) prasida prabho duhkha-jalabdhi-magnam (6.3) krpa-drsti-vrstyati-dinam batanu, (6.4) grhanesa mam ajnam edhy aksi-drasyah
8	Result of Bhakti	(2.4) sthita-graivam damodaram bhakti-baddham
9	How to enjoy the lila (pastimes of the lord)	(3.1) itidrk sva-lilabhir ananda-kunde, (3.2) sva-ghosam nimajjantam akhyapayantam (3.3) tadiyesita-jnesu bhaktair jitatvam, (3.4) punah prematas tam satavrtti vande

## COURSE OBJECTIVES

*By the end of the lesson the trainee preachers will be able to:*

### LESSON 1

- Discuss the benefits of the Dāmodarāṣṭakam house program preaching program for ISKCON Dāmodaradesh.
- Briefly explain, with appropriate śāstric references, the:
  - glories of Kārtika month.
  - specific benefits of worshiping Lord Dāmodara during Kārtika month.
- Present the story line, and significant philosophical concepts revealed in the Dāmodara-līlā.
- Effectively explain these concepts with reference to key words and phrases from Dāmodarāṣṭakam.
- Briefly explain ISKCON with reference to items of major significance.
- Give details regarding weekly and festival programs in ISKCON Dāmodaradesh

### LESSON 2

- List the basic elements, and suitable time allocations, paraphernalia required, to conduct a Dāmodarāṣṭakam house program.
- Appropriately respond to questions, with small and large groups demonstrating knowledge and understanding as per Lesson 1.
- Identify possible philosophical and practical concerns of proponents of Art of Living, Sai Baba and Māyāvāda etc. participants of a Dāmodarāṣṭakam house program.
- Appropriately address the above philosophical and practical concerns.

### LESSON 3

- Demonstrate attentive listening skills and non judgmental behavior suitable for a Dāmodarāṣṭakam house program.
- Familiarize participants with the variety of Dāmodaradesh preaching programs available for contributing financial or other methods of help.
- Effectively solicit financial or other help from participants for the above programs.
- Discuss the benefits of this program for their own spiritual development.