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We Are the Creators of our Jealousy by Chandan Goswami

द्वेषः परोदयेऽसूयान्यसौभाग्यगुणादिभिः ।
तत्रेष्यानादराक्षेपा दोषारोपो गुणेषु अपि ।
अपवृत्तिस्तिरोवीक्षा भ्रुवोर्भङ्गुरतादयः ॥

*dveṣaḥ parodaye' sūyānya-saubhāgya-
guṇādibhiḥ ।*

*tatresyānādarākṣepā doṣāropo
guṇeṣu api ।*

*apavṛttis tiro-vīkṣā bhruvor
bhaṅguratādayaḥ ॥*

"When you feel hatred after seeing someone else's good fortune, that is called *asuya* or jealousy. This feeling is accompanied by disrespect, nastiness, insulting the other person, finding faults in them, speaking badly about them, giving them mean looks and raising one's eyebrows at them." (*Bhakti Rasamrit Sindhu*, 2.4.164)



Amongst many negative feelings we may experience, envy is one that easily grows out of proportion. You may be jealous of someone because of their greater knowledge, beauty, fame, good qualities or privilege. Your jealousy makes you want to be more admired than that other person.

Even in a family with two or more children, a child may feel jealousy towards his siblings because he feels they are favoured by the parents. Similar feelings of rejection and dejection can occur between friends, sportsmen and amongst some devotees in spiritual organisations.

This negative emotion is difficult for us to identify in ourselves and over time, it transforms into hatred and we turn good people into our enemies. Even when the great devotees of Krishn, the *gopis*, came to dance with him in the Raas Lila, Krishn disappeared from their company, to be alone with his dearest beloved, Radha. This made the *gopis* envious of her. They said, "The footprints of this girl are so disturbing to us, because out of all of us, Krishn chose her and took her away alone." (*Shrimad Bhagwatam*, 10.30.31)

In today's world when everyone has access to the lives of others through social media, we often enjoy observing interactions that do not involve us, even though the participants are physically and socially distant from us and their lives would normally not be affecting us in any way.

Internally, we become toxic towards the person we envy. The worst part is, this emotion creates a vacuum in our hearts and does not let love flourish. We try to run away from that person to preserve our sense of peace, and we think we are saving our love by doing so, but we end up harming ourselves all the more. If we meet the object of our jealousy, we may be overly sweet or snappy, and later, because of our denial, we will be confused as to why this person was sweet in return or, perhaps, ignored us. This interaction confuses us so much that we are unable to judge if that person is good or bad.

You see, all this is the creation of the monkey mind. Are we really great thinkers and positive people? Of course not, if we have this jealousy. But did it give us positivity, even after we ran away from the person who was bothering us? It didn't give us peace. We have to focus on the bondage we are in and address this challenge. It undermines our beautiful persona and turn us into someone we are not. "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude." (*The Holy Bible, 1 Corinthians*) We need to take the help of our guru to bring peace within and not just outer peace. The *Bhakti Rasamrit Sindhu* says:

सर्वतः स्वनियोगानाम् आधिक्येन परिग्रहः ।

ईर्ष्यालवेन चापृष्टा मैत्री तत्प्रणते जने ।

तन्निष्ठाद्याः शीताः स्युर् एष्वसाधारणाः क्रियाः ॥

sarvataḥ svaniyogānām ādhikyena parigrahaḥ ।

īrṣyā-lavena cāpṛṣṭā maitrī tat-praṇate jane ।

tan-niṣṭhādyāḥ śītāḥ syur eṣvasādhāraṇāḥ kriyāḥ ॥

"A lover of Krishn is always absorbed in *seva*, is always friendly towards devotees, and never feels even slightly envious when seeing how well others serve. They are always centred in their love; these are the qualities of a devotee." (*Bhakti Rasamrit Sindhu*, 3.2.61)



Shrinivas Acharya, Part 10 of 12: The Kheturi Festival



In the previous edition, Shrinivas met Ramchandra Kaviraj, and Ramchandra instructed Raja Birhambir about the path of devotion. In this issue, Shrinivas hosts a very special festival.

After making a trip to Vrindavan, Shrinivas returned to Bengal, where he and his disciples met Narottam. Narottam wanted to hold a grand festival on the occasion of Mahaprabhu's Appearance day and the beloved festival of Holi, and invite all of Mahaprabhu's *parikars*¹ in Bengal and Orissa who were still physically present in this world.²

Shrinivas loved the idea of a grand festival in Mahaprabhu's honour, but he was concerned that there was not enough time to arrange such a large event. That night, Mahaprabhu appeared to Shrinivas in a dream and told him to let go of all his anxiety. Mahaprabhu assured Shrinivas that the festival would have all his blessings. The next morning, Shrinivas wrote invitations in the form of beautiful verses for each individual *parikar* of Mahaprabhu. Shrinivas then chose fifteen devotees to hand-deliver them. Soon the guests began to arrive, and he arranged for every aspect of their stay.

The most prominent guest was Nityananda Prabhu's wife, Jahnava Mata. Her invitation had not even arrived yet when she began making preparations to go to Kheturi, for she had already received a divine

invitation from the Lord himself. She came from Khardah with a huge number of her disciples, followers and maidservants. On the way, more and more devotees joined her group, including many *parikars* of Mahaprabhu.

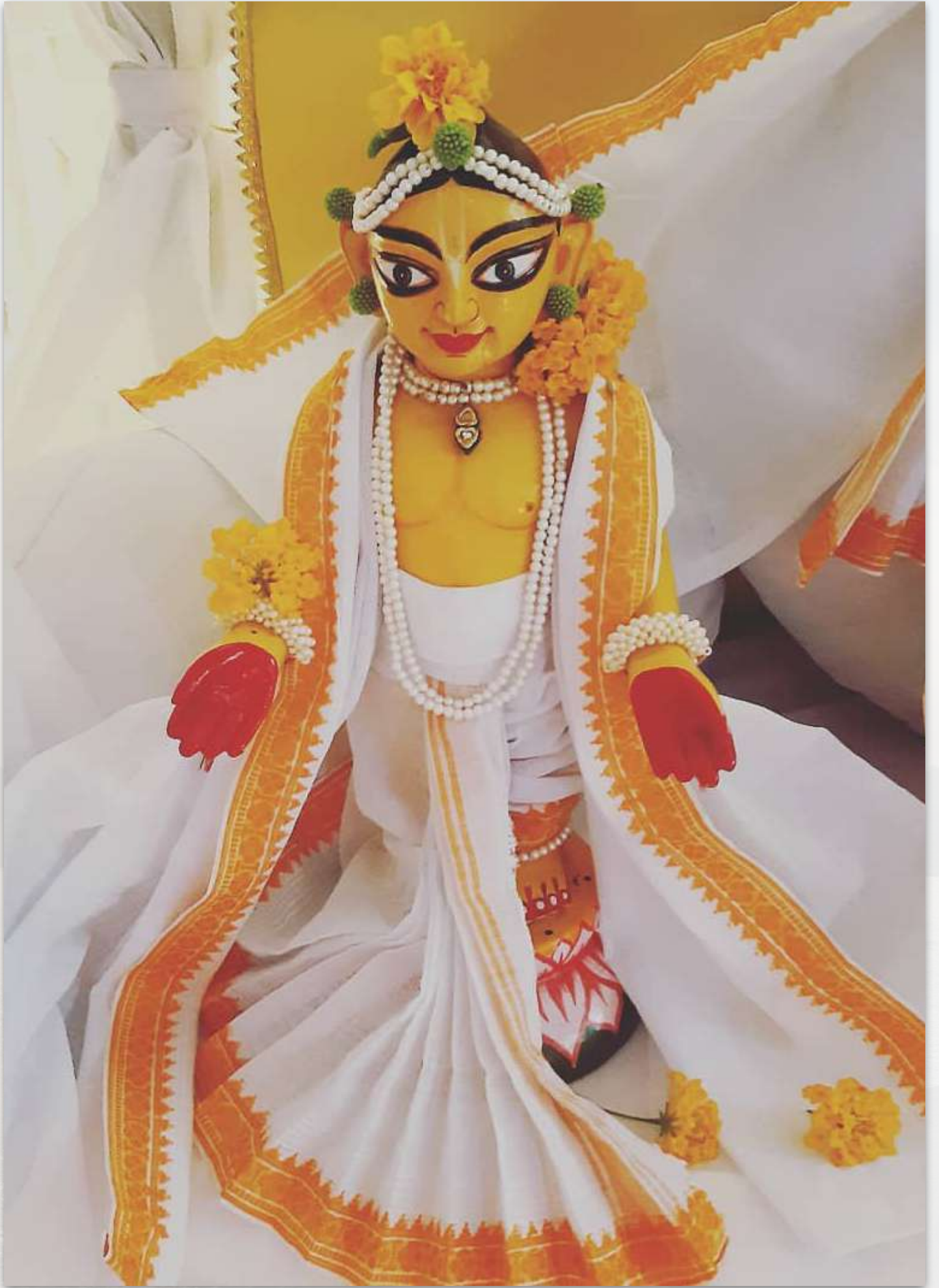
Shrinivas, Narottam and Ramchandra personally welcomed each of the great souls as they arrived. Rather than allowing herself to simply be served, Jahnava Mata made herself one of the hosts of the event. She cooked huge amounts of *bhog*³ for Narottam's deity of Mahaprabhu and fed *prasad*⁴ to all the *mahatmas*.⁵ She also spent a lot of time discussing the philosophy with devotees and helping them clear any confusion they had. This festival was also the first time many of Mahaprabhu's devotees got to hear the teachings of the six Goswamis, whose books Shrinivas and Narottam had brought to Bengal.

Everyone was deeply moved by the beautiful *seva*⁶ of Jahnava Mata, Shrinivas, Narottam, Ramchandra and their helpers. The day before Gaur Purnima, Shrinivas performed the *pran pratishtha*⁷ ceremony of six deities and worshipped the *parikars* of Mahaprabhu with their *prasadi* garlands.⁸

Narottam's Divine Kirtan

Then Narottam began to lead *kirtan*,⁹ as Jahnava Mata kept her merciful glance upon him, infusing him with

1. Mahaprabhu's eternal companions who came with him from eternal Vrindavan
2. Dr. Jan Brzezinski suggests that the year was most likely 1585 C.E., the 100th anniversary of Mahaprabhu's birth.
3. Food prepared as an offering for the deity
4. Food that has been offered to the deity and is ready to be eaten by devotees
5. Saints; great souls
6. Service from the heart
7. A ritual where the deity is invited to come and reside within a sacred image like a statue or painting, for the sake of worship
8. Garlands that were previously offered to the deity
9. Singing about Krishn's Names, his beauty, his wonderful qualities or his divine play



Shri Chaitanya Mahaprabhu

divine power through her eyes. The melody and style of his *kirtan* was so unique and divine that everyone was completely spellbound. Sage Narad and many other divine sages came in disguise to join the *kirtan* as the gods and goddesses sprinkled flowers upon them from the sky. Even the animals were hypnotised by Narottam's songs, what to speak of human beings.

Suddenly, Mahaprabhu himself appeared in the midst of the *kirtan*, with Nityanand and Adwait beside him. Then Gadadhar and Shrivasa also appeared, and suddenly they all began to dance. Swaroop Damodar, Ramanand Ray and so many other associates of Mahaprabhu who had long ago returned to eternal Vrindavan, appeared during Narottam's *kirtan* and began to dance. Finally, Mahaprabhu embraced Shrinivas and Narottam and whispered a secret in their ears before disappearing once more. All the great souls started crying and rolling in the dust where Mahaprabhu had danced; but Jahnava Mata soothed them and brought them back to external consciousness.

Holi and Gaur Purnima

Then Jahnava Mata instructed Shrinivas to begin the Holi festival. So many different kinds of fragrant coloured powders were brought. After offering the colours to Mahaprabhu and the other deities, the great souls lost themselves in the Holi play. As they became completely covered in bright colours, the songs of Radha and Krishn's Holi *lila*¹⁰ were sung.

That evening, the devotees offered *dijas*¹¹ and started *kirtan* once more. Shrinivas dressed Mahaprabhu in a beautiful white cloth and placed him on his *snan vedi*.¹² The same rituals were followed for Mahaprabhu's ceremony as are followed for Shri Krishn's birthday. As Shrinivas offered

abhishek,¹³ Brahmins recited hymns and the devotees sang about Mahaprabhu's Navadwip *lilas*.



Shrinivas offers *abhishek*

The *kirtan* lasted throughout the night and only ended with Mahaprabhu's Mangla Aarti.¹⁴ Then everyone went back to their rooms to bathe and perform their morning rituals. Jahnava Mata got herself ready and began cooking for Mahaprabhu and the five Krishn deities, and after the Rajbhog Aarti,¹⁵ she served *prasad* to the Vaishnavs.

To be continued . . .

References

Bhakti Ratnakar by Narahari Chakravarti
 "Keeping Faith with Kheturi" by Dr. Jan Brzezinski
Vaishnavism in Bengal by R.K. Chakravarti

10. Eternal divine play

11. Earthen lamps with cotton wicks soaked in clarified butter

12. A pedestal where the deity is placed for bathing

13. Offering a ritual bath to the deity

14. The first ritual of the day, held before dawn

15. A ritual held just before closing the temple for the deity's afternoon rest



Hari Bolbo Ar Madan Mohan Heribo Go by Narottam Das Thakur



हरि बोलबो आर मदनमोहन हेरिबो गो ।
एइ रूपे ब्रजेर पथे चलिबो गो ॥

*hari bolbo aar madanmohan heribo go ।
ei rupe brajer pathe chalibo go ॥*

Chanting "Haribol! Haribol!" I will walk the path to Braj, and one day, I will see Shri Madan Mohan there.

जाबो गो ब्रजेन्द्र पुर होबो गो गोपिकार नूपुर
तांदेर चरणे मधुर मधुर बाजबो गो ।
बिपिने बिनोद खेला सङ्गते राखालेर मेला
तांदेर चरणेर धूला माखबो गो ॥

*jaabo go brajendra pur hobo go gopikaar nupur
taader charane madhur madhur baajbo go ।
bipine binod khelaa sangete raakhaaler melaa
taader charaner dhulaa maakhbo go ॥*

In Vrindavan, I long to become a beautiful anklet and offer myself to Shri Radha and her *sakhis*. When they accept me, I will sing so sweetly at their lotus feet. Going to the pasturelands where Krishn plays with his friends, I will gather the dust of their lotus feet and adorn my whole body with it.

राधाकृष्णेर रूपमाधुरी हेरबो दुनयन भरि
निकुञ्जेर द्वारे द्वारि रोइबो गो ।
ब्रजबासी तोम्रा सबे ए इ अभिलाषा पुराओ एबे
आर कबे श्रीकृष्णेर बांशी शुनबो गो ॥

*raadhaa krishner roop-madhuri herbo dunayan bhari
nikunjer dvaare dvaari roibo go ।
brajabaasi tomraa sabe, ei abhilaashaa puraao ebe
aar kabe shri krishner baashi shunbo go ॥*

May my eyes be filled with the sweetness of Shri Radha and Krishn as I stand guard at the entrance of their *nikunj*. O Brajwasis, please bless me and fulfil my desire. O when will I hear the sweet song of Shri Krishn's flute?

ए देह अन्तिम काले राख्बो श्री जमुनार जले
जय राधे गोबिन्द बोले भास्बो गो ।
कहे नरोत्तम दास ना पूरिल अभिलाष
आर कबे ब्रजे बास कोर्बो गो ॥

*e deha antim kaale raakhbo shri jamunaar jale
jaya raadhe gobind bole bhaasbo go ।
kahe narottama daas naa purila abhilaash
aar kabe braje baas korbo go ॥*

When my time comes to die, I long to immerse this mortal body in the waters of the Shri Yamuna River. Shouting "Jai Radhe Govind!" may I float away forever. Narottam Das says, "I have so many desires but they have not been fulfilled. When will I be able to live in Vrindavan?"



Braj Animal Care



The last six months have been really challenging for Braj Animal Care. Due to the COVID-19 pandemic and the subsequent series of lockdowns, the animal hospital was closed for several months and there was limited access to vets, which posed a huge hurdle for us. Although the veterinary hospital has finally opened, things continue to be strained as its lab has been converted into a COVID-19 testing centre and their X-ray machine is broken with no word on when it will be fixed.

Even though we are classed as essential workers and we always wear our masks, it was really tough to get e-rickshaw drivers to agree help us with the feedings, because they were afraid of being stopped by police; and indeed, we were stopped on many occasions.

Once, our team was even threatened with being arrested just for doing something completely legal – feeding street animals. It was very frightening and difficult because we wanted to maintain respect for law enforcement, but we persevered – determined that the lack of clarity about the lockdown rules should not result in animals starving to death, or injured animals being unable to get help. Eventually, the same officers took note of our dedication and gave us their blessings.

Despite all the difficulties, this time has also brought great growth for Braj Animal Care. We started out with just one volunteer on the ground, and we now have a passionate team of five. Initially, we had one medical patient and fed only two or three animals periodically. But we now have thirty feeding points across the town serving about 250 dogs, 140 cows and 400 monkeys daily. This growth would not have been possible during lockdown without all of your support – so a big, heartfelt thank you from all of us at BAC!

Bhura's Head Injury



Bhura after someone poured chemicals on his head

This is Bhura (Mr. Brown). He was found near the Shri Radha-Gopinath Temple, trembling and hiding in the open sewer. His head had a gaping, bloody wound, probably from a dog fight. There was a hole in his skull, and flies were all over the wound, meaning it would soon be filled with maggots.

We had to act fast if Bhura was going to survive. We tended to his wounds daily and he received antibiotics and pain management. Surprisingly, it is possible to survive with a hole in one's skull. While the skull won't grow back, the skin and flesh can grow over the hole.

After about a week, Bhura's wound was looking much better, but no one could have imagined that on day six, Bhura's wound would be larger, deeper and bloodier than ever. We were shocked to learn that someone had poured phenyl (a chemical used for cleaning floors) on his head, thinking it would disinfect the wound. The chemical had also gone into Bhura's eyes and almost blinded him.

When we posted the pictures online, it was so bad that some people asked us to put him out of his misery. But we knew Bhura was a fighter. After another week of treatment, Bhura's wound has healed beautifully, and he is running and playing with his friends like he would have done before the accident. We have also spoken with the people of the neighbourhood about proper wound care for animals.

All this reminded us of two things – we desperately need a shelter space where our patients can recover in the safety of professional care and management, and we also need to provide information sessions to help people understand more about animals and their care. All this will require a lot of hard work and significant funding, but we have hope that everything will come together soon. Animals' lives depend on it.

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Bhura today



Maharajji's Latest Updates



The festival of Janmashtami was celebrated on August 12th. At the Shri Radharaman Temple, Shriji's *abhishek* was held with a minimum number of priests, in following with COVID-19 protocols. Although the temple was not open to the public, devotees were able to enjoy glimpses of the ceremony online. Shri Chandan Maharajji was invited as a guest speaker by the SVCC, Consulate General of India, Durban, South Africa, to discuss his understanding of Krishna as consciousness as part of their Janmashtami program this year. Click [here](#) to listen to his discourse, which begins 37 minutes into the event.

Maharajji's podcast series on the month of Shravan and Jhulan Utsav will soon be released on the website of FM Fever 104. Once the series has been released, we will announce it on social media. At the end of August, Maharajji made a trip to the UK to give discourses on *bhakti*, which will be held in a controlled manner within the restrictions of the lockdown. Please follow Maharajji's [Facebook Page](#) for more information and to view excerpts from his lectures.



Shri Chandan Goswami

Our usual *sankirtans* have been temporarily postponed due to social distancing measures implemented in response to COVID-19, however regular virtual *sankirtans* are being held. We welcome you to join our online *sankirtan* programs on the following dates:

September 2nd, 2020: Sanjhi Mahotsav

September 13th, 2020: Ekadashi

September 18th, 2020: First Day of Purushottam Month

September 27th, 2020: Ekadashi

To receive the meeting links, and for updates on further programs, please join our WhatsApp group [Chandan Goswami Uvacha](#). You can also receive Maharajji's association through his recorded *kathas* on YouTube at [ChandanjiOfficial](#) and [ODevOfficial](#). For more information about Shri Radharaman Lal and Maharajji, please contact us at odev108@gmail.com or WhatsApp us on [+91 83687 83201](tel:+918368783201).

Vaishnav Calendar

For upcoming festivals and Ekadashi dates, please click [here](#) to view our Vaishnav calendar.

