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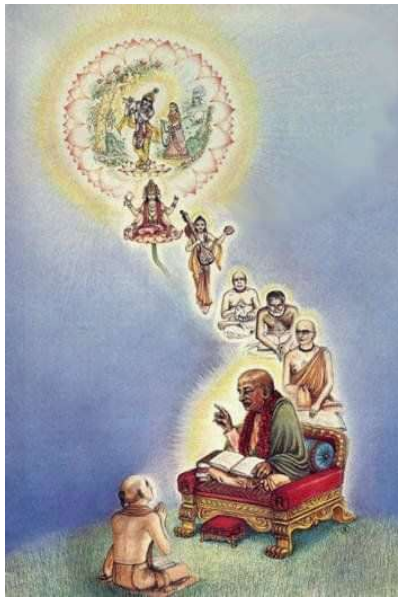
1. THE HISTORY OF OUR VAISHNAVA HERITAGE- PART 2

Now we can see although we are here assembled from all parts of the world and most of us had no possibility of becoming a Vaishnava. How did we get the opportunity to become Vaishnavas? How? By the divine grace of Srila

Consciousness all over the world and as a result of that we got the chance to become Vaishnavas and then Prabhupada's devotees went around the world and started to preach and by coming into contact with them we

are

THE HISTORY OF OUR VAISHNAVA HERITAGE PART 2



Prabhupada. Srila Prabhupada went and spread Krishna

becoming Vaishnavas. This is the first point I wanted to make that it



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1. The History of our Vaishnava Heritage Part 2,
2. Srila Prabhupada Appreciation; and
3. Guru Maharaja's instructions.

is by the divine grace of a Vaishnava that one becomes a Vaishnava. Citraketu by coming in contact with Narada muni he became a Vaishnava. After becoming a Vaishnava, one has to be very very careful about committing Vaishnava aparadha. We should be very careful not to offend other Vaishnavas and unfortunately Citraketu made that mistake he judged Lord Shiva and a more advanced Vaishnava than him and as a result of that he committed a great Vaishnava aparadha. Although Lord Shiva was silent all the great personalities assembled there were silent like Lord Shiva but Parvati could not tolerate that offense to Lord Shiva so Parvati cursed King Citraketu that he would become a demon. Now it has been mentioned in Srimad Bhagavatam that actually Citraketu's position was even higher than Parvati's and Citraketu was able to curse Parvati but Citraketu did not do that so this is another quality of a Vaishnava. A Vaishnava does not become offended so easily like Lord Shiva

didn't become offended, the quality of a Vaishnava, similarly Citraketu also didn't become offended when Parvati cursed him and he could have counter cursed Parvati but he didn't do that he just accepted the curse and he left the place. Probably after being cursed, he repented, "Oh I made a mistake", therefore silently he left the place. In this way we are seeing so many wonderful examples of the behavior of a Vaishnava through the character of Citraketu. He then becomes a demon through the curse of Parvati. Although he became a demon, he was extremely powerful, even more powerful than the demi-gods because he was a devotee. A devotee's position is higher than the demi-gods. Citraketu now as a demon Vritrasura defeated all the demi-gods. King Indra was thrown out of the heavenly planet, he occupied the heavenly planet and took over the three planetary systems, upper, middle and lower planetary system. Indra became so distressed that he was

thinking how he could regain his kingdom and finally he was advised that the only way Vritrasura could be killed is by creating the thunder with the bones of sage Dadhici.

Now here we see another wonderful character, when Indra and the other demi-gods approached Dadhici and asked for his bones and Dadhici said, "Fine take it because what's the use of this body if it's going to die at some point or another. If this body can be of some use, why not?" He gave his body and with that body and with the bones of sage Dadhici the thunder was made and then Indra got into a war with Vritra but the demi-gods fought so powerfully against Vritra's soldiers that they started to run away and Vritra was alone in the field and he was fighting and after great difficulty with thunder Indra finally killed Vritra. We can see although Vritra was fighting alone on the battlefield, he was so Krishna Conscious. I will request you all to read this chapter from Srimad Bhagavatam. It is such a wonderful example of

what a pure devotee's character is like. We learn such wonderful lessons from this incidence of King Citraketu and Vritrasura. Vitra is fighting and even when he is dying his mind was absorbed in Krishna, the Supreme Personality of Godhead yet he is a demon.

Now this is a sign of a pure devotee
*Sarvopadhi-vinirmuktam
 tat-paratvena nirmalam.
 Nirmala. Hrsikena
 hrikesa-sevanam bhaktir
 ucyate.* A pure devotee is free from all designation. A pure devotee's attitude is that even if I become a demon, I will still remain at the lotus feet of Krishna. Even if I am cursed and have to come back as a demon, I don't mind but all I want is to be absorbed in the thoughts of the lotus feet of the Lord. Sometimes pure devotees take birth in some unholy wombs for example Bharata Maharaja took birth as a deer but even when he was a deer, he was a pure devotee his heart was completely absorbed in Krishna Consciousness. In his next life he becomes

Jada Bharata the pure devotee. This is the symptom of a pure devotee don't care whatever is going to happen to us but all we care about is that we never forget the lotus feet of Krishna.

*mama janmani
 janmanisvare
 bhavatad bhaktir
 ahaituki tvayi*

Caitanya Mahaprabhu is praying in Siksastakam that my Lord I don't mind taking birth again and again in this world but all I pray is for devotional service to your lotus feet birth after birth so that is pure devotion. Pure devotion is what we desire. Pure devotion is what this International Society for Krishna Consciousness is distributing throughout the world and we are not going to settle for anything less that is our resolutions.

2. SRILA PRABHUPADA APPRECIATION

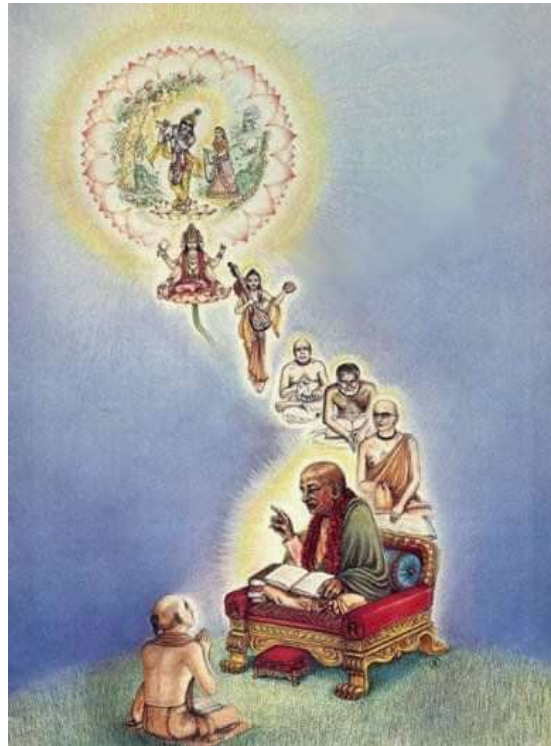


How did we get the opportunity to become Vaishnavas? How? By the divine grace of Srila Prabhupada. Srila Prabhupada went and spread Krishna Consciousness all over the world and as a result of that we got the chance to become Vaishnavas and then Prabhupada's devotees went around the world and started to preach and by coming into contact with them we are becoming Vaishnavas.

3. GURU MAHARAJA'S INSTRUCTIONS



After becoming a Vaishnava, one has to be very very careful about committing Vaishnava aparadha. We should be very careful not to offend other Vaishnavas.



[Compiled and edited by Hemavati Radhika dasi]

The content of this E-magazine was based on a Seminar Given By HH
Bhakti Charu Swami Maharaja Entitled:
"The History Of Our Vaishnava Heritage"