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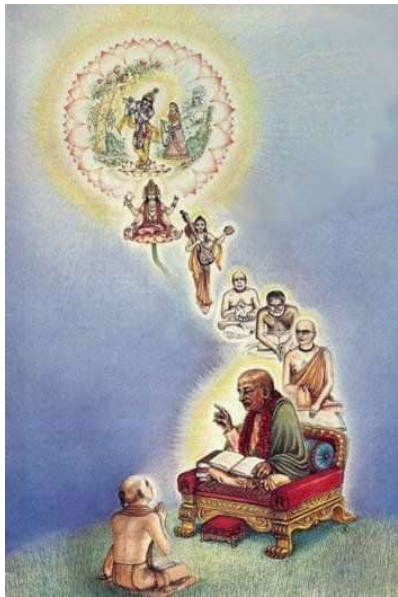
EMAGAZINE FOR EVERY EKADASI (APARA EKADASI) 26 MAY 2022

1. THE HISTORY OF OUR VAISHNAVA HERITAGE- PART 1

Hare Krishna. Welcome to this seminar "The History of our Vaishnava Heritage." This has actually been predicted by our previous acharyas. Sri Caitanya Mahaprabhu has predicted that this Krishna Consciousness movement would spread in every town and village. Srila Bhaktinod Thakur predicted about 150 years ago that this is what would happen, in this very place Mayapur dham, devotees from all over the world would assemble and glorify Sri Caitanya

Mahaprabhu. The purpose of this class is to recognize our heritage. Those who are not properly acquainted with the International Society for Krishna Consciousness think that it is a rather new religious movement. In many countries they don't even want to give us the

THE HISTORY OF OUR VAISHNAVA HERITAGE PART 1



Mahaprabhu and enrich themselves with the teachings of Sri Caitanya

recognition that we are a bona fide religion. In reality this Krishna



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

Consciousness movement is the oldest religion and not only the oldest religion but the eternal religion. In the spiritual sky everyone is a Vaishnava. All the liberated souls are Vaishnavas. It is only when a spirit soul falls down to the material nature he ceases or stops being a Vaishnava. So that is what our heritage is and not only are we Vaishnavas, actually we are a very special type of Vaishnava. The devotees in the line of Sri Caitanya Mahaprabhu are the most elevated of all the Vaishnavas because the Vaishnavas have two destinations: one is Vaikuntha and the other is Goloka Vrindavan. Now out of these two places in the spiritual sky which one is higher? Goloka Vrindavan. The destination of the Gaudiya Vaishnavas is Goloka Vrindavan so not only we are Vaishnavas but in this line we are the Vaishnavas of the highest order who actually are destined when they attain their spiritual perfection to go back to Goloka Vrindavan. Which actually means that if the devotees of ISKCON, if the followers of Srila Prabhupada, not only Srila Prabhupada but in the line of Sri Caitanya Mahaprabhu, all the devotees of Sri Caitanya Mahaprabhu even if they are elevated to Vaikuntha they will not be satisfied. Until they reach Goloka

Vrindavan they will not become satisfied. Even in Vaikuntha they will not be satisfied. This is actually what our line signifies. The purpose of this seminar is to establish that through proper scriptural understanding. People may say well everybody thinks that what he is following is the best but we want to prove what we are following is THE best. It is not a vain claim, it is not a sentimental claim rather it is factual. Therefore, firstly what we will establish is the supremacy of the pure devotional service that is the first thing that we will establish. Actually, we should say that we are the Gaudiya Vaishnavas but here to be specific we will identify ourselves as the devotees of ISKCON because this is a very special line again, the line that comes from Srila Prabhupada, Prabhupada's line and that is what the devotees of the International Society for Krishna Consciousness means.

So first we will establish devotional service and in devotional service there are different types of devotional service. Mixed devotional service and pure or unalloyed devotional service. Devotees there are of many kinds. Generally, they fall in three specific categories and when we say devotee, we mean

only devotees of Vishnu or devotees of Krishna. Devotee means devotee of Krishna. There are devotees of demi-gods, but in actual calculation we see that they are not actually devotees. Some people may say he is a devotee of Durga, Kali, Ganesh, Kartikeya, in India there are many different varieties of devotees especially different devotees of demi-gods but it has been pointed out that the demi-god worshippers are not really devotees. When you say devotee, it must signify that they are the devotees of the Supreme Personality of Godhead. Unless and until one becomes surrendered to the Supreme Personality of Godhead he cannot be classified as a devotee. Even when one surrenders to the Supreme Personality of Godhead then also, they may have certain material tendencies like they may be motivated by the desire for enjoyment in the material world so they are known as fruitive devotees or *karma misra bhaktas*. They are devotees but their devotion is tinged with the desire to enjoy in this material world. Not only different human beings fall into that category but even the demi-gods fall into that category. The demi-gods are devotees, they are actually so advanced that sometimes

the Supreme Personality of Godhead comes to their rescue. The Supreme Personality of Godhead has become the brother of Indra and the Supreme Personality of Godhead receives the offerings directly from Indra but still Indra is a mixed devotee he is not a pure devotee. Those who do not want to enjoy the material nature but they want liberation from their material bondage, so although they are devotees but since they have this desire to become liberated, they are not considered to be pure devotees and they are known as *jnana misra bhaktas*. *Misra* means mixed and *jnana* means knowledge so their devotion is mixed with knowledge or their devotion is tinged with the desire for liberation. A pure devotee is beyond this desire for enjoyment in the material nature and even the desire for liberation from their material bondage, and then only one is recognized as a pure devotee.

When we say a Vaishnava, we mean a pure devotee who is free from the desire of enjoyment as well as liberation. In this way the definition of pure devotion has been given by Srila Rupa Goswami in the Nectar of Devotion as

Anyabhilasita sunyam

Jnana-karmady-anavrtam
Anukulyena krsnanu
Silanam bhaktir uttam

Uttam bhakti or pure devotion is *Anyabhilasita sunyam*, *Anyabhila* means desire, *anya* means other, when one is free from all other desires besides serving Krishna. They don't have any other desires. *Jnana-karmady-anavrtam* as we mentioned *jnana misra bhaktas* and *karma misra bhaktas* so they do not have the desire for *jnana* or *karma* *Jnana-karmady-anavrtam*, *anavrtam* means covered and *anavrtam* means uncovered. So, their devotion is not tinged or covered with the desire for enjoying this material nature or even or even to attain liberation from this material bondage. *Anukulyena krsnanu*. So, they just accept whatever is favourable to Krishna Consciousness, that is the meaning of *Anukulyena*, *anukul* means favourable and *anukulyena* means whatever is favourable to service to Krishna, they simply accept that and that is their position. They do not have any other desire besides serving Krishna, they don't even care for material enjoyment or do they care for liberation from material bondage and they are completely free from the desire from enjoyment or liberation and they simply concerned about their

loving service to Krishna and that is the identity of a pure devotee.

Now when we see the pure devotees in *Srimad Bhagavatam* there are many wonderful examples of pure devotees; like *Prahlad Maharaja* is a wonderful example of a pure devotee; *Dhruva Maharaja*, in the beginning he was actually mixed with the material desire a *misra bhakta* in the beginning but he became a pure devotee. When I think of the most wonderful example of a pure devotee, I think of *Vritrasura*, *Vritrasura* apparently, he is a demon, he is a demon but actually he is the most wonderful example of a pure devotee, Now let us consider *Vritrasura's* life, in the previous life *Vritrasura* was *Citraketu*, a king naturally very attached, he had many queens so naturally he was living in great opulence but he didn't have any sons therefore he was extremely heartbroken. Although he had everything but just because he did not have a successor to the throne, he did not have a son so he was very unhappy. We can see the state of material nature no matter how elevated or wonderfully situated we are we will never be happy. Even though he was a king he was not

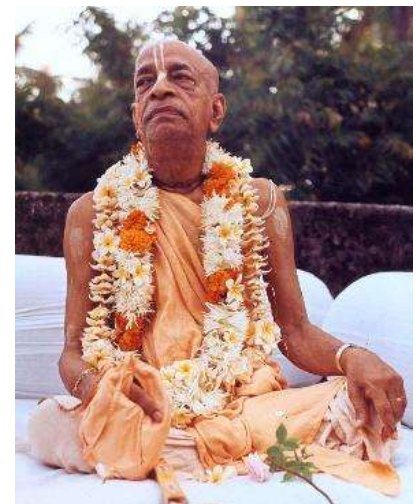
happy, he was not only a king but a king of the entire earth planet, he had something like a million queens but by the arrangement of the providence they all were barren so he didn't have any children. Then one day sage Angira came and enquired from him how he was and so King Citraketu said that everything is fine but he is very unhappy because he does not have a son. So sage Angira said, "Okay, I will bless you so that you will get a son. I will give you a son but that son will be the cause of your happiness as well as your intense distress." Citraketu thought, "Fine, let me first at least get the son and then we will think about the distress." He didn't think much about it like maybe the son will become naughty and that is why he will cause me some distress but the unfortunate thing was that the other queens become so envious that the principal queen Krtadyuti gave birth to the son and became so dear to the king that they poisoned the son and the son died. The king was completely heartbroken and started to cry and at that time Narada muni came with sage Angira and Narada muni gave him the good advice, "See this is the state of affairs in the material nature and you are lamenting for your son,

okay, I will bring your son back to life." Narada muni brought the little boy back to life but then when Narada muni told the son, "Why did you leave your parents and go away?" Then the son replied, "Which father and mother are you talking about? I have had so many lives. In some lives I was human beings and some animals, some lives I was insects, serpents and reptiles, birds, so which father and mother from which birth are you talking about?"

In this way King Citraketu got to know the futility of our material existence and the science of the transmigration of the soul from one body to another. Death is simple the departure from the old body and birth is acceptance of a new body, in this way the spirit soul is travelling from one body to another. By Narada muni's divine grace King Citraketu got to know about this and then Narada muni gave him the Vaishnava mantra and King Citraketu went to the bank of Yamuna and he started to chant the mantra and the mantra was so powerful that King Citraketu became very advanced and elevated and became the king on the higher planetary systems and he was travelling with his queens throughout the universe and then he came across

Lord Shiva in Mount Kailash and Parvati was sitting on Lord Shiva's lap and he was surrounded by many great saintly personalities and Citraketu felt that this behavior of Lord Shiva was not befitting his position and in an assembly like that so he started to address that point. Here we see two things Citraketu received the mantra from Narada muni so to become a Vaishnava one must receive the divine grace of another Vaishnava that is the way one becomes a Vaishnava. Without the mercy of another Vaishnava, one cannot become a Vaishnava. A Vaishnava is like a touchstone and just by coming into contact with a Vaishnava one becomes a Vaishnava.

2. SRILA PRABHUPADA APPRECIATION



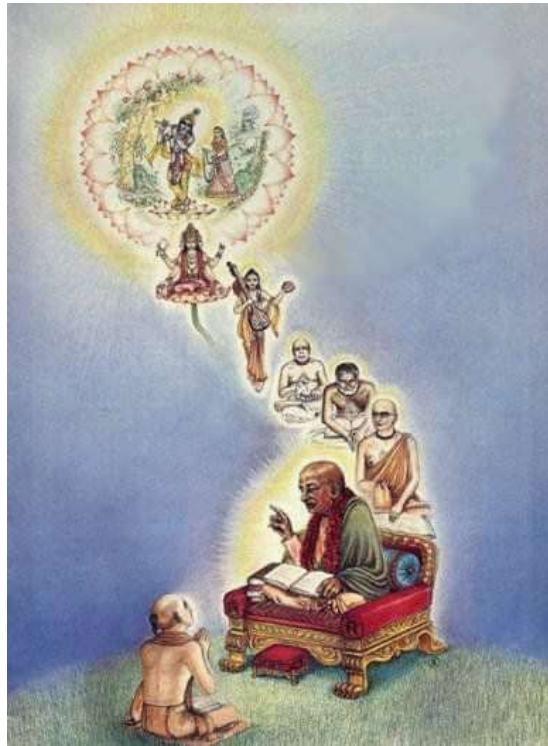
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3. GURU MAHARAJA'S INSTRUCTIONS



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[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"