

The Meaning of Vyāsa-pūjā



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महामास्वामि

The Meaning of
*V*yāsa-pūjā



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*V*The Meaning of yāsa-pūjā

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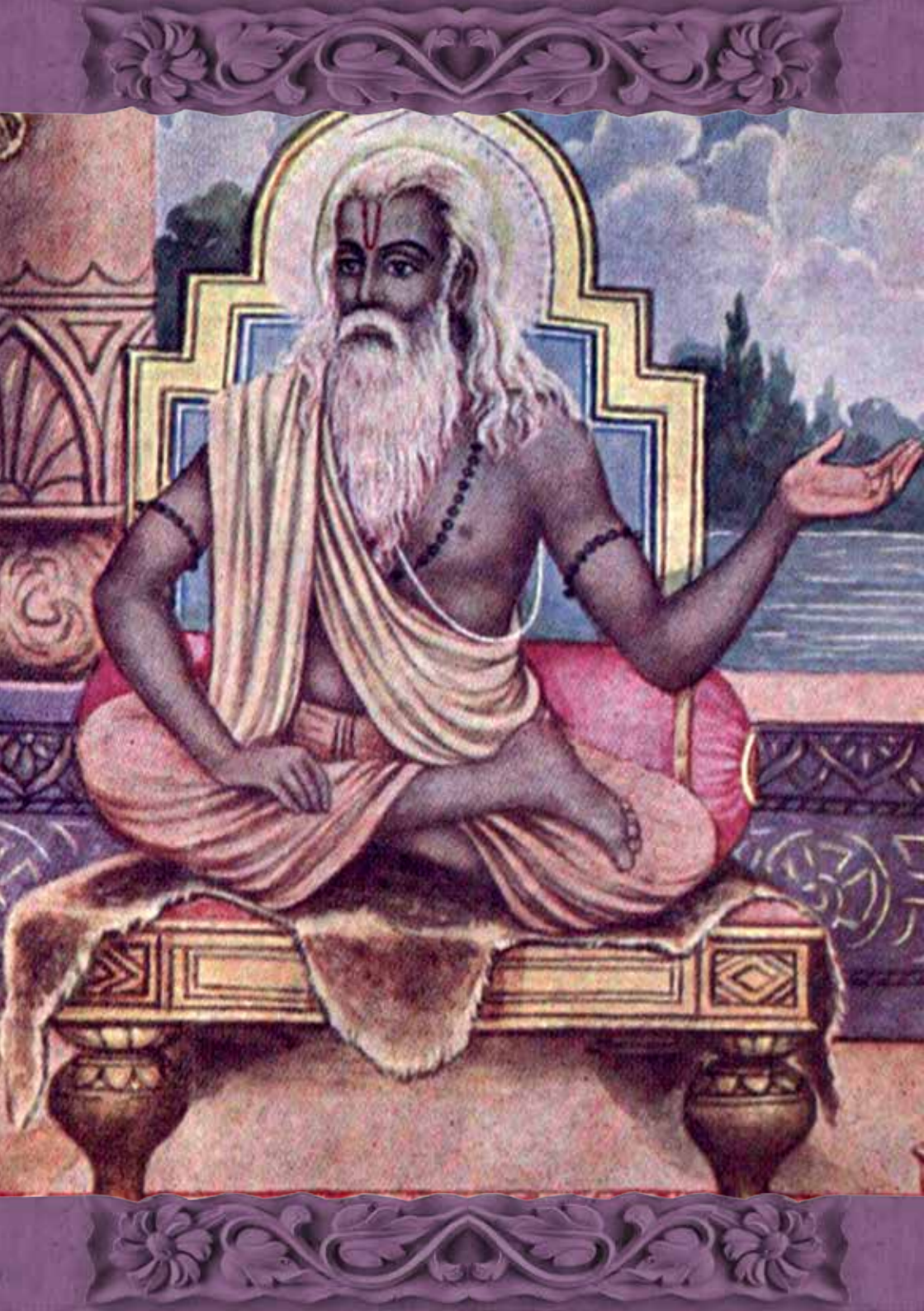
A lecture delivered by Śrī Śrīmad Gour Govinda Swami Mahārāja
on 10th March 1995 in Bhubaneswar, India.



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The Meaning of Vyāsa-pūjā

*tabe nityānanda-gosāñira vyāsa-pūjana
nityānandāveśe kaila muṣala dhāraṇa*

“Nityānanda Prabhu then arranged to offer Vyāsa-pūjā; worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plow-like weapon called *muṣala*, in the ecstasy of being Nityānanda Prabhu.” (*Caitanya-caritāmṛta*, *Ādi-līlā* 17.16)

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for the Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or *guru-pūjā*, through the agency of Vyāsadeva. Since Vyāsadeva is the original *guru* (spiritual master) for those who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and *sañkīrtana* was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or that of Kṛṣṇa and Balarāma. They are all different manifestations of the Supreme

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Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu. (*Caitanya-caritāmṛta*, Ādi-līlā 17.16 purport)

Śrī Caitanya Mahāprabhu is *svayam-bhagavān*, the Original Personality of Godhead.

*vrajendra-nandana yei, śacī-suta haila sei,
balarāma ha-ila nitāi*

(Śrīla Narottama dāsa Ṭhākura, *Prārthanā, Iṣṭa-deve Vijñāpti*)

The son of Mahārāja Nanda, Kṛṣṇa, is Caitanya; and Nitāi is Balarāma. Kṛṣṇa is *avatāri*, the source of all *avatāras*. Balaram is *avatāra*, an incarnation. The *Brahma-saṁhitā* gives the example of the lamp. From one original lamp many lamps can be lit, and all the lamps have the same potency of giving light. Mahāprabhu showed that there is no difference between *avatāra* and *avatāri*. *Nityānandāveśe kaila muṣala dhāraṇa*, in the ecstasy of being Nityānanda Prabhu, Lord Caitanya showed the form of Nityānanda, carrying the plow-like weapon called *muṣala*. “When He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya.” Thus, there is no difference between *avatāra* and *avatāri*; no difference between Caitanya and Nityānanda, no difference between Kṛṣṇa and Balarāma. This is *siddhānta*. The *gaura-avatāra* is a *pūrṇa-avatāra*, complete incarnation, not an *aṁśa-avatāra*, partial incarnation. Prabodhānanda Sarasvatipada has described this in *Caitanya-candrāmṛta*:

*yadi nigadita-mīnādy-aṁśavad gauracandro
na tad api sa hi kaścic chakti-līlā-vikāśaḥ*



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*atula-sakala-śakty-āścarya-lilā-prakāśair
anadhigata-mahattvaḥ pūrṇa evāvatīrṇaḥ*

“If someone says that Lord Caitanya is an *aṁśa-avatāra* like Lord Matsya, or if not that then a *lilā-avatāra* or a *śaktyāveśa-avatāra*, then he does not understand the actual glory of Lord Caitanya, the Original Personality of Godhead who is full of all perfect and incomparable potencies and wonderful pastimes.”
(Śrī Caitanya-candrāmṛta 141)

It is not easy to understand Gaurāṅga Mahāprabhu. He is a *pūrṇa-avatāra*, not an *aṁśa-avatāra*. He is *śaktimān*, the energetic, and has *atula-śakti*, incomparable potencies. Through His potencies He has manifested a wonderful *lilā*. One cannot understand this *lilā-tattva* through material knowledge or scholarship.

Mahāprabhu Is an Ocean of Unlimited Mercy

*na yogo na dhyānam na ca jaṭa-tapas-tyāga-niyamā
na vedā nācārā kva nu bata niśiddhādy-uparatih
akasmāc caitanye 'vatarati dayā-sāra-hṛdaye
pumarthānām mauliṁ param iha mudā luṅṭhati janaḥ*

“Now that Lord Caitanya, His heart filled with the unlimited ocean of mercy, has descended to this world, those living entities who had formerly never practiced *yoga*, meditated, chanted *mantras*, performed austerities, followed various Vedic restrictions, studied the Vedas, performed spiritual activities, or refrained from sins, have become able to easily plunder the crest jewel of all goals of life, which is *prema-dhana*.” (Śrī Caitanya-candrāmṛta 111)

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There are those who are very, very sinful persons; those who have not practiced *yoga*, meditation or austerity; those who have not studied the Vedas and are bereft of Vedic knowledge, and those who have performed no vows and have no good behaviour. They have only *asadācāra*, bad behaviour. Still, Mahāprabhu is so wonderfully merciful. He is an unlimited ocean of unlimited mercy, *dayā-sāgara*. He does not consider their lack of qualification. Mahāprabhu offers this *prema* to them all indiscriminately. When Mahāprabhu appeared, everyone drowned in this ocean of *prema*.

*pātrāpātra-vicāraṇam na kurute na svam param vīkṣyate
deyādeya-vimarśakaḥ na hi na vā kāla-pratīkṣaḥ prabhuḥ
sadyo yaḥ śravaṇekṣaṇa-praṇamana-dhyānādinā durlabham
dhatte bhakti-rasam sa eva bhagavāṅ gaurah param me gatiḥ*

“He does not consider whether a person is qualified or not. He does not see who is His own and who is an outsider. He does not consider who should receive and who should not. He does not consider whether it is the proper time. The Lord at once gives that nectar of pure devotional service that is difficult to obtain even by hearing the messages of the Lord, seeing the Deity, offering obeisances, meditating, or following a host of spiritual practices. That Supreme Personality of Godhead Lord Gaura Hari is my only shelter.” (*Śrī Caitanya-candrāmṛta* 77)

Gaura Hari Revealed the Truth *About Rāsa-Lilā-Prasaṅga*

Gaurāṅga Mahāprabhu is my only shelter. Without the mercy of Gaurāṅga Mahāprabhu no one can understand *bhāgavata-tattva*.

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*śrīmad-bhāgavatasya yatra paramam tātpariyam ūteṅkitam
śrī-vaiyāsakinā duranvayatayā rāsa-ṣraṅge 'pi yat
yad rādhā-rati-keli-nāgara-rasāsvādaika-sad-bhājanam
tad vastu prathanāya gaura-vaṣuṣā loke 'vatirṇo hariḥ*

“Because they are very difficult to understand, Śukadeva Gosvāmī had only briefly hinted at the sweet amorous pastimes of Śrī Śrī Rādhā and Kṛṣṇa in his description of the *rāsa* dance in *Śrīmad-Bhāgavatam*; now Lord Hari has descended to this world in a golden form to reveal the truth of these pastimes.”
(*Śrī Caitanya-candrāmṛta* 122)

Gaura Hari descended to reveal the truth about Lord Kṛṣṇa's dancing with the *gopīs*, *rāsa-līlā-ṣraṅga*. The *Bhāgavata* is the sweetest, most ripened, nectarean juicy fruit of the Vedic tree, *nigama-kalpa-taror galitam phalam* (*Śrīmad-Bhāgavatam* 1.1.3). Its essence is *rāsa-līlā*. However, the speaker of that *Bhāgavata*, Śukadeva Gosvāmī, very purposefully described that *rāsa-līlā* indirectly. Why? Because such *bhaktas* who can understand, who can relish its mellow, are very, very rare. In order to elaborately reveal this *rādhā-kṛṣṇa-gūḍha-rāsa* — *prema-līlā*, the conjugal loving affairs between Radha and Kṛṣṇa, which are very, very confidential — and to preach it in this world, Mahāprabhu appeared. Without the mercy of Mahāprabhu, no one can understand *Śrīmad-Bhāgavatam*, *bhāgavata-tattva*.

The Custodian and the Doorkeeper Of the Storehouse of Prema

*yāha, bhāgavata ṣaḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe*

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“Go and approach a *vaiṣṇava-gaura-priya*, a dear devotee of Gaurāṅga Mahāprabhu. Study and hear *Bhāgavata* from him and completely take shelter at the lotus feet of Caitanya Mahāprabhu, *ekānta āśraya kara caitanya-caraṇe*.” (*Caitanya-caritāmṛta*, *Antya-līlā* 5.131)

Mahāprabhu is *prema-puruṣottama*, He gives *kṛṣṇa-prema*. That *prema* is like an unlimited ocean. Who is the custodian of that storehouse, and who is the doorkeeper of that storehouse of *prema*? Without their mercy, how can you get it?

Nityānanda Prabhu is the custodian, and Sanātana Gosvāmī is the doorkeeper. Therefore, here you see Mahāprabhu manifested Himself in the form of Nityānanda Prabhu. Nityānanda Prabhu is more merciful, more munificent, and more magnanimous than Caitanya Mahāprabhu. Nityānanda Prabhu distributes *prema* with two hands, not with one hand. He is always intoxicated with that *prema-madīrā*, intoxicating *prema*. He is *avadhūta-dhāraṇa*, one who has the nature of a madman. He is more indiscriminate than Gaurasundara. Previously there were very strong doors and bolts on that storehouse, but when Mahāprabhu appeared and gave the custodianship to Nityānanda Prabhu and engaged Sanātana Gosvāmī as the doorkeeper, they broke open the doors. Sanātana Gosvāmī wrote a commentary on the tenth canto of *Śrīmad-Bhāgavatam* called *Bṛhad-vaiṣṇava-toṣaṇī*. By doing so, he opened the door, unbolted it, and called everyone, “O my brothers, please come! Now the door is open. It is unbolted. Come and take this mellow. Drown yourself in this unlimited ocean of *prema*. If you take this *prema* then you will consider the position of Lord Brahma to be very, very insignificant.” Mahāprabhu knows the nature of these two personalities therefore He appointed them in these positions. Without the mercy of such Vaiṣṇavas, no one can understand *bhāgavata-dharma-tattva*. *Nirmatsarāṇām satām*

vedyam [Śrīmad-Bhāgavatam 1.1.2], only those Vaiṣṇavas who are *nirmatsara*, non-envious, can understand *bhāgavata-dharma-tattva*. Otherwise no one can understand the *Bhāgavata*. The *Bhāgavata* will never reveal Himself before them. Only those who are *nirmatsara*, and free from crookedness, *kāpaṭya*, can understand *bhāgavata-dharma*.

Three Types of Crooked Persons

There are three types of crooked persons, *dhana-kapaṭi*, *bala-kapaṭi*, and *prema-kapaṭi*. *Dhana-kapaṭis* are those persons who have much wealth, but they never spend it for the propagation of *bhāgavata-dharma*. They never give donations to *bhakta-bhāgavata*, the Vaiṣṇavas who are propagating *bhāgavata-dharma*. They are the number one type of *kapaṭi*, crooked person. They never spend their wealth in the *sevā*, service, of Śrī Guru, Kṛṣṇa, or the Vaiṣṇavas. They never spend their wealth for the pleasure of *bhakta-bhāgavata* or *grantha-bhāgavata*, but instead they spend so much money in other ways. They are *kṛpaṇa*, misers. These number one *kapaṭis*, *dhana-kapaṭis*, they cannot understand *bhāgavata-dharma*. They cannot get the mercy of Mahāprabhu. They cannot get *prema*, even though Mahāprabhu is offering it.

The second type of *kapaṭi*, crooked, duplicitous person, is the *bala-kapaṭi*. He has strength, but even though Mahāprabhu's tumultuous *kīrtana* is going on, he is not dancing in that *kīrtana*. He has strength; he is not a crippled fellow like me. I am dancing in my mind. He has strength, but he doesn't dance, *tāṇḍava-nṛtya*, in *gaura-kīrtana*.

The third type of *kapaṭi* is the *prema-kapaṭi*. He has not obtained *prema*, but he develops the *abhimāna*, "Oh, I am a Vaiṣṇava. I am a great devotee." These three types of *kapaṭis* cannot get

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Mahāprabhu's mercy. They cannot understand *bhāgavata-dharma-tattva*. They cannot get *prema* unless they give up their *kāpatya* and enviousness and serve *sādhu*, *guru* and Vaiṣṇava. They should render service without duplicity, *niṣkaṣa-sevā*, and get their mercy. Otherwise they cannot get the mercy of Mahāprabhu, they cannot get *prema* at all, although Mahāprabhu is giving *prema* indiscriminately. Therefore Mahāprabhu gave the post, as the custodian of that storehouse of *prema*, to Nityānanda Prabhu. So in the Vyāsa-pūjā ceremony described here, "Nityānanda Prabhu arranged for the Vyāsa-pūjā, and *saṅkīrtana* was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya."

The Pūjā of All Gauḍīya-Vaiṣṇava-Ācāryas

It is stated here that Vyasa-puja means "guru-puja" through the agency of Vyāsadeva. "Since Vyāsadeva is the original *guru* (spiritual master) of all who follow the Vedic principles, worship of the spiritual master through the agency of Vyāsadeva is called Vyāsa-pūjā."

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda Mahārāja introduced the ceremony of Vyāsa-pūjā in our line on his 50th birthday. From that day, every year it has been observed. On his 52nd birth anniversary, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda Mahārāja gave a lecture on *Śrīmad-Bhāgavatam*, describing the meaning of Vyāsa-pūjā. He said, "Vyāsa-pūjā means the *pūjā* of all *gauḍīya-vaiṣṇava-ācāryas*." From this statement we can understand the purport of Vyāsa-pūjā. It is not only the *pūjā* of Vyāsadeva, or of Kṛṣṇa, or of Gaurasundara, or of *guru*. That is not real Vyāsa-pūjā. Vyāsa-pūjā means the *pūjā* of all pure *gauḍīya-vaiṣṇava-ācāryas*. That is real Vyāsa-pūjā.

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In this *bhaktivinoda-dhārā* we find a *mantra* for Vyāsa-pūjā:

*śrī dāmodara svarūpa, śrī rūpa, śrī sanātana, śrī ragunātha, śrī
jīva, bhakta yuga, śrī kṛṣṇadāsa kavirājādi, śrīmad bhaktivinoda,
śrīmad gaurakiśora dāsa, śrīmad bhaktisiddhānta sarasvatī, śrīmad
bhaktivedānta svāmī padāṅka sarvebhyo gurave namaḥ*

“I offer my obeisances to the footprints of all the *gurus*, Śrīla Svarūpa Dāmodara Gosvāmī, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhakta Gosvāmī, Śrīla Raghunātha Bhakta Gosvāmī, and the devotees beginning with Śrīla Kṛṣṇa Dāsa Kavirāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Gaura Kiśora dāsa Bābāji, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, and Śrīla A.C. Bhaktivedānta Swami Prabhupāda.”

Vyāsa-pūjā means the worship of all of these *gauḍīya-vaiṣṇava-ācāryas*.

The Merciful Gift Of the Gauḍīya-Vaiṣṇava-Ācāryas

Śrīla Bhaktivinoda Ṭhākura has said, “*Gauḍīya-vaiṣṇava-siddhānta* is the opinion of all *gauḍīya-vaiṣṇava-ācārya-mahājanas*. Whatever *gauḍīya-vaiṣṇava-siddhānta* we have received, that is *guru-varga-dhana*, the merciful gift of all the *gauḍīya-vaiṣṇava-ācāryas*. That is their *līlā-vaiśiṣṭya*, the wonderful characteristics of the *līlā* of that *guru-vaiṣṇava-ācārya*.” *Gauḍīya-vaiṣṇava-siddhānta* is the *kṛpā-vaiśiṣṭya*, the special characteristics of their merciful *līlā*. If we do not observe this festival, if we do not remember and glorify the *gauḍīya-vaiṣṇava-ācāryas*, it will be a great disservice towards them. If we do not discuss their *vaiśiṣṭya*, their wonderful

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characteristics, if we remain inactive, not observing the appearance day and disappearance day of such *ācāryas*, *mahājanas*, then it will be an *anyāya*, great injustice. Without their mercy we cannot understand this *gauḍīya-vaiṣṇava-siddhānta* at all. Though Śrīmān Mahāprabhu is wonderfully merciful, indiscriminately giving *kṛṣṇa-prema*, still, we cannot have it without their mercy.

No Compromise

Śrīla Bhaktivinoda Ṭhākura, a great *ācārya* in our line, has said that if you want to develop pure *bhakti*, then you should not even slightly compromise with *abhakti*, non-devotion. Our revered spiritual master Śrīla Prabhupāda also said there should be no compromise. Where is the question of compromise? Bhaktivinoda Ṭhākura emphatically said, “It is better to have an empty cowshed than to have a *duṣṭa-goru*, a wicked cow.” That means that in this *bhaktivinoda-dhārā*, in this flow coming from Bhaktivinoda Ṭhākura, there is no question of impurity, no question of checking the flow. Crookedness and enviousness are not allowed.

The Best Type of Worship

In the eleventh canto of *Śrīmad-Bhāgavatam*, Kṛṣṇa said to Uddhava:

mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ

“The worship offered to My *bhakta*, My dear devotee, is better than worship offered directly to Me.” (*Śrīmad-Bhāgavatam* 11.19.21)

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Also, in *Caitanya-bhāgavata*, Mahāprabhu said,

*āmāra bhaktera pūjā — āmā haite baḍa
sei prabhu veda-bhāgavate kailā daḍha*

“In the Vedas and Purāṇas the Lord has firmly declared,
“Worship of My devotees is better than worship of Me.”
(*Caitanya-bhāgavata Ādi-khaṇḍa* 1.8)

Therefore, in this Vyāsa-pūjā Nityānanda Prabhu was offering worship and Mahāprabhu appeared in the form of Nityananda Prabhu, because Nityānanda Prabhu is a *bhakta*. He is Balarāma.

*ānera ki kathā, baladeva mahāśaya
yāñra bhāva — śuddha-sakhya-vātsalyādi-māyā*

*teñho āpanāke karena dāsa-bhāvanā
kṛṣṇa-dāsa-bhāva vinu āche kona janā
(Caitanya-caritāmṛta, ādi-lilā 6.76-77)*

Because He is Kṛṣṇa’s elder brother, Balarāma’s mood is *śuddha-sakhya-vātsalya*, a mixture of pure *sakhya*, brotherhood, and *vātsalya*, parental love. What to speak of others, even He has said, “I am *kṛṣṇa-dāsa*.” *Kṛṣṇa-dāsa-bhāva vinu āche kona janā*, is there anyone who is not *kṛṣṇa-dāsa*?

Guru Is the Manifestation of Nityānanda

That same Balarāma is Nitāi. *Guru kṛṣṇa-rūpa hana sāstrera pramāṇe — śāstra-pramāṇa* describes that Kṛṣṇa appears as *guru*. [*Caitanya-caritāmṛta, Ādi-lilā* 1.45] Nityānanda offered *vyāsa-pūjā* to Gaura because Gaura is *svayam-bhagavān*, the Original

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Personality of Godhead. However when Nitāi was going to put the garland on Gaurāṅga Mahāprabhu, He saw Himself there. That means that Vyāsa-pūjā is His *pūjā*, Nityānanda's *pūjā*, because Nityānanda is *guru*. He is *bhakta*, *bhakta-svarūpa*, *bhaktāvatāra*.

*pañca-tattvātmakarṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyam
namāmi bhakta-sāktikam*

“I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non-different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.” (*Caitanya-caritāmṛta*, *Ādi-līlā* 1.14)

Bhakta-rūpa is Caitanya, and *bhakta-svarūpa* is Nityānanda. Therefore Mahāprabhu said: *āmāra bhaktera pūjā—āmā haite baḍa, sei prabhu vede-bhāgavate kailā dadha*, “The *pūjā* offered to My devotees is superior to the worship offered directly to Me.” [*Caitanya-bhāgavata*, *Ādi-khaṇḍa* 1.8] Gaurāṅga Mahāprabhu manifested the form of Nityānanda, because *guru* is the manifestation of Nityānanda. These evidences are found in the Vedas and in the *Bhāgavata*.

The Only Means

Worship - Serve and Glorify the Pure Vaiṣṇavas

If you want to get *prema-bhakti*, the only means is that you should offer worship without duplicity. Serve pure Vaiṣṇavas without duplicity and get their mercy. Then you will get the mercy of Mahāprabhu; then you will get *prema*. Otherwise you cannot get *prema*. This is the only means; worshipping the pure Vaiṣṇavas,

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and glorifying the Vaiṣṇavas' *nāma*, *guṇa*, *līlā*, and *kīrtana*. The following three activities: serving the Vaiṣṇavas, taking the dust or *caraṇāmṛta* (foot washing water) of the Vaiṣṇavas, and *adharāmṛta* (tasting the remnants of the Vaiṣṇavas' foodstuffs) are very powerful. No one can estimate or evaluate the potency in these three things. Therefore they are *amūlya-vastu*, invaluable. Narottama dāsa Ṭhākura has therefore sung:

vaiṣṇavera pada-dhūli tāhe mora snāna-keli
tarpaṇa mora vaiṣṇavera nāma
vaiṣṇavera ucchiṣṭa tāhe mora mano-niṣṭha
vaiṣṇavera nāmete ullāsa

“The dust of the Vaiṣṇavas lotus feet is my bathing water. My *mantra* for offering *tarpaṇa*, oblations, is the names of the Vaiṣṇavas. My mind is firmly convinced of the spiritual benefit obtained by eating the remnants of foodstuffs left by the Vaiṣṇavas. The names of the Vaiṣṇavas are my happiness.”
(*Prārthanā* 35)

Vaiṣṇava-ke?

Who Is a Vaiṣṇava?

Another question comes, *vaiṣṇava-ke?* Who is a Vaiṣṇava? You should understand who is a Vaiṣṇava, otherwise you will be confused.

'kanaka-kāminī,' 'pratiṣṭhā-bāghinī,'
chāḍiyāche jāre, sei to' vaiṣṇava

sei 'anāsakta,' sei 'śuddha-bhakta,'
samsār tathā pāy parābhava

The Meaning of Vyāsa-Pūjā

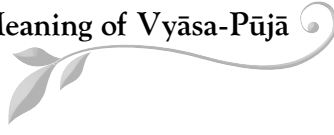
*yathā-yogyā bhoga, nāhi tathā roga,
'anāsakta' sei, ki ār kahabo*

*'āsakti-rohita,' 'sambandha-sahita,'
viṣaya-samuha sakali 'mādhava'*

*se 'yukta-vairāgya,' tāhā to' saubhāgya,
tāhā-i jaḍete harir vaibhava*

*kīrtane jāhār, 'pratiṣṭhā-sambhār,'
tāhār sampatti kevala 'kaitava'*

“Money, women, and fame are like tigers. A Vaiṣṇava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *śuddha* Vaiṣṇava. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself to the Lord’s service. Free from all false attachments, he sees everything in relationship to Kṛṣṇa, understanding that everything is meant for the pleasure of Śrī Kṛṣṇa. He knows that to engage everything in the service of Kṛṣṇa is real renunciation. Because he understands that the true position of renunciation is in dedicating everything to Kṛṣṇa, he is truly fortunate. Although he lives within the material world he dwells within the revelation of Kṛṣṇa’s pastimes and experiences the extension of the spiritual world within the material world. On the other hand, one who chants the holy name of the Lord for name and fame is simply a hypocrite and a cheater.” (Śrīla Bhaktisiddhānta Sarasvatī, *Vaiṣṇava-ke* 11-13 (from *Mahājana-racita Gītā*).



The Characteristics of a Vaiṣṇava

A Vaiṣṇava is one who has given up the desire for possessing *kanaka* and *kāminī*, gold and women, and *pratiṣṭhā-bāghinī*, the tigress of worldly reputation. He is not running after name, fame, adoration or prestige. Such a person is a Vaiṣṇava, a pure devotee. A Vaiṣṇava is not attached to or attracted to *kanaka*, *kāminī*, or *pratiṣṭhā* — wealth, women, or prestige. He is completely detached from them. His only attachment is to the lotus feet of Kṛṣṇa. A Vaiṣṇava has completely defeated the material world of *māyā*. He is *yukta-vairagya*; although he has everything, he is not attached. He is *anāsakta*, completely indifferent. He utilises everything for the enjoyment and loving service of Kṛṣṇa, Guru and Gaurāṅga.

‘*āsakti-rohita*,’ ‘*sambandha-sahita*,’
viṣaya-samuha sakali ‘*mādhava*’

He is fixed and established in his pure, eternal, loving relationship with Kṛṣṇa. He understands that everything found here in the material world is all paraphernalia for Kṛṣṇa’s enjoyment, and that there is nothing here for the *jīva*’s enjoyment. Kṛṣṇa is the only *viṣayī*; meaning, one who has material wealth, land, property, and money. All this belongs to Kṛṣṇa. One who knows this is a *yukta-vairāgī*, a renunciate who uses everything for Kṛṣṇa’s pleasure. He is not a false renunciate, *phalgu-vairāgī*. Such false renunciation is described:

kīrtane jāhār, ‘*pratiṣṭhā-sambhār*,’
tāhār samṣatti kevala ‘*kaitava*’

The Meaning of Vyāsa-Pūjā

One may be doing *kīrtana*, dancing, chanting, and playing *mṛdaṅga*, “*din-din-din-din-dāh!*” Playing the cymbals, “*dāh! dāh! dāh!*” but he is only doing it for name, fame, and prestige. Whatever *sampatti*, reward, he gets is *kaitava*, only cheating. His *bhajana* is only duplicitousness, crookedness and enviousness. He is not a Vaiṣṇava. One should understand who is a Vaiṣṇava.

Jīva Gosvāmī Prabhu in *Bhakti-sandarbha* quotes *Padma Purāṇa*:

*teṣāṁ pūjādikaṁ gandha-
dhūpādhyaiḥ kriyate naraiḥ
tena pṛitīṁ parāṁ yāmi
na tathā mama pūjanāt*

(*Padma-purāṇa*, *Kārttika-māhātmya* quoted in *Bhakti-sandarbha* 269.12)

The Supreme Lord Kṛṣṇa said, “One may offer *pūjā*, worship, to Me with *gandha*, scents, *puṣpa*, flowers, incense and lamp, but if they never offer worship to My dear devotees with all these paraphernalia, I am not pleased with it.”

Kṛṣṇa said to Uddhava:

*ādarahḥ paricaryāyām
sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ*

*mad-artheṣv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇam ca manasaḥ
sarva-kāma-vivarjanam*

The Meaning of Vyāsa-Pūjā

“My dear devotees render service to Me with great care and respect. They offer obeisances to Me with all their bodily limbs. They worship My devotees, which is greater than worship of Me. They see all living entities related to Me. They engage the entire energy of their bodies for Me. They engage their power of speech in glorification of My qualities and form. They dedicate their minds unto Me and reject all material desires. Thus My dear devotees are characterised.” (Śrīmad-Bhāgavatam, 11.19.21-22)

These are Vaiṣṇavas. Kṛṣṇa has said, “*Mad-bhakta-pūjābhyadhikā*, the worship offered to them is better than worship offered to Me directly.” That worship is Vyāsa-pūjā, the *pūjā* of all pure *gauḍīya-vaiṣṇava-ācāryas*. Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda expressed this at his Vyāsa-pūjā. Without the *pūjā*, the worship, of such *gauḍīya-vaiṣṇava-ācāryas*, *gurus*, *mahanta-gurus*, and without their mercy, no one can understand the *gauḍīya-vaiṣṇava-siddhānta*.

The Absolute Need of Ācārya-Avatāra Kīrtana

Kṛṣṇa is *viṣaya-vigraha*, the object of love, and *guru-vaiṣṇava* is *āśraya-vigraha*, the abode of love. The only activity of such *guru-vaiṣṇavas* is *hari-kīrtana*. They have no other activity. Unless the *āśraya-vigraha-avatāra ācārya-śrī-gurudeva* does *kīrtana*, how can you understand the *tattva* of the *viṣaya-vigraha*? How can you understand the *tattva* of the *nāma*, *rūpa*, *guṇa*, *parikara*, and *līlā* of *viṣaya-vigraha*? We cannot understand unless *ācārya-gurudeva* does *kīrtana*. No one can understand the *grantha-avatāra*, *sāstra-avatāra*, the incarnation of all *sāstras*, *Śrīmad-Bhāgavatam*. It is the *vāñī* incarnation of Lord Kṛṣṇa. No one can understand the *bhāgavata-tattva*, the purport of this *sāstra-avatāra*, unless *ācārya-*

The Meaning of Vyāsa-Pūjā

gurudeva, who is *āśraya-vigraha*, does *kīrtana*. *Śrī-nāma* and *śrī-mantra* have appeared in this material world as *śabda-avatāra*, but unless *ācārya-avatāra* does *kīrtana* in the ears of the *śiṣya*, disciple, it will not be effective at all. You will find that the *mantra* and the holy name are written there in *sāstra*, *grantha*. One may say, “Yes, the *mantra* is written here, so I’ll chant it.”, but unless the *mahanta-guru*, *āśraya-vigraha-ācārya* does *kīrtana* in the ears of the *śiṣya*, it will never be effective at all. It is absolutely necessary. *Śrī-nāma*, *śrī-mantra*, and *grantha-bhāgavata* are all *viśaya-vigraha*, but without the *kīrtana* of the *āśraya-vigraha* they will never manifest. Try to understand this. Mahāprabhu will help you. Nityānanda Prabhu will help you.

One may think, “If I do *arcana*, worship of the Deities in the temple, then I can understand everything.” No. You cannot understand *adhokṣaja*, that which is beyond sensory perception. The *viśaya-vigraha* will never manifest without the *kīrtana* of the *āśraya-vigraha*, *ācārya-avatāra*, *guru*, Vaiṣṇava. This is absolutely necessary. Therefore *pūjā* offered to them is a superior type of *pūjā* — *mad-bhakta-pūjābhādhikā*.

That is why when Nityānanda Prabhu offered *vyāsa-pūjā*, Mahāprabhu manifested the form of Nityānanda, “I am Nityānanda.” That is *guru-pūjā*, *Vyāsa-pūjā*. This is the purport here.

Mahāprabhu has written, *kīrtanīyaḥ sadā hariḥ*, one should always do *kīrtana* of the names of Hari. Our *tattva-ācārya* Śrīla Jīva Gosvāmī in his *Sandarbhā* has written:

*ataeva yadyapyanyā bhaktiḥ kalau kartavyā
tadā kīrtanākhyā bhakti-samyogenaiva*

The Meaning of Vyāsa-Pūjā

“Even though in the age of Kali one may perform the above eight branches of *bhakti*, nevertheless, one must perform *kīrtana* as the principal way of advancing in *sādhana-bhakti*.” (*Krama-sandarbha* commentary on *Śrīmad-Bhāgavatam*, 7.5.23-24)

In Kali-yuga, although one may cultivate other types of *bhakti* such as *smaraṇam*, *arcanam*, *vandanam*, *dāsyam* and *sakhyam*, still, one should cultivate these other types of *bhakti* accompanied with *kīrtana*; that is *kīrtanākhyā bhakti*.

One must accept a *sādhū-guru-ācārya-vaiṣṇava* and hear *kīrtana* from him. *Kīrtana* is required. Who does *kīrtana*? *Āśraya-avatāra*, *āśraya-vigraha-ācārya*, *vaiṣṇava-guru* does *kīrtana*. Without his *kīrtana* you cannot understand this *bhakti-tattva*. Therefore Jīva Gosvāmī has written, *kīrtanākhyā bhakti-samyogenaiva*. This is our *siddhānta*. One must approach such a *guru-ācārya-vaiṣṇava* who is *āśraya-vigraha*. His only activity is *hari-kīrtana*. Unless the *āśraya-vigraha-ācārya-guru-vaiṣṇava* does *kīrtana*, *bhakti-tattva* cannot be revealed to you. Although other processes of *bhakti* are there in Kali-yuga, without the *kīrtana* of the *ācārya-avatāra*, *bhakti-tattva* cannot be understood. Therefore it is said, *kīrtanākhyā bhakti-samyogenaiva*.

The Topmost Pūjā

The *pūjā* of the *āśraya-vigraha-ācārya-guru-vaiṣṇava* is the topmost *pūjā*. Therefore Vyāsa-pūjā is known as the *pūjā* of all *śuddha-gauḍīya-vaiṣṇavas*. At the conclusion of the Vyāsa-pūjā festival on his 52nd birth anniversary, Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda Mahārāja gave a lecture and said, “Real Vyāsa-pūjā is the *pūjā* of all *śuddha-gauḍīya-vaiṣṇava-ācāryas*. It is not only the *pūjā* of Vyasa, not only the *pūjā* of Kṛṣṇa or of Gaurasundara. It is not just *guru-pūjā*. It is the *pūjā* of all *śuddha-*

The Meaning of Vyāsa-Pūjā

gaudīya-vaiṣṇava-ācāryas. Therefore in our *bhaktivinoda-dhārā* [The preceptorial line coming from Śrīla Bhaktivinoda Ṭhākura] we find this *mantra* in the *Vyāsa-pūjā Paddhati*:

śrī dāmodara svarūpa, śrī rūpa, śrī sanātana, śrī ragunātha, śrī jīva, bhaṭṭa yuga, śrī kṛṣṇadāsa-kavirājādi, śrīmad bhaktivinoda, śrīmad gaurakiśora dāsa, śrīmad bhaktisiddhānta sarasvatī, śrīmad bhaktivedānta svāmī padānka sarvebhyo gurave namaḥ

This is Vyāsa-pūjā.

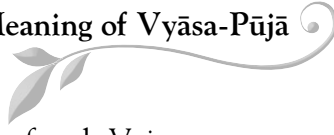
Questions & Answers

Devotee: We observe the appearance days of the great *ācāryas*, but we are not supposed to read their books.

Śrī Śrīmad Gour Govinda Swami: Yes, you can read their books, but without their mercy, can you understand? Can you understand what they have written? What has Śrīla Prabhupāda said when that question was asked? “O Prabhupāda by reading your book, your purport can we ...?” “No, no, no!” Two, three times he said, “No, no, no. You should approach a Vaiṣṇava who knows this *tattva*.” Isn’t it? Black and white, day and night.

Devotee: Now they are also saying that we should observe the appearance days of the great *ācāryas*, but we should not read their books. Their books are banned.

Śrī Śrīmad Gour Govinda Swami: Then they commit great



aṅgādhā at the lotus feet of such Vaiṣṇavas.

Devotee: By saying worship Bhaktivinoda Ṭhākura, but don't read his books, so he will accept their worship?

Śrī Śrīmad Gour Govinda Swami: It is all nonsensical rascaldom.

Devotee: How is it that the potency of the *kīrtana* of the pure devotee is required? The *śabda-brahma* needs to ... How do we understand?

Śrī Śrīmad Gour Govinda Swami: The *śabda-brahma* descends through such *kīrtana*. Yes, when it comes out of the pure lips of such Vaiṣṇavas, otherwise it will never descend.

Devotee: *Śabda-brahma* is Kṛṣṇa in sound vibration?

Śrī Śrīmad Gour Govinda Swami: Yes. One has to hear. It is not that, "All right, tapes are there, I'll hear the recorded tapes." *Śabda-brahma* will never descend.¹

Devotee: It doesn't descend through transmission of tape?

Śrī Śrīmad Gour Govinda Swami: No, no.

Devotee: Only when you are personally sitting there with a pure Vaiṣṇava?

Śrī Śrīmad Gour Govinda Swami: Yes. Now in this material scientific age so many techniques are there. People say, "No more teachers are required. We'll teach through television." Nonsense. *Śabda-brahma* will never descend.

Devotee: What if one is a disciple of a bona fide *guru*, then later on that *guru* stops his *līlā*. What should one do?

Śrī Śrīmad Gour Govinda Swami: *Līlā* is always there:

1. Please see Appendix for further information on this topic.

The Meaning of Vyāsa-Pūjā

*adyāpiha sei līlā kare gaura-rāya,
kona kona bhāgyavān dekhībāre pāya*
(Caitanya-bhāgavata, quoted in Bhaktivinode Thakur's *Navadvīpa Mahātmya
Pramāṇa-khaṇḍa*)

Gaurāṅga's pastimes are still going on. People say, "Oh, Gaurāṅga Mahāprabhu has disappeared." But that is not the fact. Gaurāṅga's *līlā* is going on. One who is very fortunate and has vision, he can see how *gaura-līlā* is going on.

Devotee: That means that *guru* is always there?

Śrī Śrīmad Gour Govinda Swami: Yes. He is always there. His *līlā* is going on.

Devotee: I may think, "I have already taken the dust of the lotus feet of my *guru*. Now he is not here. So I don't need that dust anymore."

Śrī Śrīmad Gour Govinda Swami: *Darsana* is there, *guru* is always there. If you have the eye to see, if you are a *sat-siṣya* you can always see how the *guru* is present.

Devotee: How can we see *guru*?

Śrī Śrīmad Gour Govinda Swami: Blind man! If you are endowed with that vision you can see. I never lost sight of my *guru*. I see my *guru* is always there. Therefore I cannot say, "*nitya-līlā-praviṣṭha*". It is so painful to me. No! He is here.

Devotee: Do you have to be a pure devotee to see a pure devotee?

Śrī Śrīmad Gour Govinda Swami: Yes! That vision is required. If you have no vision then you are a blind man. How can a blind man see? The object is there. What is required to see the object?

The Meaning of Vyāsa-Pūjā

The first thing is the eye. Next is light. You may be endowed with vision, but if there is no light, how can you see? Can you see in the darkness? Therefore there are two requirements; first vision and then light. Even if you are endowed with eyes, if there is no light then you can't see. What is that light? The enlightenment by the mercy potency; if you are devoid of that, how can you see?

Devotee: *Anarthas* are like clouds in front of the eye?

Śrī Śrīmad Gour Govinda Swami: Yes, yes. *Anarthas* are like clouds covering the sun. The eye is covered.

Devotee: Can one see *guru* appearing in different forms, or is he coming in dreams?

Śrī Śrīmad Gour Govinda Swami: He may come in a dream. He has different forms also, just as Kṛṣṇa has different forms. Kṛṣṇa has so many manifestations. Therefore we have described in our book *Śrī Guru-vandanā* about *samaṣṭi-guru* and *vyāṣṭi-guru*.

Devotee: What are those kinds of *gurus*?

Śrī Śrīmad Gour Govinda Swami: *Guru kṛṣṇa-rūpa hana sāstrera pramāṇe* [*Caitanya-caritāmṛta*, *Ādi-līlā* 1.45], scripture describes that it is Kṛṣṇa who appears as *guru*. Kṛṣṇa is one. *Guru-tattva* is also one. *Guru* is one, but he appears in different, different forms. That is *samaṣṭi-guru*. The particular forms such as Śrīla Bhaktivedanta Swami, Śrīla Bhaktisiddhānta, this person and that; this is *vyāṣṭi-guru*.

Devotee: When Śrīla Bhaktisiddhānta Sarasvatī left, *guru* was still there?

Śrī Śrīmad Gour Govinda Swami: Yes.

The Meaning of Vyāsa-Pūjā

Devotee: *Guru* is always present?

Śrī Śrīmad Gour Govinda Swami: Yes, always present.

Devotee: Because *guru* is non-different from Kṛṣṇa, we understand that to be a *guru* is not an easy position. So why is it said that someone maybe on the level of *kaniṣṭha* or *madhyama* and be *guru*?

Śrī Śrīmad Gour Govinda Swami: All are *gurus*. There is *kaniṣṭha-guru*, *madhyama-guru*, and *uttama-guru*. Divisions are there. What you deserve you get. Kṛṣṇa knows what you deserve, so He makes an appropriate arrangement for you.

Devotee: Some devotees are not accepting *guru* now. They are saying, “I’ll just accept *śāstra*.”

Śrī Śrīmad Gour Govinda Swami: How can you understand *śāstra*?

Devotee: But we have seen, as in Russia, that some devotees have only received books and they are now chanting, worshipping the Deity, and preaching.

Śrī Śrīmad Gour Govinda Swami: I said already, “You cannot understand.” In *śāstra*, everything, *mantra* is there, and *nāma* is there, but if you chant it will never be effective. Unless it comes out from the lips of *sad-guru*, Śrī Guru, it will never be effective at all. The potency will never be there.

Devotee: But they say that *smṛti-śāstra* is coming from the lips of Vaiṣṇavas, so we are hearing *smṛti*.

Śrī Śrīmad Gour Govinda Swami: Yes. This is how *śāstra* manifests. When it comes out from the lips of *sad-guru*, Śrī Guru, then it manifests. Though *śāstra* is there, by itself it will never manifest to you. It is a question of manifestation.

The Meaning of Vyāsa-Pūjā

Devotee: Other persons say that we can hear from the commentaries of the *vaiṣṇava-ācāryas*.

Śrī Śrīmad Gour Govinda Swami: For that reason it is said,

*bhaktiā bhāgavatam grāhyam
na buddhyā na ca ṭikayā*
(*Caitanya-caritāmṛta*, *Madhya-līlā* 24.313)

“*Śrīmad-Bhāgavatam* can only be understood by *bhakti*, not by dint of one’s intelligence or by reading commentaries.”

You cannot understand *Bhāgavata* by taking help of the *ṭikās*, commentaries. So many commentaries are there. One may think, “Yes, I am a scholar. It is all written in Sanskrit. I know the language so I can read it and understand it.” No! You can only understand *Śrīmad-Bhāgavatam* by *bhakti*. You cannot understand *Bhāgavata* by dint of your material scholarship, learning, intelligence, or by taking the help of the commentaries. No, no. Hear from *ācārya* and then you can develop *bhakti*. Unless you hear, how can you understand just by reading? You cannot understand. *Grantha-avatāra* will never manifest to you. You will only see paper, and black and white; nothing else.

Devotee: Then what is the meaning of the *bṛhad-mṛdaṅga-saṅkīrtana*? Śrīla Bhaktisiddhānta Sarasvatī has said that our *kīrtana* is *bṛhad-mṛdaṅga-saṅkīrtana*, the printing press.

Śrī Śrīmad Gour Govinda Swami: Yes. That will inspire you. Just one book distributed spreads so far. First you read the book and then one friend says, “Oh, let me read it.” Then he lets someone else read it. In this way it spreads so much. The sound of the *mṛdaṅga* only goes from here to there, but the *bṛhad-mṛdaṅga*

The Meaning of Vyāsa-Pūjā

spreads so far. That will inspire you. You will think, “Who is the source? Let me go and see and hear from him!”

Devotee: So first you hear and then if you read the same thing in the *sāstra* ...

Śrī Śrīmad Gour Govinda Swami: Yes. It is only in Kali-yuga that books are required. In other *yugas* there were no books. Just by hearing once they would never forget, but in this *yuga*, if I ask you to repeat what you have heard after class, how much can you repeat? You will have already forgotten ninety to ninety-five percent. Only five percent you may be able to repeat. Books are required. Therefore Vyāsadeva came and wrote books. In other *yugas* there were no books. They will help you remember, “Oh yes. I have heard. Now it is here.”

Devotee: In your book *Śrī Guru-vandanā*, you have described this flow of nectar as *padma-madhu*. You said that it comes to a devotee who is a sincere hearer. So someone who is very sincere to hear from *guru* and serves *guru*, he may get that nectar even though he may not have physical contact?

Śrī Śrīmad Gour Govinda Swami: You should be greedy. Physical contact is required. You must hear directly, not just by listening to tapes. *Śabda-brahma* will never descend through a tape. One must hear from a physically present Śrī Guru.

Appendix

Hear From the Lotus Lips of Śrī Guru



His Divine Grace Śrīla A.C. Bhaktivedanta Swami Prabhupāda, spoke and wrote on this topic:

“This is the secret. Unless one is *svānubhāvam*, self-realised, life is *bhāgavata*, he cannot preach Bhāgavata. That is not... That will not be effective. A gramophone will not help. Therefore Caitanya Mahāprabhu’s secretary, Svarūpa Dāmodara, recommended, *bhāgavata pora giyā bhāgavata-sthāne*, [*yāha, bhāgavata pada vaiṣṇavera sthāne*] that ‘If you want to read *Śrīmad-Bhāgavatam*, you must approach a person who is life living Bhāgavata.’ *Bhāgavata pora giyā bhāgavata-sthāne* [*yāha, bhāgavata pada vaiṣṇavera sthāne*]. Otherwise, there is no question of Bhāgavata realisation.” (From a lecture on *Śrīmad-Bhāgavatam* 1.2.3, Rome May 27, 1974.)

“Then what is required? *Namanta eva*. Just become submissive. Don’t think yourself as very great philosopher, theologian, scientist. Just be humble. ‘My dear sir, just be humble.’ *Namanta eva*. ‘Then what will be my business? All right, I shall become humble. Then how I shall make progress?’ Now, *namanta eva san-mukharitān bhavadīya-vārtām*. ‘Just hear the message of God.’ ‘From whom?’

Hear From the Lotus Lips of Śrī Guru

San-mukharitām: ‘through the mouth of the devotees.’ Not professional, not gramophone — through the mouth of, through the lips of real devotee.” (From a lecture on *Śrīmad-Bhāgavatam* 6.1.24, Chicago July 8, 1975.)

“...As they have been trained up to rise early in the morning, this will give you spiritual strength. If you simply becomes a gramophone speaker, then it will not be effective. Gramophone or tape record speaker, that will not be. You must be live speaker. Your living condition should be spiritually, what is called, surcharged...” (From a room conversation Mauritius October 5, 1975.)

“...Simply if you hear about Him, then you will understand. Then you will understand. So hearing is not very difficult job. But you must hear from the realised soul. That is... *Satām prasāṅgān mama vīrya-samvidah*. If you hear from a professional man, that will not be effective. Hearing must be from *sādhu*, from devotee, from the lips of the devotee. Just like Śukadeva Gosvāmī was speaking to Mahārāja Parikṣit...” (From a lecture *Śrīmad-Bhāgavatam* - June 12, 1972.)

“...The only condition is that one must give up the habit of dry speculation aimed at becoming one with the Lord. And after giving up such lofty puffed-up vanities, one may very submissively receive the orders of the Lord in the *Bhagavad-gītā* or *Bhāgavatam* from the lips of a bona fide devotee whose qualification is mentioned above. That will make everything successful, without a doubt...” (*Śrīmad-Bhāgavatam* 1.5.36 Purport.)

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In his *Upadeśāvalī*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda has said:

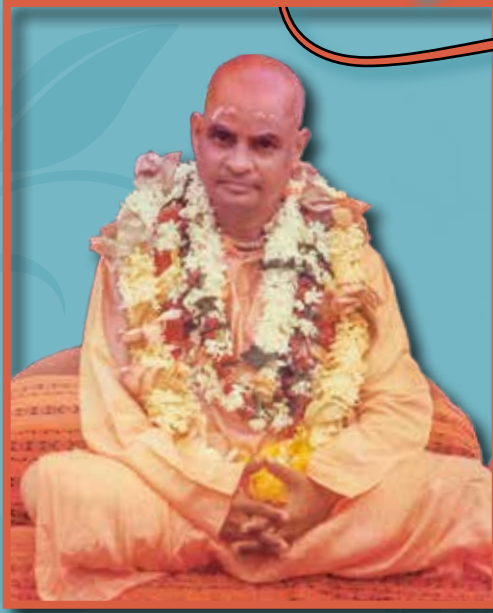
“Kṛṣṇa’s *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas, there is no other way.” (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda - *Upadeśāvalī*)

In *Śrīla Prabhupādera Upadeśāmṛta*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda has said:

Question 2: By what means can one know Śrī Bhagavān?

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda: One will have to hear with faith the *kathā* of Bhagavan coming from the lotus lips of Śrī Gurudeva. There is no way to know Śrī Bhagavān other than by whole-heartedly surrendering unto the lotus feet of Śrī Gurudeva. Only a person who does so can know Śrī Bhagavān. (*Śrīla Prabhupādera Upadeśāmṛta*, an interview with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.)

The Meaning of Vyāsa-pūjā



Śrīla Bhaktisiddhānta Sarasvatī Thākura Gosvāmī Prabhupāda Mahārāja introduced the first Vyāsa-pūjā in our Gauḍiya line on his fiftieth anniversary, and this has been duly performed from that day on.

Then on his fifty-second anniversary, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Mahārāja gave a lecture on *Śrīmad-Bhāgavatam* and in conclusion he presented the meaning of Vyāsa-pūjā. He said, “Vyāsa-pūjā means the *pūjā* of all Gauḍiya Vaiṣṇava *ācāryas*.” Therefore from this statement we can understand the purport of Vyāsa-pūjā, it is not only the *pūjā* of Vyāsadeva, or only the *pūjā* of Kṛṣṇa, or only the *pūjā* of Gaurasundara, or only the *pūjā* of guru. That is not real Vyāsa-pūjā. Vyāsa-pūjā means the *pūjā* of all *suddha*, pure Gauḍiya Vaiṣṇava *ācāryas*. That is real Vyāsa-pūjā.

ISBN 978-0-9585265-7-9



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