

Kathā-Kīrtan on

Śrī
Viṣṇupriyā - Devī

Śrī Śrīmad
Gour Govinda Swami Mahārāja

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Invocation

Gurjarī-rāga

(by Śrīla Narottama dāsa Ṭhākura)

*jaya jaya guru gosāñī-śrī-caraṇa sāra
yāhā ha-ite haba pāra e bhava-saṁsāra*

“All glories to the glorious feet of the spiritual master and the Supreme Personality of Godhead that enable us to cross to the other side of the ocean of birth and death!”

*manera ānande bala hari bhaja vṛndāvana
śrī-guru vaiṣṇava pāya majā-iyā mana*

“With a joyful heart please chant, ‘Hari!’ Please worship Vṛndāvana. Plunge your heart into meditation on our spiritual master and the Vaiṣṇavas.”

*jaya rūpa sanātana bhāṭṭa raghunātha
śrī-jīva gopāla bhāṭṭa dāsa raghunātha*

“All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhāṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhāṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī.”

*ei chaya gosāñīra karama caraṇa vandana
yāhā haite vighna-nāsa abhiṣṭa pūraṇa*

“Please bow down before the feet of these six Gosvāmīs.
Their feet will destroy obstacles and fulfil desires.”

*jaya rasa-nāgarī jaya nanda-lāla
jaya jaya madana-mohana śrī-gopāla*

“All glories to Śrī Rādhā, the heroine of nectar pastimes!
All glories to Śrī Kṛṣṇa, who is Nanda’s son! All glories, all
glories to the cowherd boy Kṛṣṇa, who is more enchanting
than Kāmadeva!”

*jaya śacī-suta gaurāṅga-sundara
jaya nityānanda padmāvātīra koṅara*

“All glories to handsome Lord Gaurāṅga-sundara, who is
Śacī’s son! All Glories to Lord Nityānanda, who is Padmāvāṭī’s
son!”

*jaya jaya sītā-nātha advaita gosāñī
yāhāra karuṇā-bale gorā-guṇa gāi*

“All glories, all glories to Lord Advaita Gosāñī, who is Sītā’s
husband! By the power of His mercy I chant Lord Gaura’s
glories.”

*jaya jaya śrīvāsa jaya gadādhara
jaya svarūpa rāmānanda premera sāgara*

“All glories, all glories to Śrīvāsa! All glories to Gadādhara!
All glories to Svarūpa Dāmodara and Rāmānanda Rāya, who
are like oceans of ecstatic spiritual love!”

*jaya jaya sanātana jaya śrī-rūpa
jaya jaya raghunātha prāṇera svarūpa*

“All glories to Rūpa Gosvāmī and Sanātana Gosvāmī! All glories to Svarūpa Dāmodara Gosvāmī, who is Raghunātha dāsa Gosvāmī’s very life!”

*jaya gaura-bhakta-ṛnda dayā kara more
sabāra caraṇa-dhūli dhari nija sire*

“All glories to Lord Gaura’s devotees! O devotees, please be merciful to me. I take the dust of all your feet. I place that dust upon my head.”

*jaya jaya nilācala-candra jagannātha
mo pāpire dayā kari kara ātma-sātha*

“All glories, all glories to Lord Jagannātha, the moon of Nilācala! O Lord, please be kind and accept this sinner as one of Your personal associates.”

*jaya jaya goṇāla deva bhakata-vatsala
nava ghana jini tanu parama ujjala*

“All glories, all glories to Lord Goṇāla, who loves the devotees, and whose glorious form is more splendid than new monsoon clouds!”

*jaya rādhe jaya kṛṣṇa jaya ṛndāvana
jaya jaya nilacala nala prabhu yama*

*śrī rasa-nāgarī jaya nanda-lāla
jaya jaya mohana sri-madana-goṇāla*

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

nitāi-gaura haribol ! haribol !haribol ! haribol !
nitāi-gaura haribol ! haribol !haribol ! haribol !

Śrī Viṣṇupriyā-devī avirbhāva-tithi ki jaya!
samaveta bhakta vṛnda ki jaya!
gaur premānandī ! haribol !

ānanda-lilāmaya-vigrahāya
hemābha-divya-cchavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namas te

“O Lord Caitanyacandra, whose form is full of blissful pastimes, whose complexion is as splendid as gold, and who gives in charity the most glorious mellow of pure love for Lord Kṛṣṇa, I offer my respectful obeisances unto You.”

(Caitanya Candrāmṛta 11)

Kathā-Kīrtan on
Śrī
Viṣṇupriyā - Devī

Today is Vasanta-pañcamī [the fifth day of the light lunar quarter of Māgha, January-February], Kṛṣṇa's *vasanta-rasa*, *rāsa-rasotsava* also begins from this day. It is the appearance day of Śrī Śrī Viṣṇupriyā-devī, and also the appearance day of Śrī Śrī Raghunātha Dās Gosvāmī. It is a very, very auspicious day today.

So I had the desire to do some *kathā-kīrtan* on Viṣṇupriyā-devī. Have patience, sit down quietly with concentrated attention, and hear the nectarean *kathā* of Viṣṇupriyā-devī.

Bhagavān's Three Śaktis

Viṣṇupriyā Thākuraṇī was the second wife of Gaurasundara. His first wife was Lakṣmīpriyā. When Lakṣmīpriyā passed away Mahāprabhu married Viṣṇupriyā.

Bhagavān has three śaktis, potencies: *śrī*, *bhū*, *nīlā*. It is said that Viṣṇupriyā is Bhū-śakti. Bhū-śakti was Satyabhāmā in *kṛṣṇa-līlā*. It is said that *bhū-śakti* is generally the creative śakti, energy, *jagat-sṛṣṭi-śakti*.

Śrī-śakti is Yogamāyā. Rāga-bhakti, Rukmiṇī all the wives of Kṛṣṇa, Lakṣmī and especially Rādhārāṇī come under this śrī-śakti and śrī-śakti is said to be *jagat pālana-śakti*, the maintaining potency of the whole world.

Yūtheśvarī Śyāmālā and her group come under *nīlā-śakti*. In *nīlā-śakti* there are *yūtheśvarīs*. Amongst Rādhā's śakhis, there are many groups, which are called *yūtha*. Each *yūtha* has one head, called *yūtheśvarī*. One *yūtheśvarī* is Śyāmālā. So Nīlā-śakti is Śyāmālā and the śakhis in that group, *yūtha*, come under *nīlā-śakti*.

Two Śaktis Beside Lord Jagannātha

We find that *bhū-śakti* and *śrī-śakti* are on the two sides of Lord Jagannātha. Sometimes the question is raised, “Why is it so? Why are there two śaktis, *bhū-śakti* and *śrī-śakti*, beside Lord Jagannātha? In answer we might say that Lord Jagannātha in that way is presenting Himself as the Creator and the Maintainer of the whole world, the cosmic manifestation. Therefore two śaktis are there. This is *tattva*, *tattva-vicāra*.

Viṣṇupriyā is said to be Bhū-śakti, and it is said that She was Satyabhāmā in *kṛṣṇa-līlā*; but it is also said that Jagadānanda Paṇḍit was Satyabhāmā in *kṛṣṇa-līlā*. How is this possible? Jagadānanda Paṇḍit is Satyabhāmā and Viṣṇupriyā is also Satyabhāmā? Your material mind cannot conceive it. It is not a question of your material logic and argument that you can understand it; this is inconceivable, it is a spiritual topic and it is transcendental.

Don't exhaust your material mind on it. Just accept it; that is all. How can you understand this through your material logic and argument? Give that up, *bābā!* Just accept the *siddhānta*, what the *ācāryas* have said. Do not exhaust your material brain on it; that is an unnecessary waste of energy. Don't do it.

Sanātana Miśra's Daughter

In Navadvīpa-dhāma, there was a very dear *viṣṇu-bhakta brāhmaṇa* named Sanātana Miśra. He was also known as Rāja Paṇḍita, because he was a *paṇḍita* in the king's court; and he was Satrājita in Dvārakā. Satrājita's daughter is Satyabhāmā. It is said that Sanātana Miśra was always engaged in worshipping Lord Viṣṇu. As a result, he obtained this daughter, Viṣṇupriyā, who was *parama suṅdarī*, supremely beautiful. From her very childhood, Viṣṇupriyā was taking bath three times a day in the Ganges, and was offering *pūjā*, worship, to the *vigraha* and *tulasī*. She was engaged in many varieties of *pūjā*.

When she would see Śacīmātā on the bank of the Ganges, she would pay very humbly *daṅḍavat praṇāma* to Śacīmātā. Śacīmātā would bless her, "Alright, may You have a very good husband." That was Śacīmātā's blessing, but in her mind Śacīmātā was thinking that it would be good if this girl would become her daughter-in-law.

Mahāprabhu Was Very Devoted to His Mother

After Gaurasundara's first wife Lakṣmīpriyā passed away, Śacīmātā became very much aggrieved. Therefore she proposed this second marriage to Gaurasundara. Śrīmān Mahāprabhu was very much devoted to His mother. Whatever Śacīmātā said, He

would do. He did not want to give any unhappiness or distress to His mother. Thus He agreed, “Alright I will have a second marriage; I will accept another wife.”

The Mediator Kāśīnātha Paṇḍita

Then Śacīmātā called for Kāśīnātha Paṇḍita, who was known as a *ghaṭaka*. *Ghaṭaka* means a mediator, who performs these marriage negotiations. When the question of marriage comes, there should be a mediator. One should not approach directly. Do not commit such mistake. This is the process: one mediator should go to the bride’s side then to the bridegroom’s side, and talk. A negotiation will take place, and everything will be settled. That is the process.

Thus this Kāśīnātha Paṇḍita, who was a famous mediator in marriage affairs in Navadvīpa-dhāma, was called for and he came. Śacīmātā said, “I called you to mediate the marriage of Nimāi Paṇḍita, my son.” When the question of who the bride could be arose, Śacīmātā said, “I have been thinking of Sanātana Mīśra’s daughter, Viṣṇupriyā.” When Kāśīnātha Paṇḍita heard this, he became very pleased and said, “Thākūrānī, I was just going to say the same thing, and you said it!” Then Śacīmātā said, “We are very poor. Will Sanātana Mīśra be willing to give his daughter to Nimāi? You go and talk with him. Make some negotiations.” Kāśīnāth Paṇḍit said, “Thākūrānī, your son Nimāi Paṇḍita is very famous in Nadia, Navadvīpa. Why would Sanātana Mīśra be unwilling to give his daughter to Nimāi? I don’t think he will disagree. To whom else will he give Her? He must give Her to your son Nimāi.”

Kāśīnātha Paṇḍita went to Sanātana Mīśra’s house. Sanātana Mīśra and his wife were both in anxiety because their daughter

had already attained marriageable age. That is the parent's anxiety. Such grown up girl should not be kept in her father's house. Therefore they were in anxiety. They were pondering over it, "What to do? Who is a befitting bridegroom for our daughter?" They were thinking that Nimāi Paṇḍita was the only befitting bridegroom in Nadia. "His qualities, His beauty, and everything else are incomparable. If we have acquired some *sukṛti*, then it will take place." They were thinking in this way and they were praying to the Lord, "O Lord Hari, if we have acquired some *sukṛti*, then we'll be able to give our daughter to Nimāi Paṇḍita."

Just at that time, the *ghaṭaka* Kāśinātha Paṇḍita arrived. Sanātana Miśra became very happy, gave him a nice seat, some sweet water to drink and asked, "It is my good fortune that you have come. Why have you come?" Kāśinātha Paṇḍita smilingly said,

*viṣvambhara-pañḍitere tomāra duhitā
dāna kara'—e sambandha ucita sarvathā
(Caitanya-bhāgavata Ādi-khaṇḍa 15.57)*

This is mentioned in *Caitanya-bhāgavata*, "I have come for the marriage proposal of Viṣvambhara Paṇḍita, Nimāi Paṇḍita and your daughter Viṣṇupriyā. Nimāi Paṇḍita is the most befitting bridegroom for your daughter. Your daughter is very beautiful, and *mahā-satī*, very chaste. Viṣṇupriyā and Nimāi Paṇḍita are as suitable a match as Kṛṣṇa and Rukmiṇī were!"

When Sanātana Miśra and his wife heard this, they became very, very joyful. They were very thankful to Bhagavān Lord Hari because He had answered their prayers. Sanātana Miśra said, "Only if we are very fortunate, we can get a son-in-law like Nimāi Paṇḍita." All their relatives and family members became very happy. Then everything else was discussed: how the marriage

would take place, what kind of arrangements needed to be made, and what was needed.

Then Kāśināth Paṇḍita went to Śacimātā and said, “Everything is already settled. They are very happy.” Śacimātā said, “We are very poor. No one is there for us, only Lord Hari.”

Then all over Nadia the message spread that Nimāi Paṇḍit was going to marry. Nimāi Paṇḍita was a teacher. He was teaching grammar, rhetoric, *alankāra*, *vyākḥāraṇa*, *nyāya śāstras*. So all His students said, “Alright! We will help arrange Paṇḍita’s marriage to the best of our capability.” Buddhimanta Khān, who was a very rich man, said, “I will bear the whole expense of this marriage ceremony.” Mukunda, a friend who was also present, said, “Please give me some of the burden of the expenses. We will arrange a very nice and pompous ceremony like the marriage of a prince.” Is there any difficulty in arranging Bhagavān’s marriage?

An Ocean of Happiness

The whole of Navadvīpa was blissful. On *adhi-vāsa*, the day before the marriage, many Vaiṣṇavas, *brāhmaṇas* and friends came. There were nice decorations. It was a pompous ceremony, with musicians playing musical instruments and drummers playing many varieties of drums. *Āratika*, *pūjā*, *raja-bhoga*, was all going on. Women who are *sarvanārī brāhmaṇis*, who have husbands, not widows, generally come to these functions. Hundreds of such *sarvanārī brāhmaṇis* came. Out of joy, they do this *ulu-dhvani*, [a sound Bengali women make while vibrating their tongues], “*Hulāhuli!*” The men say, “*Haribol!*” and the women say, “*Hulāhuli!*” This is a custom, a Vedic custom. Because of the marriage of Bhagavān, an ocean of happiness, *sukha sindhu*, was

swelling up. Gaurasundara Himself individually put *candana* on the forehead and gave one *mālā* to each of the many *brāhmaṇas* and Vaiṣṇavas who had come. The whole of Nadiyā Purī was drowning in an ocean of happiness, *sukha-sindhu*.

All these preparations were done on the day before the marriage. On the day of the marriage itself, Gaurasundara dressed as a bridegroom. After getting dressed, He went first to pay obeisance to His mother, Śacimātā. Then He paid obeisances to all *guru-janās*, superior persons. Then He went into a nicely decorated palanquin. They took Him to the bank of Ganges. He got down from the palanquin and paid obeisances to Mother Ganges. At that time, varieties of musical instruments were being played. Many men and women were in the marriage procession. The time of the day was *go-dhūli lagnā*, dusk. Gaurasundara and all the persons following *vivaha-yātrī*, the marriage ceremony, then went to Sanātana Miśra's house at dusk.

Sanātana Miśra and his wife came forward and gave their *āsirbād*, blessings, to their son-in-law, Gaurasundara. The ladies decorated Viṣṇupriyā: a nice *sārī*, nice ornaments, a flower garland, everything looked nice. There was an elevated *paṇḍal*, or *bedi*, where the marriage ceremony was to take place. The *brahmāṇās* were uttering *veda-mantras*. Then the ladies brought Viṣṇupriyā, who is Mahālakṣmī, to that *bedi* where Her eternal Husband Gaura-Nārāyaṇa was. Viṣṇupriyā circumambulated Gaura-Nārāyaṇa seven times, and then paid Her obeisances at His lotus feet. Gaurasundara made Her sit on His left side. After that They exchanged *mālās*, flower garlands.

āge lakṣmī jagan-mātā prabhura caraṇe
mālā diyā karilena ātma-samarpaṇe
(Caitanya-bhāgavata Ādi-khaṇḍa 15.176)

First Lakṣmīpriyā gave a *mālā* to Gaura-Nārāyaṇa, paid obeisances, then: *prabhu iṣat hāsiyā lakṣmīra galāya mālā dilena tuliyā*, (Cb Ādi 15.177) Gauracandra smilingly put a *mālā* around the neck of Lakṣmīpriyā.

*tabe lakṣmī nārāyaṇe puṣpa-phelāpheli
karite lāgilā hai mahā-kutuhali
(Caitanya-bhāgavata Ādi-khaṇḍa 15.178)*

This is described in *Caitanya-bhāgavata*. Then they played, throwing flowers at each other. Gaura-Nārāyaṇa and Lakṣmīpriyā were playing this nice play. You might have played it? No? There are no plays like this in the Western countries. There it is all dry, isn't it? Only *māyā* is there. The ugly witch *māyā* is there, and a ghost. A witch and a ghost are married, so no such function is there.

Vaikuṅṭhānanda Descended that Day

Then the marriage ceremony took place. Sanātana Mīśra gave much dowry to Gaurasundara, his son-in-law, and he offered Him his daughter in charity, *kanya-dāna*, like Janakarāja, King Janaka who gave his daughter Sitā to Lord Rāma, or like King Bhīṣmaka who gave his daughter Rukmiṇī to Kṛṣṇa.

So, in the house of Sanātana Mīśra, there was *vaikuṅṭhānanda*, the *ānanda* available in Vaikuṅṭha. That *ānanda* descended on that day. With great pomp and ceremony this took place. Innumerable men, women, boys, and girls came to see Gaura-Nārāyaṇa, Lakṣmī-Nārāyaṇa, and their lives were successful. All the family members, friends, kith and kin of Sanātana Mīśra became very, very happy.

Gaurasundara Takes Viṣṇupriyā to His House

In the afternoon of the following day, Gaurasundara took His newly wedded wife Viṣṇupriyā to His own house. They went in a nicely decorated palanquin accompanied by a variety of sounds: bugles, drums, and other musical instruments. All the men and women of Nadia saw the beautiful form of Lakṣmī-Nārāyaṇa and they were all talking among themselves how very, very fortunate, *bhāgyavatī*, this girl was. “How many lives has she served the goddess Kamalā, Lakṣmī, the goddess of fortune and Pārvatī; how many lives to become so fortunate?”

Keha bale, — “*ei hena bujhi hara-gaurī* (Cb Ādi 15.206), some said, “I think They are Śiva and Pārvatī.” Others said, *keha bale*, — “*hena bujhi kamalā śrī-harī*” (Cb Ādi 15.206), “I think They are Hari and Kamalā.” *Keha bale*, — “*ei dui kāmadeva-ratī* (Cb Ādi 15.207). Some said, “In my opinion it’s Cupid and his wife Ratidevi.” *Keha bale*, — “*indra-śacī laya mora matī*” (Cb Ādi 15.207), someone else said, “I think it’s Indra and Śacī.” *Keha bale*, — “*hena bujhi rāmacandra-sītā*” (Cb Ādi 15.208), some said, “I think it’s Rāmacandra and Sitā.” *Ei-mata bale yata sukṛti-vanītā* (Cb Ādi 15.208), all the women were talking like that, among themselves.

At an auspicious moment, Gaurasundara arrived with His newly wedded wife Viṣṇupriyā at the house. Śacīmātā with many *sarvānarī brāhmaṇīs*, wedded women, went outside and welcomed *putra-vadhū*, the son and daughter-in-law. *Nava dhanapati*, the newly wedded couple alighted from the palanquin. They first paid Their obeisances to Śacīmātā and then to all Their superiors, *gurujānas*.

grhe āsi’ vasilena lakṣmī-nārāyaṇa
jaya-dhvani-maya haila sakala bhuvana
(Caitanya-bhāgavata Ādi-khaṇḍa 15.214)

“Lakṣmī-Nārāyaṇa entered into the house and sat together. All said, ‘Jaya! Jaya! Jaya!’ and glorified them.”

*ki ānanda haila, se akathya-kathana
se mahimā kon jane karibe varṇana?
(Caitanya-bhāgavata Ādi-khaṇḍa 15.215)*

“There was such ānanda, such tumultuous pleasure and such joyful sounds! No one can describe it.”

Fortunate to See the Marriage of Bhagavān

*yāñhāra mūrtira vibhā dekhile nayane
pāpa-mukta hai’ yāya vaikuṅṭha-bhuwane
(Caitanya-bhāgavata Ādi-khaṇḍa 15.216)*

“If someone is so fortunate to see the marriage of Bhagavān, Lakṣmī-Nārāyaṇa, he will immediately be free from all sinful reactions and directly go to Vaikuntha.”

*se prabhura vibhā loka dekhaye sākṣāt
teṅi tā’na nāma—’dayāmaya’ ‘dīnanātha’
(Caitanya-bhāgavata Ādi-khaṇḍa 15.217)*

The people of Nadia all saw it. They were so fortunate. One of the names of the Lord is Dīnanātha. He is the Lord of the *dīnas*, *akiñcanā*. Even *yogīs*, undergoing very strict severe penance, cannot have the fortune to see this marriage festival of Bhagavān, Lakṣmī-Nārāyaṇa, but the *navadvīpa-vāsīs*, the inhabitants of Navadvīpa, including the *pāmaras* and *patitās*, the fallen and wretched persons, all saw it. They were very fortunate. *Doyā-moya bhagavān*, He is so merciful! He manifests such *līlās* and He

gives *darśana*. Therefore one of His names is Dinanātha. These descriptions are all according to *Caitanya-bhāgavata*. Vṛndāvana dāsa Ṭhākura has not given more than these descriptions.

What Has Happened to Nimāi?

Then Mahāprabhu went to Gayā-dhāma to offer oblations for His deceased father, Jagannāth Miśra. When Mahāprabhu came back from Gayā, He was completely changed. He was always thinking of Kṛṣṇa, crying for Kṛṣṇa, ecstatic, and forgetting His own existence. He was like a mad man. When Śacimātā saw Him, she thought, “What has happened to Nimāi? Has He been affected by some fatal disease? What has happened to Him?” Desiring for all auspiciousness, Śacimātā offered *pūjā*, worship, to Ganga Mātā, Mother Ganges, and Viṣṇu. Śacimātā brought Viṣṇupriyā and made her sit beside Gaura-Nārāyaṇa, “Sit here, sit here.” but Mahāprabhu was not looking at Her. Gaura-Nārāyaṇa was looking the other way, He was not looking at Her. He was always saying, “O Kṛṣṇa, Kṛṣṇa, *he kṛṣṇa!*” Mahāprabhu was shedding tears, crying, crying and crying. He was always in this ecstatic mood.

Then Śacimātā offered *bhoga* to their deities, Rāma and Kṛṣṇa, Nārāyaṇa. Bringing that *bhoga-tali*, plate, she would place it before Gaura-Nārāyaṇa, and when Śacimātā sat down He would eat. *Gharera bhitar dekhe laksmi pati-vratā* (Cb M 1.191) Viṣṇupriyā was inside the house, just observing everything. She saw how Mahāprabhu was always in such an ecstatic mood, saying “Kṛṣṇa, Kṛṣṇa, Kṛṣṇa!” and crying, crying, shedding tears. Sometimes some of His followers would come and report, “So many *pāsandīs* are there in Nadia. They are trying to obstruct your *saṅkīrtana*.” Hearing this, sometimes Mahāprabhu, Caitanya-simha, would roar

like a lion, “I will kill them! I will kill them! I will kill them!” He roared like a lion, and threatened to kill them. *Huṅkāra*, roaring like Caitanya-siṃha. Śacīmātā could not understand anything, “What is that? What has happened to Nimāi?” She would tell Viṣṇupriyā, “Go and sit with Him! Go, sit with Him!” *Lakṣmīre dekhiyā kṣaṇe māribāre yāya* (Cb M 2.87). When Viṣṇupriyā was coming to sit, Mahāprabhu was going to beat Her, “Get out!” Yes, Mahāprabhu was going to beat her, drive Her out, “Get out!” He was completely forgetful of His existence, therefore He was going to beat Her. When He came to His senses, He felt ashamed and begged for excuse, “Please excuse Me, please excuse Me.”

Śacīmātā’s Dream

One-day Śacīmātā and Gaurasundara were sitting in the room and talking among themselves. Viṣṇupriyā was standing just behind the door and could hear everything. Śacīmātā said, “I had a dream last night. I saw You and Nityānanda playing with the Deities, Rāma and Kṛṣṇa, in our house. You were also eating, and Nityānanda was snatching a morsel of food from Your mouth, and You were snatching a morsel of food from his mouth. You two were doing this. Sometimes you were also fighting among yourselves. You were engaged in so many varieties of play. I saw this in my dream.”

Gaurasundara said, “Mother, this is a very, very nice and auspicious dream. Don’t tell anyone about it, be silent.” Mahāprabhu continued, “Don’t tell it to anyone, keep it to yourself. Yes, that Rāma and Kṛṣṇa have appeared in our house.” Gaurasundara said, “Yes, for many days I was observing and wondering who was eating all the offered *bhoga*. I couldn’t understand who was eating it. I had the doubt that your daughter-in-law was eating it. I had that doubt that She would be eating

everything, but that doubt is cleared today: that Rāma and Kṛṣṇa were eating everything.” This is fun.

Śacimātā said, “O My dear boy, don’t say that. Why are you saying that my daughter-in-law was eating everything? Don’t talk like that, no!” Viṣṇupriyā heard everything and was laughing.

Māṭṛi-Vatsala Prabhu

*eka-dina nija-gr̥he prabhu viṣvambhara
vasi’ āche lakṣmī-saṅge parama-sundara*

*yogāya tāmbūla lakṣmī parama hariṣe
prabhura ānande nā jānaye rātri-diṣe
(Caitanya-bhāgavata Madhya-khaṇḍa 11.65-66)*

One day, both Gaura-Nārāyaṇa and Viṣṇupriyā were sitting together in the room. Lakṣmī was sitting with Nārāyaṇa, so nice, transcendental and beautiful. Lakṣmī was offering some betel nuts, *tāmbūla*, with much pleasure and Prabhu was very happy. They were completely forgetful of day and night: such transcendental happiness!

*yakhana thākaye lakṣmī-saṅge viṣvambhara
śacira cittete haya ānanda vistara
(Caitanya-bhāgavata Madhya-khaṇḍa 11.67)*

When Viṣṇupriyā was with Viṣvambhara, Śacimātā was very happy. Vṛndāvana dāsa Ṭhākura gives all these descriptions in *Caitanya-bhāgavata*. This is *nityā-vilāsa*, the eternal pastimes of Lakṣmī-Nārāyaṇa, Gaura-Nārāyaṇa in Navadvīpa. In Navadvīpa *dhāma*, this eternal pastime of Lakṣmī-Nārāyaṇa is going on.

Māṭṛi-vatsala Prabhu is very affectionate to His mother. He is māṭṛi-bhakta, devoted to His mother and always prepared to give happiness to His mother. Sometimes He allows Viṣṇupriyā to sit with Him, to give happiness to His mother.

*māyera cittera sukha ṭhākura jāniyā
lakṣmīra saṅgete prabhu thākena vasiyā
(Caitanya-bhāgavata Ādi-khaṇḍa 11.68)*

“Sometimes He allowed Viṣṇupriyā to sit with Him for this purpose: because then His mother would be happy.”

There was a dramatic performance in Candrasekhara bhavan, and Mahāprabhu played the role of Lakṣmī. Śacimātā and Viṣṇupriyā both went there to see that drama, *ai calilena nija vadhūra sahite* (Cb M 18.29). After that Mahāprabhu thought about taking *sannyāsa*. Up to this point Vṛndāvana dāsa Ṭhākura mentions the name of Lakṣmī and Viṣṇupriyā in his description, but there after he never mentions Viṣṇupriyā any more. In *Caitanya-caritāmṛta*, Kavirāja Gosvāmī has not given such elaborate descriptions because Vṛndāvana dāsa Ṭhākura had already given it very precisely, *saṅketa*, therefore he did not repeat it.

Mahāprabhu Instructs Viṣṇupriyā

The night before Mahāprabhu left home to take *sannyāsa*, He gave some instruction, *tattva-upadeśa*, to Viṣṇupriyā. Locana dāsa Ṭhākura has described this in *Caitanya-maṅgala*.

*jagate yateka dekhe, michā kari' saba dekha,
satya eka sabe bhagavān*

Mahāprabhu said to Viṣṇupriyā, “In this material world everything is *mithyā*, false. The only truth is Bhagavān.

*satya āra vaiṣṇava, tā-vine yateka saba,
michā kari, karaha geyāna*

“Bhagavān is *satya*, He is truth, and another truth is the Vaiṣṇava. Except this, everything else is *mithyā*, false.” The instruction was that husband, wife, son, daughter, kith and kin, friends and family members, are all material, they are *mithyā*, false. Ultimately, there is no one. Without the lotus feet of Kṛṣṇa, there is nothing. The lotus feet of Kṛṣṇa are the only destination; they are everything for us. Kṛṣṇa is the husband of everyone, *sah vai patiḥ*. No one understands this in this material world. Your name is Viṣṇupriyā, which means very dear to Lord Viṣṇu, therefore engage yourself in *viṣṇu-bhajan* and justify your name. Don’t lament, don’t cry and don’t be aggrieved. I tell You this truth; completely absorb your mind at the lotus feet of Kṛṣṇa.”

Then Viṣṇupriyā said, “You are *īśvara*, You are the Lord. Please remove Your *māyā* from Me, then I will be glad.” Her heart filled with all joyfulness. Mahāprabhu showed Viṣṇupriyā His four handed form. Viṣṇupriyā became amazed to see this, but she was always thinking, “Oh, He is my Husband.” Then Viṣṇupriyā paid obeisances at the lotus feet of Mahāprabhu, and said, “I have one prayer at your lotus feet. I am most degraded, most fallen, and most unfortunate. I have taken birth in this *saṁsāra*, material world, but You are My only and very dear Husband. I am your maidservant. I was engaged in service at Your lotus feet. What bad fortune has come to Me that you are leaving Me? I am losing this invaluable asset now.”

Then Gaurasundara said to Viṣṇupriyā,

*śuna devī viṣṇupriyā, e tore kahila hiyā,
yakhane je tumi mane kara
āmi yathā tathā jāi, āchiye tomāra ṭhani,
satya satya kahilāma dṛḍa
(Caitanya-maṅgala 38)*

Mahāprabhu consoled her, “Viṣṇupriyā, I am telling you this from the core of My heart; whenever you think of Me, wherever I may be, I am with You. This is the truth. Three times I am telling You that, ‘What I told You is the truth. What I told You is the truth. What I told You is the truth.’”

Hearing this Viṣṇupriyā said,

*kṛṣṇa-ājñāvānī suni, viṣṇupriyā mane, guṇi
svatantra īśvara tumi prabhu
nija sukhe kara kāja, ke dibe tāhāte bādha,
pratyuttara nā dileka tabhu*

“You are *svatantra īśvara*, You are the supremely independent *Īśvara*. You act according to Your own happiness and pleasure. Who can create any obstruction to it?”

He acts according to His own pleasure, *bābā*. Completely surrender unto Him! Let Him act for His own pleasure!

After saying this, she said nothing. She was quiet.

Mahāprabhu Leaves Home

Then, in the dead of the night, when Viṣṇupriyā was sound asleep, Mahāprabhu very quietly left the room. He went to the door of Śacīmātā. Śacīmātā was sleeping. He paid obeisances at the doorstep to Śacīmātā and manifested some transcendental

opulence as if talking to Śacīmātā. Although Śacīmātā was sleeping, He was talking to Śacīmātā. Śacīmātā became enchanted. Then He left the house. He swam across the Ganga, and went to the other side of the river to Keśava Bhārati.

Viṣṇupriyā Cried Piteously

Vasu Ghosh Ṭhākura has mentioned what happened thereafter. When Viṣṇupriyā awoke at dawn, early in the morning, she stretched her hand just to feel if Mahāprabhu was there, but she found His bed empty; Mahāprabhu was not there.

She felt as if a thunderbolt struck her head, “*Vidhi!* I am so ill-fated! Bad fortune has come to me.” Then She cried piteously. She was crying, crying, and crying. Her hair was scattered, She was not taking care of it. She went to the doorstep of Śacīmātā’s house. The pangs of separation were intolerable, Viṣṇupriyā cried and cried piteously.

Locana dāsa Ṭhākura has given a description in *Caitanya-maṅgala*,

*viṣṇupriyā kāṇḍa-nāte ṣṭivi bidare
paśu-pakṣi-latā taru e paṣāṅga jhure
(Caitanya-maṅgala 15)*

*pāpiṣṭha śarīra mora ṣṛāṅga nāhi yāya
bhūmite loṭāṅgā devī kare hāya hāya
(Caitanya-maṅgala 26)*

Upon hearing the piteous crying of Viṣṇupriyā, Mother Earth cracked. *Paśu pākḥi*, the birds, beasts, creepers and trees were crying, and blocks of stone were melting. Viṣṇupriyā said, “I am

most sinful, *pāpiṣṭha*. *Prāṇa nāhi yāya*, I am not giving up this body. I am most sinful.” Crying and talking like this, She was rolling on the ground, “*Aho, alas, alas, alas*, what happened, what happened?”

*viraha-anala-śvāsa bahe anibāra
adhara śukhāya-kamṇa haya kalevara*

Viraha-anala, this separation is like intense heat, fire. While breathing heavily, hot breath was coming out Her mouth. Her mouth was drying up and Her whole body was shivering. That is the description in *Caitanya-maṅgala*.

How Viṣṇupriyā Lived After That

How did Viṣṇupriyā spend her days after that? Narahari Cakravartī has given a description in *Bhakti-ratnākara*.

The acute pangs of separation were intolerable. She gave up sleeping: She did not sleep at all. She was lying and rolling on the ground. If by chance, some little sleep would come, She would *bhūmite śayana*, sleep on the ground. Her body had a golden hue, but because of her rolling on the ground it had become dirty, muddy. It was like when the declining moon during the dark fortnight, day by day. Similarly the hue declined and declined from Her body.

Bhakti-ratnākara also gives the description that She was always chanting:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

We are counting *harināma* with our chanting beads, but She was counting *harināma* with grains of rice. She had one earthen pot filled with rice, and one empty pot. After each *mālā*: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare*, She would put one grain of rice in the empty pot. Then again She would chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* and put another grain of rice in that pot. She was chanting in this way from early in the morning, dawn, to dusk. Whatever rice She accumulated, She would cook. After cooking such small amount of rice, She would offer it to Mahāprabhu, and She would only accept very little, one or two grains, out of that. No one knew how She was surviving.

Viṣṇupriyā Made a Mūrti

Murāri Gupta has written in his *Kaṛcā* (4.14), journal,

*prakāśa-rūpeṇa nija-priyāyāḥ
samīpam āsādyā nijām hi mūrtim |
vidhāya tasyām sthita eṣa kṛṣṇaḥ
sā lakṣmī-rūpā ca niṣevate prabhum | | 8 | |*

Viṣṇupriyā made a *mūrti* of Gaura-Nārāyaṇa, looking how She wanted to see Him, *samīpam āsādyā nijām hi mūrtim*. Mahāprabhu had told Her when He was still with Her, *sthita eṣa kṛṣṇaḥ*, “He is Kṛṣṇa”. Pointing out His own *mūrti*, He said, “He is Kṛṣṇa, *sthita eṣa kṛṣṇaḥ*, Kṛṣṇa is there.”

Sā lakṣmī-rūpā ca niṣevate prabhum, according to these words from Mahāprabhu, Viṣṇupriyā is Lakṣmī and Mahāprabhu is Kṛṣṇa. Viṣṇupriyā was offering worship every day.

When Mahāprabhu left home, His servant Īśāna Ṭhākura took care of Śacīmātā and Viṣṇupriyā. Vamśivadana Ṭhākura who was very dear to Mahāprabhu also always stayed with Viṣṇupriyā and Śacīmātā. He received so much *kṛpā*, mercy, from Śacīmātā and Viṣṇupriyā, especially from Viṣṇupriyā Ṭhākuraṇī. Vamśivadana Ṭhākura has written one song, which is Viraha Saṅgīta, a song of separation. The beginning line is *ara na heriba soṅāra kamale nayana khañjana nāca*.

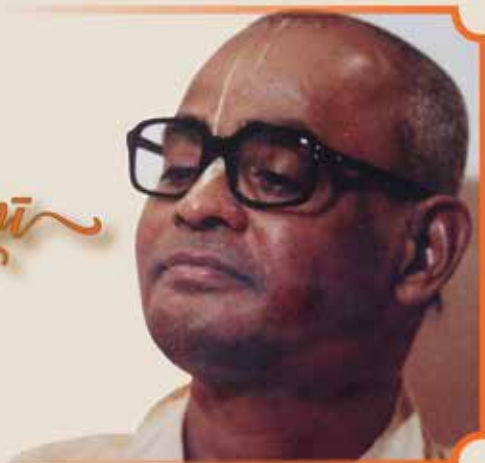
When Śrīnīvāsa Ācārya came to Māyāpūra, Īśāna Ṭhākura was an old man at that time. He took Śrīnīvāsa Ācārya to Viṣṇupriyā and introduced him to Her. Vamśivadana Ṭhākura had also showered his mercy on Śrīnīvāsa Ācārya.

So Viṣṇupriyā Ṭhākuraṇī, as I mentioned already, is Bhū-śakti. Therefore, on this auspicious day of Her holy appearance day, we offer prayers at the lotus feet of Viṣṇupriyā Ṭhākuraṇī. Let her shower Her mercy on us so that we will develop *gaura-bhakti* and *kṛṣṇa-bhakti* and make our life successful.

Viṣṇupriyā Ṭhākuraṇī ki jaya!
Gaura-Nārāyaṇa ki jaya!
Gaura-Viṣṇupriyā ki jaya!
Samaveta Gaura bhakta vrinda ki jaya!
Gaura Premānanda!
Haribol!

Kathā-Kīrtan on

Srī
Viṣṇupriyā - Devī



Bhakti-ratnākara gives the description that She was always chanting:

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