

Concluding Words: A Prose Poem

*govinda-vacane jāni, ihāi gaurāṅga-vānī,
aprakāta kāle sārakathā
nīlācale sindhu-tīre, śrī-gaurāṅga dhīre dhīre,
balila, śunila bhakta tathā (1)*

We know the instructions of Govinda to be the very same words of Gaurāṅga. With time, the essence of these teachings became unmanifest. On the seashore at Nīlācala (Jagannātha Purī), Śrī Gaurāṅga softly spoke (this essence) as the devotees listened. (1)

*gauramukha-upadeśa, sarva-amṛtera śeṣa,
śrī-rūpa-gosvāmī prabhuvāra
karṇa-dvārā pāna kari, lekhanīte tāhā dhari,
kali-jīve dila bhava-hara (2)*

The most revered and empowered Śrīla Rūpa Gosvāmī drank through his ears the remnants of all the nectar of instruction emanating from Gaura's lotus mouth. And then through his writing gave this nectar (of Śrī Upadeśāmṛta), which destroys material existence, to the living entities of Kali-yuga. (2)

*śrī-rādhā-ramaṇa dāsa, śrī-rādhāramaṇa-pāśa,
rahi ei śloka ekādaśa
karila saṁskṛta-tīkā, nāma tāra prakāśikā,
akiñcana pāya yāte rasa (3)*

Śrī Rādhāramaṇa dāsa composed a Sanskrit commentary on these eleven verses (of Śrī Upadeśāmṛta) called Prakāśikā while residing near Śrī Rādhāramaṇa. Those who see nothing in this world as their own (akiñcana), taste the mellows of this commentary. (3)

*vistāriyā nijaśakti, kalirāja premabhakti,
ācchadila yei manda-kṣaṇe
dayāla gaurāṅga hari, jīva-duḥkha mane dhari,
pāthāila eka nija-jane (4)*

At the adverse time when Kali-rāja, the presiding deity of Kali-yuga, covered *prema-bhakti* by expanding his energies, the merciful Gaurāṅga Hari, reflecting within His heart upon the suffering of the living entities, sent one of His own men. (4)

*bhakativinoda-vara, pīyūṣavarṣiṇī-kara,
upadeśāmṛta yānra mūrti
upadeśāmṛta-ratne, saṅgraha kariyā yatne
jīve karāila kṛṣṇa-sphūrti (5)*

That excellent Bhaktivinoda composed the commentary (on *Śrī Upadeśāmṛta*) called *Pīyūṣa-varṣiṇī*. He is the embodiment of these nectarean instructions (of *Śrī Upadeśāmṛta* and all the teachings of Śrī Caitanya Mahaprabhu). By carefully collecting these jewels of nectarean instruction (*Upadeśāmṛta*), he caused Kṛṣṇa to manifest (in the lives) of the *jīvas*. (5)

*kalihata jīvagaṇa, upadeśāmṛta dhana,
chādi kaila navīna vidhāna
nade-nāgarīra mata, āra vā kahība kata
kṛṣṇa tyaji māyāra sandhāna/bandhana (6)*

The *jīvas* who were spoiled by Kali, rejecting the great wealth of these nectarean instructions (*Upadeśāmṛta*), invented new systems – *Nadīyā-nāgarī*, and how many more shall I name? Rejecting Kṛṣṇa, they became allies of *Māyā* (*māyāra sandhāna*)¹. (6)

*ehena samaye kali, māyāvāda-astre chali,
kṛṣṇa-bhakti ācchādana kaila
jīvere durbala peye, michā bhakti chānca laye
bhava-sāgarete ḍubāila (7)*

At that time Kali, finding the living entities weak, deceived them with the weapon of *Māyāvāda* and thus covered *kṛṣṇa-bhakti*. He ushered in a false semblance of *bhakti*, thus drowning the living entities in the ocean of material existence. (7)

*vipralambha-mūrtimān, śrī-gaurāṅga bhagavān
sambhogera puṣṭira lāgiyā
pracārila nija-tattva, prakāśiyā śuddha-sattva
bhaja kṛṣṇa māyāke chāḍiyā (8)*

The personification of *vipralambha*, Lord Śrī Gaurāṅga, preached His own *tattva* to develop the principle of union (*sambhogera puṣṭi*): “Rejecting *Māyā*, worship Kṛṣṇa and thus cause *śuddha-sattva* to manifest.” (8)

*māyāvāda-upadeśa, gaurāṅga-dāsera veśa,
grahaṇa kariyā kali-rāja
kṛṣṇa-bhakti chāḍāiyā, sambhogera dāsa haiyā
dekhāila chāyā-prema-sāja (9)*

Kali-rāja, the presiding Deity of Kali, accepting the teachings of *Māyāvāda* and wearing the garb of a servant of Gaurāṅga, caused (the living entities) to give up *kṛṣṇa-bhakti*.

¹ another edition writes *māyāra bandhana*, i.e. they became bound by *Māyā*.

While being a servant of (material) enjoyment, he exhibited a shadow-like resemblance dressed as *prema*. (9)

*kakhana bāula-vrata, kakhana nāgarī-mata,
neḍā, sahajiyā kartābhajā,
prākṛta sambhoga-kathā, pracāraya yathā tathā,
nāgarīra gaurabhakti-dhvajā* (10)

Everywhere Kali-rāja, the *nāgarī* pretender of *gaura-bhakti*, preaches topics of material sense gratification – sometimes the vows of the *Bāulas*, sometimes the opinions of the *Nāgarīs*, sometimes *Neḍā*, sometimes *Sahajiyā* and sometimes *Kartābhajā*. (10)

*kalijana haye keha, āpanāte gauradeha,
prakāśa karaye avatāra
keha bale āmi guru, āmāke bhajana kuru,
kāminī-kañcana āmi sāra* (11)

Someone, being an agent of Kali, advertises himself as an incarnation (*avatāra*) of Gaura. Someone says, “I am Guru, worship me. Oh beautiful young girls and gold, I am the essence (of everything)”. (11)

*gaurabhakti nāśa kari, kali bhāsāila tari,
parakīya gaura-prema chale,
sakhībhekī gaurabhajā, laiyā jaḍera majā
mātila ānande kutūhale* (12)

Destroying *gaura-bhakti* by the deceptive trick of *parakīya-gaura-prema*, Kali set adrift the boat. The (so-called) devotees of Gaura called the *Sakhībhekī*, bringing in such material enjoyment, become intoxicated by such delightful pleasure sports. (12)

*keha bale viṣṇupriyā, bhaja nija prāṇa diyā,
rūpānuga-patha tyāga kari,
rādhākṛṣṇa seva tyaji, ‘theosophy’ kāma bhaji,
prākṛta bhogera patha dhari* (13)

Rejecting the path of the *Rūpānugas*, rejecting the service of Rādhā and Kṛṣṇa, worshiping lust in the name of theosophy and taking up the path of material enjoyment, some say “worship Viṣṇupriyā, giving your (very) own life.” (13)

*bhūta-preta-vāda laye, gaura-preme miśāiye,
nija bhoge gaḍila gaurāṅga
jaḍabhoge gaurahari, gaḍāyechi nija hari,
bale torā habi sāṅgopāṅga* (14)

Bringing in the cult of ghosts and spirits, mixing it with *gaura-prema*, they create a Gaurāṅga for their own enjoyment. They declare “I have created my own Hari. (My) Gaurahari is in the mood of gross material enjoyment, you become His friends and followers.” (14)

*āmāra gaurāṅga laha, viṣṇupriyā tāra saha,
navīna bhajana śikha bhāi!
rūpānuga ragunātha, nāhi saṅga tāra sātha,
niścaya kariyā kahi tāi* (15)

(Kali’s agents continue:) “Oh brothers! My Gaurāṅga together with Viṣṇupriyā — learn a new method of *bhajana*. I am telling you with firm conviction, Raghunātha, the follower of Rūpa, is **not** in Their association.” (15)

*pārṣadera yei mata, tāte āmi nāhi rata,
tāhāte āmāra kārya nāi,
bhajanete āche duḥkha, pratiṣṭhā sambhoga sukha,
tāi bhaji gaurāṅga nitāi* (16)

“I am not devoted to the principles and methods of the eternal associates (of the Lord). They are of no use to me. In devotional service there is distress. Material fame, position and enjoyment is happiness. I worship, Gaurāṅga-Nitāi for that. (16)

*ṭhākura śrī-narottama, nāsiyā jagad-bhrama,
basāila gaura-viṣṇupriyā,
mahājana-patha dhari, rādhā-kṛṣṇa sadā smari,
vraje bhaje nija hiyā diyā* (17)

Ṭhākura Śrī Narottama installed Gaura-Viṣṇupriyā, destroying illusion in the material world. Following the path of the *mahājanas*, always remembering Rādhā and Kṛṣṇa and giving (Them) his heart, he performed devotional service (*bhajana*) in Vraja. (17)

*prema bhakti-svarūpiṇī, rādhā-kṛṣṇa-gauraviṇī,
nārāyaṇī viṣṇupriyā devī
lakṣmīdevī lakṣmīpriyā, nilā-devī dhāma-hiyā,
tina śakti rādhā-kṛṣṇa sevi* (18)

Śrī Viṣṇupriyā is the embodiment of *prema-bhakti*, Rādhā Kṛṣṇa are her respected Sovereigns. She is the consort of Nārāyaṇa. Lakṣmīpriyā is Lakṣmīdevī (also a consort of Nārāyaṇa). Nilā-devī is the heart of the *Dhāma*. These three energies (*śaktis*) are serving Rādhā Kṛṣṇa. (18)

*gopī-anugata haye, mānase sevila traye,
rādhā-kṛṣṇa gaura-bhagavāne
ebe ye nūtana mata, nāgariyā kali-hata,
bhaktira nāsaka bhakta mane (19)*

Following the *gopīs*, they worship this trio in their hearts — Rādhā, Kṛṣṇa and Gaura — Bhagavān. The newly inverted theory of *Nāgarīvāda* which is followed these days by those who are pulled down and spoiled by Kali, is accepted by (real) devotees as the destroyer of devotional service (*bhakti*). (19)

*bhaktivinoda nija, prabhu-pada-sarasija,
āpane jāniyā gaura-bhṛtya
narottama-pada smari, māyāpure priyā-hari,
basāila jāni nija kritya (20)*

Śrīla Bhaktivinoda Ṭhākura, whose lotus feet are my master, understood himself to be a maintained and dependent servant of Gaura. Remembering the lotus feet of Śrīla Narottama dāsa Ṭhākura, and knowing his duty, he installed Śrī Gaura-Viṣṇupriyā (Priyā-hari) at Śrī Māyāpura. (20)

*rūpa-pradarśita patha, sva-caritre yathāyatha,
jagat-jīvere dekhāila,
bhaktivinodāśrita, prema-bhakti-samanvita,
upadeśāmṛta tāra haila (21)*

He truly demonstrated to the people of this world the path which was clearly shown by Śrī Rūpa, through his own character and conduct. If one is under the shelter of Śrīla Bhaktivinoda Ṭhākura and is endowed with loving devotional service (*prema-bhakti*), *Upadeśāmṛta* is his. (21)

*kalira vañcanā yata, tāhe bhakta nahe rata,
prākṛta kariyā tāhe māne,
rūpa-śikṣāmṛta yei, gaura-śikṣāmṛta sei
anya śikṣā nā śunaye kāne (22)*

However many deceptive tricks of Kali there may be, devotees don't become enamored by them because they regard them as mundane. The nectarean teachings of Śrī Rūpa are the nectarean teachings of Śrī Gaurāṅga. Devotees do not hear any other teachings. (22)

*śrī-gaura-vimukha bhāva, rādhā-kṛṣṇa-premābhāva,
bhaktivinoda dekhe jabe,
saṁsārera dekhi gati, kṛṣṇa-bhakti-hīna mati,
vāta-vyādhi-chale maunī tabe (23)*

When Śrīla Bhaktivinoda Thākura saw a mood of aversion towards Śrī Gaura, lack of love for Rādhā Kṛṣṇa and the condition of a material world devoid of consciousness of *kṛṣṇa-bhakti*, he remained silent on the pretext of a life air disease. (23)

*avalambi jaḍabhāva, jaḍatyāge vraja-lābha-
anukṣaṇa ei kathā mukhe
kṛṣṇabhaktisūnya-dharā, dekhi prakāśila jarā
antara-daśāya bhaje sukhe* (24)

Taking shelter of a mood of inertness, he constantly said, “By giving up matter, one attains Vraja.” Seeing the world devoid of *kṛṣṇa-bhakti*, he manifested old age, while happily engaged in *bhajana* during his final days. (Alternative meaning: while happily engaged in his internal state of *bhajana*). (24)

*michā bhakta abhimāne, mūḍha loka nāhi jāne
aparādha kaila bhakta-pāya
nija kṣudra adhikāre, cāya bhakte dekhibāre
aveśeṣe aparādha hāya!* (25)

Foolish people don’t understand who are false but (still) consider themselves devotees. (Hence) they committed offenses against that devotee’s lotus feet. Having little qualification (*adhikāra*) themselves, they want to judge that devotee. Alas! In the end they are left only with their offenses. (25)

*jīvera durgati heri, kata āsrupāta kari,
śuddhabhakti karite pracāra,
ādeśila bhakta-rāja, kara gaurahari-kāja
ebe tumi kariyā ācāra* (26)

How many tears he shed upon seeing the terrible condition of the living entities? (That) king of devotees instructed: “Now you preach pure devotional service (*śuddha-bhakti*) by practicing it yourself, for this is the mission of Śrī Gaurahari.” (26)

*hṛdaye balila kebā — “dayita-dāsera sevā
gopī-dhana-kathāra kīrtana
pīyūṣavarṣinī-vṛtti, tāra kara anuvṛtti
pracāra karaha anukṣaṇa”* (27)

(That) someone spoke within my heart: “The service of Dayita-dāsa is to narrate *kathā*/glorify the wealth of the *gopīs* (*gopīdhana*). Write an *anuvṛtti* (commentary on the commentary) to the *Pīyūṣa-varṣinī*. Preach at every moment”. (27)

*vinodera padareṇu, smari jabe ārambhinu,
anuvṛtti karite likhana,
aṣṭaśloka hale para, bhaktivinoda-vara.
vijaya karila vraja vana (28)*

Remembering the dust of the lotus feet of Bhaktivinoda, I started to write the *Anuvṛtti*. When I had completed the eighth verse, the exalted Bhaktivinoda, being victorious (over death), entered the (eternal) forest of Vraja. (28)

*adya śubha rādhādine, kara kṛpā dināhīne,
śuddha bhāgavata harijana,
anuvṛtti samāpiyā, tava kare samarpiyā,
dante tṛṇa kariyā dhāraṇa (29)*

Today, on the auspicious (anniversary appearance) day of Rādhā, O pure devotee of Hari, please be merciful to this lowly and wretched person. Having completed this *Anuvṛtti* commentary, I offer it in your lotus hand, holding a straw between my teeth. (29)

*gadādhara-dina dhari, pāiyācha gaurahari,
bhaktivinoda prabhuvara,
upadeśāmṛta-dhārā-sikta haye bhava kārā-
sukha-mukta haya yena nara (30)*

Oh Bhaktivinoda, best of empowered masters, you attained Gaurahari on Gadādhara Paṇḍita's (disappearance anniversary) day. May all human beings become liberated from the (so-called) happiness of the prison house of this material world by being saturated from the flow of (these) nectarean instructions (*Upadesāmṛta*). (30)

*caitanyābda catuṣṣata, aṣṭāviṃśa hale gata,
hrṣīkeśa dvāvimśa-divase
śrīvraja-pattane vasi cinti gaurapada-śaśī
labhi sukha rūpānuga-yaśe (31)*

(Today), On the 22nd day of the month of Hṛṣīkeśa in the year 428 Gaurābda (Rādhāṣṭami, 28th August, 1914), residing at Śrī-Vraja-Pattana (in Śrī Māyāpur Dhāma), meditating upon the moon-like lotus feet of Gaura, I have attained happiness by the credit of a follower of Śrī Rūpa (Śrīla Bhaktivinoda Ṭhākura). (31)