

Śrī Godruma - Candra - Bhajana - Upadeśa

Instructions for Worshipping Lord Caitanya,
the Moon of the Island of Godruma-dvīpa

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(1)

*yadi te hari-pāda-saroja-sudhā-
rasa-pāna-param hṛdayam satatam
parihṛtya grham kali-bhāva-mayam
bhaja godruma-kānana-kuñja-vidhum*

yadi—if; *te*—your; *hari-pāda-saroja*—the lotus feet of Lord Hari; *sudhā-rasa*—nectar-mellows; *pāna-param*—engrossed in drinking; *hṛdayam*—the heart; *satatam*—always; *parihṛtya*—giving up; *grham*—the home; *kali-bhāva-mayam*—full of the moods of Kali-yuga; *bhaja*—please worship; *godruma*—of the island of Godruma-dvīpa; *kānana*—in the forest; *kuñja*—of the bower; *vidhum*—the Moon.

1) If your heart wishes to be always absorbed in drinking the ambrosial mellows of the lotus feet of Lord Hari, then give up mundane household life, full of Kali-yuga quarrels and strife, and just worship the beautiful Moon of Godruma’s forest bowers.

(2)

*dhana-yauvana-jīvana-rājya-sukham
na hi nityam anukṣaṇa-nāsa-param
tyaja grāmya-kathā-sakalam viphalam
bhaja godruma-kānana-kuñja-vidhum*

dhana—wealth; *yauvana*—youth; *jīvana*—longevity; *rājya*—of the kingdom; *sukham*—happiness; *na*—not; *hi*—certainly; *nityam*—permanent; *anukṣaṇa*—at every moment; *nāsa-param*—tend to be destroyed; *tyaja*—please renounce; *grāmya-kathā*—common gossip; *sakalam*—all; *viphalam*—fruitless.

2) Material riches, youth, a long life, and royal happiness—none of these are certain; at every moment they are being destroyed. Give up all useless mundane conversations and just worship the beautiful Moon of Godruma’s forest bowers.

(3)

*ramaṇī-jana-saṅga-sukham ca sakhe
carame bhayadaṁ puruṣārtha-haram
hari-nāma-sudhā-rasa-matta-matir
bhaja godruma-kānana-kuñja-vidhum*

ramaṇī-jana—beautiful women; *saṅga*—the company; *sukham*—the pleasure; *ca*—also; *sakhe*—O friend!; *carame*—ultimately; *bhaya-dam*—causes fear; *puruṣa-ārtha*—the goal of human life; *haram*—takes away; *hari-nāma*—the holy name of Lord Hari; *sudhā-rasa*—nectar-mellows; *matta-matiḥ*—intoxicated consciousness.

3) O friend! The pleasure to be had in the company of beautiful young women ultimately turns to fearfulness, and distracts one from the true goal of human life. With your mind intoxicated by the nectarean mellows of the holy name of Lord Hari, just worship the beautiful Moon of Godruma’s forest bowers.

(4)

*jaḍa-kāvya-raso na hi kāvya-rasaḥ
kali-pāvana-gaura-raso hi rasaḥ
alam anya-kathādy anuśīlanayā
bhaja godruma-kānana-kuñja-vidhum*

jaḍa-kāvya—worldly poetry; *rasaḥ*—the taste; *na*—not; *hi*—certainly; *kāvya-rasaḥ*—the actual taste of poetry; *kali-pāvana*—the savior of the age of Kali; *gaura*—Lord Gaurāṅga; *rasaḥ*—the taste; *hi*—certainly; *rasaḥ*—is actual taste; *alam*—useless; *anya-kathā*—other topics; *ādi*—and so forth; *anuśīlanayā*—by the cultivation.

4) The taste of mundane poetry never provides the sweet taste of actual poetry. The sweet mellows of true poetry are verily found in descriptions of Lord Gaura, the savior of all souls in the Kali-yuga. The diligent study of all other topics is useless! Just worship the beautiful Moon of Godruma’s forest bowers.

(5)

*vṛṣabhānu-sutānvita-vāma-tanum
yamunā-tata-nāgara-nanda-sutam
muralī-kala-gīta-vinoda-param
bhaja godruma-kānana-kuñja-vidhum*

vṛṣabhānu-sutā—the daughter of Vṛṣabhānu (śrī Rādhā); *anvita*—endowed; *vāma-tanum*—the left side of His body; *yamunā-tata*—the bank of the river Yamunā; *nāgara*—the clever paramour; *nanda-sutam*—the son of Nanda Mahārāja; *muralī*—the flute; *kala-gīta*—soft songs; *vinoda-param*—engaged in giving pleasure.

5) His left side enhanced by the daughter of Vṛṣabhānu, Nanda-Suta the transcendental paramour stands on the bank of the Yamunā river absorbed in the pleasure-giving pastime of playing soft, melodious songs on His flute. Just

worship Him, the beautiful Moon of Godruma's forest bowers.

(6)

*hari-kīrtana-madhya-gataṁ sva-janaiḥ
pariveṣṭita-jāmbunadābha-harim
nija-gauḍa-janaika-kṛpā-jaladhim
bhaja godruma-kānana-kuñja-vidhum*

hari-kīrtana—congregational chanting of the holy name of Hari; *madhya-gataṁ*—in the midst; *sva-janaiḥ*—by His own associates; *pariveṣṭita*—surrounded; *jāmbunada*—gold; *ābha*—the luster; *harim*—Lord Hari; *nija-gauḍa-jana*—His own Gauḍīya devotees; *eka*—the only; *kṛpā-jaladhim*—ocean of mercy.

6) In the midst of Hari-kīrtana, surrounded by His loving associates He is the same dark Lord Hari, but now shining with the luster of molten gold. He is the exclusive ocean of mercy for His own Gauḍīya devotees. Just worship the beautiful Moon of Godruma's forest bowers.

(7)

*girirāja-sutā-parivīta-grham
nava-khaṇḍa-patim yati-citta-haram
sura-saṅgha-nutaṁ priyayā sahitaṁ
bhaja godruma-kānana-kuñja-vidhum*

girirāja-sutā—the daughter of the best of mountains (river Gaṅgā, daughter of the Himālayas); *parivīta*—surrounded; *grham*—the home; *nava-khaṇḍa*—of the region divided into nine areas; *patim*—the Lord; *yati-citta*—the hearts of the renunciates; *haram*—He who steals; *sura-saṅgha*—the assembly of saintly souls and demigods; *nutaṁ*—He who is bowed to; *priyayā sahitaṁ*—along with His beloved wife (Śrīmatī Viṣṇu-priyā).

7) His island home is surrounded by the river Gaṅgā, daughter of the king of mountains. He is the Lord of the nine-fold islands of Navadvīpa and the stealer of the hearts of the renunciates. Along with His beloved wife Viṣṇu-priyā He is glorified by demigods and saintly persons. Just worship the beautiful Moon of Godruma's forest bowers.

(8)

*kali-kukkura-mudgara-bhāva-dharam
hari-nāma-mahaṣadha-dāna-param
patitārta-dayārdra-su-mūrti-dharam
bhaja godruma-kānana-kuñja-vidhum*

kali-kukkura—the dog-like personality of the age of Kali; *mudgara*—a stick; *bhāva-dharam*—He who possesses the mood; *hari-nāma*—the holy name of Lord Hari; *mahā-auṣadha*—the great medicine; *dāna-param*—who is engaged in

administering; *patita-ārta*—fallen and distressed; *dayā-ardra*—melted with compassion; *su-mūrti-dharam*—He who possesses a beautiful form.

8) His mood is that of wielding a stick for chasing away the mad dog of Kali-yuga. He is absorbed in distributing the holy name of Hari, the great remedy for material existence. His heart is melted with compassion for the fallen souls who are suffering, and His transcendental form is very beautiful. Just worship the beautiful Moon of Godruma's forest bowers.

(9)

*ripu-bāndhava-bheda-vihīna-dayā
yad-abhikṣnam udeti mukhābja-tatau
tam akṣṇam iha vraja-rāja-sutam
bhaja godruma-kānana-kuñja-vidhum*

ripu-bāndhava—enemies and friends; *bheda*—the difference between the two; *vihīna*—completely bereft; *dayā*—the mercy; *yad*—that which; *abhikṣnam*—constantly; *udeti*—is arising; *mukha-abja-tatau*—in His lotus face; *tam*—Him; *akṣṇam*—not blackish; *iha*—here; *vraja-rāja-sutam*—the son of the king of Vraja.

9) Continually beaming from His lotus face is causeless mercy that makes no distinction between so-called 'friends' or 'enemies.' Although the son of Mahārāja Nanda, He appears here in a form unlike that of Krishna's dark complexion. Just worship the beautiful Moon of Godruma's forest bowers.

(10)

*iha copaniṣat-parigīta-vibhur
dvija-rāja-sutaḥ puratābha-hariḥ
nija-dhāmani khelati bandhu-yuto
bhaja godruma-kānana-kuñja-vidhum*

iha—here; *ca*—also; *upaniṣad*—in the Upaniṣads; *parigīta*—celebrated; *vibhuḥ*—the all-pervading Lord; *dvija-rāja-sutaḥ*—the son of the king of the twice-born; *purata*—gold; *ābha*—the luster; *hariḥ*—Lord Hari Himself; *nija-dhāmani*—in His own abode; *khelati*—is sporting; *bandhu-yutaḥ*—along with His boyfriends.

10) In this world and in the Upaniṣads He is celebrated as the all-pervading Supreme Lord. He appears now as the son of the king of brāhmaṇas and is Lord Hari Himself, with a shining golden complexion. In His own abode He plays eternally with His cowherd boyfriends. Just worship the beautiful Moon of Godruma's forest bowers.

(11)

*avatāra-varam paripūrṇa-kalam
para-tattvam ihātma-vilāsa-mayam
vraja-dhāma-rasāmbudhi-gupta-rasam*

bhaja godruma-kānana-kuñja-vidhum

avatāra-varam—the best of incarnations; *paripūrṇa-kalam*—complete in all aspects; *para-tattvam*—transcendental truth; *iha*—here; *ātma-vilāsa-mayam*—fond of enjoying Himself; *vraja-dhāma*—of the abode of Vraja; *rasa-ambudhi*—in the ocean of mellows; *gupta-rasam*—the most confidential mellows.

11) He is the most excellent of avatāras, and within Him exists the consummate expansions of Godhead. He is the Supreme Truth, enjoying Himself here in great playfulness. He embodies the most confidential mellows flowing within the ocean of rasa in Vraja-dhāma. Just worship the beautiful Moon of Godruma’s forest bowers.

(12)

*śruti-varṇa-dhanādi na yasya kṛpā-
janane balavad-bhajanena vinā
tam ahaituka-bhāva-pathā hi sakhe
bhaja godruma-kānana-kuñja-vidhum*

śruti—vast learning; *varṇa*—high birth; *dhana*—wealth; *ādi*—and so on; *na*—not; *yasya*—whose; *kṛpā-janane*—in generating the mercy; *balavat*—powerful; *bhajanena*—by the worship; *vinā*—without; *tam*—Him; *ahaituka-bhāva*—unmotivated attitude; *pathā*—on the path; *hi*—certainly; *sakhe*—O friend!

12) O friend! Without the devotional performance of purely intense bhajan, your vast scholarship, noble family lineage, wealth, and so on are completely ineffective for invoking the mercy of the Lord. With a service attitude that is unmotivated, just worship the beautiful Moon of Godruma’s forest bowers.

(13)

*api nakra-gatau hrada-madhya-gatam
kam amocayat-ārta-janam tam ajam
avicintya-balam śiva-kalpa-tarum
bhaja godruma-kānana-kuñja-vidhum*

api—also; *nakra-gatau*—captured by the crocodile; *hrada-madhya-gatam*—having entered the lake; *kam*—indeed; *amocayat*—released; *ārta-janam*—the distressed person; *tam*—Him; *ajam*—the unborn one; *avicintya-balam*—of inconceivable strength; *śiva*—auspiciousness; *kalpa-tarum*—the desire-tree.

13) This same Lord once liberated the elephant Gajendra from the crocodile’s grasp within the lake. He is the unborn one, possessing inconceivable power, and is truly a desire-tree of pure auspiciousness. Just worship the beautiful Moon of Godruma’s forest bowers.

(14)

*surabhīndra-tapaḥ-parituṣṭa-manā
vara-varṇa-dharo hariḥ āvirabhūt
tam ajasra-sukhaṁ muni-dhairya-haraṁ
bhaja godruma-kānana-kuñja-vidhum*

surabhi—the *surabhi* cow; *indra*—and Lord Indra; *tapaḥ*—the penance; *parituṣṭa-manā*—whose mind was very satisfied; *vara-varṇa-dharaḥ*—who possesses an excellent complexion; *hariḥ*—Lord Hari; *āvirabhūt*—has appeared; *tam*—Him; *ajasra-sukham*—endless joy; *muni-dhairya*—the patience of the sages; *haram*—He who steals.

14) Being pleased with the penances of Indra and the *surabhi* cow, Lord Hari has appeared again in this world possessing a superexcellent complexion. He is endless happiness, and He plunders the patience of the learned sages. Just worship the beautiful Moon of Godruma’s forest bowers.

(15)

*abhilāṣa-cayaṁ tad-abheda-dhiyam
aśubhaṁ ca śubhaṁ tyaja sarvam idam
anukūlatayā priya-sevanayā
bhaja godruma-kānana-kuñja-vidhum*

abhilāṣa-cayaṁ—the multitude of aspirations; *tad-abheda*—the absolute non-difference of the living entities and the Supreme Personality of Godhead; *dhiyam*—the understanding; *aśubham*—inauspicious; *ca*—also; *śubham*—auspicious; *tyaja*—please give up; *sarvam idam*—all of these; *anukūlatayā*—by the favorable attitude; *priya-sevanayā*—by endearing service.

15) The multitude of worldly desires, philosophical meditations on the impersonal oneness of all beings, as well as the relative conceptions of what is auspicious or inauspicious—utterly renounce all of these things. In a favorable mood while rendering loving devotional service, just worship the beautiful Moon of Godruma’s forest bowers.

(16)

*hari-sevaka-sevana-dharma-paro
hari-nāma-rasāmṛta-pāna-rataḥ
nati-dainya-dayā-para-māna-yuto
bhaja godruma-kānana-kuñja-vidhum*

hari-sevaka—the servants of Lord Hari; *sevana*—the service; *dharma*—the occupational duty; *paraḥ*—fixed; *hari-nāma*—the holy name of Lord Hari; *rasa-amṛta*—nectar-mellows; *pāna-rataḥ*—addicted to drinking; *nati*—modesty; *dainya*—humility; *dayā*—compassion; *para*—others; *māna-yutaḥ*—endowed with the offering of respect.

16) Remaining fixed in the service of Hari’s servants, being addicted to

drinking the sweet nectar of the holy name of Hari, and endowed with modesty, humility and compassion, offering all respect unto others, just worship the beautiful Moon of Godruma's forest bowers.

(17)

*vada yādava mādharma kṛṣṇa hare
vada rāma janārdana keśava he
vṛṣabhānu-sutā-priya-nātha sadā
bhaja godruma-kānana-kuñja-vidhum*

vada—please chant; *yādava*—O Yādava!; *mādharma*—O Mādharma!; *kṛṣṇa*—O Kṛṣṇa!; *hare*—O Hari!; *vada*—please chant; *rāma*—O Rāma!; *janārdana*—O Janārdana!; *keśava*—O Keśava!; *he*—O!; *vṛṣabhānu-sutā*—of the daughter of Vṛṣabhānu; *priya-nātha*—O dear Lord!; *sadā*—always.

17) Incessantly call out to the Lord, “O Yādava! O Mādharma! O Kṛṣṇa! O Hari!” Chant, “O Rama! O Janārdana! O Keśava!” “O beloved Lord of Vṛṣabhānu's daughter!”—and just worship the beautiful Moon of Godruma's forest bowers.

(18)

*vada yāmuna-tīra-vanādri-pate
vada gokula-kānana-puñja-rave
vada rāsa-rasāyana gaura-hare
bhaja godruma-kānana-kuñja-vidhum*

vada—please chant; *yāmuna-tīra*—on the bank of the Yamunā; *vana*—the forests; *adri*—and mountains; *pate*—O Lord!; *vada*—please chant; *gokula-kānana*—the groves of Gokula Vrindāvan; *puñja*—the multitudes; *rave*—O sun!; *vada*—please chant; *rāsa-rasāyana*—the life-giving tonic of the *rāsa*-dance; *gaura-hare*—O Gaura-hari!

18) Please chant, “O Lord of the forests and hills along the banks of the river Yamunā!” Chant, “O brilliant sun of the groves of Gokula!” Chant, “O elixir of life for the *rāsa* dance!” “O Gaura-hari!”—and just worship the beautiful Moon of Godruma's forest bowers.

(19)

*cala gaura-vanam nava-khaṇḍa-mayam
paṭha gaura-hareḥ caritāni mudā
luṭha gaura-padānkita-gāṅga-taṭam
bhaja godruma-kānana-kuñja-vidhum*

cala—please proceed; *gaura-vanam*—to the forest of Gaura; *nava-khaṇḍa-mayam*—divided into nine parts; *paṭha*—please read or recite; *gaura-hareḥ*—of the Golden Hari; *caritāni*—the activities; *mudā*—happily; *luṭha*—please roll on the ground; *gaura-pada-ankita*—marked with the footprints of Gaura; *gāṅga-taṭam*—the bank

of the river Gaṅgā.

19) Please go to the forest of Lord Gaura, divided into nine islands. Please read and recite with great joy the pastimes of Lord Gaura-hari. Please roll about in ecstasy on the bank of the river Gaṅgā marked with the footprints of Lord Gaura—and just worship the beautiful Moon of Godruma’s forest bowers.

(20)

smara gaura-gadādhara-keli-kalām
bhava gaura-gadādhara-pakṣa-caraḥ
śṛṇu gaura-gadādhara-cāru-kathām
bhaja godruma-kānana-kuñja-vidhum

smara—please remember; *gaura-gadādhara*—of Gaura and Gadādhara; *keli-kalām*—amorous arts; *bhava*—please become; *gaura-gadādhara*—of Gaura and Gadādhara; *pakṣa-caraḥ*—one who takes sides; *śṛṇu*—please hear; *gaura-gadādhara*—of Gaura and Gadādhara; *cāru-kathām*—captivating discussions.

20) Just remember the artistically playful pastimes of Gaura and Gadādhara. Just become a loyal follower of Gaura and Gadādhara’s camp. Just listen to the captivating stories of Gaura and Gadādhara—and just worship the beautiful Moon of Godruma’s forest bowers.