

*Bhajana-Lālasā*  
*Hankering for Divine Service*  
*- Thirteen Songs -*

*I. Song 1*

(1)

*hari he!*  
*prapañce poḍiyā, agati hoiyā,*  
*nā dekhi upāya ār*  
*agatira gati, caraṇe śaraṇa,*  
*tomāya korinu sār*

*1) O my Lord Hari! Having fallen into the illusion of this world, thus rendered helpless, I see no other means of deliverance but You. Since You are the only recourse for the helpless, I accept the shelter of Your lotus feet as most essential.*

(2)

*karama geyāna, kichu nāhi mora,*  
*sādhana bhajana nāi*  
*tumi kṛpā-moya, āmi to' kāṅgāla,*  
*ahaitukī kṛpā cāi*

*2) I have no background of pious activities, nor any knowledge, nor any regulated devotional practice. But You are full of compassion and kindness; therefore I, being indeed destitute, solicit Your causeless mercy.*

(3)

*vākya-mano-vega, krodha-jihvā-vega,*  
*udara-upastha-vega*  
*miliyā e saba, saṁsāre bhāsā'ye,*  
*diteche paramodvega*

3) The powerful urges of speech, mind, anger, tongue, belly, and genitals have banded together to cast me adrift on the sea of this material world, thus causing me grievous trouble.<sup>1</sup>

(4)

aneka jatane, se saba damane,  
chāḍiyāchi āśā āmi  
anāthera nātha! ḍāki tava nāma,  
ekhona bharasā tumi

4) After numerous endeavors to subdue these material demands, I have completely given up all hope. O Lord of the destitute! I call upon Your holy name, for now You are my only hope.<sup>2</sup>

## II. Song 2

(1)

hari he!  
arthera sañcaye, viṣaya-prayāse,  
āno-kathā-prajalpane  
āno-adhikāra, niyama āgrahe,  
asat-saṅga-saṅghaṭane

1) O my Lord Hari! I have become absorbed in accumulating wealth and endeavoring for material possessions. I am addicted to idle conversations on topics apart from You. I mistakenly accept duties apart from my own qualifications, and am always eager to adhere to the letter of the law. This is the consequence of associating with worldly men.<sup>3</sup>

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<sup>1</sup> This song is based on the first verse of Upadeśāmṛta — vāco vegam manasaḥ krodha-vegam...

<sup>2</sup>[The first nine songs of Bhajana-Lālasā are based on Rūpa Goswāmī's Upadeśāmṛta.]

<sup>3</sup> This song is based on the second verse of Upadeśāmṛta — atyāhāraḥ prayāsaś ca...

(2)

*asthira siddhānte, rohinu mojiyā,  
hari-bhakti roilo dūre  
e hṛdoye mātṛo, para-himsā, mada,  
pratiṣṭhā, śaṭhatā sphure*

2) I remain deeply absorbed in the quicksand of ever-changing, uncertain opinions. Therefore, devotion to You has remained distant from me. In this heart of mine dwells only envy and malice towards others, false pride, the desire for fame and honor, and deceitfulness.

(3)

*e saba āgraha, chāḍite nārinu,  
āṇana doṣate mari  
janama biphala, hoilo āmāra,  
ekhona ki kori, hari!*

3) I have not been able to give up any of these inclinations. Thus my own faults have been my downfall. My birth as a human being has been totally wasted. O Lord Hari, what am I to do now?

(4)

*āmi to' patita, patita-pāvana,  
tomāra ṣavitra nāma  
se sambandha dhori', tomāra caraṇe,  
śaraṇa loinu hāma*

4) I am indeed fallen (patita); but Your pure holy name is Patita-pāvana—the savior of the fallen. Clinging to our relationship as implied by that holy name, I have taken shelter of Your lotus feet.

III. Song 3

(1)

hari he!  
bhajane utsāha, bhaktite viśvāsa,  
prema-labhe dhairya-dhana  
bhakti-anukūla, karma-ṣravartana,  
asat-saṅga-visarjana

1) O my Lord Hari! Enthusiasm in devotional service, faith in the process of devotional service, the treasure of patience in the attainment of love of God, performing activities favorable to pure devotion, abandoning the company of worldly people...

(2)

bhakti-sadācāra, ei chaya guna,  
nāhilo āmāra nātha!  
kemone bhajibo, tomāra caraṇa,  
chāḍiyā māyāra sātha

2) ...performing approved devotional practices—I have never possessed these six devotional qualities, O Lord. How, then, shall I give up my affinity for Māyā and worship Your lotus feet?<sup>4</sup>

(3)

garhita ācāre, rohilāma moji',  
nā korinu sādhu-saṅga  
lo'ye sādhu-veśa, āne upadeśi,  
e boḍo māyāra raṅga

3) Remaining absorbed in abominable activities, I never kept company with sādhus. Now I adopt the garb of a sādhu and act out the role of instructing others. This is Māyā's big joke.

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<sup>4</sup> This song is based on the third verse of Upadeśāmṛta — utsāhan niścayād dhairyāt...

(4)

*e heno daśāya, ahaitukī kṛpā,  
tomāra pāibo, hari!  
śrī-guru-āśroye, ḍākibo tomāya,  
kabe vā minati kori'*

4) O Lord Hari, in such a helpless condition surely I will receive Your causeless mercy. O when, under the shelter of my spiritual master, will I call out to You with my humble entreaty?

IV. Song 4

(1)

*hari he!  
dāna, pratigraha, mitho gupta-kathā,  
bhakṣana, bhojana-dāna  
saṅgera lakṣana, ei chaya hoyā,  
ihāte bhaktira prāna*

1) O my Lord Hari! Offering and receiving gifts, giving and receiving spiritual food, revealing one's thoughts, and making confidential inquiries—these are the six characteristics of loving association, and in them is found the very life of devotion.<sup>5</sup>

(2)

*tattva nā bujhiye, jñāne vā ajñāne,  
asate e saba kori'  
bhakti hārāinu, saṁsārī hoinu,  
sudūre rohile hari*

2) I have failed to understand the truth, and by practicing these six activities with non-devotees, either knowingly or unknowingly, I lost all devotional inclination and have become a materialist. Consequently You, O Lord, still remain far away.

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<sup>5</sup> This song is based on the fourth verse of *Upadeśāmṛta* — *dadāti pratighṛṇāti...*

(3)

*kṛṣṇa-bhakta-jane, ei saṅga-lakṣane,  
ādara koribo jabe  
bhakti-mahā-devī, āmāra hṛdoya-  
āsane bosibe tabe*

3) *The day I cherish these activities of intimate association with the devotees of Śrī Kṛṣṇa, that very day the high goddess of devotion will take her seat upon the throne of my heart.*

(4)

*yoṣit-saṅgī-jana, kṛṣṇaābhakta āra,  
duñhu-saṅga-parihari'  
tava bhakta-jana- saṅga anukṣana,  
kabe vā hoibe hari!*

4) *When will I give up the company of those who are addicted to the company of materialistic women and those who are averse to You? And when will I cultivate the constant association of Your devotees, O Lord?*

V. *Song 5*

(1)

*hari he!  
saṅga-doṣa-śūnya, dīkṣitādīkṣita,  
jadi tava nāma gā'ya  
mānase ādara, koribo tāhāre,  
jāni' nija-jana tāya*

1) *O my Lord Hari! Within my mind I will honor and consider as my own relative one who naturally avoids the offense of bad association and sings Your holy name, be he formally initiated or not.<sup>6</sup>*

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<sup>6</sup> This song is based on the fifth verse of Upadeśāmṛta — kṛṣṇeti yasya giri...

(2)

*dīkṣita hoiyā, bhaje tuwā pada,  
tāhāre pranati kori  
ananya-bhajane, vijña yei jana,  
tāhāre sevibo, hari!*

2) I offer obeisances to that devotee who is initiated and worships Your lotus feet, and I will faithfully serve, O Hari, a devotee who is fixed in unalloyed devotion to You.

(3)

*sarva-bhūte sama, ye bhaktera mati,  
tāhāra darśane māni  
āpanāke dhanya, se saṅga pāiyā,  
caritārtha hoiluñ jāni*

3) I consider myself greatly fortunate to even see that devotee who regards all living beings equally. Obtaining his association I consider myself fortunate, for I know that I have become successful in life.

(4)

*niṣkapāṭa-mati, vaiṣṇavera prati,  
ei dharma kabe pā'bo  
kabe saṁsāra- sindhu-pāra ho'ye,  
tava braja-pure jā'bo*

4) When will my attitude toward the Vaiṣṇavas become simple and innocent? And when will I cross over this ocean of worldly existence and reach Your transcendental abode of Vraja?

VI. Song 6

(1)

hari he!  
nīra-dharma-gata, jāhnavī-salile,  
ṣaṅka-ṣhena dṛṣṭa hoyā  
tathāpi kakhona, brahma-drava-dharma,  
se salila nā chāḍoya

1) O my Lord Hari! Mud and foam are seen in the waters of the Gaṅgā, for that is the inherent nature of river water. Yet the water of the sacred Gaṅgā never loses its purely spiritual nature.<sup>7</sup>

(2)

vaiṣṇava-śarīra, aprākṛta sadā,  
swabhāva-vapura dharme  
kabhu nāhe jaḍa, tathāpi ye ninde,  
ṣoḍe se viṣamādharme

2) One may likewise find natural defects in the body of a Vaiṣṇava, yet his body is always spiritual. It is never to be considered material. That person who criticizes the body of a Vaiṣṇava falls into deadly irreligion.

(3)

sei aparādhe, yamera jātanā,  
pāya jīva avirata  
he nanda-nandana! sei aparādhe,  
yeno nāhi hoi hata

3) For such an offense, the fallen soul ceaselessly suffers the tortures of Yamarāja, lord of death. O youthful son of Nanda! I pray that I will not be destroyed by committing such an offense.

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<sup>7</sup> This song is based on the sixth verse of *Upadeśāmṛta* — *dṛṣṭaiḥ svabhāva-janitair...*



(4)

tomāra vaiṣṇava, vaibhava tomāra,  
āmāre korunā doyā  
tabe mora gati, ha'be tava prati,  
ṛā'bo tava pada-chāyā

4) The Vaiṣṇava is Your own, representing Your glorious divine potency. May he be merciful to me. Then my life's journey will turn toward You, and I will attain shelter in the shade of Your lotus feet.

VII. Song 7

(1)

ohe!  
vaiṣṇava ṭhākura, doyāra sāgara,  
e dāse korunā kori'  
diyā pada-chāyā, śodho he āmāya,  
tomāra caraṇa dhoṛi

1) O revered Vaiṣṇava Ṭhākura! O ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I clasp submissively.

(2)

chaya vega domi', chaya doṣa śodhi',  
chaya guna deho' dāse  
chaya sat-saṅga, deho' he āmāre,  
bosechi saṅgera āśe

2) Please help me to control the six urges, purify me of the six faults, and please instill in your servant the six good qualities. Oh, bestow upon me the six kinds of holy association! I am seated here in the hope of having your company.<sup>8</sup>

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<sup>8</sup>chaya vega — the six urges: speech, mind, anger, tongue, belly, and genitals.

chaya doṣa — the six faults: overeating or collecting more funds than required, overendeavoring for material objectives, unnecessarily talking of mundane affairs, being too attached or too neglectful of scriptural rules and regulations, associating with worldly-minded

(3)

ekakī āmāra, nāhi pāya bala,  
hari-nāma-saṅkīrtane  
tumi kṛpā kori', śraddhā-bindu diyā,  
deho' kṛṣṇa-nāma-dhane

3) On my own, I find I have no strength to chant the holy name of Lord Hari. Please be merciful by awarding me with a particle of faith and giving me the great treasure of the holy name of Kṛṣṇa.

(4)

kṛṣṇa se tomāra, kṛṣṇa dite pāro,  
tomāra śakati āche  
āmi to' kāṅgāla, `kṛṣṇa' `kṛṣṇa' boli',  
dhāi tava pāche pāche

4) Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”

### VIII. Song 8

(1)

hari he!  
tomāre bhuliyā, avidyā-pīḍāya,  
pīḍita rasanā mora  
kṛṣṇa-nāma-sudhā, bhālo nāhi lāge,  
viśaya-sukhate bhora

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people, and lusting after mundane achievements.

chaya guṇa — the six good qualities: enthusiasm, patience, confidence, determination to perform activities favorable to devotional service, the resolution to abandon the association of non-devotees, and the discipline required to always follow in the footsteps of predecessor ācāryas.

chaya sat-saṅga — the six activities of spiritual association: giving and receiving gifts, accepting and offering spiritual food, revealing one's inner thoughts, and posing confidential questions regarding devotional service.

1) O my Lord Hari! Because of forgetting You, my tongue has become embittered with the disease of ignorance. I cannot relish the sweet nectar of Your holy name of Kṛṣṇa, for I have become addicted to the taste of worldly pleasures.<sup>9</sup>

(2)

prati-dina jadi, ādara koriyā,  
se nāma kīrtana kori  
sitapala jeno, nāśi' roga-mūla,  
krame swādu hoyā, hari!

2) If I sing that holy name of Yours aloud every day with warm affection, then as sugar candy taken medicinally destroys the very disease which makes it taste bitter (jaundice), so Your holy name, O Lord Hari, will cure my spiritual disease and allow me to gradually taste Your sweetness.

(3)

durdaiva āmāra, se nāme ādara,  
nā hoilo, doyāmoya!  
daśa aparādha, āmāra durdaiva,  
kemone hoibe kṣoya

3) How great is my misfortune that I feel no appreciation for Your holy name, O merciful Lord! In such a lamentable state, how will I be freed from committing the ten offenses to the holy name?

(4)

anudina jeno, tava nāma gāi,  
kramete kṛpāya tava  
aparādha jā'be, nāme ruci ha'be,  
āswādibo nāmāsava

4) If I sing Your name every day, then gradually by Your mercy the ten offenses will disappear, taste for Your holy name will grow within me, and then I shall relish the intoxicating wine of that name.

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<sup>9</sup> This song is based on the seventh verse of *Upadeśāmṛta* — *syāt kṛṣṇa-nāma-caritādi...*

IX. Song 9

(1)

hari he!  
śrī-rūpa-gosāi, śrī-guru-rūpete,  
śikṣā dila mora kāne  
“jāno mora kathā, nāmera kāṅgāla!  
rati pā’be nāma-gāne

1) O my Lord Hari! Śrī Rūpa Goswāmī, in the form of the spiritual master, spoke these instructions into my ears: “Try to understand my words, O you who beg for the gift of the holy name! You will then develop attraction for singing the holy name.

(2)

kṛṣṇa-nāma-rūpa- guna-sucarita,  
parama jatane kori’  
rasanā-mānase, koraho niyoga,  
krama-vidhi anusari’

2) “Following the scriptural rules and regulations, engage your tongue and your mind in carefully cultivating Lord Kṛṣṇa’s nāma (holy names), rūpa (divine forms), guna (transcendental qualities), and sucarita (wonderful pastimes). This should be done according to the recommended order of ascending progression.<sup>10</sup>

(3)

braje kori’ bāsa, rāgānugā hoiyā,  
smaraṇa kīrtana koro  
e nikhila kāla, koraho jāpāna,  
upadeśa-sāra dharo’ ”

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<sup>10</sup> This song is based on the eighth verse of Upadeśāmṛta — tan nāma-rūpa-caritādi... Bhaktivinoda's phrase krama-vidhi anusari indicates the properly ascending progression of the sādḥaka through the levels of śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛtti, niṣṭhā, ruci, āsakti, bhāva and prema, as described in the Bhakti-Rasāmṛta-Sindhu.

3) “Always dwelling in the holy land of Vraja, become a practitioner of rāgānugābhakti (spontaneous loving devotion) while engaging in smaraṇa (remembrance) and kīrtana (glorification). Spend every moment of your time in these ways. Just accept this as the essence of all instructions.”

(4)

*hā! rūpa-gosāi, doyā kori' kabe,  
dibe dine braja-bāsa  
rāgātmika tumi, tava padānuga,  
hoite dāsera āśā*

4) O Rūpa Goswāmī! When will you, out of your causeless mercy, enable this poor wretched soul to reside in Vraja? You are a rāgātmika devotee—an eternally liberated, intimate associate of Rādhā and Kṛṣṇa. This humble servant of yours desires to become a loyal follower of your lotus feet.

X. *Song 10*

(1)

*gurudev!  
boḍo kṛpā kori', gauḍa-vana mājhe,  
godrume diyācho sthāna  
ājñā dila more, ei braje bosī',  
hari-nāma koro gāna*

1) O Gurudeva! Because you are so merciful, you gave me a place to live in Godruma amid the woodlands of Gauḍa-deśa, with this order to fulfill: “Dwell here in this sacred place of Vraja and sing the holy name of Hari.”

(2)

*kintu kabe prabhu, yogyatā arpibe,\  
e dāsere doyā kori'  
citta sthira habe, sakala sohibo,  
ekānte bhajibo hari*

2) But when, O master, out of your great mercy, will you bestow upon this servant the spiritual qualification to fulfill that order? My mind will then become tranquil, I will endure all hardships, and I will serve Lord Hari with undivided attention.

(3)

*śaiśava-yauvane, jaḍa-sukha-saṅge,  
abhyāsa hoilo manda  
nija-karma-doṣe, e deho hoilo,  
bhajanera pratibandha*

3) Due to attachment to worldly pleasures in childhood and youth, I have developed many bad habits. Due to the reaction of these sinful acts my body itself has become an impediment to the service of the Supreme Lord.

(4)

*vārdhakyē ekhona, pañca-roge hata,  
kemone bhōjibo bolo'  
kāṅḍiyā kāṅḍiyā, tomāra caraṇe,  
ṇḍiyāchi suvihvala*

4) Now, in old age, afflicted by the five-fold illnesses, how will I serve the Lord? O master, please tell me! Weeping and weeping, I have fallen at your feet, overwhelmed with anxiety.<sup>11</sup>

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<sup>11</sup> pañca-roga — the five illnesses of old age are described to be the incapacitation of the five principal senses, namely the eyes, ears, nose, tongue, and sense of touch. In the Caitanya-Caritāmṛta (Antya 20.93–94), Śrīla Kṛṣṇadāsa Kavirāja Goswāmī humbly states how he is himself afflicted with pañca-roga. In the Brahma-Vaivarta-Purāṇa (1.16.33) it is described how old age personified, in the form of Kāla-kanyā (the daughter of time) wanders over the face of the earth in the company of her brothers, the sixty-four afflictions. Kāla-kanyā is also explained in the Śrīmad-Bhāgavatam 4.29.22–25.

XI. Song 11

(1)

*gurudev!  
kṛpā-bindu diyā, koro' ei dāse,  
tṛṇāpekṣā ati hīna  
sakala sahane, bala diyā koro',  
nija-māne spṛhā-hīna*

1) O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honor.<sup>12</sup>

(2)

*sakale sammāna, korite śakati,  
deho' nātha! jathājatha  
tabe to' gāibo, hari-nāma-sukhe,  
aparādha ha'be hata*

2) O lord and master! Inspire me with the power to befittingly honor all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease.

(3)

*kabe heno kṛpā, labhiyā e jana,  
kṛtārtha hoibe, nātha!  
śakti-buddhi-hīna, āmi ati dīna,  
koro' more ātma-sātha*

3) When will this person be indeed blessed by receiving your mercy, O lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own.

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<sup>12</sup>This song is based on the *tṛṇād api sunīcena* verse of the *Śikṣāṣṭaka* uttered by Śrī Gaurāṅga Mahāprabhu.

(4)

yogyatā-vicāre, kichu nāhi pāi,  
tomāra karuṇā—sāra  
karuṇā nā hoile, kāṅḍiyā kāṅḍiyā,  
prāṇa nā rākhibo āra

4) When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.

XII. Song 12

(1)

gurudev!  
kabe mora sei din ha'be  
mana sthira kori', nirjane bosiyā,  
kṛṣṇa-nāma gā'bo jabe  
saṁsāra-ṭhukāra, kāne nā poṣibe,  
deho-roga dūre ro'be

1) O Gurudeva! When will that day be mine? With a steady mind, sitting in a secluded place, I will sing the name of Śrī Kṛṣṇa. The tumultuous pandemonium of worldly existence will no longer echo in my ears, and the diseases of the body will remain far away.

(2)

‘hare kṛṣṇa’ boli’, gāhite gāhite,  
nayane bohibe lora  
dehete ṭulaka, udita hoibe,  
premete koribe bhora

2) When I chant “Hare Kṛṣṇa” tears of love will flow and flow from my eyes. Ecstatic rapture will arise within my body, causing my hair to stand on end and my entire being to become overwhelmed with divine love.



(3)

*gada-gada vānī, mukhe bāhiribe,  
kāṅpibe śarīra mama  
gharma muhur muhuḥ, virvarna hoibe,  
stambhita pralaya sama*

3) *Faltering words choked with emotion will issue from my mouth. My body will tremble, constantly perspire, turn pale and discolored, and become stunned. All of this will be like a devastation of ecstatic love and cause me to fall unconscious.*<sup>13</sup>

(4)

*niṣkaṣaṭe heno, daśā kabe ha'be,  
nirantara nāma gā'bo  
āveśe rohiyā, deha-yātrā kori',  
tomāra karunā pā'bo*

4) *When will such a genuine ecstatic condition be mine? I will constantly sing the holy name and remain absorbed in profound devotion while traveling in the material body. In this way I will receive your mercy.*

### *XIII. Song 13*

(1)

*gurudev!  
kabe tava karunā-prakāśe  
śrī-gaurāṅga-līlā, hoyā nitya-tattwa,  
ei dṛḍha viśvāse  
'hari hari' boli', godruma-kānane,  
bhromibo darśana-āśe*

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<sup>13</sup> This song illustrates the eight types of ecstatic symptoms known as sāttvika-vikāra, since they involve the churning of the whole of one's being (sattva). These are: (1) stambha — being stunned, (2) sveda — the flowing of perspiration, (3) romāñca — standing up of bodily hairs, (4) svāra-bheda — faltering of the voice, (5) kampa (or vepathu) — shivering, (6) vaivarya — changing of bodily hue, (7) aśru — tears, and (8) pralaya (or mūrchā) — falling unconscious as if devastated.

1) O Gurudeva! When will it be, as a manifestation of your mercy? I will become fixed in the firm faith that Lord Gaurāṅga's pastimes are eternal realities. Chanting "Hari! Hari!" I will wander throughout the groves of Godruma, hoping to catch a glimpse of those pastimes.

(2)

nitāi, gaurāṅga, adwaita, śrīvāsa,  
gadādhara,—pañca-jana  
kṛṣṇa-nāma-rase, bhāsā'be jagat,  
kori' mahā-saṅkīrtana

2) The five personalities—Nitāi, Gaurāṅga, Advaita, Śrīvāsa, and Gadādhara—will flood the entire universe with the intoxicating nectar of the holy name of Śrī Kṛṣṇa by performing a mahā-saṅkīrtan.

(3)

nartana-vilāsa, mṛdaṅga-vādana,  
śunibo āpana-kāne  
dekhiyā dekhiyā, se līlā-mādhurī,  
bhāsibo premera bāne

3) With my own ears I will hear the sounds of playful dancing and the rhythmic pulsations of the mṛdaṅga drums. By constantly looking and looking upon the sweetness and beauty of that pastime, I will float in the floodtide of divine love.

(4)

nā dekhi' ābāra, se līlā-ratana,  
kāṅdi hā gaurāṅga! boli'  
āmāre viṣayī, pāgala boliyā,  
aṅgete dibeka dhūli

4) The next moment losing sight of the jewel of that pastime, I shall weep and cry out, "O my Lord Gaurāṅga!" Materialists will then proclaim me thoroughly mad and will throw dust upon my body.

Thus ends the section on Bhajana-Lālasā [from Saranagati].