

Morning kirtans

Niśānta-līlā kirtan (The faint a is silent but is there in written Bengali)

**kusuma śeja pari kiśorī kiśora
ghumalo duhi-jana hiye hiye jora.**

Sleeping on a flower bed, kiśorī (Rādhe) and kiśora (Krishna) are embracing each other and Their hearts have become one.

**adhare adhara dhori bhuje bhuje bandha,
uru uru carana eka chanda**

Their lips are meeting one another, their arms hold each other tight and Their feet and thighs are tightly pressed against each other's.

**kundana kanaka jorito nilamani,
nava meghe jora'ilo jeno sodāmini**

They look like gold (Radha) set in a blue sapphire (Krishna), or like a lightening (Radha) illuminating a fresh dark raincloud (Ghanaśyām Krishna).

**chāde chāde kamala kamala eka meli
chakore bhramare eka tāi kore keli**

It looks as if two moons or two lotuses have merged together. They look like a white Chakora bird and a bumble bee playing with each other.

**śikhi krode bhujangini nāhi dukha śoka
yamunār jale giye dubala koka (red lotus)**

(All opposing things in the material world become reconciled and complimentary in the spiritual world, so the poet says). It looks as if one peacock (Krishna's peacock feather) has caught one black snake (Radha's braid of black hair) or as if one golden lotus has sunk into the black Yamuna (a metaphor for Krishna embracing Radha).

nahi dukha śoka X2

No unhappiness or distress is present there! (Only the rapture of rasa)

**arune timire eka koi nā bhaga
kāma kāmīnī eka tāi nāhi jāga**

Although the sun and the darkness cannot co-exist, here dark-black Krishna is together with the sun-like Rādhā. The transcendental Cupid (Kāmadev Krishna) and his beloved Kāmīnī (Śrī Rādhā) are still refusing to wake up. Although the morning sun (masculine) has arisen - the night (feminine) refuses to depart.

**kolaho koralo bahu rasanā rasanā
viddhi milā'ilo duhu hoilo magana**

Although united by Vidhi (the creator, destiny) and have become merged in each other, they cannot exchange words in their love quarrel (*prema kalaha*) because Their tongues are entangled with each other.

**sura heri kumuda mudita nāhi bhelo,
jñāna dāsa kohe dohār adbhuta khelo**

Although the sun is rising in the sky, the Kumuda night lotus refuses to close its petals. (Or) Although the Kumuda lotus usually wilts in the sun, Kumudini Rādhā becomes refreshed in the presence of the Krishna sun. Jñāna dās sings the Divine Couple's astonishingly rapturous *nisānta-līlā* pastimes.

Maṅgala-āroti Kīrtan – Gaura-līlā

(Same melody as the *samsara dava nalalida loka* - Śrī Gurvāṣṭakam).

**mangala āroti gaura kiśora
mangala nityānanda jora hi jora**

All glories to the auspicious mangal arati of the youthful Gaura and auspicious Nityananda.

**mangala śrī advaita bhakata hi saṅge
mangala gāoata prema tarange**

All glories to the auspicious Sri Advaita and all the devotees, and to their auspicious singing amid waves of prema.

**mangala bājata khola karatala
mangala haridāsa nācata bhālo**

All glories to the auspicious sounds of the mridangas and karatals, and the auspicious dancing of Srila Haridas Thakur.

**mangala dhūpa dīpa loiyā svarūpa
mangala āroti kore aparūpa**

All glories to the auspicious offering of incense and ghee lamp, and to the inconceivably beautiful mangal arati.

**mangala gadādhara heri pahu' hāsā
mangala gāoata dīna kṛṣṇa dāsa.**

All glories to Gadadhara looking lovingly at his smiling Prabhu (Gauranga). Dina Krishna das sings this auspicious arati.

Maṅgala-āroti Kīrtan (2) - Kṛṣṇa-līlā

**mangala āroti yugala kiśora,
mangala sakhī gana jora hi jora
(jaya jaya korotahi sakhī gana bhora)**

All glories to the auspicious arati of the Divine Couple along with Their sakhis and manjaris. (Chanting 'Jaya!' 'Jaya!' in transcendental madness)

**ratana pradīpa kore ṭalamala tora,
nirakhata mukha vidhu śyāma su-gaura**

Lalita is offering a jewelled ghee lamp trembling in ecstasy, watching the beautiful moon-like faces of Shyama and golden Radha (Sugaura).

**lalitā viśkhā adi preme agora,
koroto niramanchana do'he duhu' bhora**

Lalita, Vishakha and the other sakhis are intoxicated by prema, seeing Radha-Krishna absorbed in each other.

**(śrī) vṛndāvana kuñja hi bhuvana ujora
mūrati manohara yugala kiśora**

The best place in the world is this Vrindavan kunja (Madana Sukhada kunja) where the sakhis and manjaris serve the mind-enchanting Divine Couple.

**gāoata śuka pika nācata mayura
canda upekhi mukha nirakhe cakora**

The peacocks are dancing and the parrots and Cuckoo birds are singing, and the Cakora birds ignore everything while drinking the moon rays emanating from the Divine Couple's faces.

**bhajata vividha yantra ute ghana ghora
śyāmānanda ānande bhajaya jaya tora**

The sakhis and manjaris are playing different instruments loudly. Śyāmānanda is blowing the conch in bliss (*ānanda*).

Morning Kirtans sequence

1. Āśraya koriya vando
2. Vrindavana vasi jāta
3. Jay Guru Gosai
4. Ei baro karuna koro
5. Ki rupe paibo seva
6. Nitai pada kamala
7. Gaurangera duti pada
8. Radha Krishna prana mor (*The order may vary and other songs added if time allows or omitted if time is short.*)

Āśraya Koriya Vando (Śrī Guru Mahimā) - Śrī Sanātana dasa

**āśraya koriya vando śrī guru-caraṇa
jaha hoite mile bhai kṛṣṇa premadhana (1)**

Taking the shelter of Śrī Guru I glorify his lotus feet. O brother, this will bring one the wealth of kṛṣṇa-prema.

**jīvera nistara lāgi nanda-suta hari
bhuvane prakāśa pāna guru-rūpa dhori (2)**

To deliver the jīvas the son of Nanda Mahārāja, Śrī Hari, has manifested in this world as Śrī Guru.

**mahimāya 'guru' 'kṛṣṇa' eka kori jāna
guru ājñā hṛde saba satya kori māna (3)**

Know that Guru's and Kṛṣṇa's glories are the same. Accept the order of Guru in your heart as all-in-all, knowing it to be the ultimate truth.

**satya jñāne guru vakye jahāro viṣvāsa
avaṣya tāhāra hoyā braje-bhūme vāsa (4)**

One who has full faith in the truth of Guru's words will surely take up residence in Braja-bhūmi.

**jā'ra prati gurudeva hona parasanna
kona vighne sei nāhi hoyā avasanna (5)**

One who is always very pleasing to Śrī Guru is not affected by any obstacle.

**kṛṣṇa ruṣṭa ho'le guru rākhibāre pāre
guru ruṣṭa ho'le kṛṣṇa rākhibāre nāre (6)**

If Kṛṣṇa is displeased, Guru can protect you. But if Guru is displeased, even Kṛṣṇa cannot help you.

**guru-mātā, guru-pitā, guru hoyā pati
guru bine e saṁsāre nāhi āro gati (7)**

Guru is mother, father and protector. In this world there is no shelter except Śrī Guru.

**guruke 'manuṣya' jñāna nā koro kakhona
guru-nindā kabhu karne nā koro śravaṇa (8)**

Never think that Guru is an ordinary person. Never let any criticism of Guru enter your ear.

**guru-nindukera mukha kabhu nā heribe
jathā hoy guru-nindā, tathā nā jāibe (9)**

Do not look at the face of someone who criticizes Śrī Guru and never go where Guru is disrespected.

**guru vikriyā jodi dekhoho kakhona
tathāpi avajñā nāhi koro kadācana (10)**

If you see Guru perform some unusual behaviour, still never disrespect him.

**guru pāda padme rahe jāra niṣṭhā bhakti
jagate tārite sei dhare mahāśakti (11)**

One whose bhakti is fixed at the lotus feet of Guru has the great power to deliver the whole world.

**heno guru pāda padma karoḥo vandanā
jāhā hoite ghuce bhai sakala jantrañā (12)**

Worship the lotus feet of such a Guru, O brother, and all miseries will end.

**gurupāda-padma nitya je kore vandana
śire dhori vandi āmi tāñhāra caraṇa (13)**

I glorify and keep on my head the feet of one who always worships Gurupāda-padma.

**śrī guru caraṇa padma ḥṛde kori āśa
śrī guru vandana kore sanātana dāsa (14)**

Praying to attain Śrī Guru's lotus feet in his heart, Sanātana dāsa glorifies him.

Śrī Vaiṣṇava-Vandanā

Śrī Devakīnandana dāsa Ṭhākura

**vṛndāvana-vāsī jata vaiṣṇavera gaṇa
prathame vandanā kori sabāra caraṇa (1)**

First of all I offer glorifications to the feet of all of the Vaiṣṇavas of Vṛndāvana.

**nīlācala-vāsī jata mahāprabhura gaṇa
bhūmite poḍiyā vando sabāra caraṇa (2)**

Praising of all of Mahāprabhu's Nīlācala associates, I prostrate at their feet.

**navadvīpe-vāsī jata mahāprabhura bhakta
sabāra caraṇa vando hoiyā anurakta (3)**

I pray for loving attachment to the lotus feet of all of Mahāprabhu's Navadvīpa bhaktas.

**mahāprabhura bhakta jata gauḍa-deśe sthiti
sabāra caraṇa vando koriyā praṇati (4)**

I offer praṇāmas at the feet of all of Mahāprabhu's Gauḍadeśa (Bengal) devotees.

**je-deśe je-deśe boise gaurāṅgera gaṇa
ūrdhva-bāhu kori vando sabāra caraṇa (5)**

With upraised arms I pray to the feet of all of Gaurāṅga's bhaktas, in whichever country they may reside.

**hoiyāchena hoibena prabhura jata dāsa
sabāra caraṇa vando dante kori' ghāsa (6)**

Holding a straw between my teeth, I submit at the feet of all the servants of Mahāprabhu that were or will be.

**brahmaṇḍa tārīte śakti dhare jane jane
e veda purāṇe guṇa gāya jebā sune (7)**

I have heard their glorification in the Vedas and Purāṇas, which proclaim that each one of His devotees has the śakti to deliver an entire universe.

**mahāprabhur gaṇa saba patita pāvana,
tāi lobhe mui pāpī loinu śaraṇa (8)**

(Hearing of their glory) I have come with great eagerness to surrender to Mahāprabhu's bhaktas, who are all patita pāvana for sinners like me.

**vandanā korite mui kota śakti dhari
tamo-buddhi-dośe mui dambha mātra kori (9)**

What power do I have to glorify them? But out of my ignorance and unmitigating pride I do so anyway, thinking myself so qualified.

**tathāpi mūkerā bhāgya manera ullāsa
doṣa kṣami' mo-adhame koro nija dāsa (10)**

Even though I am dumb and unable to express their greatness, still my heart is joyful due to my great good fortune (that the Vaiṣṇavas have accepted me as their own and Śrī Gurudeva has given me harināma full of blissful pastimes). Forgive the faults of this fallen soul and make me your servant.

**sarva-vāñchā siddhi hoyā yama-bandha chuṭe
jagate durlabha hoiyā prema-dhana luṭe (11)**

They award the perfection of all desires, including freedom from death, and even that rarest treasure not found in this world—prema!

**manera vāsanā pūrṇa acirāte hoya
devakī-nandana dāsa ei lobhe koya (12)**

All of one's pure, heartfelt desires will be fulfilled without delay. Devakī-nandana dāsa, intensely eager for this, glorifies and prays to the Vaiṣṇavas.

Jay Jay Sri Guru Gosai

**jaya jaya guru gosai śrī carane sar
jahara kripaya tori ei bhava samsar
andhakār gusilo jar karuna anjane
oi gana timira nāśa kolya jay jane**

**ei heno gurur vakya hṛdoye doriya
anāyāse jabo bhava samsara toriya
jaya jaya śrī krishna caitanya nityananda
jay advaita candra jaya gaura bhakta vṛnda**

**jaya jaya gadadhara jaya śrī śrīvas
jaya svarupa ramananda jaya haridas
jaya rupa sanatana bhatta raghunath
śrī jiva gopala bhatta dasa raghunath**

**tā'dera carana sevi bhakta sane vās
janame janame hoy ei abhilāṣa
mukunda śrī narahari śrī raghunandana
kandavasi ciranjiva ara asulu cāñā**

**bhūgarbha śrī lokanatha jaya śrīnivasa
narottama ramacandra śrī govinda dasa
jaya jaya śyamānanda jay rasikānanda
nidhuvane saba kore parama anānde**

**jaya gaura bhakta vṛnda gaura ja'ra prāna
kṛpa kori dao more prema bhakti dhāna
jaya radhe govind yamuna jay śrī vrindavana
radha kunda śyama kunda giri govardhan**

**jaya jaya radhe krishna śrī radhe govinda
lalita viśākha ādi jato sakhi vṛnda
śrī rūpa mañjarī ādi mañjarī ananga
purnamasi kundalata jaya bira vṛnda
kṛpa kori dao jugal caranāravinda x2**

Ei-bāro Karunā koro

**ei-bāra karuṇā korô vaiṣṇava-gosāi
patita-pāvana tomā bine kehô nāi (1)**

O Vaiṣṇava Gosāi, be merciful to me now. You are the savior of the fallen souls. Except for you, there is no one [who can deliver me].

**kāhāra nikāṭe gele pāpa dūre jāya
emôna doyāla prabhu kebā kothā pāya? (2)**

Where can one find such a merciful personality by whose mere proximity one's sins go far away?

**gaṅgāra paraśa hôile paścāte pāvana
darśane pavitra korô—ei tomāra guṇa (3)**

Only after touching the Gaṅgā does one become purified, but simply by seeing you, one is purified. This is your great quality.

**hari-sthāne aparādhe tā're harināma
tomā (boiṣṇab) sthāne aparādhe nāhikô eḍāna (4)**

Offenses committed at the lotus feet of Śrī Hari are absolved by *harināma*, but for offenses against you (Vaiṣṇava) there is absolutely no forgiveness.

**tomāra (boiṣṇab) hṛdaye sadā govinda viśrāma
govinda kohena, 'mama boiṣṇaba-parāṇa' (5)**

Śrī Govinda is always resting in your (in the Vaiṣṇava's) heart. Govinda thus says, "The Vaiṣṇavas are My life and soul!"

**prati-janme kôri āśā caraṇera dhūli
narottame karô dayā āpanāra bôli' (6)**

In every birth, I aspire for the dust of your lotus feet. Be compassionate to this Narottama dāsa and consider me your own.

Ki-rūpe Pāibo Sevā

ki-rūpe pāibô sevā mui durācāra

śrī-guru-vaiṣṇave rati nā hōilô āmāra (1)

How can a wicked person like me ever attain devotional service? I have not developed any attachment to śrī guru and the Vaiṣṇavas.

aśeṣa māyāte mana magana hōilô

vaiṣṇavete leśa-mātra rati nā janmilô (2)

My mind is ceaselessly absorbed in material pursuit. Not even the slightest bit of attachment to the Vaiṣṇavas has developed within me.

viṣaye bhuliyā andha hōinu divā-niśi

gale phāsa dite phire māyā se piśācī (3)

Having grown delirious as a result of continuous sense gratification, I have become blind and the witch of *māyā* has tied a noose [of material desires] around my neck.

ihāre kōriyā jaya, chāḍānô nā jāya

sādhu-kṛpā binā āra nāhikô upāya (4)

There is no way to defeat *Māyā* and obtain release from her, without the mercy of saintly persons.

adoṣa-daraśi prabho! patita uddhāra

narottame ei-bāra karahô nistāra (5)

O Master! You never see the faults of others, and you are the savior of the fallen. Now, please deliver this Narottama dāsa.

Nitāi-pada-kamala

Śrī Nityānanda-niṣṭha - Firm Faith in Śrī Nityānanda

**nitāi-pada-kamala, koṭī-candra-suśīta,
jē chāyāy jagat juḍāya
henô nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kôri' dharô nitāir pāya (1)**

The lotus feet of Nitāi are as cooling as millions of moons. Their shade gives solace to the entire universe. Without Him, O brother, it is not possible to attain Rādhā and Kṛṣṇa, so firmly take hold of His lotus feet.

**se sambandha nāhi jā'ra, bṛthā janma gelô tā'ra,
sei paśu baḍô durācāra
nitāi nā bôlilô mukhe, majilô saṁsāra sukhe,
vidyākule ki kôribe tā'ra (2)**

If someone does not establish a relationship with Nityānanda Prabhu, his human birth is wasted. Such an animalistic person is very wicked. Not uttering the name of Nitāi with his lips, he drowns himself in the [so-called] happiness of the material world. What, then, can his education and pedigree do for him?

**ahaṅkāre matta hōiyā, nitāi-pada pāsariyā,
asatyere satya kôri' māni
nitāiyer karuṇā habe, vraje rādhā-kṛṣṇa pābe,
dharô nitāir caraṇa du'khāni (3)**

Maddened by false pride and forgetting Nitāi's lotus feet, one considers illusion to be truth. If Nitāi is merciful, one can attain Rādhā and Kṛṣṇa in Vraja, so firmly take hold of Nitāi's two lotus feet.

**nitāiyer caraṇa satya, tāhāra sevaka nitya,
nitāi-pada sadā karô āśa
narottama baḍô duḥkhī, nitāi more karô sukhī,
rākhô rāṅgā-caraṇera pāśa (4)**

The lotus feet of Nitāi are eternal truth, and His servitors are eternally liberated. Always aspire to attain the lotus feet of Nitāi. Narottama is very unhappy. O Nitāi, please make me happy by keeping me close to the reddish soles of Your lotus feet.

Gaurāṅgera Du'ṭī Pada

Sabarana-Gaura-mahimā - The Glories of Śrī Gaurāṅga

**gaurāṅgera du'ṭī pada, jâ'ra dhana sampada,
se jāne bhakati-rasa-sāra
gaurāṅgera madhura līlā, jâ'ra karṇe praveśilā,
hṛdaya nirmala bhelô tā'ra (1)**

That person for whom the two lotus feet of Śrī Gaurāṅga are his wealth and property knows the essence of *bhakti-rasa*. That person for whom the sweet pastimes of Gaurāṅga have entered the ears is pure in heart.

**je gaurāṅger nāma laya, tā'ra haya premodaya,
tā're muī jāi balihāri
gaurāṅga-guṇete jhure, nitya-līlā tā're sphure,
se-jana bhakati-adhikārī (2)**

Within one who takes Gaurāṅga's holy names, *prema* arises. I heartily glorify such a person. To one whose eyes stream tears in appreciation of Gaurāṅga's transcendental qualities, the Divine Couple's eternal pastimes become manifest. Such a person is qualified for *bhakti*.

**gaurāṅgera saṅgi-gaṇe, nitya-siddha kôri' māne,
se-jāya vrajendra-suta-pāśa
śrī gauḍa-maṇḍala-bhūmi, jēbā jāne cintāmaṇi,
tā'ra haya vraja-bhūme vāsa (3)**

One who reveres Gaurāṅga's personal associates as eternally perfected souls goes to the transcendental abode of Vrajendra-suta (the son of the king of Vraja). One who knows the land of Śrī Gauḍa-maṇḍala to be spiritual touchstone achieves residence in the land of Vraja.

**gaura-prema-rasārṇave, se taraṅge jēbā ḍube,
se rādhā-mādhava-antaraṅga
grhe vā vanete thāke, 'hā gaurāṅga' bô'le ḍāke,
narottama māge tā'ra saṅga (4)**

One who dives into the waves of the ocean of *gaura-prema* becomes a confidential associate of Śrī Śrī Rādhā-Mādhava. Whether a person lives in his home as a householder or in the forest as a renunciant, if he exclaims, "Hā Gaurāṅga!" Narottama dāsa begs for his association.

Rādhā-Kṛṣṇa Prāṇa Mora

Sakhi-vrinde Vijnaptih – A Prayer for mañjarī bhāva

**rādhā-kṛṣṇa prāṇa mora jūgala-kīśora
jīvane-maraṇe gati āra nāhi mora (1)**

The youthful Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, are my life and soul. In life and in death, I have no shelter other than Them.

**kālindīra kūle keli kadambēra vana
ratana-vedīra upar bōsā' bō du'jana (2)**

On the banks of the Kālindī (Yamunā River), in a *kadamba* grove meant for amorous sporting, I will seat Them both upon a jewelled throne.

**śyāma-gaurī-aṅge dibō (cuwā) candanera gandha
cāmara ḍhulābō kabe heribō mukha-candra (3)**

I will anoint Their dark and golden limbs with sandal paste scented with *cuwā* and then fan Them with a *cāmara*. Oh, when will I behold Their moon-like faces?

**gāthiyā mālatīra mālā dibō dōhār gale
adhare tuliyā dibō karpūra tāmbūle (4)**

After stringing together garlands of *mālati* flowers, I will place them around both Their necks. I will then place *tāmbūla* (betel) flavoured with camphor in Their lotus mouths.

**lalitā viśākhā ādi jātō sakhī-vṛnda
ājñāya kōribō sevā caraṇāravinda (5)**

On the order of Lalitā, Viśākhā, and the other *sakhīs*, I will serve Their lotus feet.

**śrī kṛṣṇa-caitanya-prabhur dāser anudāsa
sevā abhilāṣa kare narottama dāsa (6)**

Narottama dāsa, servant of the servant of Śrī Kṛṣṇa Caitanya Mahāprabhu, yearns for service to the Divine Couple.