



ஸ்ரீ கோபால சுவாமிகள் அருளிச்செய்த
ஓம் கணநாயகனே (கனபதி ஆரதி)
திருச்சிற்றம்பலம்

śrī gōpāla swāmīgal's
ōm gana-nāya-ganē (ganapathi ārathi)
thiruchitrāmbalam

śrī gōpāla swāmīgal's
ōm gana-nāya-ganē
(ārathi – ganapathi)

Dedicated with love to
The Fragrant Divine Lotus Feet of my beloved SatGuru - Bhagavan Sri Skanda
&
All His Beloved Children of Light



Transliteration & Preparation by
Sri Skanda's Warrior of Light



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Guide to pronunciation

- From “Sri Suktam with Samputita Sri Suktam.”
(Karunamayi, Sri Sri Sri Vijayesari Devi. *Sri Suktam with Samputita Sri Suktam*.
Bangalore: Sri Matrudevi Viswashanthi Ashram Trust, 2004.)

This guide is based on American pronunciation of words, and is therefore not a perfect representation of Sanskrit sounds.

Sanskrit Vowels

a	like a in nap
ā	like a in father
ē	like ay in may
i	like i in pin
í	like ee in sweet
ō	like o in rose
u	like u in put
ū	like oo in food
ha	pronounce as a faint echoing of the previous vowel; e.g. ah: would be pronounced “aha”; ih: would be pronounced “ihi”; uh: would be pronounced “uhu”; etc.
ai	like ai in aisle
au	like ow in cow

Sanskrit Consonants

b	like b in bird
bh	like b h in job hunt
ch	like pinch
d	like d in dove
dh	like d h in good heart
g	like good
gh	like g h in log hut

h	like h in hot
j	like j in job
jh	like dgeh in hedgehog
jñ	like ng y in sing your
k	like k in kite
kh	like ck h in black hat
l	like l in love
m	like m in mother
ñ	like n in pinch
p	like p in soap
ph	like ph in up hill
r	rolled like a Spanish or Italian “r”
s	like s in sun
ś	sometimes like s in sun, sometimes like “sya” sound
t	like rt in heart
th	like t h in fat hat
v	like v in love, sometimes like w in world
y	like y in yes

***t, th, d, dh,** and **n** should be pronounced with the tongue placed against the protruding slightly beyond the upper teeth.



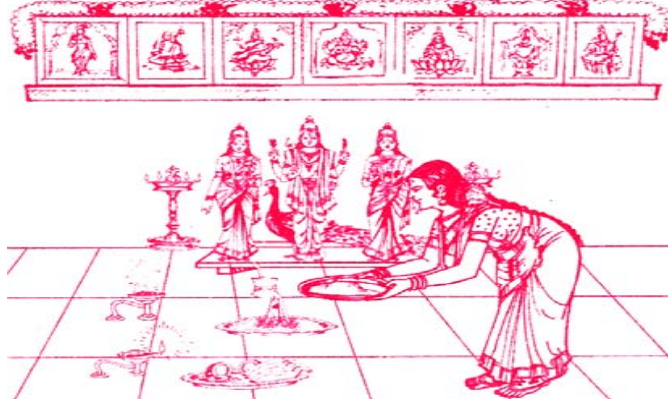


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Why do we do ārathi?

By Swami Chinmayananda



(Pictorial by M.B. Publishers, Chennai)

Towards the end of every ritualistic worship (pooja or bhajan) of the Lord or to welcome an honoured guest or saint, we perform the aarathi. This is always accompanied by the ringing of the bell and sometimes by singing, playing of musical instruments and clapping.

It is one of the sixteen steps (shodasha upachaara) of the pooja ritual. Aarathi is referred to as the lighted lamp in the right hand, which we wave in a clockwise circling movement to light the entire form of the Lord. Each part is revealed individually and also the entire form of the Lord. As the light is waved we either do mental or loud chanting of prayers or simply behold the beautiful form of the Lord, illumined by the lamp. At the end of the aarathi we place our hands over the flame and then gently touch our eyes and the top of the head.

We have seen and participated in this ritual from our childhood. Let us find out why we do the aarati?

Having worshipped the Lord of love - performing abhisheka, decorating the image and offering fruits and delicacies, we see the beauty of the Lord in all His glory. Our minds are focussed on each limb of the Lord as it is lit up by the lamp. It is akin to silent open-eyed meditation on His beauty. The singing, clapping, ringing of the bell etc. denote the joy and auspiciousness which accompanies the vision of the Lord. Aarati is often performed with camphor. This holds a telling spiritual significance. Camphor when lit, burns itself out completely without leaving a trace of it. It represents our inherent tendencies (vaasanas). When lit by the fire of knowledge which illumines the Lord (Truth), our vaasanas thereafter burn themselves out completely, not leaving a trace of ego which creates in us a sense of individuality that keeps us separate from the Lord. Also while camphor burns to reveal the glory of Lord, it emits a pleasant perfume even while it sacrifices itself. In our spiritual progress, even as we serve the guru and society, we should willingly sacrifice ourselves and all we have, to spread the "perfume" of love to all. We often wait a long while to see the illumined Lord but when the aarati is actually performed, our eyes close automatically as if to look within. This is to signify that each of us is a temple of the Lord.

Just as the priest reveals the form of the Lord clearly with the aarati flame, so too the guru reveals to us the divinity within each of us with the help of the "flame" of knowledge (or the light of spiritual knowledge). At the end of the aarati, we place our hands over the flame and then touch our eyes and the top of the head. It means - may the light that illumined the Lord light up my vision; may my vision be divine and my thoughts noble and beautiful.

The philosophical meaning of aarati extends further. The sun, moon, stars, lightning and fire are the natural sources of light. The Lord is the source of these wondrous phenomenon of the universe. It is due to Him alone that all else exist and shine. As we



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light up the Lord with the flame of the aarati, we turn our attention to the very source of all light which symbolises knowledge and life.

Also the sun is the presiding deity of the intellect, the moon, that of the mind, and fire, that of speech. The Lord is the supreme consciousness that illuminates all of them. Without Him, the intellect cannot think, nor can the mind feel nor the tongue speak. The Lord is beyond the mind, intellect and speech. How can these finite equipment illuminate the Lord? Therefore, as we perform the aarati we chant:

Na tatra suryo bhaati na chandra taarakam
Nemaa vidyuto bhaanti kutoyamagnib
Tameva bhaantam anubhaati sarvam
Tasya bhasa sarvam idam vibhaati

*He is there where the sun does not shine,
Nor the moon, stars and lightning.
then what to talk of this small flame (in my hand),
Everything (in the universe) shines only after the Lord,
And by His light alone are we all illumined.*





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முவுலகாரும் கிருபாகரனே

சாந்தஸ்வ ரூபியாம் உனக்கு

மங்கள் ஆராதனை - தினம் கிண்கிணி ஆராதனை 1

வினைகள் யாவும் அகன்றிட

விரைந்தே வருவாயே - சுவாமி விரைந்தே வருவாயே

மூஷிக வாகனம் வேண்டாம்

என் மனம் ஏறிடப்பா - ஜெய மங்கள் ஆராதனை 2

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

ஆதியும் நீயே - அநாதியும் நீயே

ஆபத்பாந்தவன் நீ - சுவாமி ஆபத்பாந்தவன் நீ

ஹரியும் சிவனும் உனக்குள்

அடங்கிடும் அன்டமப்பா - ஜெய மங்கள் ஆராதனை 3

சதுர்த்தி நாளில் மனைமேல் உனை

அழைத்தே வந்தோமே - சுவாமி உன்னை அழைத்தே வந்தோமே

வெண் குடையோடு உன் கோலம்

ராஜாதி ராஜனப்பா - ஜெய மங்கள் ஆராதனை 4

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்



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ஆனை முகத்தின் சிறுகண்
தந்தமும் உடைந்ததப்பா - சுவாமி தந்தமும் உடைந்ததப்பா
தொந்தியும் பெரிதாய் இருந்தும்
உன் போல் அழகில்லை - ஜெய மங்கள ஆராதனை 5

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்
ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்
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ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

தொம் தொம் தொம் என ஆடியே வருவாய்
தொப்பைக் கணநாதா - கஜ முகனே கணநாதா
உன் பாதம் மிதிபடப் பாவங்கள்
எல்லாம் பொடியாகும் - ஜெய மங்கள ஆராதனை 6

ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்
ஓம் ஓம் கணபதி ஓம் - கணபதி ஓம் - கணபதி ஓம்

மங்கள ஆரத்தி செய்திடும் நேரம்
கரைந்திடும் கற்பூரம் - சுவாமி கரைந்திடும் கற்பூரம்
அது போல் எங்கள் பாவமும் கரைய
அருள் மழை பொழிந்திடப்பா - ஜெய மங்கள ஆராதனை 7





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ōm gana-nāya-ganē
mu-vula-kālum – krupā-karanē
sāntha-svarū-piyām – unakku
mangala ārāthanai - thinam kin-kini ārāthanai 1

vinai-kal yāvum akan-rida
virain-thē varu-vāyē - swāmi virain-thē varu-vāyē
mūshika vāhanam vēndām
en manam ēri-dappā - jeya mangala ārāthanai 2

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

āthi-yum neeyē – anā-thiyum neeyē
āpath-pānthavan nee - swāmi āpath-pānthavan nee
hariyum sivanum unakkul
adan-gidum an-damap-pā - jeya mangala ārāthanai 3

sathurth-thi nālil manai-mēl unnai
alaith-thē van-thōmē - swāmi unnai, alaith-thē van-thōmē
ven kudai-yōdu un kōlam
rājāthi rā-janap-pā - jeya mangala ārāthanai 4

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

ānai mukath-thin sirukan
than-thamum udain-thathap-pā - swāmi than-thamum udain-
thathap-pā
thon-thiyum peri-thāy irun-thum
un pōl ala-killai - jeya mangala ārāthanai 5

thom thom thom ena ādiyē varuvāy
thoppaik gana-nāthā - kaja muganē gana-nāthā
un pātham - mithi-pada pāvāngal
ellām podi-yākum - jeya mangala ārāthanai 6

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm

mangala ārath-thi – sey-thidum nēram
karain-thidum katpūram - swāmi karain-thidum katpūram
athu pōl engal - pāvamum karaiva
arul malai polin-thidap-pā - jeya mangala ārāthanai 7

ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
ōm ōm ganapathi ōm - ganapathi ōm - ganapathi ōm
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