



ஓம் ஜய ஜகதீஷ் ஹரே (ஆரதி)
திருச்சிற்றம்பலம்

pandit shardha ram phillauri's
ōm jai jagadisha hare (ārathi)
thiruchitrabalam

pandit shardha ram phillauri's
ōm jai jagadīsha hare (ārathi)

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 wonderous 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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[**ōm jai jagadisha harē** is a Hindu bhajan (devotional song) composed sometime around 1870s by Pandit Shardha Ram Phillauri in Punjab, India , it is now sung around the world by Hindus of all backgrounds. Even though it is in Hindi, it is universally used by Hindus speaking any of the numerous Indian languages, or belonging to any one of many sects. It may have been inspired by Dashavatara (दशावतार कीर्ति धवलम्) section of Gita Govinda of Jayadeva, a lyrical composition of 12th century, which has the same refrain:

प्रलयपयोधिजले धृतवानसि वेदम् ॥

विहितवहित्रचरित्रमखेदम्॥

केशवाधृतमीनशरीर जयजगदीशहरे॥

The prayer is sung by the entire congregation at the time of aarathi, worship of the deity using a festival lamp.]

- English Transliteration & Meaning (http://en.wikipedia.org/wiki/Jai_Jagdish_Hare/)

ॐ जय जगदीश हरे
स्वामी जय जगदीश हरे
भक्त जनों के संकट,
दास जनों के संकट,
क्षण में दूर करे,
ॐ जय जगदीश हरे

जो ध्यावे फल पावे,
दुख बिनसे मन का
स्वामी दुख बिनसे मन का
सुख सम्पति घर आवे,
सुख सम्पति घर आवे,
कष्ट मिटे तन का
ॐ जय जगदीश हरे

मात पिता तुम मेरे,
शरण गहूं मैं किसकी
स्वामी शरण गहूं मैं किसकी .
तुम बिन और न दूजा,
तुम बिन और न दूजा,
आस करूं मैं जिसकी
ॐ जय जगदीश हरे

तुम पूरण परमात्मा,
तुम अंतरयामी
स्वामी तुम अंतरयामी
पारब्रह्म परमेश्वर,
पारब्रह्म परमेश्वर,
तुम सब के स्वामी
ॐ जय जगदीश हरे





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तुम करुणा के सागर,
तुम पालनकर्ता
स्वामी तुम पालनकर्ता,
मैं मूरख खल कामी
मैं सेवक तुम स्वामी,
कृपा करो भर्ता
ॐ जय जगदीश हरे

तुम हो एक अगोचर,
सबके प्राणपति,
स्वामी सबके प्राणपति,
किस विधि मिलूं दयामय,
किस विधि मिलूं दयामय,
तुमको मैं कुमति
ॐ जय जगदीश हरे

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दीनबंधु दुखहर्ता,
ठाकुर तुम मेरे,
स्वामी ठाकुर तुम मेरे
अपने हाथ उठाओ,
अपने शरण लगाओ
द्वार पड़ा तेरे
ॐ जय जगदीश हरे

विषय विकार मिटाओ,
पाप हरो देवा,
स्वमी पाप हरो देवा,
श्रद्धा भक्ति बढ़ाओ,
श्रद्धा भक्ति बढ़ाओ,
संतन की सेवा
ॐ जय जगदीश हरे





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திருச்சிற்றம்பலம்

ஓம் ஜய ஜகதீஷ் ஹரே
ஸ்வாமீ ஜய ஜகதீஷ் ஹரே
பக்த ஜனோம் கே ஸம்கட,
தாஸ ஜனோம் கே ஸம்கட,
சுஷண மேம் தூர கரே,
ஓம் ஜய ஜகதீஷ் ஹரே || 1 ||

ஜோ த்யாவே பல பாவே,
துக பினஸே மன கா
ஸ்வாமீ துக பினஸே மன கா
ஸுக ஸம்மதி கர ஆவே,
ஸுக ஸம்மதி கர ஆவே,
கஷ்ட மிடே தன கா
ஓம் ஜய ஜகதீஷ் ஹரே || 2 ||

மாத பிதா தும மேரே,
ஷ்ரண கஹும் மைம் கிஸகீ
ஸ்வாமீ ஷ்ரண கஹும் மைம் கிஸகீ .
தும பின ஒளர ன தூஜா,
தும பின ஒளர ன தூஜா,
ஆஸ கரும் மைம் ஜிஸகீ
ஓம் ஜய ஜகதீஷ் ஹரே || 3 ||

தும பூரண பரமாத்மா,
தும அந்தரயாமீ
ஸ்வாமீ தும அந்தரயாமீ
பராப்ரஹ்ம பரமேஷ்வர,
பராப்ரஹ்ம பரமேஷ்வர,
தும ஸப கே ஸ்வாமீ
ஓம் ஜய ஜகதீஷ் ஹரே || 4 ||



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தும கருணா கே ஸாகர,
தும பாலனகர்தா
ஸ்வாமீ தும பாலனகர்தா,
மைம் மூரக கல காமீ
மைம் ஸேவக தும ஸ்வாமீ,
க்றுபா கரோ பர்தார
ஓம் ஜய ஜகதீஷ் ஹரே || 5 ||

தும ஹோ ஏக அகோசர,
ஸபகே ப்ராணபதி,
ஸ்வாமீ ஸபகே ப்ராணபதி,
கிஸ வித மிலும் தயாமய,
கிஸ வித மிலும் தயாமய,
துமகோ மைம் குமதி
ஓம் ஜய ஜகதீஷ் ஹரே || 6 ||

*pandit shardha ram phillauri's
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தீனபம்து துகஹர்தா,
டாகுர தும மேரே,
ஸ்வாமீ தும ரமேரே
அபனே ஹாத உடாவோ,
அபனீ ஷ்ரண லகாவோ
த்வார படா தேரே
ஓம் ஜய ஜகதீஷ் ஹரே || 7 ||

விஷய விகார மிடாவோ,
பாப ஹரோ தேவா,
ஸ்வாமீ பாப ஹரோ தேவா,
ஸ்ரத்தா பக்தி படாவோ,
ஸ்ரத்தா பக்தி படாவோ,
ஸம்தன கீ ஸேவா
ஓம் ஜய ஜகதீஷ் ஹரே || 8 ||





ஓம் ஜய ஜகதீஷ் ஹரே (ஆரதி)
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pandit shardha ram phillauri's ōm jai jagadīsha harē (ārathi)

**ōm jai jagadīsha harē | swāmī jaya jagadīsha harē
bhakta janōkē sankata | dāsa janōkē sankata
kshana-mai(n) dūra karē | ōm jai jagadīsha harē (2x)**

*Oh Lord of the whole Universe | Mighty Lord of the whole Universe
The agonies of devotees | The sorrows of devotees
In an instant, you make these go away | Oh Lord of the whole Universe*

**jō dhyāvē pala pāvē | dukha-bina-sē mana-kā (swāmī 2x)
sukha sampathī ghara āvē | sukha sampathī ghara āvē
kashta mitē tana-kā | ōm jai jagadīsha harē**

*He who's immersed in devotion | With a mind without sadness (Lord, with a mind without sadness)
Joy, prosperity enter the home | Joy, prosperity enter the home
A body free of problems | Oh Lord of the whole Universe*

**māta pitā tuma mērē | sharana kahūm-[mai(n)] kisakī (swāmī 2x)
tuma bina aurana dūjā | tuma bina (prabhu) aurana dūjā (kōi)
āsā karūn-[mai(n)]-jisakī | ōm jai jagadīsha harē**

*You are my Mother and Father | I am anyone's refuge of wheat (Lord, the refuge of wheat for anyone)
Without you, there is no other | Without you, there is no other
For whom I would wish | Oh Lord of the whole Universe*

**tuma-pū-rana para-mātmā | tuma antarayāmī (swāmī 2x)
pāra brahma paramēshwara | pāra brahma paramēshwara
tuma saba-kē swāmī | ōm jai jagadīsha harē**

*You are the ancient great soul, | You are the indweller (Lord, you are the indweller)
Perfect, Absolute, Supreme God | Perfect, Absolute, Supreme God
You are the Lord of everything and everyone, | Oh Lord of the whole Universe*

**tuma karunākē sāgara | tuma pā-lana-karatā (swāmī 2x)
mai(n)-mū-rakha kala-kāmī | mai(n)-sē-vaka tuma swāmī
kripā karō bharatā | ōm jai jagadīsha harē**

*You are an ocean of mercy | You are the protector (Lord, you are the protector)
I am a simpleton with wrong wishes, | I am a servant and you are the Lord
Oh Lord, Grant me your divine grace | Oh Lord of the Universe*

**tuma hō ēka agōchara | saba-kē prānapatī (swāmī 2x)
kisa-vidhi milūn dayā-maya | kisa-vidhi milūn dayā (krupā)-maya
tuma-kō mai(n) kumatī | ōm jai jagadīsha harē**

*You are the one unseen | Of all living beings (The Lord of all living beings)
Grant me a glimpse | Grant me a glimpse
Guide me along the path to thee, | Oh Lord of the Universe*





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dīna bandhu dukha haratā | tuma thākūra (rak-shaka) mērē (swāmī 2x)
apanē hātha-uthāō | apanē sharana badhāō (hātha-uthāō)
dwāra padā-[main]-tērē | ōm jai jagadīsha harē

Friend of the helpless and feeble | Benevolent saviour of all (Lord, benevolent saviour of all)
Lift up your hand | Offer me thy refuge
At thy feet | Oh Lord of the Universe

visha-yavi-kāra mitāvō | pāpa harō dēvā (swāmī 2x)
shradhā bakthi badāvō | shradhā bakthi (prēma) badāvō
santhana-kī sēvā | ōm jai jagadīsha harē

Removing earthly desires | Defeating sin, Supreme Soul, (Lord, defeating sin)
With all my faith and devotion | Oh Lord, with all my faith and devotion
In Eternal Service Unto Thee, | Oh Mighty Lord of the whole Universe

tana-mana-dhana saba-tērā | sabha khucha hai tērā (swāmī 2x)
tērā tērē (tūjakō) arūpana | tērā tērē (tūjakō) arūpana
kyā-lā-gē mērā | ōm jai jagadīsha harē

Glory to the Lord of the Universe.
Body, mind, and all wealth are yours.
Everything is yours.
What is mine when all that is Yours is surrendered to You?

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