

## Issues with the popular version of Aartee “Om Jai Jagdeesh Hare”

“Om Jai Jagdeesh Hare” the popular aartee, believed by many to be of vaidik origin, was actually composed by “Sharddha Ram Phillauri” in later half of 19<sup>th</sup> century. He firmly believed that total surrender before the Almighty bestows all kinds of bliss. The melody and poetic beauty of this composition made it very famous during the lifetime of its composer itself. From Punjab, its popularity and singing travelled all over India within a very short period of time. Even when no scriptures mandate its singing, Hindu by and large believe that a prayer is not complete without it. In spirit, it is a great composition, however, there are some very serious issues with the current popular version of this poetry.

This composition tries to compare mortal humans with The Almighty and then in order to show humility the author uses demeaning and self-deprecating adjective to describe the worshipper. This approach is counterproductive and instead of edifying The Almighty, it indirectly demeans The God as well. Remaining grounded in reality and showing humility is a virtue of the wise. Instead of tooting one’s own horn, letting the actions speak for themselves is a very commendable practice. However, self-deprecation cannot be classified as in the same category as humility.

Firstly, the author tries to make The God appear bigger by minimizing humans. From the Vedas we know that God is Infinite with no beginning or end, is omnipresent and omniscient. Nothing can be bigger. Anything added, infinity is still infinity. Any effort towards making God bigger is ludicrousness. This is evident from this richa from Rigveda.

ओं पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

**Om Poornam-adah Poornam-idam Poornaat-poornam-udachyate  
Poornasya Poornam-aadaaya Poornam-eva-avashishyate**

Secondly, God is the source of all creation including humans. Demeaning the creation in disrespecting the Creator. Hence, in this poetry counter-intuitively the author is inadvertently belittling God himself.

Thirdly, as per Vedas and as further explained in Bhagwad Geeta, it is a good idea to surrender ourselves to God through our actions; by acting righteously all the time; by not deceiving anyone we interact with; by performing actions that are beneficial not only to us but to everyone around us as well; by show respect and not harming any of the God’s creation. Mere show of humility in words while action are on the contrary is of no avail.

In an effort to maintain the original intent and poetic beauty of the Aartee while removing the flaws discussed above we have replaced the insulting words with more meaningful text.

<p>ओम जय जगदीश हरे, स्वामी जय जगदीश हरे</p> <p>भक्त जनो के संकट, क्षण मे दूर करे.</p> <p>जो ध्यावे फल पावे, दुख विनशे मन का</p> <p>सुख संपति घर आवे, कष्ट मिटे तन का</p> <p>मात पिता तुम मेरे, शरण गहूँ किसकी</p> <p>तुम बिन और ना दूजा, आस करूँ जिसकी.</p> <p>तुम पूरण परमात्मा, तुम अंतर्यामी</p> <p>पार-ब्रह्म परमेश्वर, तुम सबके स्वामी.</p> <p>तुम करुणा के सागर, तुम पालन कर्ता</p> <p>दीन दयाल कृपालु, कृपा करो भर्ता.</p> <p>तुम हो एक अगोचर, सब के प्राण-पति</p> <p>प्रकाश मय जगदीश्वर दीजे मोहे सुमति</p> <p>दीन-बंधु दुख-हरता, तुम रक्षक मेरे</p> <p>करुणा हस्त बढ़ाओ, द्वार पड़ा तेरे.</p> <p>विषय विकार मिटाओ, पाप हरो देवा</p> <p>श्रद्धा भक्ति बढ़ाओ, सन्तन की सेवा</p> <p>तन मन धन सब है तेरा, स्वामी सब कुछ है तेरा</p> <p>तेरा तुझको अर्पण क्या लागे मेरा.</p>	<p><i>Om jay jagadeesh hare, svaamee jay jagadeesh hare</i></p> <p><i>Bhakt jano ke saṅkaṭ, kṣhan me door kare.</i></p> <p><i>Jo dhyaave phal paave, dukh vinashe man kaa</i></p> <p><i>Sukh sampati ghar aave, kaṣṭṭ miṭe tan kaa.</i></p> <p><i>Maat pitaa tum mere, sharaṇ gahoon kiskee</i></p> <p><i>Tum bin aur naa doojaa, aas karoon jiskee.</i></p> <p><i>Tum pooran paramaa'tmaa, tum antaryaamee</i></p> <p><i>Paar-brahm parameshvar, tum sabke svaamee.</i></p> <p><i>Tum karuṇaa ke saagar, tum paalan kartaa</i></p> <p><i>Deen dayaal kripaalu, kripaa karo bhartaa.</i></p> <p><i>Tum ho ek agochar, sab ke praan pati</i></p> <p><i>Prakaash may jagadeeshwar deeje mohe sumatee.</i></p> <p><i>Deen-bandhu dukh hartaa, tum rakṣhak mere</i></p> <p><i>Karuṇaa hast badhaa-o, dvaar paḍaa tere.</i></p> <p><i>Viṣhay vikaar mitaa-o, paap haro devaa</i></p> <p><i>Shraddhaa bhakti badhaa-o, santan kee sevaa.</i></p> <p><i>Tan man dhan sab hai teraa, swaami sab kuch hai teraa</i></p> <p><i>Teraa Tujhko Arpan kyaa laage meraa.</i></p>
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### Translation

*O Lord of the universe, Supreme Soul, Dispeller of sorrow, hail unto Thee! May Thy rule of righteousness be established everywhere, for it is Thou Who removes in an instant the agonies of Thy devotees. May Thy kingdom of virtue reign supreme.*

*Whoever meditates upon Thee receives Thy grace. The worries of his mind will disappear; his home is blessed with peace, happiness and plenty and all his bodily pains vanish.*

*Thou art my Mother and Father. Who else's protection can I seek? Besides Thee there is no other in whom I can place my hope.*

*Thou art God perfect, the knower of our innermost thought, the Most Exalted Master of all.*

*Thou art an Ocean of Mercy, the Protector of all. I am Thy servant, Thou my master. Grant me Thy grace. Thou art beyond the knowledge of the senses, Formless Lord of all life!*

*Grant me wisdom that I may have a glimpse of Thee. Thou art the Friend of the helpless and the Dispeller of suffering. Thou art my Savior. Extend Thy hand of mercy, I seek Thy refuge.*

*Help us that we may destroy our base desires and wipe out our sins, through our increase in our faith and devotion to You. May we serve Thee and Thy devotees!*

*Our body, soul and wealth belong to Thee. We offer You all that is yours and feel no attachment to anything.*