Om Jai Shiv Omkara (Shiv Aarti)

About these texts

Sources	Each text is printed with its source, tradition and version. Wording may differ slightly in other traditions and editions.
Transliteration	The Roman line is IAST transliteration derived from the Devanagari (ā = long a, ṃ = anusvara, ḥ = visarga, ś/ṣ = sh sounds, c = ch as in "church"). In Hindi, Awadhi and Braj texts the silent final "a" is dropped. Transliteration does not show Vedic accents.

Om Jai Shiv Omkara (Shiv Aarti)

Type	Aarti
Deity	Shiva
Version	Verified text
Tradition	Shaiva
Source	Grihastha Dharma — ed. Mansukhrai Mor, Calcutta (1946 and 1950 printings) — 1946 printing, pages 74–75 (archive.org in.ernet.dli.2015.308604, leaves 269–270); 1950 printing pages 162–163 compared
Credits	Text transcribed from Grihastha Dharma, ed. Mansukhrai Mor, Calcutta, 1946 printing, pages 74–75 (archive.org scan), and checked against the 1950 printing and three later aarti collections. Summary and meaning: Udyog Jyotish editorial team.
Copyright	Traditional aarti in wide circulation, printed by 1946; public domain. Transcribed in-house from a public-domain scan of

जय शिव ओंकारा हर जै शिव ओंकारा ।

jay śiv oṃkārā har jai śiv oṃkārā |

ब्रह्मा विष्णु सदाशिव अर्धंगी धारा ॥

brahmā viṣṇu sadāśiv ardhaṃgī dhārā ||

एकानन चतुरानन पंचानन राजै ।

ekānan caturānan paṃcānan rājai |

हंसासन गरुड़ासन वृषभासन साजै ॥

haṃsāsan garuṛāsan vṛṣabhāsan sājai ||

जय शिव ओंकारा हर जै शिव ओंकारा ॥

jay śiv oṃkārā har jai śiv oṃkārā ||

दोयभुज चार चतुर्भुज दशभुज ते सोहैं ।

doyabhuj cār caturbhuj daśabhuj te sohaiṃ |

तीन रूप निरखता त्रिभुवन जन मोहैं ॥

tīn rūp nirakhatā tribhuvan jan mohaiṃ ||

जय शिव ओंकारा हर जै शिव ओंकारा ॥

jay śiv oṃkārā har jai śiv oṃkārā ||

अक्षमाला वनमाला रुण्डमाला धारी ।

akṣamālā vanamālā ruṇḍamālā dhārī |

चन्दनमृगमद चन्दा भाले शुभकारी ॥

Traditional texts with source notes. No guaranteed results are claimed.

candanamṛgamad candā bhāle śubhakārī ||

जय शिव ओंकारा हर जय शिव ओंकारा ॥

jay śiv oṃkārā har jay śiv oṃkārā ||

श्वेताम्बर पीताम्बर बाघम्बर अंगे ।

śvetāmbar pītāmbar bāghambar aṃge |

सनकादिक प्रभुतादिक भूतादिक संगे ॥

sanakādik prabhutādik bhūtādik saṃge ||

जय शिव ओंकारा हर जय शिव ओंकारा ।

jay śiv oṃkārā har jay śiv oṃkārā |

कर मध्ये कमंडलु चक्र त्रिशुल धरता ।

kar madhye kamaṃḍalu cakra triśul dharatā |

जगकर्त्ता जगभर्त्ता जग संहार कर्त्ता ॥

jagakarttā jagabharttā jag saṃhār karttā ||

जय शिव ओंकारा हर जय शिव ओंकारा ।

jay śiv oṃkārā har jay śiv oṃkārā |

ब्रह्मा विष्णु सदाशिव जानत अविवेका ।

brahmā viṣṇu sadāśiv jānat avivekā |

प्रणव अक्षरनु मध्ये ये तीनों एका ॥

praṇav akṣaranu madhye ye tīnoṃ ekā ||

जय शिव ओंकारा हर जय शिव ओंकारा ॥

jay śiv oṃkārā har jay śiv oṃkārā ||

त्रिगुणस्वामीजीकी आरती जो कोई नर गावै ।

triguṇasvāmījīkī āratī jo koī nar gāvai |

भगत शिवानन्द स्वामी, मन वांछित फल पावै ॥

bhagat śivānanda svāmī, man vāṃchit phal pāvai ||

जय शिव ओंकारा हर जय शिव ओंकारा ॥

jay śiv oṃkārā har jay śiv oṃkārā ||

Meaning

Stanza by stanza: the three forms have one, four and five faces and ride the swan, Garuda and the bull; they have two, four and ten arms, and the three worlds are charmed to see them; they wear the rosary, the forest garland and the garland of skulls, with sandal and musk and the moon on the brow; they are clad in white, yellow and tiger-skin, attended by Sanaka and the sages, by the gods and by the bhutas; their hands hold the water-pot, the discus and the trident, for they create, sustain and dissolve the world; those who do not discern see Brahma, Vishnu and Shiva as three, but within the syllable Om they are one. The last stanza says that whoever sings this aarti of the three-fold Lord gains the wish of the heart, naming its singer Shivanand Swami. Short in-house paraphrase, not a translation.

Traditional texts with source notes. No guaranteed results are claimed.

About this document

The texts in this document are traditional devotional texts in the public domain or written in-house, printed with their recorded source and version.

Meanings are short explanations in our own words, not scholarly translations. Benefits mentioned in a text's own verses are part of the text and are not guarantees.

Some practices are traditionally followed with a teacher's guidance. Follow the guidance of your own tradition.