# Jai Ambe Gauri

**About these texts**

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| 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. |

## Jai Ambe Gauri

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| Type | Aarti |
| Deity | Durga |
| Version | Common version |
| Tradition | Shakta |
| Source | Traditional devotional text (common printed and recited form) — Traditional aarti |
| Credits | Traditional; the closing line names Shivanand Swami as its composer; public domain |

जय अम्बे गौरी, मैया जय श्यामा गौरी ।

jay ambe gaurī, maiyā jay śyāmā gaurī |

तुमको निशदिन ध्यावत, हरि ब्रह्मा शिवरी ॥

tumako niśadin dhyāvat, hari brahmā śivarī ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

माँग सिन्दूर विराजत, टीको मृगमद को ।

māṃg sindūr virājat, ṭīko mṛgamad ko |

उज्ज्वल से दोउ नैना, चन्द्रवदन नीको ॥

ujjval se dou nainā, candravadan nīko ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

कनक समान कलेवर, रक्ताम्बर राजै ।

kanak samān kalevar, raktāmbar rājai |

रक्तपुष्प गल माला, कण्ठन पर साजै ॥

raktapuṣpa gal mālā, kaṇṭhan par sājai ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

केहरि वाहन राजत, खड्ग खप्पर धारी ।

kehari vāhan rājat, khaḍga khappar dhārī |

सुर-नर-मुनि-जन सेवत, तिनके दुखहारी ॥

sur-nar-muni-jan sevat, tinake dukhahārī ||

॥ ॐ जय अम्बे गौरी ॥



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

|| oṃ jay ambe gaurī ||

कानन कुण्डल शोभित, नासाग्रे मोती ।

kānan kuṇḍal śobhit, nāsāgre motī |

कोटिक चन्द्र दिवाकर, सम राजत ज्योति ॥

koṭik candra divākar, sam rājat jyoti ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

शुम्भ-निशुम्भ बिदारे, महिषासुर घाती ।

śumbha-niśumbha bidāre, mahiṣāsur ghātī |

धूम्र विलोचन नैना, निशदिन मदमाती ॥

dhūmra vilocan nainā, niśadin madamātī ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

चण्ड-मुण्ड संहारे, शोणित बीज हरे ।

caṇḍa-muṇḍa saṃhāre, śoṇit bīj hare |

मधु-कैटभ दोउ मारे, सुर भयहीन करे ॥

madhu-kaiṭabh dou māre, sur bhayahīn kare ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

ब्रह्माणी, रुद्राणी, तुम कमला रानी ।

brahmāṇī, rudrāṇī, tum kamalā rānī |

आगम निगम बखानी, तुम शिव पटरानी ॥

āgam nigam bakhānī, tum śiv paṭarānī ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

चौंसठ योगिनी मंगल गावत, नृत्य करत भैरों ।

cauṃsaṭh yoginī maṃgal gāvat, nṛtya karat bhairoṃ |

बाजत ताल मृदंगा, अरु बाजत डमरू ॥

bājat tāl mṛdaṃgā, aru bājat ḍamarū ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

तुम ही जग की माता, तुम ही हो भरता ।

tum hī jag kī mātā, tum hī ho bharatā |

भक्तन की दुख हरता, सुख सम्पत्ति करता ॥

bhaktan kī dukh haratā, sukh sampatti karatā ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

भुजा चार अति शोभित, वर मुद्रा धारी ।

bhujā cār ati śobhit, var mudrā dhārī |

मनवांछित फल पावत, सेवत नर नारी ॥


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manavāṃchit phal pāvat, sevat nar nārī ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

कंचन थाल विराजत, अगर कपूर बाती ।

kaṃcan thāl virājat, agar kapūr bātī |

श्रीमालकेतु में राजत, कोटि रतन ज्योति ॥

śrīmālaketu meṃ rājat, koṭi ratan jyoti ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

श्री अम्बेजी की आरती, जो कोई नर गावै ।

śrī ambejī kī āratī, jo koī nar gāvai |

कहत शिवानन्द स्वामी, सुख-सम्पत्ति पावै ॥

kahat śivānanda svāmī, sukh-sampatti pāvai ||

॥ ॐ जय अम्बे गौरी ॥

|| oṃ jay ambe gaurī ||

## Meaning

The most widely sung Durga aarti, heard throughout Navratri. It describes the Mother's radiant form — vermilion in her parting, bright eyes, a golden body in red garments, a lion as her mount, sword and bowl in her hands, earrings and a nose pearl shining like countless suns and moons. It recalls her victories over Shumbha–Nishumbha, Mahishasura, Dhumralochana, Chanda–Munda, Raktabija and Madhu–Kaitabha, which freed the gods from fear. She is hailed as Brahmani, Rudrani and Kamala, the mother and sustainer of the world who removes her devotees' sorrows and fulfils their wishes.


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.