

.. ardhanArIshvarastotram with meaning ..

.. ଅର୍ଧନାରୀଶ୍ଵରସ୍ତୋତ୍ରମ୍ ସାର୍ଥ ..

ଚାମ୍ପେୟଗୌରୀର୍ଧରୀରକାୟେ କର୍ପୂରଗୌରୀର୍ଧରୀରକାୟ .

ଧନିଲକାୟେ ଚ ଜଗାଧରାୟ ନମଃ ଶିବାୟେ ଚ ନମଃ ଶିବାୟ .. ୧ ..

{\large One half shines with golden yellow color like
chAmpeya flower and

other half shines in bright white of karpUra. One side of
the head is

adorned with a beautiful braided decoration and other
sports an unkempt

jaTAmakuTam. I bow to ShivA and Shiva in the form of
ardhanArishvara.

}

କସ୍ତୁରିକାକୁକୁମଚର୍ଚିତାୟେ ଚିତାରଜଃପୁଞ୍ଜାବିଚର୍ଚିତାୟ .

କୃତସ୍ମରାୟେ ବିକୃତସ୍ମରାୟ ନମଃ ଶିବାୟେ ଚ ନମଃ ଶିବାୟ .. ୨ ..

{\large The left half of ardhanareshwara which is occupied by ambAL is

adorned with musk and kumkumam. The other half occupied by the Lord is

smeared with ashes from the funeral pyre. The ambAL aspect is well

adorned and pleasing to reflect on, the Lord's half is ill adorned

form, I bow to ambA Shiva and Lord Shiva.

}

ଝଣକ୍ଷଣକ୍ଷଣନୁପୁରାୟେ ପାଦାନ୍ତରାଜତୁଣିନୁପୁରାୟ .

ହେମାଙ୍ଗଦାୟେ ଭୁଜଗାଙ୍ଗଦାୟ ନମଃ ଶିବାୟେ ଚ ନମଃ ଶିବାୟ .. ୩ ..

{\large The left side of the Lord, which is occupied by ambAL is adorned with

beautiful kankana (bracelets worn on the wrist) and nUpura (worn at the ankle). These make very pleasing sounds when they move. The right lotus foot is adorned with a cobra as nUpura. angada is an ornament adorning the lower elbows. On the left side it is made of gold and on the right side it is a snake. Such is the wonderful form of the Lord. I bow to shrl shivA and Lord Shiva.

Snakes represent the senses. They are dreadful and lead one to the cycle of death and birth. By wearing snakes, as a yoglshvara, the Lord demonstrates His mastery and control over them.

}

ବିଶାଳନୀଲୋତ୍ପଳଲୋଚନାୟେ ବିକାସିପଙ୍କେରୁହଲୋଚନାୟ .

ସମେକ୍ଷଣୟେ ବିଷମେକ୍ଷଣାୟ ନମଃ ଶିବାୟେ ଚ ନମଃ ଶିବାୟ .. ୪ ..

{\large ambAL's eyes are often described as long, extending upto the ears.

This is indicated by the term vishAla. Her eyes (left half) are long and

beautiful like nilotpala flower. Lords eyes are radiant like lotus flowers.

IxaNa can mean look or eye. viShameXana means some thing odd or different

to look at or one who has three eyes. sameXana means it is pleasing to

look at. "sa ma" means with laxmi, and HER eyes are auspicious and can

bestow prosperity to the devotees. The ardhanArIshvara form is a

beautiful combination of Shiva and Shiva. I bow to Shri
Shiva and Lord
shiva.

descriptions in saundaryalahari. In one verse, the right
eye is compared

to the sun, the left one is compared to moon and the
one of forehead is

compared to fire. They respectively produce day, night
and the sandhya

kalam.

someone has seen a flower inside another flower. He
replied that the face

of a woman is like Lotus flower and her two eyes are
like nilotpala flowers.

It is traditional to relate woman's eyes with nilotpala
flower.

}

ମହାରମାଳାକଳିତାଳକାରେ କପାଳମାଳାଜିତକଷରାୟ .

ଦିବ୍ୟାୟୁରାରେ ଚ ଦିଗୟୁରାୟ ନମଃ ଶିବାରେ ଚ ନମଃ ଶିବାୟ .. ୫ ..

{\large ambAL's forehead is adorned with garlands
made of

mandAram (Hibiscus) and the Lord's neck is adorned
with a garland

made of skulls. SHE dresses in royal and divine clothes
and HE

has directions alone as HIS clothes. I bow to shrI
ShivA and Lord Shiva.

The word digambara indicates that HE does not wear
clothes, as a mark of

renunciation. The skulls indicate to the devotees that
life in a body is

transient and impermanent, one day you will have to
die, so do not get

mixed up with this world. digambara can also mean brahman. How can you clothe something which is the biggest and the greatest. If so one could say then that HE is contained in the dress and not outside it. A similar sentiment is indicated in the Bible, when Jesus says he has no resting place. A principle that pervades everything can have no particular resting place.

}

ଅନ୍ତୋଧରଶ୍ୟାମଲକୁନ୍ତଳାୟେ ତଟିପୁ ଭାତାମ୍ରଜଟାଧରାୟ .

ନିରୀଶ୍ଵରାୟେ ନିଖୁଲେଶ୍ଵରାୟ ନମଃ ଶିବାୟେ ଚ ନମଃ ଶିବାୟ .. ୭ ..

{\large HER hair is dark like water bearing clouds and HIS jaTa is raised and

radiant with a golden hue like a ripe mango fruit
(golden color). SHE has
none superior to HER and HE is the Lord of all. Such is
the wonderful form
of ardhanArishvara. I bow to shrl ShivA and Lord Shiva.
}

ପ୍ରପଞ୍ଚସୃଷ୍ଟ୍ୟଦୁଖଲୀୟକାରେଣି ସମସ୍ତସଂହାରକତାଶ୍ଚବାନ୍ଧ .

ଜଗଜ୍ଜନନୈ୍ୟ ଜଗଦେକପିତ୍ରେ ନମଃ ଶିବାରେଣି ଚ ନମଃ ଶିବାନ୍ଧ .. ୭ ..

{\large SHE dances in delight with captivating beauty
at face of creation which

springs forth from them. His dance of destruction is in
fury and the

cosmos subsides back in them. SHE is the mother of
this world and

He is the Father. Such is the wonderful nature of
ardhanArlshvara,

I bow to shrl ShivA and Lord Shiva.

}

ପ୍ରଦୀପ୍ତରତ୍ନୋଜ୍ଜ୍ୱଳକୁଣ୍ଡଳାୟେ ସ୍ତୁରନ୍ତୁହାପନଗଭୂଷଣାୟ .

ଶିବାନ୍ତ୍ରିତାୟେ ଚ ଶିବାନ୍ତ୍ରିତାୟ ନମଃ ଶିବାୟେ ଚ ନମଃ ଶିବାୟ .. Γ ..

{\large HER (left half) sparkling ear ring is studded with blazing precious

stones and HE (right half) is adorned with a terrifying snake as

HIS ear ring. Supreme auspiciousness (which is brahman) is the

essence of both shrl ShivA and Lord Shiva. Such is the wonderful

form of ardhhanArIshvara. I bow to shrl ShivA and Lord Shiva.

}

ଏତପ୍ତଠେଦଷ୍ଟକମିଷ୍ଟଦଂ ଯୋ ଭକ୍ତ୍ୟା ସ ମାନେ୍ୟା ଭୁବି ଦୀର୍ଘଜୀବୀ .

ପ୍ରାୟୋଗି ସୌଭାଗ୍ୟମନନ୍ତକାଳଂ ଭୁକ୍ତାସଦା ତସ୍ୟ ସମସ୍ତସିଦ୍ଧିଃ .. ୯ ..

{\large This final verse is the phala shruti of this stotram. (S)He who reads

this stotram containing eight verses with bhakti will obtain all (s)he

desires, honor, a long life, and all auspicious things for eternity. One

who repeats it again and again will attain all powers and perfection.

}

ଇତି ଶ୍ରୀମଦ୍ଭଗବତ୍ ସପରିବ୍ରାଜକାଚାର୍ଯ୍ୟସ୍ୟ ଶ୍ରୀଗୋବିନ୍ଦଭଗବତ୍ପୂଜ୍ୟପାଦଶିଷ୍ୟସ୍ୟ

ଶ୍ରୀମତ୍ତନୁକରଭଗବତଃ କୃତୌ ଅର୍ଧନାରୀଶ୍ଵରସ୍ତୋତ୍ରମ୍ ସଂପୂର୍ଣ୍ଣମ୍ ..

{\large Thus concludes the ardhanaArishvara stotram, composed by

shri Adi sha.nkarAchArya, disciple of shri govinda bhagavatpAda.}

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