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Ardhanarishvarastotram with meaning

ಅರ್ಧನಾರೀಶ್ವರಸ್ತೋತ್ರಂ ಸಾರ್ಥ

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ಅರ್ಧನಾರೀಶ್ವರಸ್ತೋತ್ರಂ ಸಾರ್ಥ



ಚಾಂಪೇಯಗೌರಾರ್ಧಶರೀರಕಾಯೈ ಕರ್ಪೂರಗೌರಾರ್ಧಶರೀರಕಾಯ .  
ಧಮ್ಮಿಲ್ಲಕಾಯೈ ಚ ಜಟಾಧರಾಯ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 1 ..

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 ardhnanArishvara.

ಕಸ್ತೂರಿಕಾಕುಂಕುಮಚರ್ಚಿತಾಯೈ ಚಿತಾರಜಃಪುಂಜವಿಚರ್ಚಿತಾಯ .  
ಕೃತಸ್ಮರಾಯೈ ವಿಕೃತಸ್ಮರಾಯ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 2 ..

The left half of ardhnanArishvara 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  
(with ashes, snakes, elephant skin) is dreadful. I bow to this wonderful  
form, I bow to ambA ShivA and Lord Shiva.

ಝಣತ್ವ ಣತ್ವಂಕಣನೂಪುರಾಯೈ ಪಾದಾಬ್ಜರಾಜತ್ವಣಿನೂಪುರಾಯ .  
ಹೇಮಾಂಗದಾಯೈ ಭುಜಗಾಂಗದಾಯ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 3 ..

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 shrI  
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 yogIshvara, the Lord demonstrates His mastery and control over them.

ವಿಶಾಲನೀಲೋತ್ಪಲಲೋಚನಾಯೈ ವಿಕಾಸಿಪಂಕೇರುಹಲೋಚನಾಯ .  
ಸಮೇಕ್ಷಣಾಯೈ ವಿಷಮೇಕ್ಷಣಾಯ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 4 ..

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 nIlotpalaa 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 mā " means with laxmI, and HER eyes are auspicious and can bestow prosperity to the devotees. The ardhnanArIshvara form is a beautiful combination of ShivA and Shiva. I bow to shrI ShivA and Lord shiva.

(i) The three eyes of Shiva-Shakti svarUpam have many beautiful 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.

(I) Once a poetic puzzle was posed to mahAkavi kaLidAsa asking whether 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 nIlotpalaa flowers. It is traditional to relate woman's eyes with nIlotpalaa flower.

(ii) IxaNa = look or glance (cast by the eye)

sama = even (as in number), even/smooth/peaceful (as in look/gaze-cast by the eye)

viShama = odd (as in number), rough/terrible (as in look/gaze-cast by the eye)

shivA = the even eyed one (2 eyes); who casts a peaceful glance

shiva = the odd eyed one (3 eyes); who casts a rough/terrible glance

ಮಂದಾರಮಾಲಾಕಲಿತಾಲಕಾಯೈ ಕಪಾಲಮಾಲಾಂಕಿತಕಂಧರಾಯ .  
ದಿವ್ಯಾಂಬರಾಯೈ ಚ ದಿಗಂಬರಾಯ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 5 ..

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.

ಅಂಭೋಧರಶ್ಯಾಮಲಕುಂತಲಾಯೈ ತಡಿತ್ವಭಾತಾಮೃಜಟಾಧರಾಯ .  
ನಿರೀಶ್ವರಾಯೈ ನಿಖಿಲೇಶ್ವರಾಯ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 6 ..

HER hair is dark like water bearing clouds and HIS hair locks are coppery and radiant like a lightening SHE has none superior to HER and HE is the Lord of all. Such is the wonderful form of ardhnanArishvara. I bow to shrI ShivA and Lord Shiva.

ಪ್ರಪಂಚಸೃಷ್ಟ್ಯನ್ಮುಖಲಾಸ್ಯಕಾಯೈ ಸಮಸ್ತಸಂಹಾರಕತಾಂಡವಾಯ .  
ಜಗಜ್ಜನನ್ಯೈ ಜಗದೇಕಪಿತೃ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 7 ..

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 ardhnanArIshvara, I bow to shrI ShivaA and Lord Shiva.

ಪ್ರದೀಪ್ತರತ್ನೋಜ್ವಲಕುಂಡಲಾಯೈ ಸ್ಫುರನ್ಮಹಾಪನ್ನಗಭೂಷಣಾಯ .  
ಶಿವಾನ್ವಿತಾಯೈ ಚ ಶಿವಾನ್ವಿತಾಯ ನಮಃ ಶಿವಾಯೈ ಚ ನಮಃ ಶಿವಾಯ .. 8 ..

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 shrI ShivA and Lord Shiva. Such is the wonderful form of ardhanArIshvara. I bow to shrI ShivA and Lord Shiva.

ಏತತ್ಪರೇದಷ್ಟಕಮಿಷ್ಟದಂ ಯೋ ಭಕ್ತ್ಯಾ ಸ ಮಾನ್ಯೋ ಭುವಿ ದೀರ್ಘಜೀವೀ .  
ಪ್ರಾಪ್ನೋತಿ ಸೌಭಾಗ್ಯಮನಂತಕಾಲಂ ಭೂಯಾತ್ಸದಾ ತಸ್ಯ ಸಮಸ್ತಸಿದ್ಧಿಃ .. 9 ..

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.

ಇತಿ ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯಸ್ಯ ಶ್ರೀಗೋವಿಂದಭಗವತ್ಪೂಜ್ಯಪಾದಶಿಷ್ಯಸ್ಯ  
ಶ್ರೀಮಚ್ಚಂಕರಭಗವತಃ ಕೃತೌ ಅರ್ಧನಾರೀಶ್ವರಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ..

Thus concludes the ardhanArIshvara stotram, composed by shrI Adi sha.nkarAchArya, disciple of shrI govinda bhagavatpAda.

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