

---

Ardhanarishvarastotram with meaning

అర్ధనారీశ్వరస్తోత్రమ్ సార్థ

Document Information



---

Text title : ardhanArIshvarastotram with English meaning

File name : ardhanArI\_mean.itx

Category : shiva, stotra, shankarAchArya, devii, devI

Location : doc\_shiva

Author : Adi Shankaracharya

Transliterated by : Sridhar Seshagiri sridhar.seshagiri at gmail.com

Proofread by : Sridhar Seshagiri sridhar.seshagiri at gmail.com

Translated by : Ravi Mayavaram msr@comco.com

Description-comments : Hymn to lord Shiva in the form of half man-half woman

Latest update : September 29, 2001, March 2, 2014

Send corrections to : sanskrit@cheerful.com

---

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

**Please help to maintain respect for volunteer spirit.**

---

Please note that proofreading is done using Devanagari version and other language/scripts are generated using **sanscript**.

---

August 30, 2023

*sanskritdocuments.org*

---

అర్ధనారీశ్వరస్తోత్రమ్ సార్థం



చామ్పేయగౌరార్ధశరీరకాయై కర్పూరగౌరార్ధశరీరకాయ ।  
ధమ్మిల్లకాయై చ జటాధరాయ నమః శివాయై చ నమః శివాయ ॥ ౧ ॥

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.

కస్తూరికాకుఙ్కమచర్చితాయై చితారజఃపుష్పవిచర్చితాయ ।  
కృతస్మరాయై వికృతస్మరాయ నమః శివాయై చ నమః శివాయ ॥ ౨ ॥

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.

ఝణత్కవత్కఙ్కణనూపురాయై పాదాబ్జరాజత్పణినూపురాయ ।  
హేమాఙ్గదాయై భుజగాఙ్గదాయ నమః శివాయై చ నమః శివాయ ॥ ౩ ॥

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.

విశాలనీలోత్పలలోచనాయై వికాసిపజ్కేరుహలోచనాయ |  
సమేక్షణాయై విషమేక్షణాయ నమః శివాయై చ నమః శివాయ || ౪ ||

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 ma 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

మందారమాలాకలితాలకాయై కపాలమాలాఙ్గితకన్ధరాయ ।  
దిగమ్బరాయై చ దిగమ్బరాయ నమః శివాయై చ నమః శివాయ ॥ ౫ ॥

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.

అమ్బోధరశ్యామలకున్తలాయై తడిత్ప్రభాతామ్రజటాధరాయ ।  
నీరీశ్వరాయై నిఖిలేశ్వరాయ నమః శివాయై చ నమః శివాయ ॥ ౬ ॥

HER hair is dark like water bearing clouds and HIS hair locks are coppery and radiant like a lightning 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.

ప్రపంచసృష్ట్యన్ముఖలాస్యకాయై సమస్తసంహారకతాన్జవాయ ।  
జగజ్జనన్వై జగదేకపిత్రే నమః శివాయై చ నమః శివాయ ॥ ౭ ॥

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 ShivA and Lord Shiva.

ప్రదీప్తరతోన్విజ్జ్వలకుణ్డలామై స్ఫురన్మహాపన్నగభూషణాయ ।  
శివాన్వితాయై చ శివాన్వితాయ నమః శివాయై చ నమః శివాయ ॥ ౮ ॥

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.

ఏతత్పఠేదష్టకమిష్టదం యో భక్త్యా స మాన్యో భువి దీర్ఘజీవీ ।  
ప్రాప్నోతి సౌభాగ్యమనన్తకాలం భూయాత్పదా తస్య సమస్తసిద్ధిః ॥ ౯ ॥

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.

ఇతి శ్రీమత్పరమహంసపరివ్రాజకాచార్యస్య శ్రీగోవిన్దభగవత్పూజ్యపాదశిష్యస్య  
శ్రీమచ్ఛంకరభగవతః కృతౌ అర్ధనారీశ్వరస్తోత్రమ్ సంపూర్ణమ్ ॥


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

---

Encoded and proofread by Sridhar Seshagiri sridhar.seshagiri at gmail.com

Translated by Ravi Mayavaram msr at comco.com

---

——  
*Ardhanarishvarastotram with meaning*  
pdf was typeset on August 30, 2023

Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

