

शिवताण्डवस्तोत्रम्

जटाटवीगलञ्जलप्रवाहपावितस्थले
गलेऽवलम्ब्य लम्बितां भुजङ्गतुङ्गमालिकाम् ।
डमडुमडुमडुमन्निनादवडुमर्वयं
चकार चण्डताण्डवं तनोतु नः शिवः शिवम् ॥१॥
जटाकटाहसम्भ्रमभ्रमन्निलिम्पनिर्झरी-
विलोलवीचिवल्लरीविराजमानमूर्धनि ।
धगद्धगद्धगज्ज्वलल्लाटपट्टपावके
किशोरचन्द्रशेखरे रतिः प्रतिक्षणं मम ॥२॥
धराधरेन्द्रनन्दिनीविलासबन्धुबन्धुर-
स्फुरद्दिगन्तसन्ततिप्रमोदमानमानसे ।
कृपाकटाक्षधोरणीनिरुद्धदुर्धरापदि
क्वचिद्दिगम्बरे मनोविनोदमेतु वस्तुनि ॥३॥
लताभुजङ्गपिङ्गलस्फुरत्फणामणिप्रभा-
कदम्बकुङ्कुमद्रवप्रलिप्तदिग्वधूमुखे ।
मदान्धसिन्धुरस्फुरत्त्वगुत्तरीयमेदुरे
मनोविनोदमद्भुतं विभर्तु भूतभर्तारि ॥४॥
सहस्रलोचनप्रभृत्यशेषलेखशेखर-
प्रसूनधूलिधोरणीविधूसराङ्घ्रिपीठभूः ।
भुजङ्गराजमालया निबद्धजाटजूटक
श्रियै चिराय जायतां चकीरबन्धुशेखरः ॥५॥

Śivatāṇḍavastotram

That Śiva, Who having held a long-garland of the best-snake (cobra) at the neck which is purified by the flow of trickling water-drops in the forest-like twisted hair-locks, Who danced the fierce Tāṇḍava-dance to the music of a sounding-drum, — may that Śiva extend my bliss.[1]

At every moment, may I find pleasure in Śiva, Whose head is situated in between the creeper-like unsteady waves of Nilimpanirjharī (Gaṅgā) which is roaming unsteadily in the frying-pan like twisted hair-locks, Who has crackling and blazing fire at the surface of forehead, and Who has a crescent-moon (young moon) at the forehead.[2]

May my mind seeks happiness in Śiva, Whose mind has the shining universe and all the living-beings inside, Who is the charming sportive-friend of the daughter of the mountain-king of the Earth (i.e. Himalaya), Whose uninterrupted series of merciful-glances conceals immense-troubles, and Who has direction as His clothes.[3]

May my mind hold in Śiva, by Whom — with the light from the jewels of the shining-hoods of creeper-like yellow-snakes — the face of Dikkanyās are smeared with Kadamba-juice like red Kuṅkuma, Who looks dense due to the glittering skin-garment of an intoxicated elephant, and Who is the Lord of the ghosts.[4]

For a long time, may Śiva — Whose foot-basement is grey due to the series of pollen dust from flowers at the head of Indra (Sahasralocana) and all other demigods, Whose matted hairlocks are tied by a garland of the king of snakes, and Who has a head-jewel of the friend of cakora bird — produce prosperity.[5]

ललाटचत्वरज्वलद्भनञ्जयस्फुलिङ्गभा-
निपीतपञ्चसायकं नमन्निलिम्पनायकम् ।
सुधामयूखलेखया विराजमानशेखरं
महाकपालिसम्पदे शिरोजटालमस्तु नः ॥६
करालभालपट्टिकाधगद्गद्गज्ज्वलद्-
धनञ्जयाहृतीकृतप्रचण्डपञ्चसायके ।
धराधरेन्द्रनन्दिनीकुचाग्रचित्रपत्रक-
प्रकल्पनैकशिल्पिनि त्रिलोचने रतिर्मम ॥७
नवीनमेघमण्डलीनिरुद्धुर्धरस्फुरत्
कुहूनिशीथिनीतमः प्रबन्धबद्धकन्धरः ।
निलिम्पनिर्झरीधरस्तनोतु कृत्तिसिन्धुरः
कलानिधानबन्धुरः श्रियं जगद्गुरन्धरः ॥८
प्रफुल्लनीलपङ्कजप्रपञ्चकालिमप्रभा-
वलम्बिकण्ठकन्दलीरुचिप्रबद्धकन्धरम् ।
स्मरच्छिदं पुरच्छिदं भवच्छिदं मखच्छिदं
गजच्छिदान्धकच्छिदं तमन्तकच्छिदं भजे ॥९
अखर्वसर्वमङ्गलाकलाकदम्बमञ्जरी-
रसप्रवाहमाधुरीविजृम्भणामधुव्रतम् ।
स्मरान्तकं पुरान्तकं भवान्तकं मखान्तकं
गजान्तकान्धकान्तकं तमन्तकान्तकं भजे ॥१०

May we acquire the possession of tress-locks of Śiva, Which absorbed the five-arrows (of Kāmadeva) in the sparks of the blazing fire stored in the rectangular-forehead, Which are being bowed by the leader of supernatural-beings, Which have an enticing-forehead with a beautiful streak of crescent-moon.[6]

May I find pleasure in Trilocana, Who offered the five great-arrows (of Kāmadeva) to the blazing and chattering fire of the plate-like forehead, and Who is the sole-artist placing variegated artistic lines on the breasts of the daughter of Himālaya (Pārvatī).[7]

May Śiva — Whose cord-tied neck is dark like a night with shining-moon obstructed by a group of harsh and new clouds, Who holds the River Gaṅgā, Whose cloth is made of elephant-skin, Who has a curved and crescent moon placed at the forehead, and Who bears the universe — expand [my] wealth.[8]

I adore Śiva, Who supports the dark glow of blooming blue lotus series at around the girdle of His neck, Who cuts-off Smara (Kāmadeva), Who cuts-off Pura, Who cuts-off the mundane existence, Who cuts-off the sacrifice (of Dakṣa), Who cuts-off the demon Gaja, Who cuts-off Andhaka, and Who cuts-off Yama (death).[9]

I adore Śiva, Who only eats the sweet-flow of nectar from the beautiful flowers of Kadamba-trees which are the abode of all important auspicious qualities, Who destroys Smara (Kāmadeva), Who destroys Pura, Who destroys the mundane existence, Who destroys the sacrifice (of Dakṣa), Who destroys the demon Gaja, Who destroys Andhaka, and Who destroys Yama (death).[10]

जयत्वदभ्रविभ्रमभ्रमद्भुजङ्गमश्वसद्-
 विनिर्गमत्क्रमस्फुरत्करालभालहव्यवाट् ।
 धिमिद्धिमिद्धिमिध्वनन्मृदङ्गतुङ्गमङ्गल-
 ध्वनिक्रमप्रवर्तितप्रचण्डताण्डवः शिवः ॥११
 स्पृषद्विचित्रतल्पयोर्भुजङ्गमौक्तिकस्रजो-
 र्गिष्ठरत्नलोष्ठयोः सुहृद्विपक्षपक्षयोः ।
 तृणारविन्दचक्षुषोः प्रजामहीमहेन्द्रयोः
 समप्रवृत्तिकः कदा सदाशिवं भजाम्यहम् ॥१२
 कदा निलिम्पनिर्झरीनिकुञ्जकोटरे वसन्
 विमुक्तदुर्मतिः सदा शिरस्थमञ्जलिं वहन् ।
 विमुक्तलोललोचनो ललामभाललञ्जकः
 शिवेति मन्त्रमुघरन्कदा सुखी भवाम्यहम् ॥१३
 इदं हि नित्यमेवमुक्तमुत्तमोत्तमं स्तवं
 पठन्स्मरन्ब्रुवन्नरो विशुद्धिमेतिसन्ततम् ।
 हरे गुरौ सुभक्तिमाशु याति नान्यथा गतिं
 विमोहनं हि देहिनां सुशङ्करस्य चिन्तनम् ॥१४
 पूजावसानसमये दशवक्त्रगीतं यः
 शम्भुपूजनपरं पठति प्रदोषे ।
 तस्य स्थिरां रथगजेन्द्रतुरङ्गयुक्तां
 लक्ष्मीं सदैव सुमुखीं प्रददाति शम्भुः ॥१५

May Śiva, Whose dreadful forehead has oblations of plentiful, turbulent and wandering snake-hisses — first coming out and then sparking, Whose fierce tāṇḍava-dance is set in motion by the sound-series of the auspicious and best-drum (ḍamaru) — which is sounding with 'dhimit-dhimit' sounds, be victorious.[11]

When will I adore Sadāśiva with an equal vision towards varied ways of the world, a snake or a pearl-garland, royal-gems or a lump of dirt, friend or enemy sides, a grass-eyed or a lotus-eyed person, and common men or the king.[12]

Living in the hollow of a tree in the thickets of River Gaṅgā, always free from ill-thinking, bearing añjali at the forehead, free from lustful eyes, and forehead and head bonded, when will I become content while reciting the mantra "Śiva?" [13]

Reading, remembering, and reciting this eternal, having spoken thus, and the best among best eulogy indeed incessantly leads to purity. In preceptor Hara (Śiva) immediately the state of complete devotion is achieved; no other option is there. Just the thought of Śiva (Śaṅkara) is enough for the people.[14]

At the time of prayer-completion, that who reads this song by Daśavakra (Rāvaṇa) after the prayer of Śambhu — Śambhu gives him stable wealth including chariots, elephants and horses, and beautiful face.[15]

Poet: Rāvaṇa

Source: Śivastotraratnākara — Gitapress

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