

# Śiva-Tāṇḍava-Stotram

## HYMN TO THE BERSERK DANCE OF ŚIVA

composed by Rāvaṇa

*Transcribed, edited and translated by Dr Chandra B. Varma*  
(on request made by Professor Indira Goswami)

Jaṭāṭavīgalajjalapṛavāhapāvitasthale  
gale avalambya lambitām bhujaṅgatuṅgamālikām/  
Damaḍḍamaḍḍamaḍḍamanninādavaḍḍamarvayam  
cakāra caṇḍatāṇḍavam tanotu naḥ śivah śivam //1//

Let Śiva – who, had performed a berserk dance with the swinging large garland of snakes hung in his neck; with his quick moving *damaru* that made thunderous sound; and had danced all over the earth, which itself was being purified by the falling water [of the Gaṅgā-] traversing through [His] forest-like tufts of hair – enhance our happiness and welfare. //1//

Jaṭākaṭāhasambhramabhramannilimpanirjharī-  
vilolavīcivallarīvīrājamānamūrdhani /  
Dhagaddhagaddhagajjalalālāṭapaṭṭapāvake  
kiśoraśāstraśekharaḥ ratiḥ pratikṣaṇam mama //2//

Let my devotion to One [i.e., Śiva] - who has the Gaṅgā rumbling amidst His cauldron-like-hair-locks and unsteady curls of hair atop his head; who has an ever-blazing fiery forehead as His frontlet; and who has the waxing moon as His crown - be unwavering. //2//

Dharādharendranandinīvlāsabandhubandhura-  
sphuraddigantasantatipramodamānamānase /  
Kṛpākaṭākṣaghoraṇīniruddhadurdharāpadi  
kkacidagambare mano vinodametu vastuni //3//

Let my mind exult in that Substantial Being, whose one gracious look does surmount the most dreadful of all calamities; and whose association with the playful sports of the charming daughter of the Mountain King (i.e., Parvatī) radiate vibrancy all through the universe and exuberates the mind. //3//

**Jaṭābhujāṅgapiṅgalasphuratphaṇāmaṇiprabhā-  
kadambakuṅkumadravapraliptadigvadhūmukhe /  
Madāndhasindhusindhurasphurattvaguttarīyamedure  
manovinodamadbhutaṃ bibhartu bhūtabhartari //4//**

Let my mind delight in Lord of Spirits [i.e., Śiva] with the serpents on hair coils holding gem-stones on their hoods to radiate the face of all the quarters of the universe with the tawny hue that glitters in the saffron-pollen-pasted face of a newly wedded bride. //4//

**Sahsralocanaprabhṛtyaśeṣalekhaśekhara-  
prasūnadhūlidhoraṇīvidhūsarāṅghripīṭhabhūḥ /  
Bhujāṅgarājamālayā nibaddhajāṭajūṭakah  
śriyae cirāya jāyatāṃ cakorabandhuśekharaḥ //5//**

Let One who has the Moon on the crown of his head [i.e., Śiva], One who has the wreath of the serpent king in the twines of his twisted hair; and whose foot-stool is powdered by the pollens shaken off from the chaplets of flowers worn on the diadems of the obeisant Indra and other remaining deities' quick and continuous antelope-like-wriggling of the heads [on His feet] — bestow an everlasting prosperity//5//

**Lalāṭacatvarajyaladdhanañjayasphuliṅgamā-  
nipīṭapañcasāyakam namannilimpanāyakam /  
Sudhāmayūkhalekhayā virājamānaśekharam  
mahākapāli sampade śiro jaṭālamastu naḥ //6//**

Let there be wealth unto us through One-With-Great-Skull ( Mahākapālī] with coiled hair locks on head; who has [moon on his] crown that emanates rays of ambrosia; who is adored by the Chief-of-Gods [i.e., Indra]; and who has an ablazing fire in the altar of his forehead - the effulgence of which had once destroyed the Five-Arrowed-[Love-God, i.e., Kāmadeva]. //6//

**Karālabhālapaṭṭikādhagaddhagaddhagajjvala-  
ddhanañjayāhutīkṛtapracaṇḍapañcasāyake /  
Dharādharendranandinīkucāgracitrapatraka-  
prakalpanaikaśilpini trilocane ratirmama //7//**

Let my mind be intent on the Triple-Eyed [i.e., Siva], who has been the only sculptor to have made spectacular designs with bright variegated feathers on the breast tips of the daughter of the Mountain king; and who had made the furious oblation of the five-arrowed [-love-god] in the fire of his ever-blazing forehead.//7//

**Navīnameghamaṇḍalīniruddhadurdharasphurat-  
kuhūniśīthiniṭamaḥ prabandhabaddhakandharaḥ /  
Nilimpanirjharīdharastanotu kṛttisindhuraḥ /  
kalānidhānabandhuraḥ śriyaṃ jagaddhurandharaḥ //8//**

Let One - who is the Chief of the Universe; who has the dark neck like the newly emerged clouds that obstruct the radiance of the mid-night new moon; who bears the Gaṅgā [on His head]; who is clad with the garment of elephant-skin; and who is [adorned with] the rounded full-moon [on his head] - enhance our prosperity.//8//

**Praphullanīlapaṅkajaprapaṇcakālīmaprabhā-  
valambikaṇṭhakandaliruciḥprabaddhakandharam /  
Smaracchidaṃ puracchidaṃ bhavacchidaṃ makhacchidaṃ  
gajacchidāndhakacchidaṃ tamantakacchidaṃ bhaje //9//**

I pray One, whose neck has the visible resplendence of the fully blossomed blue lotuses with dark glow, where hangs the *kandalānta* snake; One, who is the annihilator of lord of love; One, who is the annihilator of the fort-cities of Tripura; One, who is the annihilator of the cycle of life-and-death; One, who is the annihilator of the *yajña* of Dakṣa Prajāpati; One, who is the annihilator of the Elephant [-demon]; One, who is the annihilator of Andhakāśura [a demon]; and One, who is the annihilator of the darkness //9//

**Akharvasarvamaṅgalākālākadambamañjarī-  
rasapravāhamādhurīvijṛmbhaṇāmadhuvratam /  
Smarāntakaṃ purāntakaṃ bhavāntakaṃ makhāntakaṃ  
gajāntakāndhakāntakaṃ tamantakāntakaṃ bhaje //10//**

I pray One who has the holy practice of always enjoying the perennial sweet ambrosia flowing from the *kadamba*-like-blossoming beauty of All-Auspicious [Pārvatī] with his gaping mouth; One, who is the destroyer of lord of love; One, who is the destroyer of the fort-cities of Tripura; One, who is the destroyer of the cycle of life-and-death; One, who is the destroyer of the *yajña* of Dakṣa Prajāpati;

One, who is the destroyer of the Elephant [a demon]; One, who is the destroyer of Andhakāśura; and One, who is the destroyer of the lord of darkness //10//

**Jayatvadabh ravibhramabhramadbhujāṅgamaśvasa-  
dvīnirgamatkramasphuratkarālabhālahavyavāṭa /  
Dhīmīddhīmīddhīmīddhvananmṛdaṅgatuṅgamaṅgala-  
dhvanīkramapravartitapracāṇḍatāṇḍava Śivāḥ //11//**

Hail to Śiva, who had performed a wrathful dance in the tune of the loud auspicious sound of his *ḍamaru*, who has wide blazing forehead with the fire of oblations, which sporadically spreads out the flames with the hissings of snakes moving randomly [amidst his hair coils]. //11//

**Dr̥ṣadvicitratālpayorbhujāṅgamauktikasrajo-  
rgariṣṭharatnaloṣṭhayoḥ suhṛdvīpakṣapakṣayoḥ /  
Tṛṇārvīndacakṣuṣoḥ prajāmahīmāhendrayoḥ  
samapravṛttikāḥ kadā sadāśivam bhajāmyaham //12//**

When shall I worship One, who is All-Blissful-and-All-Benevolent, who finds no difference between a stone-bed or a charming bed, a snake-necklace or a pearl-necklace, a precious gem or a lump of clay, a friend or an enemy, a blade of grass or a lotus-eyed [being], and a king or a commoner. //12//

**Kadā nilimpanirjharīnikuñjakoṭare vasan  
vimuktadurmatīḥ sadāsīrasthamañjalīm vahan /  
Vilolalalalocano lalāmabhālalagnakāḥ  
Śiveti mantramūñcaran kadā sukhī bhavāmyaham //13//**

When shall I be freed from the evil thoughts while dwelling in the hollow trees in an arbour on the bank of the Gaṅgā with folded palms over the head; when shall I achieve the blissful state by enunciating [the *mantra*] ‘Siva’, who has an unsteady and flickering third eye of [blazing fire] as a decorative mark (*tilaka/lalāma*) fixed on his forehead. //13//

**Imaṃ hi nityamevamuktamuttamuttamaṃ stavam  
paṭhansmaranbruvannaro visuddhimeti santatam /  
Hare gurau subhaktimāśu yāti nānyathā gatim  
vimohanaṃ hi dehīnāṃ suśaṅkarasya cintanam //14//**

One who, thus, regularly recites, remembers and utters this acclaimed ‘greatest of the most meritorious hymns’ achieves a Lasting Purity and soon develops devotion

in the Guru-of-Gods (Hari-Guru) and is never liable to face any adverse situation in life. [Furthermore,] he dissipates all material attachments by rightly meditating upon Śaṅkara. //14//

**Pūjāvasānasamaye Daśavakragītam  
yaḥ Śambhupūjanaparam paṭhati pradoṣe /  
Tasya sthirām rathagajendrakuraṅgayuktām  
Lakṣmīm sadaeva sumukhiṃ pradadāti Śambhuḥ //15//**

Lord Śambhu (Śiva) bestows imperishable and ever-growing prosperity of the chariots, elephants, and horses upon all those who recite this Song of Praise composed by the Ten-Headed [i.e., Rāvaṇa] after the conclusion of the Śambhu-pūjā [i.e., worship of Śiva] in the evening. //15//