
Shiva Manasika Puja

शिवमानसिकपूजा

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सदाशिवब्रह्मेन्द्र विरचिता

अनुचितमनुवपितं मे त्वधि ननु शम्भो तदागसः शान्त्यै ।

अर्यां कथमपि विडितामङ्गीकुरु सर्वमङ्गलोपेत ॥ १ ॥

O Shambhu, accompanied by Parvati, indeed unfitting words have been said about you by me. Towards expiation of this sin, somehow please accept the worship offered (by me).

ध्यायामि कथमिव त्वां धीवर्त्मविदूरदिव्यमडिमानम् ।

आवाहनम् विभोस्ते देवाग्र्य भवेत् प्रभो कुतः स्थानात् ॥ २ ॥

How can I meditate upon you (perform DhyAnam), who are beyond the range of the intellect? O foremost among Devas, from which place can one invoke you (perform AvAhanam), you being all-pervading.

डियदासनं प्रकल्यं कृतासनस्येह सर्वतोऽपि शिव ।

पाद्यं कुतोऽर्घ्यमपि वाऽऽपाद्यं सर्वत्रपाणिपादस्य ॥ ३ ॥

O Shiva, how large a seat must be set for you, who are seated all around? Whence can water for feet (PAdyam) or as a respectful offering (Arghyam) be given to you whose hands and feet are everywhere.

आचमनं ते स्यादपि भगवन् भव सर्वतोभुजस्य कथम् ।

मधुपर्को वा कथमिह मधुवैरिणि दर्शितप्रसादस्य ॥ ४ ॥

O Bhagavan! O Bhava! How can Achamanam (water to sip) be possible for you whose faces are everywhere? How can Madhuparka (milk and honey) be given to you, who favours the enemy of Madhu (Vishnu, the slayer of the demon Madhu).

स्नानेन किं विधेयं सखिलकृतेनेऽ नित्यशुद्धस्य ।
वस्त्रेऽपि न कार्यं देवाधिपते द्विगम्बरस्येऽ ॥ ५ ॥

What is the necessity of a bath, done with water, to one who is eternally pure? O Lord of the Devas, there is no use of a garment to you who wears only the directions.

स्फुरति हि सर्पाभरणं सर्वाङ्गे सर्वमङ्गलाकार ।
अतिवर्णाश्रमिणस्तेऽस्त्युपवीतेनेऽ ङःस्विद्दुर्लभः ॥ ६ ॥

O one who has the most auspicious one (Parvati) in your form! In all your limbs, snakes shine forth as ornaments. What sanctity can come through the sacred thread to you, who are beyond the Varnas and Ashramas?

गन्धवती हि तनुस्ते गन्धाः किं नेश पौनरुक्त्याय ।
पुष्करकलदातारं पुष्करकुसुमेन पूजये किं त्वाम् ॥ ७ ॥

O Lord! Are not perfumes redundant to you whose body is fragrant? Can I worship you with Pushkara (lotus) flowers, when you are the giver of Pushkara (abundant, complete) fruits?

शमधनमूलधनं त्वं सकलेश्वर भवसि धूपितः केन ।
दीपः कथं शिभावान् दीप्येत पुरः स्वयम्प्रकाशस्य ॥ ८ ॥

O lord of all! You are the chief wealth of Rishis who value tranquility, so how can you be incensed (worshipped with incense)? How can even a flaming lamp burn bright before the self-effulgent one?

अमृतात्मकमपि भगवन्नशनं किन्नाम नित्यतृप्तस्य ।
त्वय्याम्नेऽतमेतत् ताम्भूलं यद्विड सुमुभरागेऽपि ॥ ९ ॥

O Lord! Even ambrosial food, what does it mean to one who is always content? TO you, who is always pleasant-faced (or red-lipped), this betel leaf offering is duplication indeed.

उपडारीभूयाद्विदमुमेश यन्मे विचेष्टितमशेषम् ।
नीराजयामि तमिमं नानात्मानं सखाभिलैः करणैः ॥ १० ॥

O Lord of Uma! Whatever is effected by me, may all this be an

offering (to you). I shall perform Neerajanam (waving of lamps) with all my instruments (mind, body and speech) to the one who is manifest as diverse objects.

सुमनश्शेखर भव ते सुमनोऽञ्जलिरेष को भवेच्छम्भो ।
छत्रं धुमन् धुमूर्ध्नामरमपि किं जितश्रमस्य तव ॥ ११ ॥

O Shambhu, best among Gods (or one wearing flowers on your head), what use does this handful of flowers have for you? O effulgent one! Of what use is an umbrella to one whose head is the sky, or a fan or fly-whisk to one who has conquered fatigue?

नृत्यं प्रथतां कथमिव नाथ तवाग्रे मलानटस्येड ।
गीतं किं पुरवैरिन् गीतागममूलदेशिकस्य पुरः ॥ १२ ॥

O Lord! How can dance be performed before you, the great dancer? O destroyer of the Tripuras! What music can be rendered before the primary teacher of the (Sama) Veda that is the source of all music.

वाद्यं ऽमरुभृतस्ते वाद्यितुं वा परेऽस्ति का शक्तिः ।
अपरिच्छिन्नस्य भवेदभिलेखर कः प्रदक्षिणविधिस्ते ॥ १३ ॥

O lord of everything! Who indeed can have the ability to play an instrument to you, the bearer of the Damaru (hand-held drum)? What rules of circumambulation can be followed towards you, who are all-pervading and immeasurable?

स्युस्ते नमांसि कथमिव शङ्कर परितोऽपि विद्यमानस्य ।
वायामगोचरे त्वयि वाक्प्रसरो मे कथन्तु सम्भवतु ॥ १४ ॥

O Shankara! How can prostrations be offered to you, who are present all-around? How can my praises expound you, who are beyond the domain of words?

नित्यानन्दाय नमो निर्मलविज्ञानविग्रहाय नमः ।
निरवधिकरुणाय नमो निरवधिविभवाय तेजसेऽस्तु नमः ॥ १५ ॥

Salutations to the ever-blissful one, to the one who embodies

pure consciousness. Salutations to the radiance that is
limitless in mercy and in glory

सरसिजविपक्षयूः सगरतनूजम्सुकृतमूर्धाऽसौ ।

दृक्कूलकुषकराणो दृष्टिपथे मेऽस्तु धवलिमा कोऽपि ॥ १६ ॥

May this white radiance be in the path of my vision, that which
wears the moon (enemy of the lotus) as crest-jewel, that which
bears the Ganga (purifier of the sons of Sagara) on the head
and that which has compassion overflowing from the eyes.

जगदाधारशरासं जगदुत्पादप्रवीणयन्तारम् ।

जगदवनकर्मठशरं जगदुद्धारं श्रयामि शित्सारम् ॥ १७ ॥

I seek refuge in the embodiment of consciousness, who has the
Meru, the support of the earth, as a bow, has Brahma who is
adept at creating this world, as charioteer and has Vishnu
who is skillful at protecting the world, as an arrow and is
the saviour of the world.

कुवलयसङ्घुर्ध्वगलैः कुलगिरिकूटस्थकुचभराधार्ङ्गैः ।

कलुषविदूरेच्छेतः कवलितमेतत् कृपारसैः कैश्च ॥ १८ ॥

This (my) mind has been swallowed by some compassionate one
devoid of all impurities, whose neck rivals the blue-lily,
and half of whose body is Parvati (whose breasts are like
ancestors to the chief mountains.)

वसनवते करिकृत्या वासवते रजतशैलशिखरेण ।

वलयवते भोगभृता वनिताधार्ङ्गाय वस्तुनेऽस्तु नमः ॥ १९ ॥

Salutations to that object that has garments made with
elephant-hide, has an abode with the peak of the silvery
hill Kailasa, has bracelets with snakes, and that has a
woman (Parvati) in half the body.

सरसिजकुवलयजगरसंवेशनजगदुक्कलयनतः ।

सकृदपि नाढं जाने सुरमितरं भाष्यकारमञ्जुरात् ॥ २० ॥

Not once do I consider any god apart from the one whose eyes

are diligent in making the lotus and lily bloom and close
(i.e. whose eyes are the sun and the moon), and who wears the
snake Patanjali (author of the Mahabhasya) as his anklet.

આપાટલજાટાનામાનીલચ્છાચક્રચરાસીમામ્ ।

આપાણ્ડુવિગ્રહાણામાદ્રુહિણં કિંકુરા વચં મહસામ્ ॥ ૨૧ ॥

Beginning with Brahma, we are all the servants of the radiance
that has pale red matted locks, that has blue-hued throat
surface and that has a white form.

મુષિતસ્મરાવલેપે મુનિતનચાયુર્વદાન્યપદપદ્મે ।

મહસિ મનો રમતાં મે મહતિ દયાપૂરમેદુરાપાડ્ગે ॥ ૨૨ ॥

May my mind rejoice in the great brilliance that robs
Manmatha's pride, has lotus feet that were generous in
granting eternal life to Markandeya (the son of the Rishi
Mrikandu), and has side glances overflowing with the flood
of compassion.

શર્મણિ જગતાં ગિરિજાનર્મણિ સપ્રેમહૃદયપરિપાકે ।

બ્રહ્મણિ વિનમદ્રક્ષણકર્મણિ તસ્મિન્નુદેતુ ભક્તિર્મે ॥ ૨૩ ॥

May devotion arise in me towards the supreme being who is the
joy of the worlds, who sports with Parvati, who has a heart
softened with love, and who takes on the task of protecting
those who supplicate.

અસ્મિન્નપિ સમયે મમ કણ્ઠચ્છાયાવિધૂતકાલાભમ્ ।

અસ્તુ પુરો વસ્તુ કિમપ્યર્ધાડ્ગેદારમુન્ધિષન્નિટિલમ્ ॥ ૨૪ ॥

At this very time, may that incomprehensible object, that
relegates the dark cloud with its throat's brilliance,
that has a wife in half the body, and that has a sparking
(eye in the) forehead, be in front of me.

જટિલાય મૌલિભાગે જલધરનીલાય કન્ધરાડ્ડભોગે ।

ધવલાય વપુષિ નિખિલે ધાન્ને સ્યાન્મામકો નમોવાકઃ ॥ ૨૫ ॥

May my words of salutations be towards that resplendent one

who has matted locks on his head, who is blue as a cloud in the throat region, and who is white in his entire body.

अकरविराजत्सुमृगैः अवृषतुरङ्गैरमौलिधृतगङ्गैः ।

अकृतमनोभवभङ्गैरलमन्यैर्जगति देवतापशहैः ॥ २६ ॥

Enough of those inferior gods upon this earth, who do not have a lovely deer in their hands, who do not have a bull as vehicle, who do not bear Ganga on their heads, and who did not destroy Manmatha.

कस्मै वस्मि दशां मे कस्येद्दृग्धृद्यमस्ति शक्तिर्वा ।

कस्य बलं योद्धर्तुं क्लेशात् त्वामन्तरा दयासिन्धो ॥ २७ ॥

O ocean of mercy! Apart from you, to whom will I narrate my state? Who would have such a heart or such power? Who has the strength to deliver from distress?

याये ज्यनभिनवं ते यन्द्रकलोत्तंस किञ्चिदपि वस्तु ।

मज्ज्यं प्रदेहि भगवन् मदीयमेव स्वरूपमानन्दम् ॥ २८ ॥

O one wearing the crescent moon! I beseech you for some object which is not new. O Lord! Give me my own blissful nature (which I am unaware of).

भगवन् बालतया वाऽभक्त्या वाऽध्यापदाकुलतया वा ।

मोडाविष्टतया वा माऽस्तु य ते मनसि यद्दुरुक्तं मे ॥ २९ ॥

O Lord! May my improper words not be held in your heart, those spoken due to childishness, or lack of devotion or agitation due to distress, or being enveloped by delusion.


यदि विश्वाधिकता ते यदि निगमागमपुराणयथार्थम् ।

यदि वा भक्तेषु दया तद्विड मलेशाशु पूर्णकामः स्याम् ॥ ३० ॥


O great god! If it is true that you are superior to all else in the universe, and the Vedas, Agamas and Puranas are accurate, and you have compassion for your devotees, then I shall surely, speedily have all my desires fulfilled.

एति सदाशिवब्रह्मोद्भवविरचिता शिवमानसिकपूजा समाप्ता ।

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