
Shiva Manasika Puja

ಶಿವಮಾನಸಿಕಪೂಜಾ

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ಸದಾಶಿವಬ್ರಹ್ಮೇಂದ್ರ ವಿರಚಿತಾ
ಅನುಚಿತಮನುಲಪಿತಂ ಮೇ ತ್ವಯಿ ನನು ಶಂಭೋ ತದಾಗಸಃ ಶಾಂತ್ಯೈಃ .
ಅರ್ಚಾಂ ಕಥಮಪಿ ವಿಹಿತಾಮಂಗೀಕುರು ಸರ್ವಮಂಗಲೋಪೇತ .. 1..

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).

ಧ್ಯಾಯಾಮಿ ಕಥಮಿವ ತ್ವಾಂ ಧೀವತ್ಕವಿದೂರದಿವ್ಯಮಹಿಮಾನಂ .
ಆವಾಹನಂ ವಿಭೋಸ್ತೇ ದೇವಾಗ್ರ್ಯ ಭವೇತ್ ಪ್ರಭೋ ಕುತಃ ಸ್ಥಾನಾತ್ .. 2..

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.

ಕಿಯದಾಸನಂ ಪ್ರಕಲ್ಪ್ಯಂ ಕೃತಾಸನಸ್ಯೇಹ ಸರ್ವತೋಽಪಿ ಶಿವ .
ಪಾದ್ಯಂ ಕುತೋಽರ್ಘ್ಯಮಪಿ ವಾಽಽಪಾದ್ಯಂ ಸರ್ವತ್ರಪಾಣಿವಾದಸ್ಯ .. 3..

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

ಆಚಮನಂ ತೇ ಸ್ವಾದಪಿ ಭಗವನ್ ಭವ ಸರ್ವತೋಮುಖಸ್ಯ ಕಥಂ .
ಮಧುಪರ್ಕೋ ವಾ ಕಥಮಿಹ ಮಧುವೈರಿಣಿ ದರ್ಶಿತಪ್ರಸಾದಸ್ಯ .. 4..

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).

ಸ್ನಾನೇನ ಕಿಂ ವಿಧೇಯಂ ಸಲಿಲಕೃತೇನೇಹ ನಿತ್ಯಶುದ್ಧಸ್ಯ .
ವಸ್ತ್ರೇಣಾಪಿ ನ ಕಾರ್ಯಂ ದೇವಾಧಿಪತೇ ದಿಗಂಬರಸ್ಯೇಹ .. 5..

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.

ಸ್ವರತಿ ಹಿ ಸರ್ವಾಭರಣಂ ಸರ್ವಾಂಗೇ ಸರ್ವಮಂಗಲಾಕಾರ .
ಅತಿವರ್ಣಾಶ್ರಮಿಣಸ್ತೇಽಸ್ಮ್ಯಪವೀತೇನೇಹ ಕಃಸ್ವಿದುತ್ಕರ್ಷಃ .. 6..

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?

ಗಂಧವತೀ ಹಿ ತನುಸ್ತೇ ಗಂಧಾಃ ಕಿಂ ನೇಶ ಪೌನರುಕ್ಮಾಯ .
ಪುಷ್ಕರಫಲದಾತಾರಂ ಪುಷ್ಕರಕುಸುಮೇನ ಪೂಜಯೇ ಕಿಂ ತ್ವಾಂ .. 7..

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? ಶಮಧನಮೂಲಧನಂ ತ್ವಂ ಸಕಲೇಶ್ವರ ಭವಸಿ ಧೂಪಿತಃ ಕೇನ .
ದೀಪಃ ಕಥಂ ಶಿಖಾವಾನ್ ದೀಪ್ಯೇತ ಪುರಃ ಸ್ವಯಂಪ್ರಕಾಶಸ್ಯ .. 8..

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?

ಅಮೃತಾತ್ಮಕಮಪಿ ಭಗವನ್ನಶನಂ ಕಿನ್ನಾಮ ನಿತ್ಯತೃಪ್ತಸ್ಯ .
ತ್ವಯ್ಯಾಮ್ರೇಡಿತಮೇತತ್ ತಾಂಬೂಲಂ ಯದಿಹ ಸುಮುಖರಾಗೇಽಪಿ .. 9..

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.

ಉಪಹಾರೀಭೂಯಾದಿದಮುಮೇಶ ಯನ್ಮೇ ವಿಚೇಷ್ಟಿತಮಶೇಷಂ .
ನೀರಾಜಯಾಮಿ ತಮಿಮಂ ನಾನಾತ್ಮಾನಂ ಸಹಾಖಿಲೈಃ ಕರಣೈಃ .. 10..

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.

ಸುಮನಶೈಖರ ಭವ ತೇ ಸುಮನೋಽಜ್ಞಾಲಿರೇಷ ಕೋ ಭವೇಚ್ಛಂಭೋ .

ಭತ್ತಂ ದ್ಯುಮನ್ ದ್ಯುಮೂರ್ಧ್ವಶ್ಚಾಮರಮಪಿ ಕಿಂ ಜಿತಶ್ರಮಸ್ಯ ತವ .. 11..

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?

ನೃತ್ಯಂ ಪ್ರಥತಾಂ ಕಥಮಿವ ನಾಥ ತವಾಗ್ರೇ ಮಹಾನಟಸ್ಯೇಹ .
ಗೀತಂ ಕಿಂ ಪುರವೈರಿನ್ ಗೀತಾಗಮಮೂಲದೇಶಿಕಸ್ಯ ಪುರಃ .. 12..

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.

ವಾದ್ಯಂ ಡಮರುಭೃತಸ್ತೇ ವಾದಯಿತುಂ ವಾ ಪರೇಽಸ್ಮಿ ಕಾ ಶಕ್ತಿಃ .
ಅಪರಿಚ್ಛಿನ್ನಸ್ಯ ಭವೇದಖಿಲೇಶ್ವರ ಕಃ ಪ್ರದಕ್ಷಿಣಾವಿಧಿಸ್ತೇ .. 13..

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?

ಸ್ಯುಸ್ತೇ ನಮಾಂಸಿ ಕಥಮಿವ ಶಂಕರ ಪರಿತೋಽಪಿ ವಿದ್ಯಮಾನಸ್ಯ .
ವಾಚಾಮಗೋಚರೇ ತ್ವಯಿ ವಾಕ್ಪ್ರಸರೋ ಮೇ ಕಥನ್ನು ಸಂಭವತು .. 14..

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?

ನಿತ್ಯಾನಂದಾಯ ನಮೋ ನಿರ್ಮಲವಿಜ್ಞಾನವಿಗ್ರಹಾಯ ನಮಃ .
ನಿರವಧಿಕರುಣಾಯ ನಮೋ ನಿರವಧಿಭವಾಯ ತೇಜಸೇಽಸ್ತು ನಮಃ .. 15..

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

ಸರಸಿಜವಿಪಕ್ಷಚೂಡಃ ಸಗರತನೂಜನ್ಮಸುಕೃತಮೂರ್ಧಾಽಸೌ .
ದೃಕ್ಕೂಲಂಕಷಕರುಣೋ ದೃಷ್ಟಿಪಥೇ ಮೇಽಸ್ತು ಧವಲಿಮಾ ಕೋಽಪಿ .. 16..

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.

ಜಗದಾಧಾರಶರಾಸಂ ಜಗದುತ್ಪಾದಪ್ರವೀಣಯಂತಾರಂ .
ಜಗದವನಕರ್ಮಲಶರಂ ಜಗದುದ್ಧಾರಂ ಶ್ರಯಾಮಿ ಚಿತ್ತಾರಂ .. 17..

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.

ಕುವಲಯಸಹಯುಧ್ವಗಲ್ಯೈಃ ಕುಲಗಿರಿಕೂಟಸ್ಥಕುಚಭರಾರ್ಥಾಂಗೈಃ .
ಕಲುಷವಿದೂರೈಶ್ಚೇತಃ ಕವಲಿತಮೇತತ್ ಕೃಪಾರಸೈಃ ಕೈಶ್ಚ .. 18..

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.)

ವಸನವತೇ ಕರಿಕೃತ್ಯಾ ವಾಸವತೇ ರಜತಶೈಲಶಿಖರೇಣ .
ವಲಯವತೇ ಭೋಗಭೃತಾ ವನಿತಾರ್ಥಾಂಗಾಯ ವಸ್ತುನೇಃಸ್ತು ನಮಃ .. 19..

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.

ಸರಸಿಜಕುವಲಯಜಾಗರಸಂವೇಶನಜಾಗರೂಕಲೋಚನತಃ .
ಸಕ್ಕದಪಿ ನಾಹಂ ಜಾನೇ ಸುರಮಿತರಂ ಭಾಷ್ಯಕಾರಮಂಜೀರಾತ್ .. 20..

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.

ಆಪಾಟಲಜಾಟಾನಾಮಾನೀಲಚ್ಛಾಯಕಂಧರಾಸೀಮ್ನಾಂ .
ಆಪಾಂಡುವಿಗ್ರಹಾಣಾಮಾದ್ರುಹಿಣಂ ಕಿಂಕರಾ ವಯಂ ಮಹಸಾಂ .. 21..

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.

ಮುಷಿತಸ್ಮರಾವಲೇಪೇ ಮುನಿತನಯಾಯುರ್ವದಾನ್ಯಪದಪದ್ಮೇ .

ಮಹಸಿ ಮನೋ ರಮತಾಂ ಮೇ ಮಹತಿ ದಯಾಪೂರಮೇದುರಾಪಾಂಗೇ .. 22..

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.

ಶರ್ಮಣಿ ಜಗತಾಂ ಗಿರಿಜಾನರ್ಮಣಿ ಸಪ್ರೇಮಹೃದಯಪರಿಪಾಕೇ .

ಬ್ರಹ್ಮಣಿ ವಿನಮದ್ರಕ್ಷಣಕರ್ಮಣಿ ತಸ್ಮಿನ್ನುದೇತು ಭಕ್ತಿರ್ಮೇ .. 23..

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.

ಅಸ್ಮಿನ್ನಪಿ ಸಮಯೇ ಮಮ ಕಂಠಚ್ಛಾಯಾವಿಧೂತಕಾಲಾಭಂ .

ಅಸ್ತು ಪುರೋ ವಸ್ತು ಕಿಮಪ್ಯರ್ಥಾಂಗೇದಾರಮುನ್ಮಿಷನ್ನಿಟಿಲಂ .. 24..

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.

ಜಟಿಲಾಯ ಮೌಲಿಭಾಗೇ ಜಲಧರನೀಲಾಯ ಕಂಠರಾಽಽಭೋಗೇ .

ಧವಲಾಯ ವಪುಷಿ ನಿಖಿಲೇ ಧಾಮ್ನೇ ಸ್ಯಾನ್ಮಾಮಕೋ ನಮೋವಾಕಃ .. 25..

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.

ಅಕರವಿರಾಜತ್ಸುಮ್ಯಗೈಃ ಅವೃಷತುರಂಗೈರಮೌಲಿದೃತಗಂಗೈಃ .

ಅಕೃತಮನೋಭವಭಂಗೈರಲಮನ್ಯೈರ್ಜಗತಿ ದೇವತಾಪಶದೈಃ .. 26..

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.

ಕಸ್ಮೈ ವಚ್ಛಿ ದಶಾಂ ಮೇ ಕಸ್ಯೇದೃಗ್ಭೃದಯಮಸ್ತಿ ಶಕ್ತಿರ್ವಾ .

ಕಸ್ಯ ಬಲಂ ಚೋದ್ಧರ್ತುಂ ಕ್ಲೇಶಾತ್ ತ್ವಾಮಂತರಾ ದಯಾಸಿಂಧೋ .. 27..

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?

ಯಾಚೇ ಹ್ಯನಭಿನವಂ ತೇ ಚಂದ್ರಕಲೋತ್ತಮಸ ಕಿಂಚಿದಪಿ ವಸ್ತು .
ಮಹ್ಯಂ ಪ್ರದೇಹಿ ಭಗವನ್ ಮದೀಯಮೇವ ಸ್ವರೂಪಮಾನಂದಂ .. 28..

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).

ಭಗವನ್ ಬಾಲತಯಾ ವಾಸಭಕ್ತ್ಯಾ ವಾಸಪ್ಯಾಪದಾಕುಲತಯಾ ವಾ .
ಮೋಹಾವಿಷ್ಟತಯಾ ವಾ ಮಾಸ್ತು ಚ ತೇ ಮನಸಿ ಯದ್ಬುರುಕ್ಷಂ ಮೇ .. 29..

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.

ಯದಿ ವಿಶ್ವಾಧಿಕತಾ ತೇ ಯದಿ ನಿಗಮಾಗಮಪುರಾಣಯಾಥಾರ್ಥ್ಯಂ .
ಯದಿ ವಾ ಭಕ್ತೇಷು ದಯಾ ತದಿಹ ಮಹೇಶಾಶು ಪೂರ್ಣಕಾಮಃ ಸ್ಯಾಂ .. 30..

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.

ಇತಿ ಸದಾಶಿವಬ್ರಹ್ಮೇಂದ್ರವಿರಚಿತಾ ಶಿವಮಾನಸಿಕಪೂಜಾ ಸಮಾಪ್ತಾ .

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