

शिवमानसपूजा

Śivamānasapūjā

«Mental worship of Śivá»



The Sanskrit Website: members.lycos.co.uk/sanskritwebsite/

Introduction: “Śivamānasapūjā” with full translation is now available in PDF format for you. This scripture was written by the great master Śaṅkarācārya, a celebrated vedantic gurú. The hymn describes an interesting method of worship in which you use your own mind to perform it. This kind of adoration is much more powerful than common worship because you are utilizing a more powerful instrument: the mind. In other words, the more potent the instrument, the more potent the adoration. Thus, mental worship (mānasapūjā) is highly esteemed as it is a very good means to attain to Self-realization. The present hymn is used in Svādhyāyá (study and recitation of sacred scriptures) very often. It is usually chanted in the night, immediately after “Śivamahimnaḥ stotram” itself.

May it be for the good of everybody!.

Important: All that is in brackets and italicized within the translation has been added by me in order to complete the sense of a particular phrase or sentence. In turn, all that is between [...] constitutes clarifying further information also added by me.

(Gabriel, March 2002)

The Sanskrit Website

Śivamānasapūjā

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्याम्बरं

नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।

जातीचम्पकबिल्वपत्ररचितं पुष्पं च धूपं तथा

दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥१॥

Ratnaiḥ kalpitamāsanam himajalaiḥ snānam ca divyāmbaram
nānāratnavibhūṣitam mṛgamadāmodāṅkitam candanam |

Jāticampakabilvapattraracitam puṣpam ca dhūpaṁ tathā
dīpaṁ deva dayānidhe paśupate hṛtkalpitaṁ grhyatām||1||

Oh God (devā), Ocean (nidhe) of Mercy (dayā)!, (*I have mentally*) formed (kalpitam)
a seat (āsanam) with jewels (ratnaiḥ), an ablution (snānam) with cold (himā)
water (jalaiḥ), and (ca) divine (divyā) garments (āmbaram) adorned (vibhūṣitam)
with various (nānā) gems (rātna); sandal (candanam) mixed [“aṅkita” literally means “marked,
stamped, etc.”] (aṅkitam) with the fragrance (āmóda) of musk(mṛgamada) ; an (*arrangement of*)
flower(s) (púṣpam) prepared (racitam) with jasmine (jāṭī), campaka (campaka) (*and*) leaves (pátra)
of bilva (bilva); and (ca) (*fine*) incense (dhūpam) as well as (táthā) a (*brilliant*) light (dīpam),
oh Lord (pate) of the limited beings (páśu).
(*May all that I have*) imagined (kalpitam) in (*my*) heart (hṛt) be accepted (*by You*) (grhyatām)!.

सौवर्णे नवरत्नखण्डरचिते पात्रे घृतं पायसं

भक्ष्यं पञ्चविधं पयोदधियुतं रम्भाफलं पानकम् ।

शाकानामयुतं जलं रुचिकरं कर्पूरखण्डोज्ज्वलं

ताम्बूलं मनसा मया विरचितं भक्त्या प्रभो स्विकुरु ॥२॥

Sauvarṇe navaratnakhaṇḍaracite pātre ghṛtam pāyasam
bhakṣyam pañcavidham payodadhiyutam rambhāphalam pānakam |
Śākānāmayutam jalam rucikaram karpūrakhaṇḍojjvalam
tāmbūlam manasā mayā viracitam bhaktyā prabho svīkuru||2||
I have mentally formed (manasā mayā viracitam), with devotion (bhaktyā),
within a golden (sauvarṇe) bowl (pātre) made (racite) with fragments (khaṇḍa)
of the nine (náva) jewels (rātna), clarified butter (ghṛtām) and an oblation of milk, rice and
sugar(pāyasam) (*along with*) the five kinds (pañcavidham) of food (bhakṣyam) prepared (yutam)
with milk (pāyas) and coagulated milk [not only “curds”, as “dádhi” includes the whey
too] (dádhi); a beverage (pānakam) of banana(s) (rambhāphalam); a myriad (ayútam)
of vegetables (śākānām), pleasant (rucikaram) water (jalám); a piece (khaṇḍa)
of burning (ujjvalam) camphor (karpūra); (*and*) a leaf of Betel (tāmbūlam).
Oh Lord (prabho), make (*all this*) your own (svīkuru)!.

छत्रं चामरयोर्युगं व्यजनकं चादर्शकं निर्मलं

वीणाभेरिमृदङ्गकाहलकला गीतं च नृत्यं तथा ।

साष्टाङ्गं प्रणतिः स्तुतिर्बहुविधा ह्येतत्समस्तं मया

सङ्कल्पेन समर्पितं तव विभो पूजां गृहाण प्रभो ॥३॥

Chatram cāmarayoryugam vyajanakam cādarśakam nirmalam
vīṇābherimṛdaṅgakāhalakalā gītām ca nṛtyam tathā |

Sāṣṭāṅgam praṇatiḥ stutirbahuvidhā hyetatsamastam mayā
saṅkalpena samarpitam tava vibho pūjām gṛhāṇa prabho ||3||

A parasol (chatram); a couple (yugam) of whisks [generally used as fans] (vyajanakam) (made with) the tails of two Yaks (cāmarayoh); and (ca) a spotless (nirmalam) mirror (ādarśakam); the fine arts (kalāḥ) of “Gītā” [chanting] (gītām) as well as (ca... tathā) “Nṛtya” [dancing] (nṛtyam), (which are accompanied by) “vīṇā-s” [a kind of Indian lute] (vīṇā), kettle-drums (bheri), “mṛdaṅga-s” [a portable drum with two heads] (mṛdaṅga) (and) large drums (kāhala); a prostration (praṇatiḥ) performed with (sa) eight (aṣṭa) limbs or members [i.e. hands, breast, forehead, knees and feet must touch the ground in this type of reverential salutation] (āṅgam); (and) hymns of praise (stutiḥ) of many sorts (bahuvidhā) indeed (hi). I mentally offer (mayā saṅkalpena samarpitam) all (samastam) this (etād) to You (tāva), oh all-pervading and powerful (God) (vibho)!. Accept (grihāṇā) (my) worship (puujaam), oh Lord (prabho)!.

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।

सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो

यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Ātmā tvam girijā matiḥ saharāḥ prāṇāḥ śarīram gṛham
pūjā te viṣayopabhogaranā nidrā samādhisthitiḥ |

Sañcārah padayoh pradakṣiṇavidhiḥ stotrāṇi sarvā giro
yadyatkarma karomi tattadakhilam śambho tavārāadhanam ||4||

You (tvam) (are) the Self (ātmā) and Girijā [an epithet for Pārvatī, Śivā's wife, meaning “mountain-born”] (girijā) (is) the intelligence (matiḥ). The vital energies (prāṇāḥ) (are Your) companions (saharāḥ). The body (śarīram) (is Your) house (gṛham).

Worship (pūjā) of You (te) is prepared (racanā) with the objects (viṣaya) (known as sensual) enjoyments (upabhoga). Sleep (nidrā) (is Your) state (sthitiḥ) of Samādhi [i.e. perfect concentration or absorption] (samādhi).

(My) wandering (sañcārāḥ) (is) the ceremony (vidhiḥ) of circumambulation from left to right (pradakṣiṇa) of (Your) feet (padayoḥ) [this act is generally done as a token of respect].

All (sarvāḥ) (my) words (giraḥ) (are) hymns of praise (of You) (stotrāṇi).

Whatever (yád yád) action (kárma) I do (karómi), all (akhilam) that (tád tád) is adoration (ārādhnam) of You (táva), oh Śambhú [an epithet for Śivá meaning “beneficent, benevolent”] (śambho).

करचरणकृतं वाक्कायजं कर्मजं वा

श्रवणनयनजं वा मानसं वापराधम् ।

विहितमविहितं वा सर्वमेतत्क्षमस्व

जय जय करुणाब्धे श्रीमहादेव शम्भो ॥५॥

Karacaraṇakṛtam vākkāyajam karmajam vā
śravaṇanayanajam vā mānasam vāparādham |

Vihitamavihitam vā sarvametatksamasva

jaya jaya karuṇābdhe śrīmahādeva śambho ||5||

Forgive (kṣamasva) (any) offense (aparādham) committed (kṛtam) with hands (karā) and feet (cāraṇa), or derived (jam) from speech (vāk) and body (kāya), or (vā) coming (jam) from actions (kárma), or (vā) proceeding (jam) from ears (śrávaṇa) and eyes (nayana), or (vā) from mind (mānasam). (Forgive) the actions that I have done (vihitam) or (vā) those which I have stopped doing (avihitam).

(Forgive) all (sárvam) this (etát)

Victory (jayá), victory (jayá), oh Ocean (abdhe) of Compassion (karuṇā), oh Venerable (śrī) Great (mahā) God (devá), oh Śambhú [Benevolent, Beneficent] (śambho)!

इति श्रीमच्छङ्कराचार्यविरचिता शिवमानसपूजा समाप्ता ॥

Iti śrīmacchaṅkarācāryaviracitā śivamānasapūjā samāptā | |

Thus (iti), Śivamānasapūjā [Mental Worship of Shivá] (śivamānasapūjā), written (viracitā) by venerable (śrīmad) Śaṅkarācārya (śaṅkarācārya), (is lastly) finished (samāptā).

