

# Shiva Manasa Puja

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.*

*jāṭīcampakabilvapattraracitam puṣpam ca dhūpaṁ tathā dīpaṁ deva dayānidhe  
paśupate hrṭkalpitam grhyatām॥1॥*

**Meaning:** O God (deva), Ocean (nidhe) of Mercy (daya) !, (I have) in my mind (kalpitam) a chair (asanam) with precious stones (ratnaiḥ), bathing (snanam) with cold water (hima) (jalaiḥ), and (ca) and divine garments (divya) (ambaram) adorned (vibhusitam) with various precious stones (nana) (ratna); sandalwood (candanam) mixed - "ankita" literally means "marked, stamped, etc." - (ankitam) and the smell (amoda) of musk (mrgamada); (arrangement) of flower (puspam) prepared (racitam) and jasmine (jati), campaka (campaka) (and) leaves (patra) bilva (bilva); and (ca) (fine) incense (dhupam) and (tatha) light (glowing) (dipam), oh Lord (pate) of finite beings (pasu). (May everything I have thought (kalpitam) in my (my) heart (hrd) be accepted (by you) (grhyatam)!

सौवर्णे नवरत्नखण्डरचिते पात्रे घृतं पायसं भक्ष्यं पञ्चविधं पयोदधियुतं रम्भाफलं  
पानकम्।

शाकानामयुतं जलं रुचिकरं कर्पूरखण्डोज्ज्वलं ताम्बूलं मनसा मया विरचितं भक्त्या  
प्रभो स्वीकुरु॥२॥

*sauvarṇe navaratnakhaṇḍaracite pātre gṛtaṁ pāyasam bhakṣyam pañcavidham  
payodadhiyutaṁ rambhāphalaṁ pānakam.*

*śākānāmayutaṁ jalaṁ rucikaraṁ karpūrakhaṇḍojjvalaṁ tāmbūlaṁ manasā mayā  
viracitaṁ bhaktyā prabho svīkuru॥2॥*

**Meaning:** I am mentally (manasā mayā viracitam), devoted (bhaktyā), inside a golden sauvarṇe (pātre) (racite) with fragments (khaṇḍa) of nine gemstones (nava) (ratna), refined butter (gṛtam). ) (and) the supply of milk, rice and sugar (pāyasam) (and) five types of pañcavidham

(yutam) and cooked milk (yutam) and milk (paya) and condensed milk — not just “eggs”, the word “dadhi” includes whey– (dadhi); banana (pānakam) drink (rambhāphalam); bulk (ayutam) of vegetables (śākānām), sweet (rucikaram) water (jalam); piece (khaṇḍa) for burning (ujjvalam) camphor (karpūra); (and) Betel leaf (tāmbūlam). O 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॥

*chatraṃ cāmarayoryugaṃ vyajanakaṃ cādarśakaṃ nirmalaṃ  
vīṇābherimṛdaṅgakāhalakalā gītaṃ ca nṛtyaṃ tathā.*

*sāṣṭāṅgaṃ praṇatiḥ stutirbahuvīdhā hyetatsamastam mayā saṅkalpena samarpitam  
tava vibho pūjāṃ gṛhāṇa prabho ॥3॥*

**Meaning:** Parasol (chatram); a pair (yugam) of whisks - commonly used as followers– (vyajanakam) (made) by the tails of two Yaks (cāmarayoh); and (ca) the stainless steel mirror (nirmalam) (ādarśakam); fine art (kalāḥ) “Gīta” –chanting– (gītam) and (ca... tathā) “Nṛtya” –dancing– (nṛtyam), (corresponding) “vīṇā-s” –a type of Indian lute– (vīṇā), kettle-drums (berry), “mṛdaṅga-s” - a portable two-headed drum– (mṛdaṅga) (and) large drums (kāhala); bowing (praṇatiḥ) performed by (sa) with eight limbs (aṣṭa) - that is. hands, chest, forehead, knees and feet should touch the floor in this kind of reverent salutation– (aṅgam); (and) hymns of praise (stutiḥ) of many kinds (bahuvīdhā) indeed (hi). I offer the mind (mayā saṅkalpena samarpitam) all (samastam) this (etad) to you (rava), oh full omnipresent and powerful (God) (vibho)! Accept (gṛhāṇa) (mine) worship (pūjām), 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 tvaṃ girijā matiḥ saharāḥ prāṇāḥ śarīraṃ gṛhaṃ pūjā te  
viṣayopabhogaracanā nidrā samādhisthitiḥ.*

*sañcāraḥ padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā giro yadyatkarma karomi  
tattadakhilam śambho tavārādhanaṃ ॥4॥*

**Meaning:** You (tvam) (you are) Self (ātmā) and Girijā -i-epithet of Pārvatī, wife of Śiva, meaning "born on the mountain" - (giriḥ) (i) wisdom (matih). Vital power (prāṇāḥ) (your friends) (sahacarāḥ). Body (śarīram) (your house) (gṛham). Your (pūjā) worship (te) is prepared (racanā) by objects (viśaya) (known as pleasure) (parrot). Sleep (nidrā) (your state) (sthitih) of Samādhi - that is. complete concentration or absorption- (samādhi). (For me) wandering (sañcārah) (it is) a vidih event of rotation from left to right (pradakṣiṇa) of (your) feet (padayoḥ) –this action is usually done as a sign of respect–. All the words (sarvāḥ) (ami) (giraḥ) (may) the hymns of praise (yours) (stotrāṇi). Though (yad yad) the act (karma) I perform (karomi), all (akhilam) that (tad tad) is your praise (ārādhanam) of you (rava), oh Śambhu - a passage of the word Śiva meaning "righteousness, kindness" - (microphone)

---

करचरणकृतं वाक्कायजं कर्मजं वा श्रवणनयनजं वा मानसं वापराधम्।

विहितमविहितं वा सर्वमेतत्क्षमस्व जय जय करुणाब्धे श्रीमहादेव शम्भो ॥५॥

*karacaraṇakṛtaṃ vākkāyajaṃ karmajaṃ vā śravaṇanayanajaṃ vā mānasam vāparādham.*

*vihitamavihitam vā sarvametatkṣamasva jaya jaya karuṇābdhe śrīmahādeva śambho ॥5॥*

**Meaning:** Forgive (kṣamasva) (any) aparādham (kṛtam) with hands (kara) and feet (caraṇa), or based on jam (vāk) and body (kāya), or (vā) to come (jam) from actions ( karma), or (vā) to continue (ujam) in the ears (śravaṇa) (and) and eyes (nayana), or (vā) in the mind (mānasam). (Forgive) the deeds I have done (vihitam) or (vā) those I have stopped doing (avihitam). (Forgive) all this (sarvam) this (etad). Victory (jaya), victory (jaya), oh Ocean (abdhe) of Compassion (karuṇā), oh Venerable (śrī) Great (mahā) God (deva), oh Śambhu - Benevolent, Beneficent– (śambho)!

## Description

Sri Adi Shankaracharya named this stotra, to serve as the mind (manasa) puja (worship) of Lord Shiva. In these five powerful verses, a specific way to worship King Śiva mentally is described in more detail. Common worship performed using external objects such as incense sticks, trays, etc. it is not as powerful as that which is done through the personal mind. The practice is very strong when the instruments used are also very strong. Since the mind is much more powerful than the physical body, mental praise is much stronger than external praise... and can be done anywhere, anytime. Most likely, Sri Śaṅkarācārya took the trouble to explain it in his song. This form of worship, however, needs to be directed to the whole point. A person who is mentally disturbed cannot perform mental worship properly.

When performing mental worship, the important thing is that things can have clear knowledge. If your mind is not fully aware of this practice, you will notice that the whole attitude in which you practice “mānasapūjā” (mind-praising) becomes more difficult, foggy. Therefore, when engaging in mental worship, we should strive to form a clear, sharp mental picture. If we can do this, then we are doing mānasapūjā well, and its fruits will soon come into our hands.