

## Siva Manasa Pooja — 4th Sloka

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।  
संचारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो  
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥

ātmā tvam̄ girijā matih sahacarāḥ prāṇāḥ śarīram̄  
gr̄ham̄  
pūjā te viṣayopabhogaracanā nidrā samādhisthitih /  
samcāraḥ padayoh̄ pradakṣināvidhiḥ stotrāṇi sarvā  
giro  
yadyatkarma karomi tattadakhilaṁ śambho tavārād-  
hanam̄ //

### The Divine Identity

**Q:** Oh Parameśvara, who are You?

→ You are my Self (*ātmā*). You are not distant—You are my very essence, my *ātma svarūpam*.

**Q:** And Your consort Girija?

→ My intelligence is *Girijā* (*matih*). The mind that thinks and discerns is none other than the Divine Mother. (या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता — *yā devī sarvabhūteṣu buddhirūpeṇa samsthitā*).

**Q:** Who are Your attendants (*gaṇāḥ*)?

→ My life forces and sense-organs (*prāṇāḥ*) are Your attendants. The breath, the senses—these are Your *pramada gaṇāḥ*.

**Q:** Where is Your sacred Kailāsa?

→ My body itself is Your abode (रीरं गृहं — *śarīram̄ gr̄ham̄*)—this very form is Your temple.

### The Sacred Acts

**Q:** What then is worship (*pūjā*)?

→ Experiencing the world of sense-objects (*viṣayopabhoga-racanā*) is Your worship. Whatever we collect and experience through our five sense-organs—accepting both joy and sorrow, pleasure and pain (Telugu: *anni sukha duḥkhālu anubhaviñcadame pūjā*)—these become mental flowers and offerings at Your feet.

**Q:** And what of *samādhi*?

→ Deep sleep is the state of *samādhi* (*nidrā samādhisthitih*). That dreamless rest (Telugu: *suṣupti lo gadda nidrā*) is absorption in You.

**Q:** How do we circumambulate You (*pradakṣīṇa*)?

→ Every step taken with these two feet is circumambulation (*saṃcāraḥ padayoh̄ pradakṣināvidhiḥ*). All this walking, this movement through life (Telugu: *ee nadice dūramanta pradakṣīṇe*).

**Q:** What are the hymns (*stotrāṇi*)?

→ All words and speech are hymns about You (*sarvā giro stotrāṇi*). Every utterance, the Mother's *vaikhari rūpam*—all speech glorifies You (Telugu: *prati mātā*).

### The Ultimate Recognition

Whatever action I perform (*yat yat karma karomi*), all of it (*tat tat akhilam*), O Śambhu, is worship of You (*tava ārādhānam*).

*This is not a distant attainment but an invitation to learn.  
We can begin, right now, to see every moment as sacred,  
every action as worship, every breath as an offering.*