

Siva Manasa Pooja — 4th Śloka

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 tvam girijā matiḥ saḥacarāḥ prāṇāḥ śarīraṁ
grhaṁ
pūjā te viṣayopabhogaracanā nidrā samādhisthiṭiḥ /
saṁcāraḥ padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā
giro
yadyatkarma karomi tattadakhilam śambho tavārād-
hanam //

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 Girijā?

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

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 — *śarīraṁ grhaṁ*)—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: annī sukha duḥkhālu anubhaviṇcadame pūjā*)—these become mental flowers and offerings at Your feet.

Q: And what of *samādhi*?

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

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

→ Every step taken with these two feet is **circumambulation** (*saṁcāraḥ padayoḥ pradakṣiṇavidhiḥ*). All this walking, this movement through life (*Telugu: ee naḍice dūramanta pradakṣiṇe*).

Q: What are the hymns (*stotrāṇi*)?

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

*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.*