

Atha Shiva Saṅkalpa Strotam

The first six mantras contain prayers for mental fortitude, so that we can control our thoughts, only let positive and constructive thoughts in our mind and stay away from vices. May we always remain on the righteous path and may our efforts be consistently focused on attaining nirvana.

The first mantra, which is composed in *viraad aarṣhee triṣṭup chhandah*, a poetic meter comprised of 42 vowels and the musical note *dhaivataḥ svarah*, contains prayers that may we use our mind only for acquiring Vedic wisdom and keep all of our thoughts and determinations positive.

ṛiṣhiḥ shiva-saṅkalpa, **devataa** manah

The first mantra contains a prayer that we use our mind only for acquiring Vedic wisdom and keep all of our thoughts positive.

ṛiṣhiḥ shiva-saṅkalpa, **devataa** manah, **chhandah** *viraad aarṣhee triṣṭup* – 42 vowels, **svarah** dhaivataḥ

**8. yaj-jaagrato dooram-ud-aiti daivan
tad-u suptasya tathaivaiti,
dooran-gamañ jyotiṣhaañ jyotir-ekan
tan-me manah shiva-saṅkalpam-astu.**

Yajuh 34:1

O Lord! (*daivam*) Powered by the divine qualities, my mind, (*yat*) which during my (*jaagrataḥ*) wakeful state, instantaneously (*ut-aiti*) takes me (*dooram*) to distant places (*iva*) and (*eti*) (*u*) even (*tathaa*) so (*suptasya*) in my sleep; (*tat*) that brings the (*jyotiṣhaam*) illumination of knowledge (*gamam*) from (*dooram*) distant lands and to me and unites me with the (*jyotiḥ*) light of (*ekam*) one and only one God; may (*tat*) that (*me*) my (*manah*) mind (*astu*) have (*shiva*) benevolent (*saṅkalpam*) thoughts and determinations.

In the second mantra, which is composed in *aarṣhee triṣṭup chhandah* comprised of 44 vowels and *dhaivataḥ svarah*, the sage further discusses the qualities and capabilities of the mind.

ṛiṣhiḥ shiva-saṅkalpa, **devataa** manah

**9. yena karmaṇy-apaso maneeṣhiṇo
yajñe kṛiṇvanti vidatheṣhu dheeraaḥ,
yad-apoorvañ yakṣham-antaḥ prajaanaan
tan-me manah shiva-saṅkalpam-astu.**

Yajuh 34:2

(yena) That mind, with the help of which, (*dhreeraaḥ*) steadfast and wise people (*maneeṣhiṇaḥ*) control their senses and (*yajñe*) selflessly (*kṛiṇvanti*) perform

(*apasah*) righteous and noble (*karmaaṇi*) deeds (*vidatheṣhu*) for spreading the illumination of knowledge and battling the evil, (*yat*) that which is present (*antaḥ*) in the innermost recess of hearts of (*prajaanaam*) all beings, is (*apoorvam*) unique and has the capability of connecting us with (*yakṣham*) the divine; may (*tat*) that (*me*) my (*manaḥ*) mind (*astu*) have (*shiva*) benevolent (*saṅkalpam*) thoughts and determinations.

In the third mantra, which is composed in *svaraad aarṣhee triṣṭup chhandah* comprised of 46 vowels and *dhaivataḥ svarah*, the sage describes the functions and capabilities of the mind.

ṛiṣhiḥ shiva-saṅkalpa, devataa manaḥ

**10. yat-prajñānam-uta cheto dhṛitish-cha
yaj-jyotir-antar-amṛitam prajaasu,
yasmaan-na 'rite kiñ chana karma kriyate
tan-me manaḥ shiva-saṅkalpam-astu.**

Yajuh 34:3

(*yat*) That mind through which we (*prajñānam*) process the experiences and knowledge perceived by the senses, (*uta*) and that which brings (*chetaḥ*) consciousness and self awareness to our mortal body, (*cha*) and which the origin of (*dhṛitiḥ*) patience and fortitude, (*yat*) and that which holds the (*jyotiḥ*) illumination of knowledge, is (*antaḥ*) part of the subtle body of (*prajaasu*) all beings, that remains with the soul until nirvana or eternity and hence is almost (*amṛitam*) deathless, (*rite*) without (*yasmaat*) which (*na*) no (*karma*) action, (*kim-chana*) whatever that may be, (*kriyate*) can be performed, may (*tat*) that (*me*) my (*manaḥ*) mind (*astu*) have (*shiva*) benevolent (*saṅkalpam*) thoughts and determinations.

In the fourth mantra, which is composed in *triṣṭup chhandah* comprised of 44 vowels and *dhaivataḥ svarah*, the sage discusses the utility of the mind.

ṛiṣhiḥ shiva-saṅkalpa, devataa manaḥ

**11. yenedam bhootam bhuvanam bhaviṣhyat
pari-griheetam-amṛitena sarvam,
yena yajñas-taayate sapta-hotaa
tan-me manaḥ shiva-saṅkalpam-astu.**

Yajuh 34:4

That, (*amṛitena*) virtually indestructible companion of the soul which helps the soul unite with God, (*yen*) who enables (*sarvam*) all beings (*griheetam*) to absorb from (*pari*) all direction the knowledge of (*bhootam*) past, (*bhuvanam*) present and (*bhaviṣhyat*) future of (*idam*) this universe, (*yena*) who (*taayate*) enables the utilization of our lives for performance (*yajñah*) sacred deeds under the supervision of (*sapta*) seven (*hotaa*) priests* residing in our bodies, may (*tat*) that (*me*) my (*manaḥ*) mind (*astu*) have (*shiva*) benevolent (*saṅkalpam*) thoughts and determinations and lead me to nirvana.

*Different scholars have described the seven priests / sages that exist within our body, differently. These seven priests can be viewed as our five senses, self awareness (ego) and intellect. The count of sensory openings above neck, i.e. two eyes, two ears, two nostrils and one mouth also totals to seven. Maharshi Dayaananda has describes these seven priests as, five breaths/airs (praaṇa, apaana, samaana, vyaana and udaana), the soul and the matter.

In the fifth mantra, which is composed in *triṣṭup chhandah* comprised of 44 vowels and *dhaivataḥ svarah*, the sage further discusses the utility of the mind.

ṛiṣhiḥ shiva-saṅkalpa, devataa manaḥ

12. yasminnṛichaḥ saama yajoomṣhi

yasmin prati-ṣhṭhitaa rathanaabhaav-iva-araaḥ,

yasmiṁsh-chittaṁ sarvam-otam prajaanaan

tan-me manaḥ shiva-saṅkalpam astu.

Yajuh 34:5

(*yasmin*) That mind in which is (*prati-sthitaa*) sustained (*richaḥ*) the knowledge of the R̥gveda (*saama*) the music of the Saamaveda (*yajoomṣhi*) and the scared deeds of the Yajurveda (*iva*) like (*araaḥ*) spokes (*rathanaabhau*) in the hub of a wheel of a chariot, (*yasmin*) that which (*otam*) spreads the knowledge of (*sarvam*) all elements into (*chittam*) the consciousness of all (*prajaanaam*) beings, may (*tat*) that (*me*) my (*manaḥ*) mind (*astu*) have (*shiva*) benevolent (*saṅkalpam*) thoughts and determinations.

In the sixth mantra, which is composed in *svaraat triṣṭup chhandah* comprised of 46 vowels and *dhaivataḥ svarah*, the sage directs us to keep our mind in check.

ṛiṣhiḥ shiva-saṅkalpa, devataa manaḥ

13. su-ṣhaarathir ashvaan-iva yan-manuṣhyaan

neneeyate'bheeshubhir vaajina'iva,

hṛit-pratiṣṭhañ yad-ajirañ javiṣṭhan

tan-me manaḥ shiva-saṅkalpam-astu.

Yajuh 34:6

(*yat*) Like an (*su*) expert (*saarathiḥ*) charioteer who controls the (*vaajinaḥ-iva*) fast moving (*ashvaan*) horses with the (*abheeshubhiḥ*) reins and (*neneeyate*) leads them in a desired direction, (*manuṣhyaan*) all humans should (*iva*) also learn to control their (*ajiram*) agile mind which (*javiṣṭham*) moves faster than light. A focused mind keeps us on the virtuous path and a wandering mind, on the contrary, sways us away from our goals. (*yat*) That mind which helps us (*pratistham*) focus on matters close to our (*hṛit*) heart, may (*tat*) that (*me*) my (*manaḥ*) mind (*astu*) have (*shiva*) benevolent (*saṅkalpam*) thoughts and determinations.

Iti Shiva Saṅkalpa Stotam