

## Shiva sankalpa Suktam (शिव सङ्कल्प सूक्त )

### शिव सङ्कल्प सूक्त

A *sukta* is a divine song. *Shiva Sankalpa* means right intention or having an auspicious resolve. The *Shiva Sankapa sukta* consists of six verses. These six verses are very sacred

*Vedic* verses and constitute a hymn. They are regarded as an *Upanishad*. In fact some people also call it *Shivasamkalpopanishad*.

These six *Shiva Sankalpa mantras* are also repeated in the first chapter of *Rudrashtadhyayi*. Chanting the six mantras of the *Shiva Sankalpa* for some time everyday, is a method to steady the mind. It is also a method to control one's subconscious mind (the *chitta*), and the faculty of thought. The six verses of the *Shiva*

*Sankalpa sukta* are listed below with the meaning in English.

yajjāgrato dūramudaiti,  
daivam tadu suptasya tathaivaiti.  
dūramgamam jyotiṣam jyotirekam,  
tanme manaḥ śivasamkalpamastu .....(1)

1. That mind which in the waking state through the means of the senses roams through this world[1], and which in the dream state roams through many worlds [2] and in the state of deep sleep returns to its origin[3], that far wanderer, that light of knowledge[4] my mind, may you have good intentions[5].

yena karmānyapaso manīṣiṇo,  
yajōe kṛṇvanti vidatheṣu dhīrāḥ.  
yadapūrvaṃ yakṣmanth prajānām,  
tanme manaḥ śivasamkalpamastu.....(2)

2. The means by which a man who wants to do good[6], whose senses are stilled and who is wise and dilligent beomes proficient in yajnas and other karmas established by the shastras and also that which is the principal and most revered of the means of knowledge, my mind, may you have good intentions.

yavprajānamuta ceto dhṛtiśca,  
yajjyotirantaramṛtaṃ prajāsu.  
yasmānnaṛte kiṃcana karma kriyate,  
tanme manaḥ śivasamkalpamastu.....(3)

3. That mind which disregarding the demands of the senses is focused on knowledge alone, and which knows the elements of the universe[7], constant and immortal, which lives inside a man but is capable of illuminating what is outside, without whom no actions are possible, my mind, may you have good intentions.

yenedam bhūtaṃ bhuvanaṃ bhaviṣyata  
parighītamamṛtena sarvama.  
yena yajñastāyate saptahotā,  
tanme manaḥ śivasamkalpamastu.....(4)

4. That exists until mukti[8], that knows past, present and future, through which the yogis obtain immortality[9], and through which the yajna with seven priests[10] is performed, my mind, may you have good intentions.

yasminnṛcḥ sāma yajūṃṣi,  
yasmina pratiṣṭhitā  
rathanābhāvivārāḥ.  
yasmiṃścittaṃ sarvamotaṃ prajānām,  
tanme manaḥ śivasamkalpamastu.....(5)

5. That mind which is the hub of the chariot wheel whose spokes are the Rks, Yajus, and Samans and whose axle is knowledge and which is pulled this way and that by the sense-horses, my mind may you be of good intentions.

suśārathiraśvāniva yanmanuṣyāna,  
nenīyate|bhīsubhirvājina iva.  
hr̥vpratiṣṭhaṃ yadajiraṃ javiṣṭhaṃ,  
tanme manaḥ śivasamkalpamastu.....(6)

6. Just as a good charioteer makes the horses run according to his commands so they go where he wants them too, so too the mind can guide a man towards his desire and by restraining animal instincts lead to that dweller in the heart who is immortal and free of turmoil[11], my mind may you have good intentions.

#### NOTES:

[1] *The eyes, ears record data but it is the mind that makes it mean*

something.

[2] *As much as there is which is novel and wonderful in this world, the imagination can come up with a thousand times as much.*

[3] *In deep sleep, the senses withdraw into the mind and the mind withdraws into the atman giving some taste of the bliss and tranquility of Brahman. But like the other two states it is fleeting and unstable so a poor substitute for the real brahmajnana.*

[4] *The mind is like a light that illuminates the darkness of ignorance through knowledge.*

[5] *Shivasamkalpa. The wandering mind is the cause of all sorrows but when turned to the right goals, it becomes the vehicle by which release is possible.*

[6] *karmanishta, literally established in karma.*

[7] *padarthas. The essential constituents of reality. Different schools count them differently.*

[8] *The mind deals with samsara. as important as it is, it too is part of samsara and becomes non-existent or irrelevant after mukti.*

[9] *By understanding the true nature of time past, present and future, the Yogis conquer death.*

[10] *The yajna called Agnishtoma has seven priests (hotrs) or alternatively the seven are the hotr (represents Rgveda), adhvaryu (Yajurveda), udgatr (Samaveda), Brahmana (Atharvaveda), The yajaman and his wife, and Agni himself who is the hotr of the Gods and brings the offerings to them. These seven are needed in any shrauta yajna.*