

POWER OF THE SUPREME MIND

Siva-Sankalpa Suktam

Commentary by
Rajiv Kapur



Printed at: Ideal Printlinks Pvt.Ltd

Copyright c2016 by Rajiv Kapur

All rights reserved. No part of this publication may be reproduced, stored, copied in a retrieval system, or transmitted, in any form or by any means, electronic or mechanical without the prior permission of the Publisher

Acknowledgments

I want to thank Masumi Mikuni, Teacher and Director at Satori Japan, for suggesting I do a commentary on these beautiful verses of Siva-Sankalpa Suktam, and for sponsoring the first printing of this book.

I also want to thank Daniel Mills who worked tirelessly to edit, thoughtfully read, and make suggestions to improve this commentary.

~ Rajiv Kapur

INTRODUCTION

This book is about the power of the mind. Not the power of an ordinary mind, but that of the Supreme mind. The book is about how an ordinary mind can be transformed into an extremely powerful and potent “Supreme Mind.”

This process is described in just six verses of the most ancient scripture known to mankind,—the **Rig Veda**.(It is also found in the thirty-fourth chapter of the **Vajasaneyi Samhita** of the **YajurVeda**). These verses are called the “**Siva Sankalpm Suktam**.” **Suktam** means hymns or verses in praise of God, or Guru, or any Deity. But here in these verses, the praise is of the Mind—that mind which can attain anything through will and intention (**Sankalpa**).

It is believed that the whole of creation came out of the sankalpa of God. The **Upanishads** mention the **Sankalpa of Brahman**,

“**AkohamVahusyam**” - *I am one; I will become many.*

The power of words can be unimaginable, but actually it is the mind behind the words that can create and fulfil our desires. But to do so, behind both the words and the mind must be a strong sankalpa.

Does sankalpa mean simply having a strong desire, obsession, or craving for something? Well, if that were the case, then everyone with alcohol addiction would be running bars, and every politician would be president of United States. To clear that misunderstanding, the word

“**Siva**” is added. It means that desire must be backed by right intention. When the intentions are Siva-like, which means focused, meditative, benevolent, all-inclusive, and yet with a sense of detachment, then the resolve (intention) becomes auspicious and powerful.

It is not that if you do more meditations or sadhana things will begin to manifest. To achieve anything, effort is definitely required. But this is not just about putting forth effort; it is about working in a way that is scientific—a way that comes from a deeper understanding of the inner faculties within us, and utilizing them to gain supreme inner strength.

What makes these verses very special is that they provide some powerful “combination keys”(specific steps) that we can employ to open the hidden treasures within us. So it is not about effort alone, but more importantly about the knowledge of how the combination keys work.

In a sankalpa, faith also plays a very important part. We have to trust that it will work, and it does because we do not rely on just our own effort or techniques, but also on Grace to work for us. That is why blessings of Gurus and Masters become necessary.

Real sankalpa is not about an individual intention but a collective intention where energies and will of Guru- Shisya work together. This is the secret of how real sankalpa is developed and how mental energy becomes stronger than matter, and how with such a force we can achieve something

that is virtually impossible to attain.

In the Bible, it is said, “In the beginning there was a Word, and the Word was with God, and the Word was God” (John 1:1). That “Word” is sankalpa itself. It is Divine will.

The verses are also radical because unlike most spiritual teachings, which revolve around escaping or by-passing the mind, these actually focus on transforming the mind into a force to be reckoned with.

These ancient verses suggest that once we understand the workings of our mind, we no longer need to fear it nor run it down nor look upon it as an enemy, but recognize it as someone we can partner with, and trust to deliver when we want it to. This requires developing a strong relationship with our mind, and dedicating our intentions towards that goal.

The verses describe the nature of the mind, the ways to direct it within, to purify it, to recognize the innumerable abilities it is capable of, and to eventually harness it for worldly and spiritual transformation.

Each of the 6 verses ends with the reminder to keep our minds always focused on good intentions:

तन्मे मनः शिवसंकल्प अस्तु

May my mind dwell on auspicious thoughts of ever-increasing abidance in the SELF, and attain supremacy in all aspects.

This particular verse is repeated in each of the six verses because by repeating, we can implant a sankalpa into the subconscious mind, much like sowing a seed.

The sankalpa is the seed and the subconscious mind is the soil. Watering of the seed happens through regular repetition of the verse. With that repetition, the seed grows and becomes a force that directs the Universe to bring the sankalpa to fruition.

It is also equally important that once you have planted the seeds of sankalpa in the soil of your subconscious, never doubt it. Always assume that the Universe will respond back positively. Once the seed is planted and watered regularly, do not check if the seed has grown by daily digging in the soil. Assume it to be so.

As you will read below, the repetitions of the verse are not merely mental, like affirmations or positive assertions, but are “actions in meditations.” These involve moving deeper and beyond the mental plane—from gross to the subconscious and into the super-conscious, where the mind merges into and as the Supreme Mind.

VERSE -1

यज्जग्रतो दुरमुदैतु देवं, तदु सुसस्थ तथैवैति ।

दुरं गमं ज्योतिष्यां जातिरेक, तन्मे मनः शिवसंकल्प अस्तु ॥१॥

1. That mind, which in the waking state has the habit to drift into the world of objects through the means of the senses and which returns back into the fold of the SELF in deep sleep state, that extraordinary mind, which is the light of all lights, may you ever dwell in auspicious thoughts.

This first verse highlights the nature and quality of the mind. To be able to apply something, we first need to learn about it, but to be able to learn about it, we then need to be in close proximity to it. For example, if I want to become a doctor, I have to be near books on medicine, and only then can I apply them in practice. If I want to marry someone, I need to know the character of the person and be near that person before I can take a decision. In every field, establishing close contact precedes application.

However, what makes it difficult to learn about the mind is that the inherent nature of the mind is such that it is not present where we are. Its nature is to drift. That is why we often come across as being “mind-less.” We all appear to be present with our mind, but our mind is not present with us. Thus the first thing the opening sentence of the verse, यज्जग्रतो दुरमुदैतु , wants us to know is that the mind is a

wanderer, slipping from one object to another in our waking state.

Many sadhakas, when they begin meditation, become very agitated and disappointed when all their efforts cannot still the mind. But if we are aware beforehand that the nature of the mind itself is that of a wanderer and drifter, then we will be able adapt to its ways for better meditation. Fighting with the mind is not needed as this verse equips us with an important understanding about its nature. How to achieve utilizing the mind in spite of its ever-drifting nature is given in the verses to follow.

The word देवं means 'capacity or ability to enlighten.'

This quality has been used to describe the mind because of the feats that it achieves. Analyse carefully and you will see that the mind does not just wander, but also actually perceives and accomplishes many things at the same time. It can see, feel, touch, smell, and hear all at the same time. It can also command our organs of actions (legs, hands, mouth, etc.) even as it processes the senses. In a second, through imagination, it can travel anywhere while it continues to perform actions, think and engage in the senses, and ALL AT THE SAME TIME.

With mind we have the most sophisticated multitasking instrument that God has given us. But the most important quality of the mind is the help it extends for awakening into the SELF. That is why the word, देवं is attributed to the

mind. The mind is an all-powerful, all-knowing, cosmic, intelligent instrument that can guide us towards the SELF—provided we know how to purify and train it.

The more subtle anything is or becomes, the more expansive it gets. Earth is the grossest and therefore densest of the five elements (which are earth, water, fire, air, space), while space is the subtlest and therefore the most expansive of them. Mind watches and perceives all these elements as the substratum, so it has to be subtler than any and all the elements, including space.

Unfortunately, we do not fully exploit the expansive nature of the mind, and instead keep it attached to lower planes of Earth ruled by the five senses of smell, taste, form, touch and sound. We unwisely limit the mind and make it gross like the Earth plane.

All our spiritual pursuit must therefore be to train and purify the mind from all the gross and dense qualities it has acquired through association with the lower planes of existence, and direct it inwards towards the SELF.

A purified and clean mind alone acquires the clarity and subtlety needed to realize the SELF. As the subtlety and purity of the mind increase, it easily penetrates through the gross layers of the subconscious, and experiences the joy and bliss of the SELF.

Much like how small microbes can only be seen under a microscopic lens, similarly the most subtle and ever-

illuminating SELF can only be seen, not through the mind limited by association with the sense organs, but through the mind which has developed the microscopic lens of the intuitive sixth sense. The SELF is then easily known and realized.

We are very fortunate that Masters of various traditions and lineages have laid down a systematic approach to purifying the mind through the means of pranayama (breath control), self-inquiry, and detachment in order to develop the intuitive sense beyond the limited sense perceptions which can only provide knowledge of this gross world.

तदु सुसस्थ तथैवैति *means the 'returning ability' of the mind.*

This 'returning ability' is another quality and nature of the mind. No matter how much it roams around, it will always come back into the SELF at night time. It cannot stay out wandering all day and night. Children can play outside the whole morning and afternoon, but always return back home in the evening. It is the same with the mind.

It will surely and naturally sink into the SELF during deep sleep. Just as our biological sleep clocks determine when the eyes begin to shut and the ears begin to hear less, the sense perceptions also slowly begin to fade as the sense organs too begin to retire into the SELF.

This all happens automatically, naturally, and organically, and we retire into a very blissful and joyous state (which

unfortunately most do not remember unless they train themselves to be conscious of that state through yogic disciplines).

However, what this verse is highlighting for us is the immense capability of the mind to multitask in the waking state, and then lead us to the SELF in deep sleep where we experience objectless ananda and joy.

No species other than human beings are endowed with such an instrument, and therefore we must make utmost use of this opportunity to exploit the full potential of the mind in all walks of life.

दुरंगम means *'far-reaching ability' of the mind.*

The mind can reach those places where even the body and the senses have limitations. Body movements are restricted. The eyes can see only to a certain distance; the ears can hear only to a certain range; the nose can only smell to a limited degree. But the mind can 'see' where the eyes cannot.

For example, if there is smoke off in the distance, even if we do not see the flames, we can infer through the instrument of the mind that there is fire. We may not actually be hearing or smelling anything, yet through memory the mind can even produce an experience of those senses.

Also the mind can often completely overrule what the sense organs inform us, and instead point us to a fact contrary to what the sense organs indicate. For example, the eyes may

show us that the sun is small and stars are shining little dots. but the mind knows the truth that those lights represent heavenly bodies many times bigger than Earth. The mind is therefore not limited by the presence or absence of the sense organs to draw inference. Such is the far-reaching ability of the mind.

ज्योतिष्यां जातिरेक *means 'light of all lights.'*

The mind alone is the source of all sense organs. Can the eyes see without the mind? Can the ears hear without the mind? Can the tongue taste without the mind? Can the nose smell without the mind? Can these functions of the body operate without the mind? How could they? At night in deep sleep the eyes, ears, tongue, nose, body are all present, but none can function because the mind is absent. The mind is the one that lends power to all these organs. The mind therefore is the 'light of all lights.'

तन्मे मनः शिवसंकल्प अस्तु

May my mind, that extraordinary mind with great abilities ever dwell on auspicious thoughts of ever-increasing abidance in the SELF and attain supremacy in all aspects.

Verse 2

येन कर्माण्यपसो मनीषिणो, यजे कृण्वन्ति विदथेषु धीराः ।

यदपूर्वयक्षमन्तः प्रजानां, तन्मे मनः शिवसंकप्प अस्तु ॥२॥

That mind, by which the wise engage themselves in the fire ritual through the method laid down by tradition and lineage, may it ever dwell in auspicious thoughts.

While the first verse described the nature and quality of the mind and the need to make the mind subtle, pure, and penetrative, this verse lays down the methods or procedures to achieve that goal.

The first sloka in the Rig Veda is to **Agni**, to fire:

Agni mīde purohitam yajnasya devam ritvijam; hotaram ratna dhatamam

“I offer my humble prayer to Agni, who is the Absolute Divine, the awakener of the inner energy and the giver of prosperity.”

The act of offering is called **Yagna**, and the Rig Veda, the oldest spiritual text known to mankind, explicitly suggests the first offering be made to Agni itself. Agni then distributes the offerings to other Gods (deities) who in turn bless the sadhaka with prosperity and peace of mind.

This world is often referred to as **Tapo Bhumi** (World of Austerity) where old karmas are continuously burnt and new ones created. If such acycle continues, how could we ever realize the SELF? As long as karmas are created, we will always be born again and again to reap them and thereby suffer.

This verse therefore advises wise men to get busy performing the inner yagnas so that they can go beyond the cycle of karma by roasting the seeds of vasanas (habitual patterns). This requires invoking the fire within and performing the inner sacrificial rites as given by their Guru.

In short, they can burn every painful experience, sorrow and source of misery from this centre alone. Much like how gold is purified and refined in fire, similarly the mind, which is priceless like gold, needs to be engaged in fire Yagna to refine itself.

Yagnas are not Poojas. Poojas are outward worship, whereas yagnas are inner worship and a more subtle form of offering to God. Any outward form of worship is still in gross form, and even though it too may bestow good karmas, yet it will not bestow SELF-realization which only the inner form of worship, **antar-yajna**, can bestow.

There are many forms of inner yagnas that Yogis do, and one of the highest is the fire yagna. Here the attention is brought to the navel centre where the presiding diety, Agni, resides. It is believed by Yogis that 72,000 **nadis** (nerves that carry life force) emanate from the navel centre, and there are even more neurons and pathways present here than in the brain.

If through continuous practice we can gain mastery over the navel centre and the chakra of this centre (**Manipura chakra**), then we can easily burn the seeds of vasanas, those habitual patterns that cause rebirth, suffering, and misery.

The other aspect of this centre is the health benefits we can derive through abidance in this centre. The manipura chakra assists in maintaining the health of the entire body through the close relationship with many body organs, like the lungs, heart, kidneys, liver, and especially the stomach. The fire in this center aids digestion and controls the digestive fluids. For the brain to function properly, the gut needs to be healthy.

Most people suffer from illness (physical and mental) due to stress which gets accumulated and stored as toxins in various parts of the body. You will notice that those who are perpetually agitated and stressed cannot breathe deeply. They always breathe from above the navel, and the breath

feels stuck there. When that happens, toxins and blockages begin to form. Those toxins then become like slow poison affecting each of the pathways and nerves within the body, destabilizing the proper functioning of the neurons that carry life force to the brain and all over the body.

Therefore, the first form of worship is to ignite the flames within the navel, helping dissolve the blockages that result from the accumulated toxins in the body. As the life force begins to properly flow into the nadis with practice of a specific fire kriya given by the teacher, the practitioner begins to enjoy better physical and mental health. That is why the gut is often referred to as the “brain of the brain.”

The word **धीरा** means ‘wise’ – the one who knows the limitations of outward ritualistic worship viz a viz inward reverence that flows from the heart and the impact the latter has on the subtlety of the mind. Dhira also means the one who has patience, and understands that the inner yagnas bear fruit over time, and are done as unconditional offerings to the Agni Lord residing within the navel.

The word **मनीषि** means the one who has self-control, is very determined towards practice, does not allow the mind to get distracted, and always consistently follows the

meditational yagna practices given. This sadhaka maintains a daily fixed time for the practices, and thereby disciplines the mind by adhering to a strict regimen.

तन्मे मनः शिवसंकल्प अस्तु

Let my mind, after performing the fire yagna, ever dwell on auspicious thoughts of ever-increasing abidance in the SELF, and attain supremacy in all aspects.

VERSE 3

यत्पज्ञानमुत चेतो धृतिष्व, यज्जोतिरन्तरमृतं प्रजासु ।

यस्मान्न ऋते मिचनं कर्म क्रियते, तन्मे मनः शिवसंकल्प अस्तु ॥३॥

That mind which is endowed with intelligence, memory and determination, and which gains knowledge of the elements both within and without in the universe and becomes immortal, without which no actions are possible, my mind, may you ever dwell in auspicious thoughts.

The mind has four aspects to it: **Manas** (thinking mind), **Buddhi** (intelligence), **Chitta** (stored up memory or impressions), and **Ahamkaar** (ego). Often “mind” is considered to be thoughts. The whole day—while standing, walking, sitting or simply lying in bed—thousands of thoughts pass by. Are these what is mind? Yes, they are, but they are just one aspect of the mind—manas.

You see a beautiful flower, thoughts arise, feelings arise, and then all of it is gone. You recall a distant memory, feel emotion about it, and then it too is gone. This passing or thinking aspect of the mind is called manas. The problem is that manas keeps pouring out information, all unfiltered. Have you ever come across a person who says he hears voices in the head that just do not stop? This is the work of the mischievous manas.

The voices within invade the space in the head, and create mental exhaustion and energy drain. It becomes important to prevent the destructive tendency of an over-active manas.

That is why these verses continuously reassert the need to have auspicious thoughts. Auspicious thoughts do not allow the mind to drift into thoughts that do not support higher states of living.

If left unattended, manas will keep giving us so many choices that we will not know what to choose. Should I do this or should I do that? These endless choices lead to confusion and doubt. That is where **Buddhi**, the faculty of intellect (*prajnanam*), comes into play.

The function of buddhi is to know, judge, decide, and discriminate. Buddhi provides the right direction we need—inspiring us to move towards Dharma and liberation. It leads the mind from confusion to utmost clarity.

Buddhi is often experienced as the “inner voice” that always tries hard to persuade the manas to follow the path of righteousness. But that voice is often drowned out by the natural inclination of the manas to move towards the impressions and stored up memories in the **chitta**.

Chittas(*Cetas*) means the subconscious mind. It is the storehouse of memory. Our samskaras or impressions of various past lives are stored here. These impressions are caused by repeated or habitual patterns of the past based on thoughts, speech and actions. These impressions are like waves on the surface of a lake, and keeps arising and falling.

Manas, following its natural inclination, gets attracted to these waves and reinforces them, causing deeper

impressions at the subconscious level. This becomes an unending cycle of interplay between manas and chitta. The buddhi knows that for manas to be at peace, the chitta first has to be serene and still.

Simply stopping thoughts by forcibly stilling the mind by that means will not provide permanent solution as it will only lead to suppression. **Manonasa** (permanent stilling of mind) has to be attained through wisdom and the right action of removing the seeds which cause agitation and fluttering in the manas. Therefore buddhi is always pointing us towards doing sadhanas, yagnas, and purifications so that the impressions (stored up memories) at the chitta level can get released.

When that happens, the “waves” of the chitta become still and calm, and become the closest reflection of the SELF. That is why Patanjali declared, “**Yogas Chitta Vritti Nirodhha**,” which means “stilling the modifications or fluctuations of the mind impressions.” The manas, which always follows the chitta, then effortlessly sinks into the SELF. That is why buddhi (**prajnanam**) plays such an important role.

Ahankaar (Ego) is the “I-sense” in us. Ego is what the “I” identifies with. But the ego borrows its identification from manas and chitta. So the state of manas and chitta determines the state of ego. If the chitta/manas is engaged and preoccupied with thoughts and issues related to name and form, the ego will reflect exactly that; if the

chitta/manasis still, serene, and calm, the ego will identify as that. The “I” could therefore be identified with, “I am so and so” (name or form), or it could identify with Ananada (bliss) and happiness. In short, how our ego behaves is entirely dependent on the state of our manas and chitta, and whether buddhi has played a dominant role in our life or not.

The word, “**धृतिञ्च,**” means a mind that never gives up even when the body and the senses are tired. No matter how hard some days may feel in sadhana, the yogi never forsakes the daily yagnas and meditations. As yogis, we must continue to persist in our sadhana to the best of our ability, even though at times we may experience weak moments when we may even want to give up.

The word, **धृतिञ्च,** also means patience. As we yogis mature in our sadhana, we will discover that the journey itself is the reward, and the yagnas/meditations/sadhanas, as given by the teacher, get easier, and abidance in the SELF becomes effortless.

A mind that is powered by the buddhi (intellect) eventually begins to gain mastery over the five elements (Earth, Water, Fire, Air, Ether) and their relative sense perceptions.

Earth involves 5 senses: smell, taste, sight, touch and sound

Water involves 4 senses: taste, sight, touch and sound

Fire involves 3 senses: sight, touch and sound

Air involves 2 senses: touch and sound

Ether involves only 1 sense: sound

The elements are universally ONE. The 5 Elements of Earth, Water, Fire, Air and Ether are not just within us, but also all around us. A subtle mind which becomes one with space easily begins to fly outside the body and connect with the ONE universal mind—the SUPREME-MIND.

The centre of yogis' existence moves outside their body, and so in that sense they become immortal. When the barriers of the body are transcended, many psychic abilities may also begin to manifest. As the mind becomes more and more subtle and expansive, not only does it develop the microscopic lens needed to know the SELF, but it also begins to gain knowledge about the workings of the elements, and by exercising reasonable control over them develops **siddhis** (abilities).

However, these developed abilities are of this world, and stay in this world when the yogis leave the body. Therefore yogis must not be attached to them, and must use them very discreetly and only for the higher good of the world. If these abilities are used for personal motives, the yogis will find themselves getting attached to them, and will once again get trapped in the world.

यस्मान्न ऋते मिचनं कर्म क्रियते

Could any of the above ever be possible without the brilliant

and illuminating presence of our mind?

तन्मे मनः शिवसंकल्प अस्तु

May my mind ever abide by the directions given by my intellect and dwell on auspicious thoughts of ever-increasing abidance in the SELF, and attain supremacy in all aspects.

VERSE 4

येनेदं भूतं भुवनं भविष्यत्, प्रिगृहीतमृतेन सर्वम् ।

येन यज्ञस्त्रायते सप्तहोता, तन्मे मनः शिवसंकप्प अस्तु ॥४॥

That ONE universal mind that is now immortal, and by virtue of which knows past, present and future are all known and through which the yogis extend their fire yajnas by further offerings to the seven priests, my mind, may you ever dwell in auspicious thoughts.

As mentioned in verse 3, when the mind becomes subtle as space, it also acquires its expansiveness and begins to “fly in the sky” outside the body. Consider an empty pot. There is space within the pot and there is space outside the pot. When the pot breaks the two spaces merge as one. Exactly same thing happens with the one whose mind acquires identification with space.

The boundary of the body is no more a limitation and ones consciousness soars far and above ordinary human consciousness. Time itself is witnessed by such a mind which then acquires the timeless state untouched by past, present or future. Such an immortal mind can develop reasonable control over past, present and future events and predictions.

This is experiential and those who follow the worship of seven priests/angels (**sapthhotayagna**) along with the Agni yagna (as given in verse 2) will witness these abilities developing naturally.

What is Sapthhota Yagna?

Sapthhota yagna means offerings to the seven chakras within our spine in a specific way as instructed by the Guru. These seven chakras are like seven deities within us who can bless us with wisdom, prosperity and success. Each of these deities are situated at one of the centers and responsible for one department to bestow us auspiciousness.

Ganesha at Mooladhar controls **Earth** element

Shakti at Swadisthan controls **Water** element

Agni at Manipura controls **Fire** element

Vishnu at Anahata controls **Air** element

Shiva at Vishuddha controls **Ether** element

Krishna/Christ at Ajna controls **Intuitive** consciousness

Guru at Trikuti controls **Sankalpa** (will consciousness)

The worship of the seven deities is done in a specific way by offering breath, mantra and attention to them. A Yogi by virtue of his mastery over breath is eventually capable of applying inner pranic pressure on each chakras to untie the knots and activate the full powers of the chakras and their respective elements. The process of such worship has to be learned through a Guru or those authorised by the Guru to initiate others.

Lord Krishna in Bhagwad Gita verse 11 chapter 3 told Arjuna:

devan bhavayatanena te deva bhavayantu vah

parasparam bhavayantah shreyah param avapsyatha

By your sacrifices the celestial deities will be pleased, and by such mutual nurturing between humans and the Demi-gods, prosperity will reign for all.

The celestial gods, or **devatas**, are in-charge of this relative world. The Supreme Lord does all his work of managing the universe through them. The Supreme God answers all our prayers through these deities. Consider the President of United States. He has designated his representatives all over the country to help us and look after our needs and issues.

He personally himself does not intervene. The same is true with these deities/angels. The Supreme God has made them responsible for your well being and success. References to angels are common in the Biblical narrative of the life of Jesus. The birth of Jesus was foretold to Mary by an angel of God (Luke 2:8-20).

When Jesus fasted forty days in the wilderness and refused to be tempted by the Devil, the angels came and attended him (Matthew 4:11). When Christ's disciples were imprisoned, God manifested His presence once more by sending an angel to free them from prison (Acts 5:17-21).

The worship of these seven deities/angels is also done to extend the purification process done earlier in Agni Yagna. From verse 2, we already know about the Agni yagna, and its relevance and importance for purification. Here the

process is much deeper and subtler as awareness of vasanas intensifies for quicker self-realization and more and more of the inner “demons” are released.

Many blind spots are noticed and habitual patterns that provide false anchor and comfort are reversed. This process is called the “churning” process where the vasanas are churned out from pure consciousness. In the initial stages of practices these “demons” surface very strongly.

The sheer intensity in the beginning could shake a sadhaka, but if he persists without giving up, the karma is worked out pretty quickly for Self-realization. One has to consume a few cups of poison through the churning before the nectar of immortality is made available.

The Bible’s Book of Revelation (15:5-8) mentions the seven Angels and the seven plagues they bring, without which the temple of God is not opened.

“After this I looked, and I saw in heaven the temple—that is, the tabernacle of the covenant law—and it was opened. Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests. Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever. And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.”

The seven “plagues” are symbolic of the seven main negative tendencies and vices that surface as we pour our attention onto the seven chakras within. Those tendencies are: Gluttony, Lust, Envy, Greed, Wrath, Sloth, Pride. They need to be processed and released from our innermost sanctuary of the heart so that our hearts are kept clean and radiate the beauty and purity of Supreme God.

This verse once again clearly and explicitly lays down the importance of the inner yagnas (fire and seven chakra meditations) for purifications that need to be carried out in daily meditations to develop the power of the mind many fold, to attain success, and to attain liberation.

तन्मे मनः शिवसंकल्प अस्तु

May my mind worship the seven deities/angels along with the Agni Yagna, and dwell on auspicious thoughts of ever increasing abundance to SELF, and attain supremacy in all aspects.

VERSE 5

यस्मिन्नृचः साम सज ठूषि यस्मिन्, प्रतिष्ठिता रषनाभाविवाराः ।

यस्मि ष्चित सर्वमोतं प्रजानां, तन्मे मनः शिवसंकप्प अस्तु ॥५॥

That mind, in which the Rig, Yajur, and Sama (Vedas) are established like spokes in the hub of a chariot wheel, and by which the minds of all beings are pervaded, my mind, may you dwell in auspicious thoughts.

Vedas mean knowledge. There were originally three vedas, (**Rig, Yajur, Sama**), while the fourth (**Atharva**) was added later. The original vedas were not man-made, but were “heard.” That is why they are called **Srutis**, which means “that which is heard.” Their knowledge was revealed not through written texts, but was transmitted through the **Guru-shisya** (teacher-disciple) tradition.

Even today many traditional initiations are done only through a one-to-one relationship between a Guru and Shishya. According to tradition, the seed of **Guru-Shakti** is planted firmly in a deserving disciple, and instructions are orally given on required sadhana. It is also referred to as “**Shakti path.**” Shakti path is very powerful in that it can

quickly transmit knowledge and energy from Guru to disciple, a process which otherwise would take a very long time. Shakti path can be called a short-cut to raising Kundalini upwards to higher states of Consciousness. Shakti path means clearing the “path” of all obstacles for Shakti (Kundalini) to move upwards towards the crown of the head and then into the heart through the sushumna (middle channel) and other subtle nadis (nerves) within the sushumna.

The ancient Vedas that have been written down and recorded as Sanskrit texts have many, many verses and it could take a seeker many lifetimes to recite and understand them all, and still achieve nothing in terms of inner experience.

The real significance of the Vedas actually has to be realized within. Rig Veda means transmission of knowledge through **Mantra Shakti**. Yajur Veda means transmission of knowledge through **PranaShakti** (activating the path of the Shushmna, the middle channel, and chakra worship). Sama Veda means transmission of knowledge through **SomaShakti** (ecstasy).

Shakti provides us inner experience through the “juiciness” (**rasa**) that pervades our whole being rather than the dry, intellectual knowledge that the **shastras** (scriptures) provide. We must move from the head towards the heart and realize the Truth there.

The Yagnas given in verse 2 (Agni Yagna) and in verse 4 (Sapthhota Yagna) embrace all the three forms of knowledge and the respective transmission related to them. As we continue to perform these two forms of Yagnas by blending all the three manifestations of Shakti—Mantra Shakti, Prana Shakti, Soma Shakti—the mind begins to gain subtlety and retire into a still background expanse.

The hub is the centre from which all emerges, and that into which all the spokes are anchored. They receive energy from the hub. Without the hub, the spokes would have no support, and would fall apart. There could be no wheel. Similarly, without the hub of the Supreme Mind, none of the yagnas, mantras, pranas, or shaktis can work. Verse 5 thereby reasserts the supremacy of the mind even over the Vedas.

A mind that realizes such supremacy pervades and can penetrate every other mind. A lion, king of the jungle, does not need to do anything special to draw the attention of a wanderer who has lost his way.

Similarly, the Guru, king of wisdom and lion-hearted guardian of the Truth, naturally draws the attention of those wanderers who feel lost in this world. In heaven and on earth, the Supreme Mind rules Supreme!

तन्मे मनः शिवसंकल्प अस्तु

May my mind, without which no Yagnas and rituals are possible, dwell on auspicious thoughts of ever-increasing abidance in the SELF, and attain supremacy in all aspects.

VERSE 6

सुषारथिरष्वानिव यं मनुष्यान्, नैनीयते भीषुभिर्वाजन इव ।

हृत्प्रतिष्ठं यद्गिरं जविष्ठं, तन्मे मनः शिवसंकप्प अस्तु ॥६॥

That mind, which guides men like a good charioteer controls the horses, and which resides in the heart, my mind, may you dwell in auspicious thoughts.

Verse 1 laid down for us the nature of the mind and the need for its purification. Verses 2 and 4 told us the ways and methods to carry out the Yagnas to achieve that purification. Verse 3 explained the significance of the intellect (Buddhi) in providing much-needed direction for the mind. Verse 5 pointed out the supreme authority of the mind over everything, when all the above requirements are systematically carried out.

Verse 6 points out a common obstacle that may happen during the course of our sadhana, and what measures we need to take to prevent that obstacle from slowing us down in gaining the supreme state of mind.

This is explained through an analogy of a chariot, charioteer, and the horses. The body is the chariot; the mind is the charioteer who holds the reins; the horses are the five senses (smell, taste, sight, touch and sound). If the horses are wild

and not controlled by the charioteer, they will lead the body/mind to disaster. But if the charioteer (mind) does not submit to the will of the horses (senses), and instead restrains them by exercising control on the reins, he can lead them towards the desired goal.

It is a common experience that when a sadhaka employs the inner meditational yagnas, he immediately encounters resistance from his sense organs. They are constantly seeking the mind's attention. The mind too, due to its natural drifting nature, begins to wander towards the sense objects. Temptations are always going to be there and can prove to be very distracting.

At that time, the intellect will intervene and caution the yogi to keep up with his yagnas, attain the supreme state of mind, and abide in the SELF.

But it will not be easy. The moment the yogi will try to direct the mind and restrict its movement down a path undesirable for spiritual growth; the five senses will begin to offer more food for the imagination and the wandering of the mind.

For example, if someone forcibly grabs you from behind and tries to restrict your movement, your hands and legs both will try their best to help you escape. The senses

respond similarly to restriction. The mind and the senses are natural allies, and they will try their best to disrupt all your attempts to control the mind and direct it towards the practices. Thus it becomes extremely important to ask your mind to ignore the demands of sense pleasures and break their toxic connection with the mind.

For example, maybe during meditation thoughts of chocolate kept in your fridge disturb your focus and concentration. The sense of pleasure of taste invades your imagination and tempts you to go reach for the chocolate rather than sit for meditation. If that happens, get up and give the chocolate away to someone else, and then return to sit for meditation.

If you do this a few times, the sense organs will not dare tempt you again in your meditation, and you will discover a new and growing freedom of happiness unconditioned by the presence or absence of any object.

The Bible says,

“And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell (Matthew 5:30).”

Therefore, it is better to lose the temporary sensual pleasure of taste rather than compromising the freedom gained

through higher knowledge. If you wish to know the heart of the matter of this world and beyond, you must first know your own inner heart. You must clean and purify the mind by performing yagnas, and make correct choices through proper use of your intellect.

तन्मे मनः शिवसंकल्प अस्तु

May my mind, untouched by the influence of the senses, dwell on auspicious thoughts of ever-increasing abundance in the SELF, and attain supremacy in all aspects.

॥ ॐ नमः शिवाय ॥