

made of three gunas or grades/qualities of matter. There are sattva, rajas and tamas, in other words, matter (gross materials), motion (energy), and mind (intelligence). These three gunas be good to me. May God bless me with the best of these! Fourthly, there are three realities which are eternal—Isvara (God), jivas (souls), and Prakriti (matter). Each one of us is an integration of these three. May God bless me so that these three are auspicious and gracious, and I attain peace, happiness and salvation!

2. Trisaptah also means three and seven—ten. There are ten directions, ten Indriyas (five organs of perception + five organs of volition and action). These organs are senses of sound (ear), touch (skin), sight (eye), taste (tongue), and smell (nose), and the organs of speech (tongue), action (hands), movement (feet), and two organs of excretion. Thus the devotee prays that all the ten directions of space and all the ten organs of sense and action be good and auspicious and help him to live happily in peace.

3. Yet another meaning of Trisaptah is three times seven, i.e., twentyone is explained in relation to speech and existence. In speech/language, there are three numbers in Sanskrit and seven cases or vibhaktis. Language works across these twentyone. The devotee prays that speech, moving across these, be good and gracious. If one knows language, one knows the reality also, and if wants to know the reality, one has to learn language as well, because language is the medium of expression and communication. In relation to existence, there are seven stages of the evolution of the physical world—Mahan (primordial matter which is conceptually defined), Ahankara (the I-sense, or conceptual definition of forms), and five tanmatras (subtle materials—akasha, vayu, agni, apah, and prthivi). Each one of these seven has three qualitative grades (sattva, rajas and tamas). The entire existence evolves through and from these twenty one variations of nature. Number 21 is a wonderful number, for example, five subtle materials, five gross materials, five organs of perception, five organs of action and the soul make up twenty one. Again five materials (earth, water, air, fire and space), five great energies (prana, apana, vyana, samana, udana), five organs of perception and five organs of action, and mind, these make up twenty one. The body is evolved from these twenty one all integrated. The devotee prays that the best of these may bless him by the grace of God.

The broad meaning is that the world from the leaf to the Lord is known through knowledge, and knowledge is obtained through language. The Lord God is the Lord of knowledge and language too. His word being the Veda. Therefore the prayer is for the knowledge of the world through the Divine Word. May God bless us with the knowledge of the secrets of existence and may we enjoy good health at peace of mind to study the veda, have knowledge and enjoy happiness and salvation!

The tenor of the Hymns of Benediction is that the entire universe is an integrated whole, all things are interdependent, the good of one is a part of the total good, and thus we pray to the Lord that He may bless us all together with health, happiness, knowledge, action and ultimately, His love and protection.

Santi Karnam (Hymns of Peace)

1. शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शमिन्द्रा सोमा सुविताय शं योः शं न इन्द्रापूषणा वाजसातो ॥

शम na indrāgani bhavatamavobhiḥ sham na indrāvaruṇā
ratahavyā । Śamindrā somā suvitāya sham yoḥ śam na in-
drapūṣana vajasatau ॥

Lord Almighty, by your grace, may the fire and electricity, with this productive and creative actions, be good and beneficent to us all! May electricity and water, with their productive processes, be good and auspicious to all! May the sun and the moon bless us with their productive operations in the vegetable world! May the clouds and electricity with their energy and creativity give us things which do us honour; give us prosperity. May the Lord remove our fears and all ailments, and bless us with peace and happiness.

2. शं नो भगः शमु नः शंसो अस्तु शं नः पुरन्धिः शमु सन्तु रायः ।
शं नः सत्यस्य सुयमस्य शंसः शं नो अर्यमा पुरुजातो अस्तु ॥

Śam no bhagah śamu naḥ śamsa astu śam naḥ purandhiḥ śamu
santū rāyah । Śam nah satyasya suyamasya śansah śam no
aryamā purujato astu ॥

May our honour and glory be auspicious to us! May the praise and approbation for us be for our good! Our intelligence be for our peace and happiness. May our riches be for our peace and plenty. May our literature of discipline and truth be for our peace and prosperity! May our men of justice be for our good and peace!

This mantra is a prayer of peaceful and auspicious fruits or ends of our assets and honour. Our honour, reputation, glory, wealth, power, etc. can intoxicate us and lead us to misfortune. Flattery can delude us, power can corrupt us. Money can turn us into beasts and fools. Hence the prayer: May God bless us with wisdom and discrimination to turn all these to good and auspicious ends in life. We want peace, prosperity, happiness and wisdom in bliss by God's grace.

3. शं नो धाता शमु धर्ता नो अस्तु शं न उरुची भवतु स्वधाभिः ।
शं रोदसी बृहती शं नो अद्रिः शं नो देवानां सुहवामि सन्तु ॥

śam no dhātā śamu dhartā no astu śam na urūci bhavatū svadhābhiḥ ।
śam rodasi br̥hati śam no adriḥ śam no devānām suhāvāni santū ॥
Rg. 7. 35. 3.

The Lord creator of the universe be good and gracious to us. The Lord sustainer be kind to us. Lord omnipresent be kind to us. All that the earth and the sky hold, be good and auspicious to us. The clouds, the mountains, all be for our peace and happiness. May the words of the wise be auspicious and profitable for all of us.

In an age of pollution and imbalance of nature and environment, such prayers have special significance. The earth, the sky, water, air, sun and moon, everything holds untold riches for us. May God turn all those things to human happiness.

4. शं नो अग्निज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम् ।
शं नः सुकृतां सुकृतानि सन्तु शं न इषिरो अभिवातु वातः ॥

śam no agnirjyotiraniko astū śam no mitravarunāvashvinā śam ।
śam nah sukr̥tām sukr̥tāni santu śam na iṣiro abhivatū vātah ॥
Rg. 7. 35. 4.

Agni, the Lord of light, the learned with the light of knowledge, the lustrious ruler who leads the nation forward, these be for our good and glory in peace. The vital energies prana and udana be for our good and peace. The teachers, preachers and scholars may lead us forward on the paths of peace and progress. The men of action may do well to give us peace and happiness.

5. शं नो द्यावापृथिवी पूर्वहूतो शमन्तरिक्षं दृशये नो अस्तु ।
शं न ओषधीर्विनिनो भवन्तु शं नो रजसस्पतिरस्तु जिष्णुः ॥

śam no dyāvāpṛthivi pūrvahūtau śamantarikṣam dṛśaye no astu ।
śam na oṣadhir-vanino bhavantu śam no rajasapatirastu jiṣṇuḥ ॥
Rg. 7. 35. 5.

Lord of the universe, primal teacher, may the earth and the sky (cosmic energy) be for our good as ever before. May the regions of light (between the sun and the sky) be good and auspicious to us. May the herbs

and the forest vegetation be good and auspicious for us. May the ruler of the land, great and victorious, be good and giver of happiness.

Important : prayer is not only prayer to God, it also is a process of self conditioning if the devotee is sincere. When we rise in the morning, we see the earth and the sky. We see the sun and the regions of light. We see the green and the forests. Unless we are in time with nature, we cannot be happy. And unless we ourselves work to maintain the environment good and blissful in time with our prayers, we cannot be happy. What about the rulers? With their search for power, they can explode the natural time of the environment as they can pierce through the ozone layer and increase the global temperature. How can then the environment be good to us? Hence the prayer that the ruler, good, confident and victorious may be auspicious to all mankind. To pray to God and to act against His will is the height of hypocrisy and dishonesty. the prayers for peace enjoin us to pray and act so that the humanity and the environment are in time and auspicious.

6. शं न इन्द्रो वसुभिर्देवो अस्तु शमदित्येभिर्वरुणः सुशंसः ।

शं नो रुद्रो रुदेभिर्जलाशः शं नस्त्वष्टानाभिरिह शृणोतु ॥ ऋ० 7, 35, 6.

śam na Indro vasubhir-devo astu śamadityebhir-varuṇaḥ suśansah ।

śam no rudro rudrebhir-jalasaḥ śam nastvāṣṭāgnābhir-ihā śṛṇotu ॥

Rg. 7, 35, 6.

May the Lord Indra (sun, cosmic energy, or teacher) be good and auspicious to us with his powers (planets, rays or disciples). May the waters in space be good to us throughout the months and seasons of the year—auspicious as they are. May the dispeller of evil and ordainer of law, Lord Rudra, be good and auspicious to us through the discipline of mind and laws of nature, and may Lord Tvasta, the cosmic designer and the man of science and technology, and the master of learning be good to us to show us the working of nature and humanity—so that, in harmony with nature and humanity, we never transgress the beneficial and auspicious discipline of living.

7. शं नः सोमो भवतु ब्रह्म शं नः शं नो प्रावाणः शमु सन्तु यज्ञाः ।

शं नः स्वरुणां सितयो भवन्तु शं नः प्रस्वः शम्बस्तु वेदिः ॥

ऋ० 7, 35, 7.

śam naḥ somo bhavatu brahma śam naḥ śam no grāvṇaḥ samu-

śantu yajñāḥ । śam naḥ svaruṇām mitayo bhavantu śam naḥ

presvaha śamvastu vedih ।।

Rg. 7, 35, 7.

May the moon and the herbs be good to us. The Veda (knowledge), strength and energy, and the food-products be good and auspicious. May the clouds and men of learning be good and kind. Our yajñas, prayers and gatherings be for our good, benefit and peace. May all the discourses of the learned be auspicious! May the herbs be for our good and peace! May the altars of our prayers and yajñas be good and auspicious for our collective peace and happiness!

8. शं नः सूर्य उरुचक्षा उदेतु शं नश्चतस्रः प्रदिशो भवन्तु ।

शं नः पर्वता ध्रुवयो भवन्तु शं नः सिन्धवः शमु सन्त्वापः ॥ ऋ० 7, 35, 8.

śam naḥ sūrya urucakṣā udetu śam naścataśraḥ pradiśo bhavantu ।

śam naḥ parvatā dhruvayo bhavantu śam naḥ sindhavaḥ śamu santvāpah ।।

Rg. 7, 35, 8.

Lord God, may the rising of the sun bless us with peace and happiness. May the emergence of knowledge be auspicious as light. May good and peace flow to us from all the four directions. May all the mountains be good and auspicious for us! May the rivers and the seas be good and auspicious for all of us!

9. शं नो अदितिर्भवतु व्रतेभिः शं नो भवन्तु मरुतः स्वर्काः ।

शं नो विष्णुः शमु पूषा नो अस्तु शं नो भवित्रं शम्बस्तु वायुः ॥

śam no aditiṛbhavatu vratebhiḥ śam no bhavantū marutaḥ

svarkāḥ । śam no viṣṇuḥ śamu pūṣā no astu śam no bhavitram śamvastu vāyuh ।।

May the mother (Nature/the mother who bears) be good and kind with all the discipline of rules and vows! May all the sources of energy and light (air, breath, men of knowledge) be good and kind! May the Lord present everywhere (Visnu, the light of the sun, the father of the family) be kind and auspicious! May the giver of nourishment be auspicious! May the future bring us peace and happiness! May the wind blow gently for our peace and good!

10. शन्नो देवः सविता त्रायमाणः शं नो भवन्तुषसो विभातीः ।

शं नः पर्जन्यो भवतु प्रजाप्यः शं नः क्षेत्रस्य पतिरस्तु शम्भुः ॥

ऋ० 7, 35, 10.

śanno devaḥ savitā trāyamānaḥ śam no bhavantū ṣaso vibhātiḥ ।

śam naḥ parjanya bhavatu prajāpyāḥ śam naḥ ksetrasya patirastu śambhuh ।।

Rg. 7, 35, 10.

24 Lord protector shining everywhere, the sun, be good and auspicious for us, giving us peace and freedom. The brightness of the morning may inspire us to happiness, progress and peace. May the rain bearing clouds be good and auspicious for all the humanity. May the lord of the law be good to us to feed, nourish and protect us!

11. शं नो देवा विश्वदेवा भवन्तु शं सरस्वती सह धीभिरस्तु।
शमभिषाचः शमु रातिषाचः शं नो दिव्याः पार्थिवाः शं नो अत्याः ॥
ऋ० 7, 35, 11.

śam no devā viśvadevā bhavantu śam sarasvatī saha dhibhirastū |
śamabhiṣācaḥ śamu rātiṣācaḥ śam no divyāḥ pāṛthivāḥ śam no
apyāḥ | |
Rg. 7, 35, 11.

May all the learned and wise saints, who inspire us to good and virtue, be good and auspicious to us. May Sarasvatī, Divine Speech, bless us with intelligence and understanding for peace and happiness. May all those who shower knowledge and vision of truth from all sides, be good and auspicious for peace and happiness. May the good and the virtuous holders and rulers of the lands be auspicious! May all those who manage the waters and bring out the wealth, work for our peace and happiness!

12. शं नः सत्यस्य पतयो भवन्तु शं नो अर्वात्तः शमु सन्तु गावः।
शं नः ऋभवः सुकृतः सुहस्ताः शं नो भवन्तु पितरो हवेषु ॥
ऋ० 7, 35, 12.

śam naḥ satyasya patayo bhavantu śam no arvantab śamu santu
gāvah |
śam naḥ ṛbhavaḥ sukrataḥ suhastāḥ śam no bhavantū pitaro
haveṣu | |
Rg. 7, 35, 12.

May the masters of truth, wisdom and knowledge bless us with peace and happiness! May our horses and cows, all our cattle wealth, bless us with peace and plenty! May our technologists and artisans bring us peace and prosperity! May all our senior people, parents, teachers and others, bless us with peace and happiness during our pious gathering.

The prayer is that men of truth, wisdom and knowledge, who have been and who can explain the secrets of truth, scientists, engineers, technicians, workers, may work for our good, prosperity and happiness. The prayer is for peace and prosperity through land produce, cattle wealth, industry and science, and the advancement of arts and philosophy, and the discipline of virtue.

13. शं नो अज एकपाद् देवो अस्तु शं नो अहिर्बुध्न्यः शं समुद्रः।
शं नो अपां नपात् पेरुरस्तु शं नः पृश्निर्भवतु देवगोप ॥ ऋ० 7, 35, 13.

śam no aja ekpād devo astu śam no ahirbudhnyah śam samudraḥ |
śam no apān napāt perurastu śam naḥ pṛśnirbhavatu devagopā | |
Rg. 7, 35, 13.

May the Lord Eternal, unborn and existing by Himself, be gracious and grant us peace and harmony. May the clouds floating in the sky be for our peace and prosperity. May the ocean be peaceful for us and give us prosperity. May the boats sailing on the waters float and move for our peace and prosperity. May the Lord of space who holds the heavenly bodies grant us peace and happiness.

14. इन्द्रो विश्वस्य राजति।
शं नो अस्तु द्विपदे शं चतुष्पदे ॥
Indro viśvasya rajati |
śam no astu dvipade śam catuspade | |
यजु० 36, 8.

Indra, the Lord Almighty who pervades and illumines the entire universe, may be kind, and bless our children, all our people and all the animals, beasts and birds. May all be at peace among all the living beings!

15. शं नो वातः पवतां शं नस्तपतु सूर्यः।
शं नः कनिक्रददेवः पर्जन्योऽ अभिवर्षतु ॥
śam no vātaḥ pavatam śam nastapatu sūryah |
śam naḥ kanikradadevaḥ parjanya' abhivarṣatu | |
यजु० 36, 10.

Lord Almighty, may the winds blow for our good and happiness! May the sun shine for our benefit and happiness. May the roaring lightning be for our good, and may the shower of the clouds be for our prosperity, peace and happiness.

16. अहानि शं भवन्तु नः शं रात्रीः प्रतिधीयताम्।
शं नऽऽन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या।
शं नऽऽन्द्रापूषणा वाजसातौ शमिन्द्रा सोमा सुविताय शं योः ॥
यजु० 36, 11

aḥāni śam bhavantu naḥ śam rātrīḥ prati dhiyatām |
śam na indrāgni bhavatamavobhiḥ śam na indravaruṇā rātahavyā |
śam na indrapūṣanā vajasātau śamindra somā suvitāya śam yoḥ | |
Yaj. 36, 11.

Lord of time, may the days be full of peace for us. May the nights be restful for our peace and happiness. May the light of the sun and heat with their protective power be for our peace and prosperity by your grace. May the wind and the moon carry the fragrance and spirit of life for our good. Lord of life, may the sun and waters produce life giving substances for us so that with strength and energy we stay steadfast in peace and happiness in the affairs of life. May the people and the rulers live all in peace and harmony for steady progress under your gracious eye. May we live in peace and happiness, like children, under your parental care.

17. शं नो देवीरभिष्ट्य आपो भवन्तु पीतये ।

शं योरभिस्रवन्तु नः ॥

यजु० 36, 12.

śam no devirabhiṣṭāya āpo bhavantu pītaye ।

śam yorabhisravantu nah ॥

Yaj. 36, 12.

May the Lord Almighty, all powerful and all pervasive, be kind and gracious to us for the realization of what we love and value life for peace and progress. May He shower peace and happiness on all of us from all sides!

18. द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।

वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः

शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥

यजु० 36, 17.

Dyauiḥ śāntir-antarikṣam śāntiḥ pṛthivi śāntir-āpaḥ śāntir-
ośadhayah śāntiḥ ।

vanaspatayah śāntir-śiṣve devāḥ śāntir-brahma śāntiḥ sarvam
śāntiḥ śāntir-eva śāntiḥ sām śāntir-edhi ॥

May there be peace in heaven, may there be peace in space, may peace prevail on earth, may there be peace in the waters, in herbs and vegetation, may there be peace among the venerables of the world, peace among all the bright powers of the earth, may the veda and the Lord Almighty grant us peace, may there be peace in the realm of food and everything that exists. May there be peace and peace only. May peace bless us all.

19. तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।

परश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम शरदः शतं प्रब्रवाम शरदः

शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥

यजु० 36, 24.

Taccakṣur-devahitam purastācchukramuccarat ।
paśyema śaradaḥ śatam jivema śaradaḥ śatam śṛṇuyama
saradaḥ śatam prabravāma śaradaḥ śatam-adenāḥ syāma
śaradaḥ śatam bhūyaśca śaradaḥ śatāt ॥

Yaj. 36, 24.

The Lord Almighty is the Divine Vision, nothing escapes Him and he sees all and always. He is kind to all the learned and the wise. He exists from Eternity. By His grace, may we see Him and the creation for a hundred years! May we live for a hundred years! May we hear the great and holy worlds of the Veda and the wise for a hundred years! May we speak the words of truth for a hundred years! May we live free and without dependence for a hundred years. May we enjoy life with all these blessings of the Lord even more than hundred years!

20. यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवेति ।

दूरगमं ज्योतिषां ज्योतिरेकन्तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० 34, 1.

yajjāgrato dūramudaiti daivam tadu suptasya tathavaiti ।

dūrain-gamam jyotiṣām jyotirekam tanme manah

śivasankalpamastū ॥

Yaj. 34, 1.

The Daiva faculty of the mind (which controls and energises the organs of perception) goes far in the state of waking and receives and illuminates the perception of objects of the external world. It keeps on in a state of activity even in the state of sleep (in the dreaming state, actually). It goes far, in one and the light of lights, since it interprets and illuminates the experience. That mind of mine may be full of noble and peaceful intentions and resolutions.

This mantra offers a study of the conscious mind. The conscious mind works with and controls the senses (called Devas). The conscious mind collects the experiences in the state of waking and it continues playing even in the state of dreaming at the sub-conscious level. This part of the mind deals with our thought, ideas, intentions, resolutions, etc. The prayer here is that this mind of ours be full of noble thoughts, intention and resolution so that it keeps our senses under control and is not led astray.

21. येन कर्माप्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।

यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥

यजु० 34, 2.

yena karmāpyapasō manīṣiṇo yajñe kṛṇvanti vidathesu dhīrāḥ ।

yadapūrvam yakṣamantaḥ prajānām tanme manah

śivasankalpamastū ॥

Yaj. 34, 2.

By the yakṣa faculty of the mind, the patient and the wise perform all the acts of yajña, positive and constructive in the service of humanity and nature. That faculty is given to us by the Lord, and it is sanctified in the inner self of all men. May that mind of ours be full of noble intentions, resolutions and ambitions to do good!

It is said sometimes that nothing is good or bad, but thinking makes it so. The saying is not absolutely true, but relatively it is. If our mind is inwardly noble, we think of doing the good things, believing that they are good. On the contrary, if we have a wicked mind, we do evil things, believing that they are good. Hence the prayer that by the kindness and grace of the Lord, our mind may be full of noble thoughts, intentions and resolutions.

22. यत्प्रज्ञानमुत्त चेतो धृतिश्च यज्योतिरन्तरमृतम् प्रजासु ।
यस्मान् ऋते किञ्चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥
यजु० ३४, ३.
yatprajñanam-uta-ceto dhṛtiśca yajjyotir-anramṛtam prajāsu ।
yasmāna ṛte kiñcana karma kriyate tenme manaḥ śiva-sankal-
pamastu ॥
Yaj. 34, 3.

The Prajñana faculty of the mind which is the instrument of cognition and knowledge, the Cetas which stores the knowledge and experience in the form of memory and recalls it whenever so required, and Dhṛti which retains and consolidates experiences in essential forms and forms the foundation of our attitudes appetencies and values—Lord, may my mind, which reflects and compromises these, which lies in the deep of human personality, and which is not subject to decay, may this mind be full of noble intentions and resolution. No action what soever can be done without the agency of the mind. May my attitudes, desires and ambitions al. be noble.

23. येनेदं भूतं भविष्यत् परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तयते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ॥ यजु० ३४, ४.
yenedam bhūtam bhuvanam bhaviṣyat pariḡṛhtam amṛtena
sarvam ।
yena yajñastāyate saptahotā tanme manaḥ śivasankalpamastu ॥
Yaj. 34, 4.

Lord of Light and All-might, may my mind be full of noble intentions and resolutions by your mercy and grace that immortal faculty/substance by which this existence all past, present and future, is apprehended, by which the seven hotas (performers of the yajña called life) perform their actions to extend the nobility of life and actions—the seven hotas being the organs of perception, cognition and volition.

It is important to not here that the mind does not naturally and automatically apprehend the past, present and future. If it were so natural

an affair, then all of us would have been men and women of universal knowledge without any effort. For the development of mind to that order of vision, we have to practice yoga and deserve the Lord's grace. Hence the prayer for grace, noble intentions and resolutions.

24. यस्मिन्नुचः साम यजू वि यस्मिन् प्रतिष्ठिता स्थनाभाविवारा ।
यस्मिंश्चित् सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥ यजु० ३४, ५.
yasmin-rcāḥ sāma yajunaṣi yasmin pratiṣṭhitā ratha-nabhāvivarāḥ ।
yasmīnścittam sarvamotam-prajānām tanme manaḥ śiva sankal-
pam-astu ॥
Yaj. 34, 5.

Lord Almighty, may my mind be full of noble intentions and resolutions by your grace. Be kind to bless me with a mind pious in love with universal knowledge—the mind or which is infused with all the vedas, with the hymns of Rk, sama and yajur forms just as the nave of a wheel is fitted with spokes, in which the hymns are pervading like the warp and woof of a rich cloth.

This hymn refers to the Universal Mind in which exists, as if recorded by God Almighty Himself, all the universal knowledge of the Vedas. The individual mind also is made of the same stuff. If with yogic practice we can sublimate our mind and raise it higher to the frequency of the Universal Mind, then we can rise in consciousness to universal knowledge. The prayer is for universal knowledge and psychic peace of the universal.

25. सुषारथिश्श्वानिव यन्मनुष्यान्नेनीयतेऽभीषुभिर्वजिन इव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्ति ॥ यजु० ३४, ६.
suśarathiśśvāniva yanmanuṣyān-neyāte' abhiśūbhīrvājina iva ।
hr̥tpratiṣṭham yadajiram javiṣṭham tanme manaḥ śivasankal-
pam-astu ॥
Yaj. 34, 6.

Just as an expert driver (charioteer) takes the horses forward, similarly the mind takes men forward. Just as the charioteer controls the horses with reins, so does the mind control the senses with the sense of discrimination. The mind is seated in the heart, in the sanctum sanctorum of the psyche; it never grows old because, unlike the body it doesn't age but ever remains young; and as it is young, is the fastest thing one can imagine. This mind of mind, Lord Almighty, be full of peace, pious intentions and noble resolutions.

Let us think a little more on this hymn. What is the difference between a life of Bhoga (indulgence in carnal appetites) and yoga (discipline and spiritual nobility)? When the soul is led by the mind, and