
Manoniyamanam Harnessing the Mind with Translation

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मनोनियमनम् सार्थम्

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Author : Sadashivendra Sarasvati

Proofread by : Sunder Hattangadi

Translated by : V Subrahmanian v.subrahmanian at gmail.com

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Send corrections to : sanskrit at cheerful dot c om

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आशीविषविषविषमैर्निमिषोन्मेषैर्निषेवितैर्विषयैः ।
अलमधुना कलयेथाः मानस मिहिकामयूखचूडालम् ॥ १ ॥
अहमिति मतिमतिहेये वारय काये निरन्तरापाये ।
परशिवपदाभिधेयं ब्रह्मणि सदये निधेहि तां हृदये ॥ २ ॥
चलदलदलचञ्चलमिममचलवदचलं प्रतीत्य किल कायम् ।
मुह्यसि शिवपदविमुखं शिवशिवसुमचापचापलैश्चेतः ॥ ३ ॥
यातं दिनमिदमेवं श्वः किल भविता सुमेरुरपि हस्ते ।
इति नित्यं भावयता भवता कति चित्त मेरवो लब्धाः ॥ ४ ॥
कतिधा हृदनुवभूविथ तरुतृणकृमियोनिचक्रचङ्कमणम् ।
दिष्ट्या मानुषभावात्पारस्पृगिवासि मा त्विह प्रमदः ॥ ५ ॥
प्राकृतभोगावसरे ताम्यसि चेतो मुधा कुतो हेतोः ।
न्यग्रोधबीजमुस्त्वा शोचन्निव नाघ्नमस्येति ॥ ६ ॥
इज्या तीर्थव्रज्या प्रव्रज्या वा सतां समज्या वा ।
आस्तामयि भवतरणं लघु तव करणं मनः शिवस्मरणम् ॥ ७ ॥
परयुवतिदीपिकायामप्रतिरूपं निरीक्ष्य बत रूपम् ।
मोहान्निपत्य चेतःपतङ्ग मा त्वं क्षयं याहि ॥ ८ ॥
भवमिषपृथुविषशमनो मानस भिषगेष शङ्करः सेव्यः ।
प्रथमो दैव्यो भिषगिति यं किल जननी श्रुतिः स्वयं प्राह ॥ ९ ॥
अतिसरसैरन्नरसैर्मानस नभसङ्गमाग्निभषकाणाम् ।
भुजिकर्माभूतस्य प्रायो वपुषः किमित्युपस्कुरुषे ॥ १० ॥
पत्रफलमात्रसुलभे कामितफलदे प्रभौ स्थिते साम्बे ।
भजसे कृपणं नृपशुं दुःसेव्यं हा कथं चेतः ॥ ११ ॥

आ प्रातरादिनान्तादा च दिनान्तात्पुनश्चिदा प्रातः ।
व्यापारान्तरहायं व्याप्रियतामिन्दुचूडचरणाब्जे ॥ १२ ॥

दुष्पूरकुक्षिपरिपूरणपारवश्या-
त्कर्पूरगौरवपुषं पुरुषं विहाय ।
अन्यं किमाश्रयसि हन्त सखे मनस्त्वं
धन्यं भजस्व सततं तरुणेन्दुचूडम् ॥ १३ ॥

इति श्रीसदाशिवेन्द्रसरस्वत्या विरचितं श्रीदक्षिणामूर्तिध्यानं सम्पूर्णम् ।

Harnessing the Mind

(A minor work of Sri SadAshivendra Saraswati)

Oh Mind! Enough of engaging in savouring objects of enjoyment
that are ephemeral just as the winking of the eyelids.

The desire for objects is itself a poison. Engage henceforth in
the contemplation of the Lord who is adorned with the shining
moon crest on His head. 1

Give up the notion of I in the most detestable body that
is ever prone to troubles. Having withdrawn the mind from the
body identification, place it firmly in Brahman known as the
compassionate Holy Feet of Lord Parama Shiva seated close at
hand in your heart. 2

The body is extremely fickle like a blade of grass. Yet you
look upon it as firm as a mountain and are deluded. Oh mind! You
have thus turned away from the Holy Feet of Lord Shiva assailed
by the decorative floral arrows of the temptations caused by
Cupid. (The reference is here to the attempt made by Manmatha
using the flower-arrows to tempt the meditating Lord Shiva. The
Lord opened His third eye and this resulted in Manmatha being
burnt to ashes on the spot. 3

This day has been spent thus. The morrow shall bring me

the Mount Sumeru (a fortune). Thus hoping daily, tell me
O Mind! How many Sumeru-s have you gained so far? 4

Oh My Heart! How many times have you experienced births/life
as tree, grass and germs? Owing to some fortune you have now
attained human birth and are endowed with farsightedness (this
is the meaning that occurs to me for the word paara-spRg
in the verse.) Never be inadvertent in accomplishing the
supreme good for yourself. 5

As you are experiencing the results of your past actions, Oh
My Mind! Why do you become dejected? Remember the infallible
rule: A peepul seed planted will not yield mangoes. Hence,
give up dejection. 6

Enough of sacrifices (yajnas), pilgrimages, renunciation and
the company of the noble. The most effective and easy means to
emancipation is, Oh My Mind! The contemplation of Lord Shiva. 7

Seeing the bewitching form in the glowing lamp that is a belle,
Oh Mind-moth! Do not get deluded and fall into the form-fire
and get destroyed. 8

Oh Mind! The Great Doctor, Lord Shankara, the dispeller of
the great samsaric delusion, is ever to be sought out for
refuge. Has not the Mother Shruti Herself named Him the
Foremost Divine Doctor? 9

Oh Mind ! Why do you help the fattening of the body by delicious
food? The body indeed is the food vultures and dogs are waiting
to eat up. 10

Alas! When the Lord SAmbashiva, Who is easily pleased by the
devout offering of even fruit, leaf, etc. is available so close
at hand, how Oh my Mind! are you able to propitiate the lowly
humans, difficult to serve and please. 11


From morning till night and from night to morning let the mind,
giving up all other engagements, dwell in the Lotus Feet of
the Lord Who is adorned with the crescent moon. 12


Oh my friendly mind! Overpowered by the concern to satisfy the
ever-unsatable stomach whom else are you serving ignoring the
Blessed Lord adorned with the crescent moon on the head and
Who is as white as camphor? (the exact anvaya of the dhanya
and tarunenduchoodam words are not clear; hence they are read
along with the epithets of the Lord in the second line.) 13

Here ends the work Manoniyamanam of Shri Sadashivendra Saraswati.

Translation by V Subrahmanian v.subrahmanian at gmail.com

Proofread by Sunder Hattangadi

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