

Manoniyamanam Harnessing the Mind with Translation

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ಮನೋನಿಯಮನಂ ಸಾಧನಂ

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ಮನೋನಿಯಮನಂ ಸಾರ್ಥಂ



ಆಶೀವಿಷವಿಷವಿಷಮೈರ್ನಿಮಿಷೋನ್ಮೇಷೈರ್ನಿಷೇವಿತ್ಯೈರ್ವಿಷಯೈಃ .
ಅಲಮಧುನಾ ಕಲಯೇಥಾಃ ಮಾನಸ ಮಿಹಿಕಾಮಯೂಖಚೂಡಾಲಂ .. 1..
ಅಹಮಿತಿ ಮತಿಮತಿಹೇಯೇ ವಾರಯ ಕಾಯೇ ನಿರಂತರಾಪಾಯೇ .
ಪರಶಿವಪದಾಭಿಧೇಯಂ ಬ್ರಹ್ಮಣಿ ಸದಯೇ ನಿಧೇಹಿ ತಾಂ ಹೃದಯೇ .. 2..
ಚಲದಲದಲಚಂಚಲಮಿಮಮಚಲವದಚಲಂ ಪ್ರತೀತ್ಯ ಕಿಲ ಕಾಯಂ .
ಮುಹ್ಯಸಿ ಶಿವಪದವಿಮುಖಂ ಶಿವಶಿವಸುಮಚಾಪಚಾಪಲೈಶ್ಚೇತಃ .. 3..
ಯಾತಂ ದಿನಮಿದಮೇವಂ ಶ್ವಃ ಕಿಲ ಭವಿತಾ ಸುಮೇರುರಪಿ ಹಸ್ತೇ .
ಇತಿ ನಿತ್ಯಂ ಭಾವಯತಾ ಭವತಾ ಕತಿ ಚಿತ್ತ ಮೇರವೋ ಲಬ್ಧಾಃ .. 4..
ಕತಿಧಾ ಹೃದನುಬಭೂವಿಧ ತರುತ್ಯಣಕೃಮಿಯೋನಿಚಕ್ರಚಂಕ್ರಮಣಂ .
ದಿಷ್ಟ್ಯ ಮಾನುಷಭಾವಾತ್ಪಾರಸ್ಪೃಗಿವಾಸಿ ಮಾ ತ್ವಿಹ ಪ್ರಮದಃ .. 5..
ಪ್ರಾಕೃತಭೋಗಾವಸರೇ ತಾಮ್ಯಸಿ ಚೇತೋ ಮುಧಾ ಕುತೋ ಹೇತೋಃ .
ನ್ಯಗ್ರೋಧಬೀಜಮುಪ್ಪ್ವಾ ಶೋಚನ್ನಿವ ನಾಮ್ಯಮಸ್ಯೇತಿ .. 6..
ಇಜ್ಯಾ ತೀರ್ಥವ್ರಜ್ಯಾ ಪ್ರವ್ರಜ್ಯಾ ವಾ ಸತಾಂ ಸಮಜ್ಯಾ ವಾ .
ಆಸ್ತಾಮಯಿ ಭವತರಣಂ ಲಘು ತವ ಕರಣಂ ಮನಃ ಶಿವಸ್ಮರಣಂ .. 7..
ಪರಯುವತಿದೀಪಿಕಾಯಾಮಪ್ರತಿರೂಪಂ ನಿರೀಕ್ಷ್ಯ ಬತ ರೂಪಂ .
ಮೋಹಾನ್ನಿಪತ್ಯ ಚೇತಃಪತಂಗ ಮಾ ತ್ವಂ ಕ್ಷಯಂ ಯಾಹಿ .. 8..
ಭವಮಿಷಪೃಥುವಿಷಶಮನೋ ಮಾನಸ ಭಿಷಗೇಷ ಶಂಕರಃ ಸೇವ್ಯಃ .
ಪ್ರಥಮೋ ದೈವ್ಯೋ ಭಿಷಗಿತಿ ಯಂ ಕಿಲ ಜನನೀ ಶ್ರುತಿಃ ಸ್ವಯಂ ಪ್ರಾಹ .. 9..
ಅತಿಸರಸೈರನ್ನರಸೈರ್ಮಾನಸ ನಭಸಂಗಮಾಗ್ನಿಭಷಕಾಣಾಂ .
ಭುಜಿಕರ್ಮೀಭೂತಸ್ಯ ಪ್ರಾಯೋ ವಪುಷಃ ಕಿಮಿತ್ಯುಪಸ್ಕುರುಷೇ .. 10..
ಪತ್ರಫಲಮಾತ್ರಸುಲಭೇ ಕಾಮಿತಫಲದೇ ಪ್ರಭೌ ಸ್ಥಿತೇ ಸಾಂಬೇ .
ಭಜನೇ ಕೃಪಣಂ ನೃಪಶುಂ ದುಃಸೇವ್ಯಂ ಹಾ ಕಥಂ ಚೇತಃ .. 11..
ಆ ಪ್ರಾತರಾದಿನಾಂತಾದಾ ಚ ದಿನಾಂತಾತ್ಪುನಶ್ಚಿದಾ ಪ್ರಾತಃ .
ವ್ಯಾಪಾರಾಂತರಹಾಯಂ ವ್ಯಾಪ್ರಿಯತಾಮಿಂದುಚೂಡಚರಣಾಬ್ಜೇ .. 12..
ದುಷ್ಟೂರಕುಕ್ಷಿಪರಿಪೂರಣಪಾರವಶ್ಯಾ-
ತ್ಕರ್ಪೂರಗೌರವಪುಷಂ ಪುರುಷಂ ವಿಹಾಯ .

ಅನ್ಯಂ ಕಿಮಾಶ್ರಯಸಿ ಹಂತ ಸಖೀ ಮನಸ್ತ್ವಂ
ಧನ್ಯಂ ಭಜಸ್ವ ಸತತಂ ತರುಣೀಂದುಚೂಡಂ .. 13..
ಇತಿ ಶ್ರೀಸದಾಶಿವೇಂದ್ರಸರಸ್ವತ್ಯಾ ವಿರಚಿತಂ ಶ್ರೀದಕ್ಷಿಣಾಮೂರ್ತಿಧ್ಯಾನಂ
ಸಂಪೂರ್ಣಂ .

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 Having withdrawn the mind from the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.

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