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## Manoniyamanam Harnessing the Mind with Translation

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மனோநியமநம் ஸார்த்<sup>2</sup>ம்

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### Document Information



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Text title : manoniyamanam with English translation

File name : manoniyamanam.itx

Category : major\_works, sadAshivabrahmendra

Location : doc\_z\_misc\_major\_works

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Latest update : December 2, 2018

Send corrections to : sanskrit at cheerful dot c om

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March 24, 2024

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மனோநியமநம் ஸார்த்<sup>2</sup>ம்

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ஆஸீ<sup>1</sup>விஷவிஷவிஷமைந்நிமிஷொந்மேஷாந்நிஷேவிதைர்விஷயை: |  
அலமது<sup>1</sup>நா கலயேதா:<sup>2</sup> மாநஸ மிஹிகாமயுக<sup>2</sup>தூடா<sup>3</sup>லம் || 1 ||

அஹமிதி மதிமதிஹேயே வாரய காயே நிரந்தராபாயே |  
பரசரிவபதா<sup>3</sup>பி<sup>4</sup>தே<sup>4</sup>யம் ப்<sup>3</sup>ரஹ்மணி ஸத<sup>3</sup>யே நிதே<sup>4</sup>ஹி தாம் ஹ்ரு<sup>3</sup>த<sup>3</sup>யே || 2 ||

சலத<sup>3</sup>லத<sup>3</sup>லசஞ்சலமிமசலவத<sup>3</sup>சலம் ப்ரதீத்ய கில காயம் |  
முஹ்யஸி சரிவபத<sup>3</sup>விமுக<sup>2</sup>ம் சரிவசரிவஸுமசாபசாபலைஸ்சேத: || 3 ||

யாதம் தி<sup>3</sup>நமித<sup>3</sup>மேவம் ஸ்வ: கில ப<sup>4</sup>விதா ஸுமேருரபி ஹஸ்தே |  
இதி நித்யம் பா<sup>4</sup>வயதா ப<sup>4</sup>வதா கதி சித்த மேரவோ லப்<sup>3</sup>தா:<sup>4</sup> || 4 ||

கதிதா<sup>4</sup> ஹ்ரு<sup>3</sup>த<sup>3</sup>நுப<sup>3</sup>பூ<sup>4</sup>வித<sup>2</sup> தருத்ரு<sup>3</sup>ணக்ரு<sup>3</sup>மியோநிசக்ரசங்க்ரமணம் |  
தி<sup>3</sup>ஷ்ட்யா மாநுஷொப<sup>4</sup>வாத்பாரஸ்ப்ரு<sup>3</sup>கி<sup>3</sup>வாஸி மா த்விஹ ப்ரமத:<sup>3</sup> || 5 ||

ப்ராக்க்ரு<sup>3</sup>தபோ<sup>4</sup>கா<sup>3</sup>வஸரே தாம்யஸி சேதோ முதா<sup>4</sup> குதோ ஹேதோ: |  
ந்யக்<sup>3</sup>ரோத<sup>4</sup>பீ<sup>3</sup>ஜமுப்த்வா ஸோசந்நிவ நாம்ரமஸ்யேதி || 6 ||

இஜ்யா தீ<sup>3</sup>த<sup>2</sup>வ்ரஜ்யா ப்ரவ்ரஜ்யா வா ஸதாம் ஸமஜ்யா வா |  
ஆஸ்தாமயி ப<sup>4</sup>வதரணம் லகு<sup>4</sup> தவ கரணம் மந: சரிவஸ்மரணம் || 7 ||

பரயுவதிதீ<sup>3</sup>பிகாயாமப்ரதிரூபம் நி<sup>1</sup>க்ஷய ப<sup>3</sup>த ரூபம் |  
மோஹாந்நிபத்ய சேத:பதங்க<sup>3</sup> மா த்வம் க்ஷயம் யாஹி || 8 ||

ப<sup>4</sup>வமிஷப்ரு<sup>3</sup>து<sup>2</sup>விஷஸமனோ மாநஸ பி<sup>4</sup>ஷகே<sup>3</sup>ஷ ஸங்கர: ஸேவ்ய: |  
ப்ரத<sup>2</sup>மோ தை<sup>3</sup>வ்யோ பி<sup>4</sup>ஷகி<sup>3</sup>தி யம் கில ஜநநீ ஸ்ருதி: ஸ்வயம் ப்ராஹ || 9 ||

அதிரைரைந்நரஸைர்மாநஸ நப<sup>4</sup>ஸங்க<sup>3</sup>மாக்<sup>3</sup>நி<sup>4</sup>ஷகாணம் |  
பு<sup>4</sup>ஜிகர்மீபூ<sup>4</sup>தஸ்ய ப்ராயோ வபுஷ: கிமித்யுபஸ்குருஷே || 10 ||

பத்ரப<sup>2</sup>லமாத்ரஸுலபே<sup>4</sup> காமிதப<sup>2</sup>லதே<sup>3</sup> ப்ரபெள<sup>4</sup> ஸ்தி<sup>2</sup>தே ஸாம்பே<sup>3</sup> |  
ப<sup>4</sup>ஜஸே க்ரு<sup>3</sup>பணம் ந்ரு<sup>3</sup>பஸாம் து:<sup>3</sup>ஸேவ்யம் ஹா கத<sup>2</sup>ம் சேத: || 11 ||

ஆ ப்ராதராதி<sup>3</sup>நாந்தாதா<sup>3</sup> ச தி<sup>3</sup>நாந்தாத்புநஸ்சிதா<sup>3</sup> ப்ராத: |

வ்யாபாராந்தரஹாயம் வ்யாப்ரியதாமிந்து<sup>3</sup>தூ<sup>3</sup>சுரணப்<sup>3</sup>ஜே || 12 ||

து<sup>3</sup>ஷ்பூரகுக்ஷிபரிபூரணபாரவஸ்யா-

த்கர்பூரகௌ<sup>3</sup>ரவபுஷம் புருஷம் விஹாய |

அந்யம் கிமாஸ்ரயஸி ஹந்த ஸகே<sup>2</sup> மநஸ்த்வம்

த<sup>4</sup>ந்யம் ப<sup>4</sup>ஜஸ்வ ஸததம் தருணேந்து<sup>3</sup>தூ<sup>3</sup>ம் || 13 ||

இதி ஸ்ரீஸதா<sup>3</sup>ஸிவேந்த்<sup>3</sup>ரஸரஸ்வத்யா விரசிதம் ஸ்ரீ<sup>3</sup>த<sup>3</sup>க்ஷிணமூர்தித்<sup>4</sup>யாநம்  
ஸம்பூர்ணம் |

## 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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Proofread by Sunder Hattangadi

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*Manoniyamanam Harnessing the Mind with Translation*  
pdf was typeset on March 24, 2024

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