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Manoniyamanam Harnessing the Mind with Translation

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మనోనియమనమ్ సార్థమ్

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ఆశీవిషవిషవిషమైర్నిమిషోన్మైర్నిషేవితైర్నిషయైః ।  
అలమధునా కలయేథాః మానస మిహికామయూఖమాడాలమ్ ॥ ౧ ॥

అహమితి మతిమతిహేయే వారయ కాయే నిరస్తరాపాయే ।  
పరశివపదాభిధేయం బ్రహ్మణి సదయే నిధేహి తాం హృదయే ॥ ౨ ॥

చలదలదలచచ్చలమిమచలవదచలం ప్రతీత్య కిల కాయమ్ ।  
ముహ్యసి శివపదవిముఖం శివశివసుమచాపచాలైశ్చేతః ॥ ౩ ॥

యాతం దినమిదమేవం శ్వః కిల భవితా సుమేరురపి హస్తే ।  
ఇతి నిత్యం భావయతా భవతా కతి చిత్త మేరవో లభాః ॥ ౪ ॥

కతిథా హృదనుబభూవిథ తరుతృణకృమియోనిచక్రచక్రముణమ్ ।  
దిష్ట్యా మానుషభావాత్పారస్పృగివాసి మా త్విహ ప్రమదః ॥ ౫ ॥

ప్రాక్కృతభోగావసరే తామ్యసి చేతో ముధా కుతో హేతోః ।  
న్యగ్రోధబీజమువ్త్వా శోచన్నివ నామ్రమన్యేతి ॥ ౬ ॥

ఇజ్యా తీర్థవ్రజ్యా ప్రవ్రజ్యా వా సతాం సమజ్యా వా ।  
ఆస్తామయి భవతరణం లఘు తవ కరణం మనః శివస్మరణమ్ ॥ ౭ ॥

పరయవతిదీపికాయామప్రతిరూపం నిరీక్ష్య బత రూపమ్ ।  
మోహాన్నిపత్య చేతఃపతఙ్గ మా త్వం క్షయం యాహి ॥ ౮ ॥

భవమిషప్రుభువిషశమనో మానస భిషగేష శక్కురః నేవ్యః ।  
ప్రథమో దైవోఽభిషగితి యం కిల జననీ శ్రుతిః స్వయం ప్రాహ ॥ ౯ ॥

అతిసరస్తైరన్నరస్తైర్మానస నభసఙ్గమాగ్నిభవకాణామ్ ।  
భుజిక్మీభూతస్య ప్రాయో వపుషః కిమిత్సుపస్కురుషే ॥ ౧౦ ॥

పత్రఫలమాత్రసులభే కామితఫలదే ప్రభౌ స్థితే సామ్నే ।  
భజసే కృపణం నృపశుం దుఃసేవ్యం హా కథం చేతః ॥ ౧౧ ॥

ఆ ప్రాతరాదినాన్తాదా చ దినాన్తాత్పునశ్చిదా ప్రాతః ।

వ్యాపారాంతరహాయం వ్యాప్రియతామిన్ద్రచూడచరణాబ్జే || ౧౨ ||

దుష్పూరకుక్షిపరిపూరణపారవశ్యా-

త్కర్పూరగౌరవపుషం పురుషం విహాయ ।

అన్యం కిమాశ్రయసి హన్త సఖే మనస్తన్వం

ధన్యం భజస్వ సతతం తరుణేన్ద్రచూడమ్ || ౧౩ ||

ఇతి శ్రీసదాశివేన్ద్రసరస్వత్యా విరచితం శ్రీదక్షిణామూర్తిధ్యానం సమ్పూర్ణమ్ ।

### 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 Having withdrawn the mind from the body identification, place it firmly in Brahman known as the compassionate Holy Feet of Lord Parama Shiva seated close at hand in your heart.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*  
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