मनोनियमनम् सार्थम्

Manoniyanamam Harnessing the Mind with Translation

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મનોનયમનમ્ સાર્થમ્

આશીવિષવિષમ્મિર્મોગોમેચીનિચેચીતલેચર્યે: ॥
અલમગુના કલયેષા: માનસ મિદકામયૂમયૂમબાળમ્ ॥ ૧ ॥
અધિમત મકલયેથી વાસ્ત કાય નિસતાથાપયે ॥
પાર્વાયાયિયાં પ્રકલ્પજ ચાયને નિમદે તા કલયે ॥ ૨ ॥
અર્ધવાચારય મિમાંશવચારય પ્રતીત્ય ડીલ કાયમ્ ॥
મુખ્ય ઋવાયાયમંનિ શિવશિવસુભાઇાયાઇયાઇયે ॥ ૩ ॥
યાં હિન્મિહે જ ડીલ ભવિતા સુમરાદી કરતે ॥
કલયે નિમદને ભાગ કરતા કલયે વાર્થ વાયનન ॥ ૪ ॥
કલયે ચલદલચલમં પ્રતીત્ય કલયમ્ ॥
મુહ્ય શબદાયાશબદ સુમારથાઇયાઇયાઇયે ॥ ૫ ॥
યાત મદમે શ્વઃ કલ ભિવતા શ્વઃ શ્વઃ શ્વઃ ॥
ઇસે ભાવયતા ભજે કૈયાયાયાઇયાઇયે ॥ ૬ ॥
પ્રાકૃતનો તાયજે જમાયા વેટે મુખા કલયે કેટલે ॥
ન્યેફ્યો પ્રકૃત શ્વઃ શ્વઃ શ્વઃ શ્વઃ ॥ ૭ ॥
છેલયા તીમ્યજે પ્રજા વા સતા સમજણા વા ॥
આસ્તાભી બચિયાયા લખી તા કાયં મા શિવસરણમ્ ॥ ૮ ॥
પાસ્તયુ પ્રાથી પ્રાયા મા તા ભજષતા કાયન ॥ ૯ ॥
અર્થ પડી હિંદી પ્રકાયા મિરીક નિરીક્ષ મત હુંમ્ ॥
મોદાયવય ભતે તાપટખ મા તા ભા ભાડિ ॥ ૧૦ ॥
દ્વારમયાય શિષ્યાય માનસ લિખણે શહુદ: સેવય: ॥
પ્રથ્મો હ્યયો લિખણે ય હિંદ યાં શ્રૂધુત લખ્યા પ્રાય: ॥ ૧૧ ॥
અઘિશીણે ભાવયતા નસકામાણી પછરણાય પછરણાય ॥
બુધપ્રચ્છા ખુલા પ્રાયો પંપુ ડીલ ખુલા પંપુ: ॥ ૧૨ ॥
પન્તકમાણ સુખને અમિતભિને પ્રણી સ્મરણ કરતી સામ્ય: ॥
ભજણને પ્તમાં નુંપણ છલેસેવય હા કાય વેટ: ॥ ૧૩ ॥
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 Having withdrawn the mind from the body identification, place it firmly in Brahman known as the compassionate Holy Feet of Lord Parama Shiva seated close at hand in your heart.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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