मनोनियमनम् सार्थम्

Manoniyanamanam Harnessing the Mind with Translation

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आशीविषविषयमानमिभिमोऽपेरभितीतीर्थयाः ।
अलमधुना कलंकेयः मानस मितिकामययुवचुलुलूः ॥ १ ॥
अहमिति मतिमतिहेयेचारय कायेनिरन्तरापाये ।
परशिवपदाभिमेयं बहाणि सदयेनिधेहि तां हुदशः ॥ २ ॥
चलकदललसङ्गमस्तवदुर्दूरल प्रतीत्य फिलु कायमः ।
मुहुःसिशिवपदभुमुस्व शिवशिवसमचापचापलैः ॥ ३ ॥
यातं दिनदमदमेव थं किलु भवितासुसरपिः हस्ते ।
इतिनित्यं भावयताभवतासुखितं चित्रमेको रथः ॥ ४ ॥
कतिथा हुदनुक्रृत्विधं तरुतुक्क्रियोनिनचकचुड़मणम ।
दिण्या मानुभावात्यास्योगिवासि मा तिह प्रमदः ॥ ५ ॥
प्राकृतभोगावसे ताम्यस चेतो मुंढा कुतौ हेवते ।
न्याौधबीमसुत्वा शोचत्रव्व नाग्मस्थेति ॥ ६ ॥
इज्या तीर्थाज्या प्रक्रिया वा सतां समज्या वा ।
आस्तामधिभवतरणं ठध्छ तव करणं मनः शिवसरणम् ॥ ७ ॥
परयुतिदीप्कायपारतैः निरीख्य वत रूपमः ।
मोहाशिष्पत्यं चेतः पतंग मा तवः क्षर्ण वाहि ॥ ८ ॥
भवमिण्डार्थुचिष्याति जो मानस भिषगोश शाण्डरिः सम्य ।
प्रथमो देव्यो भिषणिति यं किल जनमी सुंदि: स्वयं प्राह ॥ ९ ॥
अतिसरसेवरससर्म्मानो मानसक्रमास्मिष्यमारणाम् ।
भुजिकार्भुतूस्त्र प्रायो वमुखः किमित्युत्रकुरुषे ॥ १० ॥
पत्रफलमाण्तसुलमें कामित्तलद्द प्रभो स्थिते सम्ये ।
भजस्य कृपण नृपस्य हुः सेर्व हा कथ्रमेहेतः ॥ ११ ॥
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 Having withdrawn the mind from the body identification, place it firmly in Brahman known as the compassionate Holy Feet of Lord Parama Shiva seated close at hand in your heart.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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