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Manoniyamanam Harnessing the Mind with Translation

मनोनियमनम् सार्थम्

आशीवपविषविषमोनिमयोमेश्वरिनिजेरिशिवपविषये: ।
अतःमधुना कल्चरेऽः मानस मित्रिकामयुस्वचुडालम् ॥ १॥
अहमिति मतिमतिहै वारय काये निर्मतरापाये ।
परिशिवपदाभिधे व्रहणा सदये निधेहि तां हृदये ॥ २॥
चलदलदलचलिममचलवदचलं प्रतित्य किल कायम्।
मुहद्धि शिवपदिमुखं शिवशिवसुमचापचापणेतः ॥ ३॥
यातं दिनमिइदमेयाः किल भविता सुसेहरपि हस्ते ।
इव नित्यं भावमति भवता किल खिल मेये रथा: ॥ ४॥
कतिया हृदसुभृविथ् तत्तनुमेरणोनिचकचह्रमणम्।
दिघा मातुषभावार्तस्यृगिणवासि मांव प्रमदः ॥ ५॥
प्राकृतभोगावसे ताम्भि सेतो मुधा कुतो हेतोः ।
न्योगोध्वीजमुखा शोचच्चिव नाभ्र्मस्येति ॥ ६॥
इज्ञा तीर्थविज्ञा प्रविक्या वा सतां समज्या वा ।
आस्तामयि भवतरणं ठायु तव करणं मनः शिवसमरणाम् ॥ ७॥
पर्यवतिदीपिकायामतितृपं निरीख्य वत रूपम्।
मौहाशिषपति चेतः पतः मा तव क्षयं वाहि ॥ ८॥
भविभङ्गुविषाकामो मानस भिषगोष शाशु: सेवः ।
प्रथमो दैवयो भिषगिति यं किल जननी श्रुति: स्वर्य प्राह ॥ ९॥
अंतसरसरसरसेर्वत नभसक्रमाश्रमकाराम्।
भुजिकर्मभूतस्य प्रायो वपुष: किमिथुपस्तुरुषे ॥ १०॥
पत्रल्लभप्रससखे कामतफलदे प्रभो स्थिते साम्भे ।
भजसे क्रृपाण नृपसुं हुः सेवः हा करथ चेत: ॥ 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 Having withdrawn the mind from the body identification, place it firmly in Brahman known as the compassionate Holy Feet of Lord Parama Shiva seated close at hand in your heart.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 Manoniyanamam of Shri Sadashivendra Saraswati.

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**Manoniyanamam Harnessing the Mind with Translation**

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