

## मनोमीमांसा

नायं जनो मे सुखदुःखहेतु-  
 र्न देवतात्मा ग्रहकर्मकालाः ।  
 मनः परं कारणमामनन्ति  
 संसारचक्रं परिवर्तयेद्यत् ॥१  
 मनो गुणान्वै सृजते बलीय-  
 स्ततश्च कर्माणि विलक्षणानि ।  
 शुक्लानि कृष्णान्यथ लोहितानि  
 तेभ्यः सवर्णाः सृृतयो भवन्ति ॥२  
 अनीह आत्मा मनसा समीहता  
 हिरण्मयो मत्सख उद्विचष्टे ।  
 मनः स्वलिङ्गं परिगृह्य कामा-  
 ङ्गुषन्निबद्धो गुणसङ्गतोऽसौ ॥३  
 दानं स्वधर्मो नियमो यमश्च  
 श्रुतं च कर्माणि च सद्गतानि ।  
 सर्वे मनोनिग्रहलक्षणान्ताः  
 परो हि योगो मनसः समाधिः ॥४  
 समाहितं यस्य मनः प्रशान्तं  
 दानादिभिः किं वद तस्य कृत्यम् ।  
 असंयतं यस्य मनो विनश्य-  
 दानादिभिश्चेदपरं किमेभिः ॥५

## Manomīmāṃsā

These people are not the cause of my happiness or grief; the *Devatā* (of organs or body), the *Ātman*, the planetary positions, the deeds, and the *Kāla* (time) are not the cause of my happiness or grief. I come to think that the mind (*manas*) causes this great world to wander in cycles.[1]

The mind creates the mighty qualities of *sattva*, *rajas*, and *tamas*; and hence the various distinct deeds (*karma*) are created. From these qualities only, the white, black, red and other colored objects are being produced.[2]

The indifferent *Ātman*, which is my eternal friend, witnesses everything with eternal knowledge. The *Ātman* expresses itself by the mind (*manas*). Having accepted the mind, the gender (identity of me) and the various deeds, the *Ātman* undergoes fastening with the bonds based on worldly-qualities.[3]

The donations, following of one's own duties, the rules, the restraints, the hearing, the deeds, and the pious penances in all these, the goal is to control the mind. The supreme *Yoga* (performance or practice) is the intense absorption of the mind [away from the worldly matters].[4]

Tell me, of him, whose mind is pacified and concentrated together, what is obtained by donation (*dāna*) and other such deeds? (Essentially, everything has been obtained). As well as, tell me, of him whose mind is unrestrained and not in self-control, what is obtained by donation and other such deeds?[5]

मनोवशेऽन्ये ह्यभवन्स्म देवा  
मनश्च नान्यस्य वशं समेति ।  
भीष्मो हि देवः सहसः सहीया-  
न्युञ्ज्याद्वशे तं स हि देवदेवः ॥६  
तम्दुर्जयं शत्रुमसह्यवेगम-  
रुन्तुदं तन्न विजित्य केचित् ।  
कुर्वन्त्यसद्विग्रहमत्र मर्त्यै-  
र्मित्राण्युदासीनरिपून्विमूढाः ॥७  
देहं मनोमात्रमिमं गृहीत्वा  
ममाहमित्यन्धधियो मनुष्याः ।  
एषोऽहमन्योऽयमिति भ्रमेण  
दुरन्तपारे तमसि भ्रमन्ति ॥८  
जनस्तु हेतुः सुखदुःखयोश्चे-  
त्किमात्मनश्चात्र हि भौमयोस्तत् ।  
जिह्वां क्वचित्सन्दशति स्वदद्वि-  
स्तद्वेदनायां कतमाय कुप्येत् ॥९  
दुःखस्य हेतुर्यदि देवतास्तु  
किमात्मनस्तत्र विकारयोस्तत् ।  
यदङ्गमङ्गेन निहन्यते क्वचि-  
त्क्रुध्येत कस्मै पुरुषः स्वदेहे ॥१०

All the sense-organs (deva) are in the control of the mind. The mind is not in the control of any of these sense-organs. The mind is indeed dreadful and more powerful than the mighty sense-organs. That, who has mind in control, is indeed more powerful than the sense-organs.[6]

Someone, who is foolish, not having won over that (mind) — which is hard to win, which is (almost) an enemy, which has an irrepressible force, and which is hard to beat — creates differences with the people and classifies them as friend, dispassionate, and enemies.[7]

Having accepted this body, which is just a figment of imagination, and thinking “I” and “mine” the men become blind in reasoning. This is me, and those are the rest, thinking thus by delusion, they wander in the darkness which is very hard to overcome.[8]

If we assume that people are the reason for happiness and grief, then what is the relation of Ātman with all this? Because happiness and grief are caused and faced by the body made out of soil. If someone bites tongue by his own teeth, whom should he get angry upon when the pain is felt?[9]

If the cause of grief is the devatā (or various organs), then again what is the relation of Ātman with all this? Because the devatā face the pain themselves (while present in sense-organs). If one organ of the body gets hurt by another organ of the same body, then that someone should get angry on whom?[10]

आत्मा यदि स्यात्सुखदुःखहेतुः  
 किमन्यतस्तत्र निजस्वभावः ।  
 न ह्यात्मनोऽन्यद्वादि तन्मृषा स्या-  
 त्क्रुध्येत कस्मान्न सुखं न दुःखम् ॥११  
 ग्रहा निमित्तं सुखदुःखयोश्चेत्-  
 किमात्मनोऽजस्य जनस्य ते वै ।  
 ग्रहैर्ग्रहस्यैव वदन्ति पीडां  
 क्रुध्येत कस्मै पुरुषस्ततोऽन्यः ॥१२  
 कर्मास्तु हेतुः सुखदुःखयोश्चे-  
 त्किमात्मनस्तद्धि जडाजडत्वे ।  
 देहस्त्वचित्पुरुषोऽयं सुपर्णः  
 क्रुध्येत कस्मै न हि कर्म मूलम् ॥१३  
 कालस्तु हेतुः सुखदुःखयोश्चे-  
 त्किमात्मनस्तत्र तदात्मकोऽसौ ।  
 नाग्नेर्हि तापो न हिमस्य तत्स्या-  
 त्क्रुध्येत कस्मै न परस्य द्वन्द्वम् ॥१४  
 न केनचित्क्वापि कथञ्चनास्य  
 द्वन्द्वोपरागः परतः परस्य ।  
 यथाहमः संसृतिरूपिणः स्या-  
 देवं प्रबुद्धो न बिभेति भूतैः ॥१५

If Ātman is the cause of happiness and grief, then what is present there besides its own presence. In that case, there is nothing else apart from the Ātman, and then everything is false (not true). Thus, whom should one get angry upon when there is no happiness or grief?[11]

If planetary positions (planets) are the reason for happiness and grief, then verily with respect to un-born Ātman, what damage can be done? Of planets, it is said that they are affected by the planets; the Ātman is away from all these. Then, whom should one get angry upon?[12]

If the deeds (Karma) are the cause of happiness and grief, then what is the relation of Ātman with the mundane borne out of being conscious or unconscious? But the body is always unconscious and the bird-like (dove) Ātman inside it is just a witness to the events and dispassionate. The deeds (Karma) have no reason for unhappiness. Then whom should one get angry upon?[13]

If the Kāla (time) is the cause of happiness and grief, then what is its effect on Ātman? Because Ātman is Kāla as well. Just like fire cannot be given heat or ice cannot be frozen, similarly Kala cannot provide grief and happiness (the dual pair) to the Ātman. Then whom should one get angry upon?[14]

The Ātman is not touched by any duality by anyone or with anything, and is beyond everything. Only the ego, which leads to the existent-universe, is affected by the duality. That, who knows thus is not feared by any mundane existence.[15]

एतां स आस्थाय परात्मनिष्ठा-  
मध्यासितां पूर्वतमैर्महर्षिभिः ।  
अहं तरिष्यामि दुरन्तपारं  
तमो मुकुन्दाङ्घ्रिनिषेवयैव ॥१६

Having taken the support of interest in **Parātman**, which has been taken by the earliest and noblest sages, and by serving the lotus-feet of Lord **Mukunda**, I will cross through the immense darkness easily.[16]

**Poet:** Vedavyāsa

**Source:** Uddhavagītā —  
Śrīmadbhāgavatapurāṇa

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