

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER EIGHT

[BALI'S STORY OF REALIZATION]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER EIGHT

BALI'S STORY OF REALIZATION

DEVOTION AND KNOWLEDGE

[Is devotion to a great deity like Naaraayana, enough to attain the state of liberation?

If a person is well-disciplined, and has taintless devotion towards his deity, is Saattvic in character, and is of a pure mind, is it enough? Does he need to progress further or not?

Will his deity magically bestow on him any liberation-state? Can the addiction to the form of a super powered deity make one attain the AatmaJnaana easily, without any effort? 'No' is the ascertained answer of Vasishtha.

Devotion actually is based on the belief in the reality of oneself as a devotee and the reality of another supreme person also who is adored. This belief in oneself and one's deity is based on the belief of the reality of the Jagat or the world. Therefore devotion also is a state of delusion only, says Vasishtha.

Devotion according to Vasishtha helps only in disciplining the mind to a certain extent.

It makes one Saattvic in character at the most; but not at all times.

There is the Tamas-dominated devotion', where you hate anyone who does not accept your deity as the Supremacy.

There is also the Rajas-dominated devotion, which is made of only physical activities like worship etc.

These two types of devotions are also the delusion states of the mind only, that block the 'Knowledge of Brahman'.

Saattvic type of devotion that is found in people like Bali, Prahlaada and others, purifies the mind and makes it fit for the Vichaara process.

As explained by Vasishtha, we find that the great devotees of Lord Vishnu like the Daitya kings Bali and Prahlaada and also the Brahmin devotee named Gaadhi are all forced by their adored deity to engage in Vichaara only.

They all rise from the 'goodness-state of devotion' to the 'Knowledge-level of liberation' through Vichaara.

They have the courage to accept the truth of the emptiness state of Reality, and dissolve off both their limited identity and also their adored deity in that emptiness.

If 'devotion' does not push the devotee towards the Vichaara-based knowledge, then the devotee is deemed as ignorant only; and can never attain the liberation state, is Vasishtha's firm opinion.]

[Rama is now a realized Sage, in the sense he is established in the reality of his self, and sees the 'perceived world of Rama's life story' itself as the Aatman-shine. He is fully aware of the Brahman-state itself shining as Rama's experiences.

Vasishtha's next task now is to remind Rama of his original identity of Lord Vishnu.

This he fulfils through the next three stories of Bali, Prahlaada and Gaadhi.

Rama though aware of his divine identity, never reveals his Trinity-status to the world, and acts only as what they see him as, a king of Raghu dynasty. At the end of his earth-life, he discards the illusory body in the illusory Sarayu River (of Rama-dream-existence) and returns to his original identity of Vishnu (another dream-identity that is established as the Knowledge-shine of Brahman). Rama's life is just a dream-like experience of only a few seconds for the Lord who stays absorbed in 'Yoga-Nidraa', on his serpent-bed in the Milk-Ocean.]

वसिष्ठोवाच

Vasishtha spoke

अथवा रघुवंशाख्यनभःपूर्णनिशाकर बलिवद्बुद्धिभेदेन ज्ञानमासादयामलम्। (22.01)

Hey Rama, the Full-moon shining in the sky of Raghu dynasty! Otherwise, you try to attain the taintless knowledge like Bali, who got it through sheer intellectual supremacy.

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ त्वत्प्रसादान्मया हृदि प्राप्तं प्राप्तव्यमखिलं विश्रान्तं चामले पदे। (22.02)

Bhagavan! You are an all knower! By your grace I have attained whatever has to be attained, and I am resting in the taintless state.

शरदीवाम्बरादभ्रमदभ्रं मम चेतसः विभो व्यपगतं सर्वे तृष्णाख्यं तन्महातमः। (22.03)

Hey Vibhu (one who is everywhere as the Brahman)! Like the dark cloud in the autumn season, all the dense darkness named 'Trshnaa' (longing for a Rishi-life even) is completely gone without a trace, from my mind.

अमृतापूरितः स्वस्थः शीतलात्मा महाद्युतिः तिष्ठाम्यानन्दवानन्तः सायं पूर्ण इवोडुराट्। (22.04)

Like the Full-moon (the king of stars) shining at the evening, I remain fully filled with the nectar (of knowledge), am resting in my own true essence (in the expanse of Brahman sky), feel cool within with the great shine (of knowledge of the Self) and am fully in bliss within (with entire the wrong-understanding gone).

अशेषसंशयाम्भोदशरत्समय किंत्वहं तृप्तिमेषां न गच्छामि वचसां वदतस्तव। (22.05)

Hey Master! You are the season of autumn that gets rid of all the clouds of doubts completely!
I still do not feel enough of your words.

बलेर्विज्ञानसंप्राप्तिं पुनर्मद्वोधविवृद्धये विभो कथय खिद्यन्ते सन्तो नावनतं प्रति। (22.06)

Please tell me hey Lord, how Bali attained the knowledge, for my better understanding.

The great ones never get agitated by the humble student's requests.

[Many students feel that too much extra information (description) is added by Sage Vasishtha (which is made even more elaborate by Vaalmiki's poetic skill) which diverts one from the main topic of Brahman knowledge. Understand that this 'Upanishad text' is not just a composition of an ordinary poet, but the very presence of the great Sage Vasishtha manifest as his knowledge-words. It is the company of Vasishtha and Vaalmiki you are getting through the absorption in the words and meanings given in the text. The more you spend time with the great Sage, the more is the cleansing of the mind that happens within you. Without hurrying through the book to reach the end quickly, like reading through an ordinary fiction, revere this text as the company of the Sage you are fortunate to get at present times. Make this study your daily penance of at least a few minutes, and do Vichaara the rest of the day. Move forward in reading, only when you have properly understood what you have read previously. Just concentrate on each and every word of the text, be it Vedantic or poetic, and your mind will naturally be freed of all its taints. Poetry like music dissolves the mind, and Knowledge kills it ruthlessly. This text provides 'Laya' (dissolved state of the mind) through the poetic descriptions of Vaalmiki, and Vasishtha's words of 'Brahman-knowledge that is made easy', evaporates off the mind like the sun's heat.]

वसिष्ठोवाच

Vasishtha spoke

शृणु राघव ते वक्ष्ये बलेर्वृत्तान्तमुत्तमं श्रुतेन येन तं तत्त्वबोधं प्राप्स्यसि शाश्वतम्। (22.07)

Listen hey Raaghava, I will tell you the story of Bali; hearing which you will understand the eternal truth.

DESCRIPTION OF PAATAALA, THE DAITYA KINGDOM

[Netherworld or Paataala is the residence of the Jeevas with Taamasic tendencies and is not situated below the ground of this planet or any other earth. 'Paataala' is a world of Jeevas who are Taamasic in mind; and so is described as situated below the ground level of the Earth. Paataala, Svarga are all situated in other dimensions, and are not accessible to any human. Paataala people are Tamas-dominated, human world is Rajas-dominated, and Svarga is Sattva dominated.]

(Daanavas are the sons of Danu, Daksha's daughter who was married to Sage Kashyapa; and they are not any ugly demonic beings as such. They are more Taamasic in nature than Devas, who were born to Aditi, another daughter of Daksha given in marriage to the same Kashyapa. Daityas are the sons of Diti.)

अस्त्यस्मिञ्जगतः कोशे कस्मिंश्चिद्दिङ्निकुञ्जके पातालमिति विख्यातो लोको भूमेरधः स्थितः। (22.08)

In the hollow of this Jagat (the changing patterns of Bodha), in some (infinitesimal) bower of the quarters (inside the endless expanse of Chit-state), there is a world famed as 'Paataala' situated under the Earth - (in some Brahmaanda, among the countless Brahmaandas that rise like bubbles in the ocean of Chit).

क्षीरोदारणवजाताभिर्दिग्धाभिरमृतांशुभिः क्वचिद्धानवकन्याभिर्भाति निर्विवरान्तरः (22.09 to 14)

जिह्वागणोद्दामरवैर्विलोलरसनायुगैः क्वचिद्भोगिभिरापूर्णैः सहस्रशतमस्तकैः

देहाद्रिवलिताशेषविश्वोद्धरणघस्मरैः क्वचिद्दनुसुतैर्व्यासश्चलद्भिरिव मेरुभिः

कुम्भकूटाग्रविश्रान्तवसुधामण्डलोदरैः क्वचिद्दिग्दन्तिभिर्दन्तद्रुमाद्रिभिरुपाश्रितः

महाकटकटाशब्दत्रस्तभूतपरम्परैः क्वचिद्दुर्गन्धभूताभैरधोनारकमण्डलैः

आभूतलमभिप्रोतसप्तपातालमण्डलैः क्वचिद्द्राकरैर्व्यासः पातालैर्विवरैरिव। (22.14)

where it is crowded gap-less with the beautiful Daanava-ladies who also were also produced in the Milk Ocean (like the Apsaraas of heaven) and so are smeared with the nectar drops;

where, the serpents having hundred and thousand heads', with their split-tongues waving fast and doubling the noise of the recitation of all the texts of learning, enveloped the entire world eager to swallow up any righteous act of Sacrifice that was performed;

where, the 'Daityas (Diti's sons)' decked with varieties of shining ornaments, moved about all over the place like huge golden Meru Mountains on move;

where, the 'Earth-sphere' rested in its hollows on top of the edges that were shaped like huge pots, and all the 'Direction-elephants' with their tree-like tusks looking like huge mountains dug, inside to support the Earth on all its sides;

where, the horrid sound of many types of beings getting crushed in the hells echoed all over;

where the worst kinds of hells existed even below this nether-world, and the foul smell of burning the beings rose up again and again; where, 'seven types of nether-worlds were strung together as it were, and the cracks between them were filled with the precious stones falling from the Meru Mountain (the support of all higher worlds) that was situated above this Paataala.

सुरासुरशिरःसुप्तपादाम्भोरुहपांसुना क्वचिद्भगवता तेन कपिलेन पवित्रितः,

आसुरीसंभृतानन्तपूजनक्रीडनैषिणा क्वचिद्भगवता तेन हाटकेशेन पालितः,

तस्मिन्नसुरदोःस्तम्भधार्यमाणमहाभरे बभूव दानवो राजा विरोचनसुतो बलिः। (22.15 to 17)

The 'Paataala world' had been sanctified by the 'dust sticking to the lotus feet of Bhagavan Kapila Maharshi' that was laid on the heads of the Suras and Asuras. Bhagavaan Haatakesha (Shiva) ruled there, getting served by the entire hosts of the Asura people offering him various types of amusements and worships as desired by him. Supported by the pillars of the shoulders of Asuras in the ruler ship, there lived the great 'Daanava king Bali', the son of Virochana.

साक्रन्देन समं सर्वैः सुरविद्याधरोरगैः पादसंवाहनं यस्य सुरराजेन वाञ्छितम्,

कोशस्त्रैलोक्यरत्नानां पाता सर्वशरीरिणां हर्ता भुवनधर्तृणां यस्य पालयिता हरिः। (22.18,19)

He ruled over the Suras also, and desired (forced) that his feet should be pressed by all the (misbehaving) Suras, Vidyadharas and Naagas even as they screamed in pain. Lord Hari (Vishnu), 'who was the casket for the gem of the Tri-world, the care-taker of all beings stuck with bodies, the supporter of all the supporters of the worlds (Indra and others)', was his caretaker also (since Bali was a devotee of Lord Vishnu).

ऐरावणस्य संशोषं यन्नाम्ना कटभित्तयः केकयेवाहिहन्नाड्यो जग्मुराजग्मुरार्तताम्,

प्रतापोग्रोष्मभिर्यस्य कल्पकाल इवाब्धयः ययुः शोषोन्मुखाः सप्त सप्ततां कुपिताकृतेः,

यदध्वराग्र्यधूमाभराजयो वलिताब्धयः ब्रह्माण्डकोटरस्यास्य सदा कवचतां ययुः,

यस्य दृष्टिदृढाघातनुन्नाधारकुलाचलाः विनमन्ति दिशः सर्वा लता फलनता इव। (22.20 to 23)

Like the 'nerves in the heart of the serpents by the cries of the peacocks', the 'very name of Bali' made the 'throat-holes of the Aeiraavata elephant (of Indra)' dry up in fear.

The 'seven huge oceans' dried up and became just seven holes as in dissolution-time, by the heat of his valour, when Bali the righteous emperor was angry. The 'lines of smoke' rising from the 'countless Yajnas performed by him (for the good of all)', covered the oceans like huge dark clouds, and became a (merit) shield for his 'hole of the Brahmaanda' (netherworld), (by bringing in prosperity for all his people). The 'Kula Mountains that support the ground' lost their ground, hit by his slightest glance, and the 'directions' bent down like the 'creepers filled with fruits' (for he was the support of all the worlds through his righteous acts).

लीलाविजितनिःशेषभुवनाभोगभूषणः दशकोटीः स वर्षाणि दैत्यो राज्यं चकार ह। (22.24)

Decorated by the entire world conquered by his valour, the 'Daitya named Bali' ruled the kingdom, for ten crores of years (for a long long time).

(Suppose like Bali, if one had strength, power, eternal life, good heart, and all the enjoyments of three worlds accessible always, can one still feel satisfied and live in ignorance happily?)

अथ गच्छत्स्वनल्पेषु युगेष्ववर्तवृत्तिषु सुरासुरमहौघेषु प्रोत्पतत्सु पतत्सु च

अजस्रमतिभुक्तेषु त्रैलोक्योदारवृत्तिषु भोगेष्वभुजदुद्वेगं बलिर्दानवनायकः। (22.25,26)

Many Yugas passed off rising again and again like whirlpools; the 'hosts of Suras and Asura armies' went through victories and defeats again and again; the 'excellent pleasures of the tri-worlds' were enjoyed again and again; and Bali the great king of Daanavas, somehow lost interest in the enjoyments. *(Even if limitless enjoyments and a limitless life-span were yours, how long can you go through with it all like an idiot, without ever thinking about the futility of it all?)*

मेरुशृङ्गशिखारत्नकृतवातायनस्थितः एकदा चिन्तयामास स्वयं संसारसंस्थितिम्। (22.27)

Seated in the 'bejewelled open hall situated atop the peak of Meru Mountain', he started to analyze the ways of the world by himself.

BALI'S VICHAARA PRACTICE

[Bali started to analyze his life and actions in this manner.]

'कियन्तमिदमक्षुण्णशक्तिनैव मयाधुना साम्राज्यमिह कर्तव्यं विहर्तव्यं जगत्त्रये। (22.28)

'My power is unbeatable! (*There is nothing more left for me to conquer.*) Even after all this, for how long should I continue to rule this empire and move about in all the three worlds (defeating all)!

महता मम राष्ट्रेण त्रैलोक्याद्भुतकारिणा किं वा भवति भुक्तेन भूरिभोगातिहारिणा। (22.29)

I have the biggest empire under my control, and have easy access to any wondrous pleasure that can be there in all the three worlds, and can enjoy any pleasure at will (be it a body pleasure, or the company of the intellectuals, or the wonders of nature). So what? What great thing have I achieved by such enjoyments?

आपातमात्रमधुरमावश्यकपरिक्षयं भोगोपभोगमात्रं मे किं नामेदं सुखावहम्। (22.30)

Any pleasure that I enjoy is momentary only, and pleases at the moment of enjoyment alone; and it is gone the moment it is enjoyed. What great joy does it bring for me?

पुनर्दिनैककलनाशर्वरीसंस्थितिः पुनः पुनस्तान्येव कर्माणि लज्जायै नच तुष्टये। (22.31)

Again the day rises with its various enterprises, and again the night rises with the end of it all.

I feel so idiotic and foolish, by repeating the same actions and again, believing them all to be giving immense happiness!

पुनरालिङ्ग्यते कान्ता पुनरेव च भुज्यते सेयं शिशुजनक्रीडा लज्जायै महतामिह। (22.32)

The attractive woman gets embraced again the same way; the very same enjoyment is gone through in the same way. It is like the foolish action of the child which keeps on repeating the same movements of the limbs while playing. The noble men should really feel embarrassed by such repeated actions that they go through in the name of enjoyments.

तमेव भुक्तविरसं व्यापारौघं पुनःपुनः दिवसे दिवसे कुर्वन्प्राज्ञः कस्मान्न लज्जते। (22.33)

The very same enjoyments, the very same affairs of the world! How can a wise man go through the same actions day in and day out, and yet not feel disgusted about it all?

पुनर्दिनं पुना रात्रिः पुनः कार्यपरम्पराः पुनःपुनरहं मन्ये प्राज्ञस्येयं विडंबना। (22.34)

Again the day; again the night; again the hosts of routine actions! This repetition of the very same actions, actually should bring frustration to any man who boasts of wisdom!

ऊर्मितां पुनरासाद्य पुनरेति निरूर्मितां यथा जलं तथैवायं तां तामेति क्रियां जनः। (22.35)

Water rises as a wave again and again subsides into nothing again and again!

The actions of a man also are also similar to such waves only, rising and subsiding again and again.

उन्मत्तचेष्टिताकारा पुनःपुनरियं क्रिया जनं हासयते प्राज्ञं बाललीलोपमा मुहुः। (22.36)

The very same actions daily (like done by some time-controlled puppets) (of eating, bathing, royal affairs etc) are like the actions of an insane who keeps on repeating the same gestures.

It is like the idiotic play of the children who are engaged in the same type of games every day.

A wise man should be laughing with ridicule, when he sees all this!

कृताप्यनया नित्यं क्रियया कृतकार्यया कोऽर्थः स्यात्तादृशो येन पुनः कर्म न विद्यते। (22.37)

These actions are meaningless and of course cannot be avoided also!

It is but necessary that such repeated actions are part of the life. (*Yet, this one thought troubles me within.*)

Is there any achievement that when fulfilled, brings an end to all these idiotic actions?

कियन्तमथवा कालमिदमाडंबरं महत् इहास्माभिरनुष्ठेयं किं तावत्समवाप्यते। (22.38)

How long should I go on doing the great mockery of the same actions without any meaning?

When will it all come to an end?

(*As long as I live, I have to repeat the same actions again and again like conquering the worlds, enjoying pleasures and feel satisfied with an imagined joy in all these!*)

अनन्तेयं शिशुक्रीडा वस्तुशून्यैव वस्तुतः आवृत्त्या क्रियते व्यर्थमनर्थप्रसरार्थिभिः। (22.39)

This sort of child's play seems to have no end at all! Actually it is all meaningless!

Like stuck in a rotating wheel, all these actions are performed without any great purpose achieved;

and mostly these actions provoke more desires for similar actions, and always result in a state of anxiety and restlessness only!

(These actions lead towards more actions only; and never end in a state where there is no action at all!)

फलमेकं महोदारं नेह पश्यामि किञ्चन कार्यमस्तीतरत्प्राप्ते यस्मिन्नाम न किञ्चन। (22.40)

भोगादृते किमन्यत्स्यात्तद्भव्यमविनाशि यत् एवं संचिन्तयाम्याशु दध्यौ मत्वेत्यसौ बलिः। (22.41)

I do not see any great result getting achieved here through any action.

Is there any such achievement that 'after its achievement', there is no other thing left to be achieved, and results in an action-less state? Other than these routine momentary enjoyments, is there anything that never perishes and gives immense joy that lasts forever? I should analyze this factor and find that out immediately, and capture it somehow without any more delay'.

Bali decided thus and started to ponder about this.

BALI REMEMBERS HIS FATHER'S WORDS OF THE PAST

अथाभ्युवाचासुरराडाः(इ आः) संस्मृतमिति क्षणात्स्वात्मन्येव मनस्यर्थं सभ्रूभङ्गं विमर्शयन्, (42)

Then the king of Asuras exclaimed, "Ah, I remember now!"

His eyebrows immediately wrinkled, even as he revived within his mind some old memories -

पुरा किलेह भगवान्पृष्ठोभूत् स विरोचनः पिता मयात्मतत्त्वज्ञो दृष्टलोकपरावरः, (43)

'Long ago, my father 'Bhagavaan Virochana' had been questioned about this by me!

My father was a 'Knower of Aatman', and knew everything about the nature of the world, of its beginning and end. I had asked him -

यथा सकलदुःखानां सुखानां च महामते यत्र सर्वे भ्रमाः शान्ताः कोऽसौ सीमान्त उच्यते, (44)

'Hey wise one, what is said to be the topmost goal, by attaining which all the delusions of all the pains and pleasures become subdued?

क्वोपशान्तो मनोमोहः क्वातीताः सकलैषणाः विरामरहितं कुत्र तात विश्रमणं चिरम्, (45)

In which state does the deluded mind gets cured? In which state do all the desires get finished off?

Where hey dear father, does one get the permanent rest which is forever?

किंप्राप्तेह समस्तेभ्यः प्राप्येऽस्मिंस्तृप्तिमान्पुमान्किं दृष्ट्वा दर्शनं भूयो न तातोपकरोत्यलम्, (46)

By attaining what, does a man get fully satisfied as if he has attained everything?

After which 'vision-attainment' will these ordinary perceptions stop affecting one with their results?

अत्यन्तबहवोप्येते भोगा हि न सुखावहाः क्षोभयन्ति मनो मोहे पातयन्ति सतामपि, (47)

These enjoyments which I have access to as the emperor of the Tri-world are in abundance, yet do not render any real permanent happiness for me. They agitate the mind, and are capable of even making the saintly man drown in delusion. *(Mere goodness does not help in conquering the senses.)*

तत्ताताविहतानन्दसुन्दरं किञ्चिदेव मे तादृक्कथय यत्रस्थश्चिरं विश्रान्तिमेम्यहम्। (22.48)

Therefore, dear father, tell me if any such thing is there which shines beautiful with undiminished bliss, where I can rest for long!"

इत्याकर्ण्य पुरा निशाकरकरस्पर्धालुगुच्छस्खलत्पुष्पापूरकृतावगुण्ठनपदस्योक्तं तले तेन मे

पित्रा स्वर्गहृतस्य सागरतरोः संरोपितस्याजिरे स्फाराकाररसायनासवसमं संमोहशान्त्यै वचः। (22.49)

My father was sitting under the 'Kalpa tree' which was produced from the Milk-ocean, the base of which was covered by the fallen flower-clusters that competed with the moon-rays in coolness and shine, and which had been forcibly taken away from the heaven and planted in his courtyard.

He listened to my questions patiently, and spoke the words equalling the sweetness of the nectar-like honey, to remove my delusion.

विरोचन उवाच

Virochana spoke

[Virochana describes a country that has not yet been conquered by Bali.

He explains how that amazing place is ruled by an excellent king assisted by a cunning minister.]

(There is still one supreme ruler you have not conquered yet. Listen, I will tell you who he is.)

अस्ति पुत्रातिविततो देशो विपुलकोटरः त्रैलोक्यानां सहस्राणि यत्र मान्ति बहून्यपि,
यत्र नांभोधयो नापि सागरा वा न चाद्रयः न वनानि न तीर्थानि न नद्यो न सरांसि च,
न मही नापि चाकाशं न द्यौर्न पवनादयः न चन्द्रार्को न लोकेशा न देवा न च दानवाः,
न भूतयक्षरक्षांसि न गुल्मा न वनश्रियः न काष्ठतृणभूतानि स्थावराणि चराणि च,
नापो न ज्वलनो नाशा नोर्ध्वं नाधो न विष्टपं न लोको नातपो नाहं न हरीन्द्रहरादयः। (23.01 to 05)

My dear son! There is a country out there which spreads far and wide everywhere, which is a vast expanse of emptiness only. Thousands and thousands of Tri-worlds cover it all over (*whereas you know of only one tri-world*). There are no oceans, no seas, no mountains, no forests, no holy places, no rivers, and no lakes in that country. There is no ground below or the sky above, or the space that is in-between the above and below. Suns and Moons do not shine there to give light.

There exist no world-maintaining deities, no Devas or Daanavas there.

There are no spirits or Yakshas or Raakshasas also. There are no clusters of trees or beautiful forests.

There is not a blade of grass or a single piece of wood there.

There are no fixed living things like trees and no moving things like animals.

There is no water or fire; no directions, no 'up or down'; there is no heaven above or a world below.

There is no light that heats the worlds also.

I am also not there; and Devas like Vishnu, Indra and Shiva also are not there.

एक एवास्ति सुमहांस्तत्र राजा महाद्युतिः सर्वकृत्सर्वगः सर्वः स च तूष्णीं व्यवस्थितः। (23.06)

There exists only one greatest emperor there, all by himself.

He is of a great lustre; he can do anything, he is everywhere, he is all, and stays quiet always.

तेन संकल्पितो मन्त्री सर्वसन्मन्त्रणोन्मुखः अघटं घटयत्याशु घटं विघटयत्यलम्। (23.07)

He has conceived a minister (mind), who can give good counsel about anything (can produce any world of any type instantly, as if real); who can make things happen even if they have not happened; and who can destroy completely what has happened also (since every happening is just a memory-pattern only).

भोक्तुं किञ्चिच्छक्नोति न च जानाति किञ्चन राजार्थं केवलं सर्वं करोत्यज्ञोऽपि सन्सदा। (23.08)

He cannot enjoy anything by himself, and he does not understand anything also (since he is inert).

Though he is ignorant, he alone does all the jobs for the sake of the king.

स एव सर्वकार्यैककर्ता तस्य महीपतेः, राजा केवलमेकान्ते स्वस्थ एवावतिष्ठते। (23.09)

He alone does all the actions for the king.

The king stays alone by himself absorbed in the self (and does nothing).

बलिरुवाच

Bali spoke

आधिव्याधिविनिर्मुक्तः कः स देशो महामते कथमासाद्यते चापि केन वाधिगतः प्रभो। (23.10)

Hey wise one! Which is that country that is free of all physical and mental afflictions?

How is to be reached? Who is capable of attaining it, hey Prabhu?

कः स तादृग्विधो मन्त्री राजा चापि महाबलः हेलालूनजगज्जालैर्योऽस्माभिरपि नो जितः। (23.11)

Who is such a minister of such a nature, and who is that mighty king who has not been yet defeated by me also, though I have already conquered all the worlds with no effort at all?

अपूर्वमेतदाख्यानं ममामरभयप्रदं कथयापनय अस्माकं हृद्व्योम्नः संशयाम्बुदम्। (23.12)

This sort of a description of a country has not been heard by me at all, till now.

You are well-known for rising fear in the hearts of the immortal Devas also.

Explain to me everything so that the 'cloud of doubt covering my heart-sky' gets removed.

विरोचन उवाच

Virochana spoke

(To conquer that world, you have to first subdue the minister.)

स तत्र मन्त्री बलवान्देवासुरगणैः सुत समेतैर्लक्षगुणितैरपि नाक्रम्यते मनाक्। (23.13)

That minister is so powerful my son, that even the combined forces of Devas and Asuras together counting up to lakhs of numbers, cannot bring him under control in the least.

नासौ सहस्रनयनो न यमो न धनेश्वरः नामरो नासुरो वापि यदि पुत्रक जीयते। (23.14)

He is not the Indra of thousand eyes or Yama the death deity, or Kubera the lord of wealth, or the immortal Deva, or any Asura-enemy that you can conquer by your prowess.

तत्रासिमुसलप्रासवज्रचक्रगदादयः हेतयः कुण्ठतां यान्ति दृषदीवोत्पलाहतिः। (23.15)

Swords, maces, thunderbolts, discus, clubs; all these missiles become useless when attacking him, like the rock that gets hit by the lotus flowers.

गम्योऽसौ नास्त्रशस्त्राणां न भटोद्भवकर्मणां तेन देवासुराः सर्वे सर्वदैव वशीकृताः। (23.16)

He cannot be defeated by mere ‘hand-wielded weapons’ or ‘magically empowered missiles’, or by the ‘skilful battles of the soldiers’. All the Devas and Asuras stay under his control, at all times.

(No, he is not the Vishnu, the supporter of Devas.)

अविष्णुनापि तेनेह हिरण्याक्षादयोऽसुराः पातिताः कल्पवातेव मेरुकल्पद्रुमा इव। (23.17)

Though he is not Vishnu, the Asuras like Hiranyaaksha have been subdued by him, like the huge Kalpa trees of the Meru Mountain by the dissolution storms.

नारायणादयो देवा अपि सर्वावबोधिनाः तेनाक्रम्य यथाकाममवटेषु निवेशिताः। (23.18)

Even Devas like ‘Naaraayana’ ‘who enlighten others with knowledge’, are under his control and he pushes them into hollow pits (wombs) as per his whims and fancies (since they are caught in the narratives produced by his power).

तत्प्रसादेन साटोपं पञ्चमात्रशरः स्मरः त्रैलोक्यमिदमाक्रम्य सम्राडिव विवल्गति। (23.19)

Only by his grace, ‘Smara, the deity of passion’ with just his ‘five of his fragile arrows (that affect the five senses)’ ambles about pompously like an emperor, and keeps the entire Tri-world under his control. *(This minister is assisted by the terrifying ‘anger’ which rises by the non-fulfilment of desires.)*

सुरासुरौघगृह्योऽपि गुणहीनोऽपि दुर्मतिः दुराकृतिरपि क्रोधस्तत्प्रसादेन जृम्भते। (23.20)

‘Krodha’ (anger) that is completely without any goodness, brings about harm only, and is terrifying to look at (like the ones who look terrifying when in anger). This ‘Krodha’ has caught all the hosts of Suras and Asuras and swallows all, because he is favoured by this minister.

देवासुरसहस्राणां संगरो यः पुनःपुनः तदेतत्क्रीडनं तस्य मन्त्रिणो मन्त्रशालिनः। (23.21)

For that minister, the battles that occur between thousands of Devas and Asuras again and again are just ‘some amusing sports’ that he himself brings about through his amazing convincing powers (of producing conceit about power and glory).

स मन्त्री केवलं पुत्र तेनैव प्रभुणा यदि जीयते तत्सुजेयोऽसावन्यथा त्वचलोपमः। (23.22)

He is just a minister, my son! He can be conquered easily only by his master alone; otherwise he is immovable like the mountain (for the others).

तस्यैव तत्प्रभोः काले जेतुं तं मन्त्रिणं निजं इच्छा संजायते तेन जीयतेऽसावयत्नतः। (23.23)

That Lord sometimes randomly gets a desire to defeat that minister (as a desire for liberation), and then he conquers him with ease.

त्रैलोक्यबलिनां मल्लमुच्छ्वासितजगत्त्रयं जेतुं चेदस्ति ते शक्तिस्तत्पराक्रमवानसि। (23.24)

The minister is a wrestler of great strength; is the mightiest in all the three worlds and has made all the Three-worlds gasp for breath by his power. If you have the power to defeat and subdue him, then only, you can proclaim yourself as a valorous man.

तस्मिन्नभ्युदिते सूर्ये त्रैलोक्यकमलाकराः इमे विकासमायान्ति विलीयन्तेऽस्तमागते। (23.25)

(When the ordinary sun rises, the world rises up with its various activities.)

If only this Sun (minister) rises, then all the ‘hosts of lotuses namely the Tri-worlds’ bloom forth (in the form of conceptions). If he sets, they also fade away.

तमेवमेकया बुद्ध्या व्यामोहपरिहीनया यदि जेतुं समर्थोऽसि धीरस्तदसि सुव्रत। (23.26)

Hey Disciplined One! If you are capable of conquering him with a single-minded concentration, staying

freed of all confusions, then you can call yourself an acclaimed warrior.

तस्मिञ्जिते जिता लोका भविष्यन्त्यजिता अपि, अजिते त्वजिता एते चिरकालजिता अपि। (23.27)

If he is conquered, then all the worlds get conquered though not conquered (physically).

If he is not conquered, these worlds remain unconquered though conquered.

तस्मादनन्तसिद्ध्यर्थं शाश्वताय सुखाय च तज्जये यत्नमातिष्ठ कष्टयापि हि चेष्टया। (23.28)

Therefore, in order to attain the never-ending success and never-ending bliss, make efforts to conquer him, however difficult the task might be.

ससुरदनुजनागयक्षसंघं सनरमहोरगकिन्नरं समेतं त्रिजगदपि वशीकृतं समन्तादतिबलिना ननु हेलयैव तेन।

The mighty one (minister) controls with ease, the entire collection of three worlds along with all its residents like the ‘Suras, Danu’s sons, Naagas, Yakshas, along with the Naras, huge serpents and Kinnaras’.

बलिरुवाच

Bali spoke

केनोपायेन बलवान्स तात परिजीयते कोऽसावतिमहावीर्यः सर्वं प्रकथायाशु मे। (24.01)

Father! What trick is there to conquer this powerful person?

Who is this excessively valorous person? Explain to me everything clearly.

विरोचन उवाच

Virochana spoke

मन्त्रिणस्तस्य तनय नित्याजेयस्थितेरपि शृणु वच्मि सुसाधत्वं येनासौ परिजीयते। (24.02)

Son! Though his minister cannot be ever subdued; yet I will tell you of one easy trick by which you can conquer him.

पुत्र युक्त्या गृहीतो असौ क्षणादायाति वश्यतां युक्तिं विना दहत्येष आशीविष इवोद्धतः। (24.03)

Dear son! If you can catch him with this secret trick, he gets controlled within a second; if you do not use this trick, then he burns you like the ‘snake-poison that increases its intensity when consumed’.

बालवल्लालयित्वैनं युक्त्या नियमयन्ति ये, राजानं तं समालोक्य पदमासादयन्ति ते। (24.04)

Those who bring him under control like cajoling an unruly child, have the vision of the king and attain the highest state.

(Both things happen simultaneously, namely the minister coming under control and the vision of the king.)

दृष्टे तस्मिन्महीपाले स मन्त्री वशमेति च तस्मिंश्च मन्त्रिण्याक्रान्ते स राजा दृश्यते पुनः। (24.05)

If that king gets seen, the minister gets controlled; and if the minister gets controlled, the king gets seen instantly.

यावन्न दृष्टो राजासौ तावन्मन्त्री न जीयते मन्त्री च यावन्न जितस्तावद्राजा न दृश्यते। (24.06)

As long as the king does not get seen, the minister cannot be conquered; and as long as the minister is not conquered, the king cannot be seen.

राजन्यदृष्टे दुर्मन्त्री स दुःखाय फलत्यति, मन्त्रिण्यनिर्जिते राजा सोऽत्यन्तं यात्यदृश्यताम्। (24.07)

If the king is not seen, then that wicked minister keeps giving pains alone as the results; if the minister is not conquered, then the king becomes invisible completely.

अभ्यासेनोभयं तस्मात्सममेव समारभेत् राजसंदर्शनं तस्य मन्त्रिणश्च पराजयम्। (24.08)

Through constant practice, one should do both the things simultaneously, namely the ‘seeing of the king’ and the ‘defeating of the minister’.

पौरुषेण प्रयत्नेन स्वभ्यासेन शनैः शनैः द्वयं संपाद्य यत्नेन देशमाप्नोषि तं शुभम्। (24.09)

Through tireless effort and sincere practice again and again, you will certainly reach that auspicious country by achieving both ends together, by directing your effort at both.

त्वमभ्यासे फलीभूते तं देशमभिगच्छसि यदि दैत्येन्द्र तद्भूयो मनागपि न शोचसि। (24.10)

Hey king of Daityas! If your practice becomes fruitful and if you reach that country for sure, then you will never again worry about anything again in the least.

संशान्तसकलायासा नित्यप्रमुदिताशयाः साधवस्तत्र तिष्ठन्ति प्रशान्ताशेषसंशयाः। (24.11)

Having got rid of all the tiredness (of worldly affairs), and staying with the constant state of bliss within, the 'Knowers' stay in that place with all the doubts completely removed.

WHO IS THE KING, AND WHO IS THE MINISTER?

शृणु कः पुत्र देशोऽसौ सर्वं प्रकटयामि ते देशनाम्ना मयोक्तस्ते मोक्षः सकल दुःखहा। (24.12)

Listen my son, as to what this country is; I will explain everything to you properly.

The term 'country' was used by me to refer to the 'state of liberation which removes all the pains'.

राजा तु तत्र भगवानात्मा सर्वपदातिगः तेन मन्त्री कृतः प्राज्ञो मनो नाम महामते। (24.13)

The king is the Supreme Lord, the Aatman who transcends all the states of perception which are considered excellent also (as that of Brahmaa also). He has appointed an all-knowing minister called the mind.

मनोनिष्ठतया विश्वमिदं परिणतिं गतं घटत्वेनेव मृत्पिण्डो धूमो अम्बुदतयैव च। (24.14)

This 'Vishva' has become solidified as real because of the subtle Vaasanaas which make up the mind-state, like the clay becoming the pot and the smoke becoming the water-filled cloud.

तस्मिञ्जिते जितं सर्वं सर्वमासादितं भवेत् दुर्जयं तद्विजानीयाद्युक्त्यैव परिजीयते। (24.15)

If that mind is conquered, everything gets conquered, everything gets attained. Understand that it is not easily conquered. It can be conquered only through certain special methods.

बलिर्वाच

Bali spoke

या युक्तिर्भगवंस्तस्य चित्तस्याक्रमणे स्फुटं तां मे कथय तत्तावद्यथा जेष्यामि दारुणम्। (24.16)

Bhagavan, what is the trick by which the mind gets subdued for sure?

Teach me that method to me so that I can conquer that terrible thing.

विरोचन उवाच

Virochana spoke

['Controlling the mind's attraction towards the sense-perceived objects and people', is the only method for subduing the mind. Not the practice of physical abstinence, but intellectual realization of the joylessness of the objects is advised; and that becomes possible, only through the practice of Vichaara.)

विषयान्प्रति भोः पुत्र सर्वानेव हि सर्वथा अनास्था परमा ह्येषा सा युक्तिर्मनसो जये। (24.17)

To conquer the mind my son, the best way is to always have no interest at all for any sense object.

एषैव परमा युक्तिरनयैव महामदः स्वमनोमत्तमातङ्गो द्रागित्येवावदम्यते। (24.18)

This is the best method following which, the excessively arrogant rogue elephant namely one's own mind, gets controlled quickly.

एषा ह्यत्यन्तदुष्प्रापा सुप्रापा च महामते, अनभ्यस्तातिदुष्प्रापा स्वभ्यस्ता प्राप्यते सुखम्। (24.19)

'This end namely the mind's destruction' is extremely difficult to achieve, yet easily gets achieved, hey 'Intelligent one'! It is difficult to achieve if devoid of practice; but easy to achieve through incessant practice.

क्रमादभ्यस्यमानैषा विषयारतिरात्मज सर्वतः स्फुटतामेति सेकसिक्ता लता यथा। (24.20)

When this disinterest for sense pleasures is practised in a proper manner (through reason) my son, it increases its growth like a creeper sprinkled with water daily.

[If one understands the fact that there is no joy-factor at all in any sense perceived object, then what need is there for any physical abstinence? This understanding should become the natural character of the man who aspires for liberation.

The mind then remains naturally subdued, and will not bother about any sense-object whatever, whether enjoyed or not enjoyed, and will remain unaffected like in the presence of a painted world of objects.

This understanding becomes possible through the Vichaara practice only.]

नासाद्यते ह्यनभ्यस्ता काङ्क्षतापि शठात्मना पुत्र शालिरिवाव्युसा तस्मादेनां समाहर। (24.21)

Dear son, for a stupid man given to lapses and over-confidence (who physically abstains from the sense pleasures in the name of asceticism), this cannot be achieved even if he wants to, like a seed which is not sown does not grow into a crop. Therefore, keep your mind steady by incessant practice and alertness.

तावद्भ्रमन्ति दुःखेषु संसारवटवासिनः विरतिं विषयेष्वेते यावन्नायान्ति देहिनः। (24.22)

The embodied ones, who are lost in the 'forest namely the Samsaara', keep moving from one dangerous spot to another, till the time they develop disinterest in the sense-pleasures.

अभ्यासेन विना कश्चिन्नाप्नोति विषयारतिं अप्यत्यन्तबलो देही देशान्तरमिवागतिः। (24,23)

Without the continuous practice (of Vichaara) one never can get disinterest in the sense-pleasures. Even if a person is very strong, he is bound to wander aimlessly if he is lost in another country.

ध्येयत्यागमतोऽजस्रं ध्यायता देहधारिणा भोगेष्वरतिरभ्यासाद्बुद्धिं नेया लता यथा। (24,24)

A person who is stuck with the identity of a body and wants to achieve mind-control, must practise incessantly the Dhyeya-Tyaaga (mentioned in the JeevanMukti section) and slowly increase the disinterest in the sense pleasures, like growing a creeper with care.

पुरुषार्थादृते पुत्र नेह संप्राप्यते शुभं क्रियाफलं परिप्राप्तुं हर्षामर्षविवर्जितम्। (24,25)

Without making hard effort my son, it is not possible to attain the auspicious end-result which is freed of all pains and joys.

[Do not blame some destiny or Daivam for your failures and falls.]

दैवमित्युच्यते लोके, न दैवं देहवत्क्वचित्, अवश्यं भवितव्याख्या स्वेह या नियतिश्च या,

उच्यते दैवशब्देन सा नरैरेव नेतरैः। (26,27)

The world (of ignorant people) believes in destiny or some divine power that bestows the results of their actions (and so does not do any hard effort). This Daivam is not at all there like some physical entity. Whatever result follows one's action by the rules governing it; that alone is named as Daivam by the ordinary ignorant lot, and not so by the learned men of wisdom.

यद्यस्येह यदा यत्र संपन्नं समतां गतं हर्षामर्षविनाशाय तदैवमिति कथ्यते। (27,28)

Whatever happens to anyone wherever, at the end of some action, causing the joy to end or grief to end, that alone is known as the Daivam!

दैवं नियतिरूपं च पौरुषेणोपजीयते सम्यग्ज्ञानविलासेन मृगतृष्णाभ्रमो यथा। (28,29)

This Daivam which is just 'the natural rule governing an action' can be got over with, by the 'proper understanding of everything', like the belief in the mirage is got rid of through the 'proper understanding of how the mirage gets produced'. (*Who made the rules, but the mind?*)

यथा संकल्प्यते यद्यत्पौरुषेण तथैव तत् फलवत्तागृहीतत्वे फलवत्तासुखप्रदम्। (29,30)

In whatever manner, whatever is conceived as the result of an action, is attained as that particular result through the effort, and the result gives the 'joy of success'.

कर्ता नो मन एवेह यत्कल्पयति तत्तथा नियतिं यादृशीमेतत्संकल्पयति सा तथा। (30,31)

The 'doer' here according to me is the 'mind alone'; and whatever it decides as the result for some action, that itself becomes the established rule; and whatever it conceives as the action with a result, it happens that way only.

नियतानियतान्कांश्चिदर्थाननियतानपि करोति चित्तं तेनैतच्चित्तं नियतियोजकम्। (31,32)

'Chitta, the mind-faculty' alone conceives what the rule is, what the rule is not, and what is without a rule also. Therefore, Chitta alone is the maker of all the rules.

नियत्यां नियतिं कुर्वन्कदाचित्स्वार्थनामिकास्फुरत्यस्मिञ्जगत्कोशे जीवो व्योम्नीव मारुतः। (32,33)

Like the wind moving through the sky in various pathways, the 'Jeeva the essence of the Reality-state', makes the rules in the 'fixed rule of nature' in this 'hollow of the world', and attains whatever it wants.

नियत्या विहितं कुर्वन्कदाचिन्नियतिं चरः संज्ञार्थं रूढनियतिशब्दः स्फुरति सानुवत्। (33,34)

'Doing actions that end up in particular results (as established from a long time)', 'following the established rules and achieving the established results', 'the rule itself becomes established as governing all the actions', like the motionless peak appears to be moving when the trees shake by the winds.

(*Trees move, but the non-moving peak itself appears to be moving. The mind alone makes the rules; but it appears as if the rule is part of the Creation itself. And slowly, a Daivam is imagined by the lazy minds to get the particular result without doing any hard work. Daivam is also used as the scapegoat for the failures that a man meets, by lack of hard work.*)

तस्माद्यावन्मनस्तावन्न दैवं नियतिर्न च, मनस्यस्तंगते साधो यद्भवत्यस्तु तत्तथा। (34,35)

Therefore, as long as the mind exists with its Vaasanaas, there is no Daivam or any rule that governs all the actions. (*Mind alone is the rule-maker and the rule-follower.*)

When the mind sets, my good man, whatever happens let it happen (as the shine of the Reality-state of Brahman).

जीवो हि पुरुषः जातः पौरुषेण स यद्यथा संकल्पयति लोकेऽस्मिंस्तथा तस्य नान्यथा। (35,36)

Jeeva alone is the 'Purusha, the embodied one who is stuck with the identity of a body and its actions'. Whatever he conceives, in whatever manner in this world; that alone, appears in that manner, without contradicting it.

पुरुषार्थादृते पुत्र न किञ्चिदिह विद्यते परं पौरुषमाश्रित्य भोगेष्वरतिमाहरेत्। (36,37)

My dear son, there is no other greater method than the sincere effort. Therefore, one should try hard, without giving up hope, and bring in the 'disinterest towards the sense pleasures'.

न भोगेष्वरतिर्यावज्जायते भवनाशनी न परा निर्वृतिस्तावत्प्राप्यते जयदायिनी। (37,38)

Till the disinterest in pleasures that destroys the world-existence rises, the 'Supreme quiescent state that gives the success in the end' cannot be obtained.

विषयेषु रतिर्यावत्स्थिता संमोहकारिणी तावद्भवदशादोला विलोलान्दोलनस्थितिः। (38,39)

As long as the 'longing for the pleasures' exists, till then the 'oscillating painful state in various sufferings of life-situations without any stability' will continue.

अभ्यासेन विना पुत्र न कदाचन दुःखदा भोगभोगिभरप्रोता कदाशा विनिवर्तते। (39,40)

Without the 'practice of proper reasoning based on the scriptural guidance', the 'horrible state of swinging in a swing made of poisonous serpents namely enjoyments' will not cease to be.

बलिरुवाच

Bali spoke

भोगेष्वरतिरेवान्तः कथं सर्वासुरेश्वर स्थितिमायाति जीवस्य दीर्घजीवितदायिनी। (24.41)

Hey Lord of all Asuras! How does the 'disinterest in sense-pleasures' which bestows the eternal state of existence for the Jeeva, become a permanent natural character?

विरोचन उवाच

Virochana spoke

SUBTLE VISION OF AATMAN

आत्मावलोकनलता फलिनी फलति स्फुटं जीवस्य भोगेष्वरतिं शरदीव महालता। (24.42)

'The understanding of one's true essence (the Vision of Aatman)', which bestows the 'result of liberation', fructifies as the 'natural state of disinterest in the pleasures', like a 'fruit-creeper yields fruits in the autumn season'.

आत्मावलोकनेनैषा विषयारतिरुत्तमा हृदये स्थितिमायाति श्रीरिवाम्भोजकोटरे। (24.43)

By the vision of the Aatman (the realization of the truth), this 'excellent state of disinterest in pleasures' gets established in the heart (Jeeva-state), like Goddess Lakshmi seated in the centre of the lotus.

तस्मात्प्रज्ञानिकाषेण विचारेणातिचारुणा देवमालोकयेद्भोगाद्रतिं चावहरेत्समम्। (24.44)

Therefore, one should observe the shining essence within (which is the pure state of awareness), by the light of the 'Knowledge-gem' that is polished nicely by 'Vichaara'; and also develop 'disinterest in the sense- pleasures', simultaneously.

HOW TO PRACTISE THIS?

(*In the beginning, divide the day into four parts, and devote one particular action for one part.*)

चित्तस्य भोगैर्द्वौ भागौ शास्त्रेणैकं प्रपूरयेत् गुरुशुश्रूषया चैकमप्युत्पन्नस्य सत्क्रमे। (24.45)

Supposing that the 'mind-engagements of a man' who is 'desirous of liberation and has started on the path' is divided into four parts, then the mind should be engaged in the 'regular routine enjoyments or works connected to the body' in the two parts, and one with the study of the Scriptures, and one with the service of a teacher (in clearing the doubts and seeking guidance).

किञ्चिद्व्युत्पत्तियुक्तस्य भागं भोगैः प्रपूरयेत् गुरुशुश्रूषया भागौ भागं शास्त्रार्थचिन्तया। (24.46)

If he has improved a little in studies, then one part of the mind should be given to the regular works,

two parts in the service and company of a Knower, and one part should be given to the study of the Scriptures.

व्युत्पत्तिमनुयातस्य पूरयेच्चेतसोऽन्वहं द्वौ भागौ शास्त्रवैराग्यैर्द्वौ ध्यानगुरुपूजया। (24.47)

If one has further improved in his path of liberation, then, his mind should be engaged in dispassion and study of the Scriptures for two parts, and the other two parts with contemplation on the truths and the company of a Knower. *(The routine works of the world go on as some inert actions to be got over with; but the reasoning practice goes on without a stop.)*

PURITY OF MIND SHOULD BE PRACTISED

साधुतामागतो जीवो योग्यो ज्ञानकथाक्रमे निर्मलाकृतिरादत्ते पट उत्तमरञ्जनाम्। (24.48)

The Jeeva, who has reached such a state of purity in the mind, can understand well the abstract truths of the Scriptures, like a taintless cloth absorbs the colour in an excellent manner.

शनैःशनैर्लालनीयं युक्तिभिः पावनोक्तिभिः शास्त्रार्थपरिणामेन पालयेच्चित्तबालकम्। (24.49)

The ‘mind-child’ should be cared for, by slow caressing words, with many tricks to convince it, by the use of sacred words (explaining the worthlessness of the sense-pleasures), and make it understand the meaning of the subtle statements of the Scriptures.

परे परिणतं ज्ञाने शिथिलीभूतदुर्ग्रहं ज्योत्स्नाहीनस्फटिकवच्चेतः शीतं विराजते। (24.50)

When the mind has attained maturity in knowledge, and when the eclipsing shadow (of attraction towards the inert objects) is gone, the mind stays cool like the crystal that is not affected by the moon-light.

प्रज्ञया परया ऋज्व्या भोगानामीश्वरस्य च सममेवाथ देहस्य रूपमाश्वलोकयेत्। (24.51)

With the ‘established knowledge of the essence of Reality’, with only the ‘vision of undivided oneness of all’ as the form of knowledge, one should see the ‘form of the body and the objects of enjoyment both (the inert body and inert objects)’ as equal to the Supreme Reality, the Lord of all (as knowledge-form only).

[Body is an object of knowledge; ego is an imagined concept. Other objects of the world living and non-living are also objects of knowledge only. What is there to get attracted towards the knowledge-forms? All the objects including the body are just information-sets painted by the senses. How can the information or Bodha of the world cause any attraction or repulsion?]

प्रज्ञाविचारवशतः सममेव सदा सुत आत्मावलोकनं तृष्णासंत्यागं च समाहरेत्। (24.52)

Through the ‘Vichaara process of proper reasoning of the abstract Reality-state’, my son, one should grasp the ‘Vision of the Aatman’, and also the ‘renunciation of the longing for pleasures’ at the same time.

परदृष्टौ वितृष्णत्वं तृष्णाभावे च दृक्परा एते मिथः स्थिते दृष्टी तेजोदीपदशे यथा। (24.53)

When the ‘vision of the Supreme understanding’ is there, the longing vanishes away by itself. When the longing vanishes, the ‘Supreme vision’ occurs by itself. Both these states exist complementary to each other, like the shining light of the lamp with its oil and the wick.

भोगपूगे गतास्वादे दृष्टे दैवे परावरे परे ब्रह्मणि विश्रान्तिरनन्तोदेति शाश्वती,

विषयाकलितानन्दमनन्तोदेति निर्वृतिः। (54,55)

When the mind loses interest in the abundant enjoyments, when the understanding of the Reality is realized as one’s natural state, then the ‘endless state of rest in the quiescent state of Brahman’ rises by itself, and the ‘final beatitude state of bliss that is untouched by the tainted sense-objects’ rises by itself.

न कदाचन जीवानामात्मविश्रवणादृते यज्ञदानतपस्तीर्थसेवाभिर्जायते सुखम्। (55,56)

For the ignorant Jeevas on the other hand, ‘except by coming to know of the Aatman through the study of the Scriptures followed by the practice of dispassion’, the ‘real joy’ never gets attained even if they engage in the performance of the Yajnas and charities, the practice of asceticism, the visit to holy places, and the service of the saints.

न तपोभिर्न दानेन न तीर्थैरपि जायते भोगेषु विरतिर्जन्तोः स्वभावावलोकनादृते। (56,57)

The ‘disinterest in the sense pleasures’ does not rise in these human-creatures through the meritorious actions like penance, giving charity or by staying at holy places like Himalayas, except by understanding the true essence within.

कयाचिदपि नो युक्त्या बुद्धिरात्मावलोकने स्वप्रयत्नादृते पुंसः श्रेयसे संप्रवर्तते। (57,58)

Unless through the ‘realization of the Aatman-vision’ by doing effort in some way or other as suited to

one's way of life, one cannot aspire for the 'highest good' (liberation).

भोगसंत्यागसंप्राप्तपरमार्थादृते सुत न ब्रह्मपदविश्रान्तिसुखमासाद्यते परम्। (58,59)

Son, except by the 'realization of the Supreme truth' through the 'complete renunciation of all the pleasures (with a natural disinterest in them)', the 'blissful quiescent state' cannot be attained ever.

आब्रह्मस्तम्बपर्यन्ते जगत्यस्मिन्न कुत्रचित्तद्वदाश्वस्यते भाते परमे कारणे यथा। (59,60)

From the 'level of Brahmaa to the inert pillar in this world', nothing gives as much quietness as when the 'Supreme cause of all the causes', shines forth as the 'true understanding'.

पौरुषं यत्प्रमाश्रित्य दैवं कृत्वा सुदूरतः भोगान्विगर्हयेत्प्राज्ञः श्रेयोद्वारदृढागलान्। (60,61)

Mustering as much effort as possible, and casting afar the belief in any destiny, the wise man should throw away the 'desire for pleasures' from his mind, for they alone act as the 'fastening bars for the door' that opens up the 'supreme good'.

प्रौढायां भोगगर्हायां विचार उपजायते वृद्धायां प्रावृषि श्रीमाञ्शरत्काल इवामलः। (61,62)

When the 'disinterest towards the enjoyments' becomes a natural character, then the 'proper reasoning rises with proper questions', like the 'plant life that is watered by the monsoon' shines 'fully grown with fruits' in the 'taintless season of the autumn'.

विचारो भोगगर्हातो विचाराद्भोगगर्हणं अन्योन्यमेते पूर्यते समुद्रजलदाविव। (62,63)

'Disinterest in the sense-enjoyments' brings about 'intense Vichaara'; 'intense Vichaara' brings about the 'disinterest in the sense-enjoyments'; both fill each other like the ocean and the cloud.

भोगगर्हाविचारश्च स्वात्मालोकश्च शाश्वतः अन्योन्यं साधयन्त्यर्थं सुस्निग्धाः सुहृदो यथा। (63,64)

The 'three traits' namely the 'disinterest towards sense-enjoyments,' the 'reasoning ability', and the 'understanding of the Aatman as the eternal state', each bring forth the others also, like three affectionate friends who cannot be without the other two.

पूर्वं दैवमनादृत्य पौरुषेण प्रयत्नतः दन्तैर्दन्तान्प्रसंपीड्य भोगेष्वरतिमाहरेत्। (64,65)

At first, one should completely get rid of the belief in destiny; and trying with extreme effort, gritting the teeth together, bring forth the 'disinterest in the sense-enjoyments'.

देशाचाराविरुद्धेन बान्धवैकमतेन च पौरुषेण क्रमेणादौ धनानि समुपार्जयेत्। (65,66)

धनैरभ्याहरेद्भव्यान्सुजनान्गुणशालिनः प्रवर्तते समासङ्गात्तेषां भोगविगर्हणा। (66,67)

Without going against the habits of the place one is a resident of, without hurting in any way the family members, one should acquire wealth in a proper manner by making suitable effort.

Use that wealth in bringing about the meeting of the 'good ones who know the correct meaning of the Scriptures'. 'Contact with those noble men' will bring about the 'disgust with the enjoyments' (as like them).

ततो विचारस्तदनु ज्ञानं शास्त्रार्थसंग्रहः ततः क्रमेण परमपदप्राप्तिः प्रजायते। (67,68)

Then will raise the 'sharpness of intellect' suited for the practice of Vichaara, then the knowledge, then the 'essence of all scriptures as one single realization of the truth', then gradually the 'supreme state of quiescence' rises by itself.

यदा तूपरते काले विषयेभ्यो विरम्यसे तदा विचारवशतः परमं पदमेष्यसि। (68,69)

While practising the 'cessation of enjoyment in the sense pleasures', when you feel no taste for any sense-enjoyment by taking recourse to reason, then the same reasoning process will lead you towards the 'Supreme state of Quiescence'.

सम्यक्प्राप्स्यसि विश्रान्तिमात्मन्यत्यन्तपावने न पुनः कल्पनापङ्के दुःखाय निपतिष्यसि। (69,70)

स्थितापि नास्था ते शुद्ध नमस्तेऽस्तु सदाशिव। (24.70)

You will fully realize the 'restful state of Aatman which is extremely sacred', and later will never sink in the mire of imagination and suffer. Even when staying amidst all enjoyments in the course of life, you will not feel any taste for them. Salutations to you, hey the 'Eternal auspicious state'!

देशक्रमेण धनमल्पविगर्हणेन तेनाङ्ग साधुजनमर्जय मानपूर्वं

तत्संगमोत्थविषयाद्यवहेलनेन सम्यग्विचारविभवेन तवात्मलाभः। (24.71)

As per the conduct of the place where you live, earn wealth to lead a life; do not use the wealth for enjoying pleasures; but develop tastelessness towards the enjoyments, and gain the company of the Knowers through that wealth by treating them with respect due to them. By their company, you will feel disgust towards all the worldly enjoyments. Then engage in the proper Vichaara process; and through that you will surely gain the 'Knowledge of the Aatman'.

बलिरुवाच

Bali spoke

एतन्मे कथितं पूर्वं पित्रा चारुविचारिणा इदानीं संस्मृतं दिष्ट्या संप्रबोधमहं गतः। (25.01)

This was what my father who could analyze everything properly, told me in the past. Remembering his words of wisdom fortunately, I have, now at least, understood everything.

अद्येयं मम संजाता भोगान्प्रत्यरतिः स्फुटं दिष्ट्या शमसुखं स्वच्छं विशाम्यमृतशीतलम्। (25.02)

Somehow I have lost interest in all the pleasures also fortunately. I will from now onwards, enjoy the 'nectar like coolness of the quiescent state that is attained through Vichaara'.

(Let me analyze my own life. What have I done so far?)

पुनरापूरयन्नाशां पुनरप्याहरन्धनं पुनरावर्जयन्कान्तां खिन्नोऽस्मि विभवस्थितौ। (25.03)

I have conquered the lands in all the directions again and again, and have acquired abundant wealth again and again; and have been enjoying the company of my wives also again and again.

I am fed up of all this prosperity.

(The very disinterest towards pleasures is, so peaceful a state.)

अहो नु खलु रम्येयं शमभूः शीतलान्तरा सर्वा एव शमं यान्ति सुखदुःखदृशः शमे। (25.04)

Ah! This quietness of the mind (with all the desires for the pleasures gone) is so pleasing with its cool nature. All the joys and anxieties stay subdued in this quietness of the mind.

शाम्यामि परिनिर्वामि सुखमासे शमे स्थितः अयमन्तः प्रहृष्यामि चन्द्रबिम्ब इवार्पितः। (25.05)

I am completely without any heat of the mind. I feel completely restful. I feel so blissful in this quiet state. I feel so joyous as if I myself have turned into the cool moon-disc.

(Wealth is such a painful acquisition!)

उत्ताण्डवन्मनोरंहःप्रोषितोरुशरीरकं अनारतपरिक्षोभं हा दुःखं विभवार्जनम्। (25.06)

The mind dances violently with its speedy movements, throwing the body far and wide in search of wealth; and one is always stuck in the state of anxiety and apprehension. Ah! The pain of acquiring wealth!

(Pleasure of passion-fulfilment is also nothing but an imagined joy only!)

अङ्गमङ्गेन सम्पीड्य मांसं मांसेन च स्त्रियः पुराहमभवं प्रीतो यत्तन्मोहविजृम्भितम्। (25.07)

Pressing hard the body with the body, attaching flesh to the flesh, I stayed in front of the women, feeling pleased with all such idiotic states of delusion.

दृष्टान्तदृष्टयो दृष्टा, भुक्तं भोक्तव्यमक्षतम्, आक्रान्तमखिलं भूतं, जातं किमिव शोभनम्। (25.08)

All that are mentioned as places of interest have been seen, all the enjoyments whatever are there have been enjoyed fully, and all the people of the three worlds are under my control!

So what good thing has happened because of all this?

पुनस्तान्येव तान्येव तत्रेहान्यत्र वापि च इतश्चेतश्च वस्तूनि नापूर्वं नाम किंचन। (25.09)

Again those very pleasures are enjoyed in another place, in here or anywhere else, moving from place to place! Nothing is there that is unique!

सर्वमेव परित्यज्य परिहृत्य धिया स्वयं स्वस्थ एवावतिष्ठेऽहं पूर्णात्पूर्ण इवात्मनि। (25.10)

I will renounce the taste for all these things; and remove them from my mind by reasoning about their tastelessness, and will stay in the state of my true essence, with the 'wholeness of my being absorbed in the original wholeness of myself (without the imagined incompleteness)'.

(The joyous state does not stay for long. Every experience is momentary only.)

पाताले भूतले स्वर्गे स्त्रियो रत्नोपलादयः सारं तदपि तुच्छेन कालेनाशु निगीर्यते। (25.11)

In the Paataala, or the Bhutala or the Svarga, the objects like the women, precious stones etc seem to give pleasure; but even those get swallowed up by the horrible time-factor.

(What was I doing all this time, wasting the precious moments of my life in fighting worthless battles with all?)

एतावन्तमहं कालं भृशं बालोऽभवं पुरा यः कुर्वन्द्वेषममरैस्तुच्छया जगदिच्छया। (25.12)

All this time, I was indeed behaving like a spoiled pampered brat, and was fighting with the Suras, feeling enmity towards them, with the want of owning the entire world, the most worthless thing!

(World-state is just a hallucination experienced by the mind!)

मनोनिर्माणमात्रेण जगन्नाम्ना महाधिना त्यक्तेनानेन कोऽर्थः स्यात्को नु रागो महात्मनः। (25.13)

The ‘great mind-ailment’ alone is named as the Jagat, and is produced by the mind alone.

What gets achieved by owning it all when each and every object needs to be discarded as worthless?

What attraction can all these have for the noble ones?

कष्टं चिरतरं कालमनर्थोऽर्थधिया मया अज्ञानमदमत्तेन कालेन स्वेन सेवितः। (25.14)

Alas! What an idiot I have been! The horribleness of it all! For such a long span of time counting up to many Yugas, I myself as the ‘incarnate death-deity’ killing one and all, have sought this harmful thing (the emperor-ship of the three worlds) believing it to be precious! *(I killed many and conquered many worlds!)*

तरतरलतृष्णेन किमिवास्मिञ्जगत्त्रयं मया न कृतमज्ञेन पश्चात्तापाभिवृद्धये। (25.15)

I was arrogant and conceited by possessing mere ignorance (in the form of emperor-ship)!

I was indeed a fool! Instead of trying to possess the ownership of all the three worlds, why did I not cross over all my countless cravings for pleasures by analyzing the nature of the world-state itself, and thus redeem my stupidity?

(Why waste time even regretting the past? Let me at this present moment, change myself for the better.)

एतया तदलं मेऽस्तु तुच्छया पूर्वचिन्तया पौरुषं याति साफल्यं वर्तमानचिकित्सया। (25.16)

Enough of my feeling regretful about the meaningless past! If I treat the present time itself properly with the right effort, it will become fruitful indeed.

(However, I still do not know what knowledge I am aiming at through Vichaara. I should now take the guidance of my master the noble Sage Shukraachaarya, and act on his advice.)

अद्यापरिमिताकारकारणैकतयात्मनि सर्वतः सुखमभ्येति रसायनमिवार्षणे। (25.17)

Now itself, if I realize the oneness with the limitless cause of this all, then the blissful state indeed will manifest, like nectar in the Milk Ocean (which rises by the churning the mind).

कोऽयं तावदहं किं स्यादात्मेत्यात्मावलोकनं पृच्छाम्यौशनसं नाथं नूनमज्ञानशान्तये। (25.18)

For this, I will have to remove my ignorance first of all. I will question my Master, the son of Ushanas about what this world is, who I am and how to have the vision of the Aatman.

संचिन्तयामि परमेश्वरमाशु शुक्रमुद्यत्प्रसादमथ तेन गिरोपदिष्टे

तिष्ठाम्यनन्तविभवे स्वयमात्मनात्मन्यक्षीणमर्थमुपदेशगिरः फलन्ति। (25.19)

I will meditate (and call for) the great Lord Shukra, who is graceful to all those who seek his help, and then getting instructed by him I will stay in the endless state of the Supreme, by myself, in myself. The direct instructions from a Knower will indeed fructify in the non-diminishing state.

वसिष्ठोवाच

Vasishta spoke

इति संचिन्त्य बलवान्बलिरामीलितेक्षणः दध्यौ कमलपत्राक्षं शुक्रमाकाशमन्दिरम्। (26.01)

Having pondered thus, Bali the powerful one, closed his eyes and meditated on ‘Shuka with eyes like lotus petals’, who stayed always established in the emptiness state of Reality (in whatever work he was engaged in).

सर्वस्थं चिन्तयानं तु नित्यध्यानोऽथ भार्गवः चेतःस्थं ज्ञातवान्शिष्यं बलिं गुर्वर्थिनं पुरे। (26.02)

Bhaargava who was always absorbed in the ‘meditation state of the Reality essence (of Sahaja or the natural state of Samaadhi)’, knew instantly about his disciple Bali as seeking his presence in front of him, and also that he had been analyzing about the essence of Reality that was everywhere as all.

अथ सर्वगतानन्तचिदात्मा भार्गवः प्रभुः आनिनाय स देहं स्वं रत्नवातायनं बलेः। (26.03)

Then Lord Bhaargava, who was identified with the ‘Chit-essence of Aatman that manifested as all’, brought forth the image of his body to appear in the ‘jewelled window-hall of Bali’s palace’.

गुरुदेहप्रभाजालपरिमृष्टतनुर्बलिः बुबुधे प्रातरर्काशुसंबोधितमिवाम्बुजम्। (26.04)

Bali immediately felt his body getting bathed by the lustre emanating from his Guru’s body, and knew of his presence, like the lotus that is in contact with the rays of the rising Sun of the early morning.

तत्र रत्नार्घ्यदानेन मन्दारकुसुमोत्करैर्पादाभिवन्दनैरेनं पूजयामास भार्गवम्। (26.05)

There, he worshipped Bhaargava with the offering of precious gems as Arghya; and by offering heaps of Mandaara flowers at his feet, saluted him with reverence.

रत्नार्घ्यपरिपूर्णाङ्गं कृतमन्दारशेखरं महार्हासनविश्रान्तमथोवाच गुरुं बलिः। (26.06)

When the Guru was seated comfortably in the most excellent throne made of precious gems, and was showered on the head with Mandaara flowers, and was decorated by various excellent precious jewels on his body, Bali spoke to his Master in all humbleness.

बलिरुवाच

Bali spoke

भगवंस्त्वत्प्रसादोत्था प्रतिभेयं पुरस्तव नियोजयति मां वक्तुं कार्यं कर्तुमिवार्कभाः। (26.07)

Bhagavan! This ‘intellectual ability of mine to ponder about abstract things, which has appeared in me’ is there, ‘only because of the graceful nature of yours’, and allows me speak these words, like the sun-rays by their very presence make men capable of doing their work (rites performed at the rise of the sun).

भोगान्प्रति विरक्तोऽस्मि महासंमोहदायिनः तत्तत्त्वं ज्ञातुमिच्छामि महासंमोहहारि यत्। (26.08)

I feel complete disinterest in all the enjoyments, and know very well that they alone bring about the great delusion namely ignorance. Therefore, I want to know that truth which will remove this great delusion instantly. (*I am ready for the knowledge-instruction now.*)

कियन्मात्रमिदं भोगजालं किमयमेव वा कोऽहं कस्त्वं किमेते वा लोका इति वदाशु मे। (26.09)

What is the maximum measure of joy in this delusion, namely the sense-pleasures?

What are these enjoyments, who am I the enjoyer, who are you as the other one, what are these worlds of various types (perceived by others also). Explain everything to me now.

शुक्र उवाच

Shukra spoke

बहुनात्र किमुक्तेन खं गन्तुं यत्नवानहं सर्वदानवराजेन्द्र सारं संक्षेपतः शृणु। (26.10)

What more is there to explain? (*Any amount of explanation will not help a person who is not of a pure intellect.*)

I was hurrying towards the heaven, (and had to stop here to visit you).

Hey King of all Daanavas! I will give you a brief summary only. Listen.

चिदिहास्ति चिन्मात्रमिदं चिन्मयमेव च चित्तं चिदहमेते च लोकाश्चिदिति संग्रहः। (26.11)

Chit (the awareness principle) alone is here! All this is Chit alone! All this is Chit in essence!

You are Chit! I am Chit! All the worlds are Chit! This is the brief summary!

भव्योऽसि चेतदेतस्मात्सर्वमाप्नोषि निश्चयात् नो चेतद्ब्रह्मपि प्रोक्तं त्वयि भस्मनि ह्यते। (26.12)

If you are intelligent enough, this much instruction itself is enough to make you understand everything for sure. Otherwise, even if I give you a lengthy discourse, it will just be wasted away and turn into ashes only!

चिच्चेत्यकलनाबन्धस्तन्मुक्तिर्मुक्तिरुच्यते चिदचेत्याखिलात्मैति सर्वसिद्धान्तसंग्रहः। (26.13)

‘Bondage’ in nothing but the ‘perceptions conceived by the mind (and belief in their absolute reality)’.

Freedom from that is ‘liberation’.

‘Aatman’ is that which does not conceive anything and is the essence of everything.’

एनं निश्चयमादाय विलोकयसि हेलया स्वयमेवात्मनात्मानमनन्तं पदमाप्स्यसि। (26.14)

The conclusion of all the scriptural doctrines is this alone. If this truth becomes a certainty in you, and you have this vision without any effort as such, by analyzing the essence of Aatman through the

understanding power of the Aatman, then you will reach the endless state.

खं ब्रजाम्यहमत्रैव मुनयः सप्त संगताः केनापि सुरकार्येण वस्तव्यं तत्र वै मया। (26.15)

I am on my way to the heaven. The 'seven Sages' are all there now waiting for me.

I have got some urgent work to attend to, as connected to the Suras.

राजन्यावदयं देहस्तावन्मुक्तधियामपि यथाप्राप्तक्रियात्यागो रोचते न स्वभावतः। (26.16)

Raajan! As long this body-image needs to be maintained (as a Shukra, the son of Ushanas), till then, I do not like to avoid the tasks that belong to me as my duties, though I am liberated and stay stabilized in the knowledge of my essence.

वसिष्ठोवाच

Vasishta spoke

इति कथितवताथ भार्गवेण स्फुटजलराशिपथा महाजवेन

प्लुतमलिशबले नभोन्तराले तरलतरङ्गवदाकुले ग्रहौघैः। (26.17)

So saying, Shukra quickly rose up in the 'hollow of the dark sky' 'which was splattered with hosts of planets like a bee covered by the pollen of the flowers' and 'was clear of all the waters of oceans and clouds'; and vanished off like a suddenly splashing wave.

सुरासुरसभाज्येष्ठे तस्मिन्भृगुसुते गते मनसा चिन्तयामास बलिर्बुद्धिमतां वरः। (27.01)

After the son of Bhrgu, the 'most revered in the assemblies of Suras and Asuras' was gone, Bali the 'best of the intelligent' thought like this in his mind.

BALI'S VICHAARA PROCESS

[Whatever world is there in any dimension for any species from the worm to the Brahmaa, is made of what the particular mind knows as the world. This 'knowing nature' is the 'awareness state named Chit'. Since the Chit shines through the tainted mind, the world comes into existence as the 'deluded state of knowledge only'.

Chit alone is the support of this deluded knowledge also.]

युक्तमुक्तं भगवता चिदेवेदं जगत्त्रयं चिदहं चिदिमे लोकाश्चिदाशाश्चिदियं क्रिया। (27.02)

सबाह्याभ्यन्तरं सर्वं चिदेव परमार्थतः अस्ति चिद्व्यतिरेकेण नेह किञ्चन कुत्रचित्। (27.03)

Indeed Bhagavaan Bhaargava uttered the exact truth as it is. The Three-worlds are nothing but the Chit, the state of Knowing. I am also Chit, all the people are Chit, the world that is perceived is Chit, and the action of understanding it also Chit. Chit alone is in the outside and inside of all, in actuality (as the unit of Knower and the Known state).

Except Chit, there is nothing else here anywhere.

(Chit has to 'know' or be aware of the objects that are seen through the mind; otherwise, if the 'awareness factor' was absent, then what object can come into existence as an object of knowledge?)

अयमादित्य इत्यर्को न चिता यदि चेत्यते तदर्कतमसोर्भेदः क इहेवोपलभ्यते। (27.04)

इयं भूरिति भूरेषा चिता यदि न चेत्यते भूमेः किं नाम भूमित्वं तद्भव्ये भव्यतां गतम्। (27.05)

If the Sun is not cognized by the Chit as the Sun, then how can difference seen between the Sun and the darkness be possible?

If the ground is not cognized by the Chit as the ground, then what ground-ness is there for the ground, which has become firmly rooted as the support for all!

(Awareness' namely Chit alone exists as the knowledge of the division made of names and forms.)

इमा दिशो दिश इति चेत्यन्ते न चिता यदि तत्किं नाम दिशां दिक्त्वं शैलानां चापि काद्रिता। (06)

If these directions are not cognized as the directions by the Chit, then where is the direction-ness for the direction and where is the mountain-ness for the mountain?

इदं जगज्जगदिति चिता यदि न चेत्यते तत्किं जगत्त्वं जगतो नभस्त्वं नभसोऽथ किम्। (27.07)

If this world is not cognized as the world by the Chit, then where is the world-ness for the world, and where is the sky-ness for the sky?

कायोऽयं पर्वताकारश्चिता यदि न चेत्यते तत्किं नाम शरीरत्वं शरीरस्य शरीरिणाम्। (27.08)

If this mountain-like solid body is not cognized by the Chit, then, what body-ness is there for the bodies of the embodied ones?

चिदहं सर्वगो व्यापी नित्यानन्दमयात्मकः विकल्पकलनातीतो द्वितीयांशविवर्जितः। (27.18)

I am Chit (the 'Knowing state')! I am everywhere (as the knowledge of all)!

I pervade all (as the undivided knowledge state of all)!

I am of the nature of eternal bliss (that transcends the joy and happy feelings that are experienced by the mind)!

I transcend all these perturbing phenomena! I am without any second thing as separate from me.

चितश्चिदिति यन्नाम निर्नामाया न नाम तत्शब्दात्मिकैषा चिच्छक्तिः परिस्फुरति सर्वगा। (27.19)

Even the words like, 'of Chit'; 'Chit', denoting the 'nameless one' is not its name at all!

This (Chit) is the (knowing) essence of the sound too (of any uttered word)!

The 'power of the Chit' alone shines forth as the essence of all (as all the names of all the objects).

(I am not the 'seeing mind' or the 'seen objects'.

I am the knowledge-essence of all including the divided states of the seer and the seen.)

दृश्यदर्शननिर्मुक्तकेवलामलरूपवान् नित्योदितो निराभासो द्रष्टास्मि परमेश्वरः। (27.20)

I am of a taintless nature free of both the 'Seen' and the 'Seeing'.

I am the Supreme Lord who is always shining forth, without any 'fault of appearance'!

I am the 'Seer' (without the 'Seen' and the 'Seeing').

[I am; and all this exist as it were. My presence alone stays as the appearance of the world.]

कल्पनाविकलाकारः कालकान्तकलामयः आभासमात्रमुदितो नित्याभासविवर्जितः। (27.21)

भारूपैकस्वरूपेऽस्मिन्स्वरूपेण जयाम्यहम्। (कालकान्ते - के जले, अलकान्ते)

Like the digit of the moon reflected in the water or at the edge of the hair, I appear as a limited being through imagination; just shining forth as the appearance, yet always without any appearance.

I am of the form of shine alone (that reveals the world).

By realizing my true nature, I have indeed become victorious.

(Whom shall I salute as any great deity, except myself the Chit?)

चेत्यरञ्जनरिक्ताय विमुक्ताय महात्मने प्रत्यक्चेतनरूपाय स्वरूपाय नमोऽस्तु ते। (22,23)

Salutation to you hey great one; you shine as my very self; you are bereft of any colouring of the perception; you are always liberated; you shine as the essence of every individual self.

चितये चेत्यमुक्ताय युक्त्या युक्ताय योग्यया सर्वावभासरूपाय मह्यमेव नमोऽस्तु ते। (23,24)

Salutation to you; you are the 'Chit'; you are always without the perceived phenomenon; you become the oneness of my own self through the proper method of reasoning; you shine as all the appearances of the perceived; you are my very self; salutation to you.

चेत्यनिर्मुक्तचिद्रूपं विष्वग्विश्वावपूरकं संशान्तसर्वसंवेद्यं सच्चिन्मात्रमहं महत्। (24,25)

I am of the nature of pure awareness only, that is completely bereft of any perceived (as a second reality).

I alone (as Chit) flow down as the dual-nature and fill the entire perceived phenomenon (Vishvak).

All the perceived phenomena has subdued and become the single essence of undivided knowledge only.

I am the supreme source of all and exist as the Reality, of the nature of 'Knowing awareness'.

आकाशवदनन्तोऽहमप्यणोरप्यणुराततः नासादयन्ति मामेताः सुखदुःखदशा दशः। (25,26)

I am endless like the expanse of the sky.

I am subtler than the subtlest atom pervading all (as their knowledge).

All these perceived states are just the repeating states of pain and pleasure and never can approach me

(for they exist only as Bodha, the knowledge; and knowledge of the pain or joy does not give pain or joy. Knowledge just 'is')!

संवेदनमसंवेद्यमचेत्यं चेतनं ततं न शक्ता मां परिच्छेत्तुं भावाभावा जगद्गताः। (26,27)

The 'objects which appear and disappear, and which are sensed or not sensed', fill the entire world (as the divided knowledge of things); and they are not capable of dividing me (the Knowing state) who is bereft of all perceptions and is spread out as the undivided expanse of awareness (of all).

(Since any sort of division also turns into 'known' only (Bodha), how can anything divide me who is not any 'known'?)

अथ चैते जगद्भावाः परिच्छिन्दन्तु मामिमं यथाभिमतमेवैते मतो न व्यतिरेकिणः। (27,28)

Let all these objects with name and form divide the division-less me as much they like, for they do not differ from me their essence.

(The entire world exists as my knowledge-form only. Nothing at all happens as any event. There is no gain or loss whatever, whether I as Bali rule the Tri-world or some Deva like Indra rules it.)

यदि स्वभावभूतेन वस्तुना वस्तु नीयते द्वियते दीयते वापि तत्किं कस्य किल क्षतम्। (28,29)

If the object which naturally belongs to one (like an object held in one hand) is taken away by another (my other hand), and is removed or given off, what loss is there for anyone?

[All the movements, all the names and forms, all the learning, all the theories, all the events, all the emotions, all the joys and pains, all exist as 'known' only! I just exist as the quiescent state of 'knowing myself' without even the idea of 'I'. My 'Knowing nature' alone exists as the world-appearance. Actually since I alone 'am', there exists no appearance also. There is just the quietness of pure awareness, where nothing of the appearance has any place.]

सर्वदा सर्वमेवाहं सर्वकृत्सर्वसंगतः चेत्यमस्म्यहमेवैतन्न किंचिदपि चोदितम्। (29,30)

I alone am all the things at all times. I make everything. I am one with everything.

I am all that is perceived. I cannot be moved even a little.

[What is there to conceive or not-conceive? Even 'liberation' has no meaning in my taintless state.]

किं संकल्पविकल्पाभ्यां चितं चिदियमेकिका संक्षोभयाम्यहं तावच्छाम्याम्यात्मनि पावने। (30,31)

What gets stored as anything by the conceptions or non-conceptions? This Chit-state alone is there. Through ignorance I suffer; through knowledge I remain established in my sacred quiescent essence.

वसिष्ठोवाच

Vasishta spoke

इति संचिन्तयन्नेव बलिः परमकोविदः ओंकारार्धमात्रार्थं भावयन्मौनमास्थितः

संशान्तसर्वसंकल्पः प्रशान्तकलनागणः निःशङ्कमपि दूरास्तचेत्यचिन्तकचिन्तनः

ध्यातृध्येयध्यानहीनो निर्मलः शान्तवासनः बभूव अवातदीपाभो बलिः प्राप्तमहापदः। (31,32,33,34)

Having pondered in this manner, 'Bali the extremely talented one' remained silent in the self-essence, humming the last measure of the Omkaara (where all the sounds namely the words and meanings dissolve off into one single state of division-less silence). All the conceptions had subdued completely, and all the hosts of perturbations had been removed; and having thrown afar all the ideas of the 'perceived getting perceived by a perceiver (Jeeva state)', without any hesitation (of the fear of cessation of Bali-identity), bereft of the 'meditating entity, meditation and meditated'; taintless and freed of all Vaasanaas; Bali was like the 'light shining in a windless room' and remained established in the 'Supreme state'.

उपशान्तमनास्तत्र रत्नवातायने बलिः अवसद्बहुकालं स समुत्कीर्ण इवोपले। (27,34)

With his mind sunk in the quiescent state, Bali stayed like that in that bejewelled window-seat for a long time, and looked as if carved out of stone.

प्रशमितैषणया परिपूर्णया मननदोषदशोज्झितयैतया बलिरराजत निर्मलसतया विघनमच्छतयेव शरन्नभः।(35)

All the wants were gone. Bali was in a completely fulfilled state. 'All the faults of the mind that were given to the sense-objects' were discarded completely. Bali shone with purity alone as his essence, like the autumn sky shining taintless, freed of all the dark clouds.

अथ ते दानवास्तत्र बलेरनुचरास्तदा तद्रेहं स्फाटिकं सौधमुच्चैरारुरुहुः क्षणात्,

डिम्बाद्या मन्त्रिणो धीराः सामन्ताः कुमुदादयः सुराद्याश्चैव राजानो वृत्ताद्या बलहारिणः

हयग्रीवादयः सैन्याश्चाक्राजाद्याश्च बान्धवाः लडुकाद्याश्च सुहृदो वल्लूकाद्याश्च लालकाः

कुबेरयमशक्राद्या उपायनकराः सुराः यक्षविद्याधरा नागाः सेवावसरकाङ्क्षिणः

रम्भातिलोत्तमाद्याश्च चामरिण्यो वराङ्गनाः सागराः सरितः शैला दिशश्च विदिशस्तथा

सेवार्थमाययुस्तस्य तं प्रदेशं तदा बलेः, अन्ये च बहवः सिद्धास्त्रैलोक्यवासिनः

ध्यानमौनसमाधिस्थं चित्रार्पितमिवाचलं नमत्किरीटावलयो ददृशुर्बलिमादृताः। (28.01 to 07)

Bali's 'attendant-Daanavas' climbed the marble stairs of the tall mansion quickly. His valorous ministers namely Dimba and others, his subordinate kings namely Kumuda and others, the Suras and other kings, the strong ones like Vrta and others, Hayagriva and others, all his army people, relatives like Chakraaja and others, friends like Laduka and others, the caring ones like Valluka and others,

the Suras like Yama, Kubera and Shakra who offered him tributes, Yakshas, Vidyaadharas and Naagas who were ready to offer any service he demanded, all the divine damsels of excellent beauty like Rambhaa and Tilottamaa, who held the chowries for him; the oceans, all the deities of the rivers, hills, directions, and intermediate quarters; all of them arrived there to offer their services to Bali.

Even the heaven-born Siddhas who roamed in all the tri-worlds came there with their crown bent down in reverence, and saw with concern 'Bali, who was sitting motionless, as if painted on a canvas'.

तं दृष्ट्वा कृतकर्तव्यप्रणामास्ते महासुराः विषादविस्मयानन्दभयमन्थरतां ययुः। (28.08)

Those huge Asuras saluted him with due respect; and seeing him seated like this, they felt the emotions of sadness, surprise, happiness and fear all at once.

मन्त्रिणः प्रविचार्यात्र किं प्राप्तमिति दानवाः भार्गवं चिन्तयामासुर्गुरुं सर्वविदांवरम्। (28.09)

The ministers of the Daanava-clan consulted each other and wondered about the crisis that they were facing (with their king seated motionless as if frozen). They remembered Bhaargava the Asura-Guru who was the best of the all the wise men.

चिन्तनानन्तरं दैत्या भार्गवं भास्वरं वपुः ददृशुः कल्पितं प्राप्तं गन्धर्वनगरं यथा। (28.10)

After their very thought about him, Daityas saw the lustrous form of Bhaargava immediately, as if the illusory city that was just imagined rose up instantly.

पूज्यमानोऽसुरगणैर्निविष्टो गुरुविष्टरे ददर्श ध्यानमौनस्थं भार्गवो दानवेश्वरम्। (28.11)

Worshipped in the due manner by the Asura crowd, and seated in the throne reserved for him, Bhaargava saw the Daanava-king absorbed in the 'silent contemplation'.

विश्रम्य स क्षणमिव प्रेमवानवलोक्य च बलिं परिक्षीणभवभ्रमं

देहरश्मिशतैर्दत्तदीप्तिभिः क्षीरसागरं क्षिपन्निव सभामाह हसन्वाक्यमिदं गुरुः। (28.13)

He remained silent for a few minutes looking affectionately at his disciple. He understood by his divine vision that Bali was now freed of the world-delusion.

As if throwing the 'drops of the shining Milk Ocean' at the ignorant Daanavas by the 'shining white rays emanating from his body', he laughed aloud and addressed these words to the assembly.

शुक्र उवाच

Shukra spoke

अतिमात्रमिदं दैत्याः स्वविचारणयैव यत्संप्राप्तविमलावासः सिद्धोऽयं भगवान्बलिः। (28.14)

अयं तदेवमेवेह तिष्ठन्दानवसत्तमाः स्वात्मनि स्थितिमाप्नोतु पदं पश्यत्वनामयम्। (28.15)

Hey Daityas! This 'excessive state of the restful posture' you are seeing of your king here, is because of his attaining the 'taintless quiescent state of real rest' that he attained through the process of his own Vichaara. Bali is now worthy to be honoured with the term 'Bhagavaan'; and is a 'Siddha of the excellent type'. Hey best of Danu's sons! Let him continue to stay in the very same state of absorption and attain the vision of the 'affliction-less Reality' within himself.

श्रान्तो विश्राममायातः क्षीणचित्तभवभ्रमः शान्तसंसारनीहारो वाचनीयो न दानवाः। (28.16)

He is exhausted by all his works he has performed till now, and he is taking rest. He has lost at last, the delusion that was plaguing his mind. The 'mist of the Samsaara, that covered his mind as a reality', has subsided now. He should not be disturbed in the least, by you people, by calling out to him.

स्व एवालोक एतेन संप्राप्तोऽज्ञानसंकटे शान्तेऽत्र संभ्रमे सौरो दिनेनेव करोत्करः। (28.17)

In this horrible state of ignorance (of limited-existence as a Jeeva) he has attained the 'light of knowledge' by himself with his own effort, like the sun with his million rays rising in the morning when the people are lost in the darkness of night and are anxious without the light.

स्वयमेव हि कालेन प्रबोधमयमेष्यति बीजकोशात्स्वसंवित्त्या सुसमूर्तिरिवाङ्कुरः। (28.18)

He will come to this 'wakeful state of the world' by himself, like the sleeping sprout inside the hollow of the seed comes out by itself, in course of time.

कुरुध्वं स्वामिकार्याणि सर्वे दानवनायकाः बलिर्वर्षसहस्रेण समाधेर्बोधमेष्यति। (28.19)

All the chiefs of the Daanavas take over the responsibilities of your king, and run the affairs of your world. Bali will get up from his 'Samaadhi state' maybe, after thousands of years only.

वसिष्ठोवाच

Vasishta spoke

इत्युक्ता गुरुणा तत्र हर्षामर्षविषादजां दैत्याश्चिन्तां जहः शुष्कां मञ्जरीमिव पादपाः। (28.20)

After hearing the assuring words of their Guru, the Daityas discarded their apprehension produced by their varied emotions of joy, anxiety and sadness, like the trees discard the dried up flower-clusters.

वैरोचनिसभासंस्थां विधाय प्राग्व्यवस्थया स्वव्यापारपरास्तस्थुः सर्व एवासुरास्ततः। (28.21)

All the Asuras then formed an assembly to handle the works of Virochana's son as before, and busied themselves in the allotted duties of theirs.

नरा मही महीपतयो रसातलं ग्रहा नभः त्रिदशगणास्त्रिविष्टपं

दिशोऽद्रयो दिक्पतयश्च कन्दरान्वनेचरा गगनचराश्च खं ययुः। (28.22)

'Naras' returned their Earth-world, Daitya kings to their own countries in Paataala, the 'planetary deities' to their skies, Devas to their heaven, the directions and their deities to their mountain-limits, the forest-dwellers to their caves, and the sky-dwellers to the expanse of the sky.

BALI WAKES UP FROM HIS SAMAADHI STATE

अथ वर्षसहस्रेण दिव्येनासुरपुङ्गवः देवदुन्धुभिनिर्घोषैर्बुधे भगवान्बलिः। (29.01)

After thousands of years that were most divine, the 'excellent of the demon kings, Bhagavaan Bali' woke up from his Samaadhi state, even as his waking-state was announced to all, by the loud sounds of drums played by the Devas.

बलौ प्रबुद्धे तद्दालं विरेजे नगरं तदा वैरिञ्च इव सूर्यो घ उदिते कमलाकरः। (29.02)

When Bali woke up, that city which belonged to Bali (Baalam) shone beautiful in the world-expanse that was created by Brahmaa, like the lotus lake at the rise of the sun.

बलिः प्रबुद्ध एवासौ यावन्नायान्ति दानवाः तावत्संचिन्तयामास समाधिसदने क्षणम्। (29.03)

Since the Daanavas had not arrived yet to greet him, Bali who was now awake to the world-perception (after a mere second-span of his absorption-state), started to ponder like this for a second.

'अहो नु रम्या पदवी शीतला पारमार्थिकी अहमस्यां क्षणं स्थित्वा परां विश्रान्तिमागतः। (29.04)

'Aha what a wonderful cool state of Supreme quiescence, where I have obtained a restful state after just a moment only (since time was absent for him in that state, and he had felt no passage of the time).

तदेतामेव पदवीमवलम्ब्य करोम्यहं भवतीहोपभुक्ताभिः किं मे बाह्यविभूतिभिः। (29.05)

I will stay in this state itself. What benefit will occur to me by the outside riches and the enjoyments?

ऐन्दवेष्वपि बिम्बेषु न तथानन्दवीचयः तोषयन्ति यथान्तर्मे संसिद्धिभवभूतयः। (29.06)

Even in 'countless moon-discs', such bliss-waves cannot rise to make me happy, like what bliss I felt within, while absorbed in the Samaadhi state.'

इति भूयोऽपि विश्रान्त्यै कुर्वाणं गलितं मनः बलिमावारयामसुर्देत्याश्चन्द्रमिवाम्बुदाः। (29.07)

With a mind dissolved of all the Vaasanaas, when he again was trying to return to his restful state of Samaadhi, then all the Daityas came off and surrounded him like the clouds covering the Moon.

तानालोक्य पुनर्दध्यौ तत्प्रणामाकुलेक्षणः,

Looking at them and accepting with his eyes their salutations, he again thought,

तैः कुलाचलसंकाशैः परिवीतवपुस्त्विदम्। (29.08)

(These Daityas want me to take over the ruler-ship of the Tri-world once again; but I feel no interest in anything anymore.)

'This body now is surrounded by the Daityas who are huge like Kula Mountains.

(I do not have attraction for anything.)

चितः क्षीणविकल्पस्य किमुपादेयमस्ति मे मनस्तभिपातित्वाद्याति तद्रसतामलम्। (29.09)

Now my mind is rid of all the taints of perceptions (with the understanding of their false nature).

Mind alone finds taste or attachment in them, by going after them with a belief in their reality.

(Am I liberated by staying in Samaadhi state alone, or will I be bound if I am not in the Samaadhi state?)

मोक्षमिच्छाम्यहं कस्माद्बद्धः केनास्मि वै पुरा अबद्धो मोक्षमिच्छामि केयं बालविडम्बना। (29.10)

Why do I need liberation at all? What for, I was bound previously?

Though not bound, I seek liberation; what is this child's play?

न बन्धोऽस्ति न मोक्षोऽस्ति मौर्ख्यं मे क्षयमागतं किं मे ध्यानविलासेन किं वाऽध्यानेन मे भवेत्। (29.11)

There is no bondage, no liberation. My foolishness is gone now fully.

What am I going to gain newly by contemplating, or what will I lose if I do not contemplate?

ध्यानाध्यानभ्रमौ त्यक्त्वा पुंस्त्वं स्वयमवलोकयत् यदायाति तदायातु न मे वृद्धिर्न वा क्षयः। (29.12)

Getting rid of the 'delusion of contemplation and no-contemplation states', 'when I stay always aware of myself as the Reality-essence', let whatever happens happen; there is no gain or loss.

न ध्यानं नापि वाऽध्यानं न भोगान्नाप्यभोगितां अभिवाञ्छामि तिष्ठामि सममेव गतज्वरः। (29.13)

I will not seek to contemplate or seek a state that is not contemplation. I will not seek enjoyments, nor refrain from them with effort. I will stay equal at all circumstances with the 'fever of delusion' gone.

न मे वाञ्छा परे तत्त्वे न मे वाञ्छा जगत्स्थितौ न मे ध्यानदशा कार्यं न कार्यं विभवेन मे। (29.14)

I will not desire the 'Supreme state of Reality' (as if it is a separate achievement to be gained), nor will I desire the 'worldly life' (for it is non-existent actually and is only an appearance like a mirage).

I do not have to do an effort to contemplate by renouncing the world, nor do I have to fear the riches of the world as if they will disturb my knowledge-state.

नाहं मृतो न जीवामि न सन्नासन्न सन्मयः नेदं मे नैव चान्यन्मे नमो मह्यमहं बृहत्। (29.15)

I am not dead, nor do I live (for I am not the body that gets born and dies). I am not something that will exist and will stop existing later. I am the very reality that supports all existences.

This absorption-state is also not mine; the perceived-state also is not mine (since both are just delusion states).

Salutation to myself! I am the biggest of all (for I contain all the perceived as my essence).

इदमस्तु जगद्राज्यं तिष्ठाम्यत्र तु संस्थितः नेह वास्तु जगद्राज्यं तिष्ठाम्यात्मनि शीतलः। (29.16)

Let this world-kingdom be there as it is; I will stay along with it (as my essence). *(What harm can it do to my quiescent state?)* Let this world-kingdom be not there also; (even if it is gone) I will remain cool in my own self.

किं ध्यानदशा कार्यं किं राज्यविभवश्रिया यदायाति तदायातु नाहं किंचन मे क्वचित्। (29.17)

Why should I make effort to do contemplation (by closing my eyes), or why should I seek with effort the worldly-existence (by opening the eyes)? *(I am the same whether this body's eyes are open or closed!)*

Whatever comes, let it come. I am not anything, nothing is mine also.

न किंचिदपि कर्तव्यं यदि नाम मयाधुना तत्कस्मान्न करोमि वै किंचित्प्रकृतकर्म वै। (29.18)

If there is no duty at all that needs to be performed by me now, what harm is there in doing some work that naturally belongs to the perceived that the mind is familiar with?

इति निर्णय पूर्णात्मा बलिर्ज्ञानवतां वरः दैत्यानालोकयामास पद्मानीव दिवाकरः। (29.19)

Having decided thus, Bali who was now of a fulfilled state and had become an excellent Knower, looked at the Daityas like the sun at the lotuses.

दृष्टिपातविभागेन सर्वेषां दनुजन्मनां शिरःप्रणामाञ्जग्राह पुष्पामोदानिवानिलः। (29.20)

Like the wind absorbing the fragrance of many flowers, he acknowledged the salutations of the bent heads of Danu's sons with his look turned downward towards them, as suited to each one.

अथ वैरोचनिस्तत्र ध्येयत्यागमयात्मना मनसा सकलान्येव राजकार्याणि संव्यधात्। (29.21)

Then, the son of Virochana, staying always in the state of 'DhyeyaTyaaga' (renunciation through the firmly established Knowledge-state) in his mind, performed all his royal duties in the proper manner.

द्विजान्देवान्गुरुंश्चैव पूजयामास पूजया संमानयामास सुहृद्बन्धुसामन्तसज्जनान्। (29.22)

He worshipped all the Brahmins, Devas and other Gurus, and honoured with proper worship all his well-wishers, relatives, subordinates and other noble men.

अर्थेनापूरयामास भृत्यानर्थिगणांस्तथा ललना लालयामास विचित्रविभवार्षणैः। (29.23)

He offered wealth to all his servants and others who were in need of it. He pleased all the womenfolk by gifting them various types of ornaments and other riches.

इत्यसौ ववृधे तस्मिन्नाज्ये सकलशासने यज्ञां प्रति बभूवाथ मतिरस्य कदाचन। (29.24)

In this manner, he ruled the kingdom controlling all the Devas and Asuras, and made everyone prosperous. Once, he felt a desire to perform a Yajna.

तर्पिताशेषभुवनं देवर्षिगणपूजितं सह शुक्रादिभिर्मुख्यैः स चकार महामखम्। (29.25)

Along with the noble ones like Shukra and others, he performed the AshvaMedha Yajna (Horse-Sacrifice), by offering worship to all the Devas and Rishis, and making the entire world happy by his charities.

बलिर्भोगभरस्यार्थी नेति निर्णय माधवः बलेरीहितसिद्ध्यर्थं सिद्धिदस्तन्मखं ययौ। (29.26)

Lord Vishnu, who bestowed the suitable boons to all, decided that Bali was not in need of enjoyments anymore, and went to attend that 'Yajna ceremony' (wanting to relieve Bali of all the burdens of worldly affairs).

भोगैककृपणायेदं जगज्जङ्गलखण्डकं दातुं शोच्याय शक्राय वयोज्येष्ठाय कार्यवित्

क्रममाणो बलेनात्र वञ्चयित्वा बलिं हरिः बबन्ध पातालतले भूगेह इव वानरम्। (29.27,28)

He made 'Indra who was intent on attaining only the enjoyments' as his elder brother, and knowing well who deserved what, decided to give that poor Indra the worthless wilderness of the broken pieces of worlds. Through the use of his miraculous power, he crossed the worlds with his steps, cheated Bali, and bound him to the 'Paataala world', like caging a monkey.

अद्यासौ संस्थितो राम पुनरिन्द्रत्वहेतुना जीवन्मुक्तवपुः स्वस्थो नित्यं ध्यानविषण्णधीः। (29.29)

Rama! Bali is even now in the 'Paataala-world' with the pretext of a ruler, is liberated while living, is established in the self, and is always in the contemplation-state with a 'dissolved mind' (irrespective of whether he is doing work or not doing any work).

पातालकुहरे तिष्ठञ्जीवन्मुक्तगतिर्बलिः आपदं संपदं दृष्ट्या समयैव स पश्यति। (29.30)

Staying inside the 'hollow of the Paataala', living as a JeevanMukta, Bali sees the 'loss of wealth and the gain of wealth', both as equal only.

नास्तमेति न चोदेति तत्प्रज्ञा सुखदुःखयोः समा स्थिरकरा चित्रलेख्या सूर्यावलिरीयथा। (29.31)

His mind never wavers by the pains and pleasures of life, does not set or rise, but stays always equal and stable like the stable sunlight that surrounds the painted picture. *(Bali developed dispassion after Yugas of ruling the three worlds; but Rama, you have developed dispassion in this young age itself.)*

आविर्भावतिरोभावसहस्राणीह जीवतां तन्मनश्चिरमालोक्य भीमेषु विरतिं गतम्। (29.32)

His mind saw for long, thousands of rising and vanishing state of objects, and developed disinterest in the the entire hosts of enjoyments of the enormous long-span of his life.

दशकोटिश्च वर्षाणामनुशास्य जगत्त्रयं अन्ते विरक्ततां प्राप्तमुपशान्तं बलेर्मनः। (29.33)

Bali's mind ruled the three worlds for tens and crores of years, and at last developed dispassion, and at last found the permanent restful state.

ऊहापोहसहस्राणि भावाभावशतानि च बलिना परिदृष्टानि क्व समाश्वासमेत्यसौ। (29.34)

Bali had seen thousands of philosophical theories and their denials, had seen hundreds of gains and losses; yet where could he get any quietness of mind?

भोगाभिलाषं संत्यज्य बलिः संपूर्णमानसः आत्मरामस्थितो नित्यं मध्ये पातालकोटरे। (29.35)

Renouncing the desire for all the enjoyments (of all the three worlds), Bali with a 'fulfilled heart' remained established in the state of Aatman always, inside the hollow of the netherworld.

(He did not run away from the perceived-world after realizing the Knowledge of the Aatman.)

पुनरेतेन बलिना जगदिन्द्रतयाखिलं अनुशास्यमिदं राम बहून्वर्षगणानिह। (29.36)

Again, this Bali has to rule all the worlds as their ruler for many more thousands of years Rama!

न तस्य इन्द्रपदप्राप्त्या तुष्टिः समुपजायते न तस्य स्वपदभ्रंशादुद्वेग उपजायते। (29.37)

He will not feel excited by getting the position of Indra, nor will he feel sad by the loss of such a position.

समः सर्वेषु भावेषु सर्वदैवोदिताशयः संप्राप्तमाहरन्स्वस्थ आकाश इव तिष्ठति। (29.38)

Equal in all the situations, always in the state of the quiescent bliss, just accepting whatever he gets, he stays unaffected like the empty space.

बलेर्विज्ञानसंप्राप्तिरेषा ते कथिता मया एतां दृष्टिमवष्टभ्य त्वमप्यभ्युदितो भव। (29.39)

I have narrated to you how Bali attained the Knowledge-state.

You also rise to his level by developing such a vision through the practice of Vichaara.

बलिवत्प्रविवेकेन नित्योऽहमिति निश्चयात्पदमासादयाद्वैतं पौरुषेणैव राघव। (29.40)

Like Bali, practise the proper Vichaara-path with effort, get the ascertainment as ‘I am eternal’, and attain the state of Advaita (the state beyond oneness or two-ness).

द्वे चाष्टौ चैव वर्षाणां कोटीर्भुक्त्वा जगत्त्रयं अन्ते वैरस्यमापन्नो बलिरप्यसुरोत्तमः। (29.41)

The excellent Asura king Bali ruled the Tri-worlds for tens of crores of years and then at the end, felt dispassionate towards all the pleasures.

तस्मादवश्यवैरस्यं भोगभारमरिंदम संत्यज्य सत्यमानन्दमवैरस्यं पदं व्रज। (22.42)

Therefore, hey Slayer of enemies, you discard completely the burden of enjoyments that always end up as unpleasant, and seek the ‘real bliss which never becomes unpleasant’.

इमा दृश्यदृशो राम नानाकारविकारदाः नेह कान्ततया ज्ञेया दूराच्छैलशिला इव। (29.43)

Rama! These perceived-scenes which give rise to various reactions of joys, pains, likes and dislikes, should not be ever considered as attractive; the hills that are far (with the green-covering and the waving trees) indeed look inviting (but not so when you go near, for you will see only the thorny shrubs, crawling insects and poisonous snakes filling the terrain)!

धावमानमिहामुत्र लुठितं लोकवृत्तिषु संस्थापय निबद्धयैतच्चेतो हृदयकोटरे। (29.44)

Tie up with discipline, the ‘mind which runs madly after the objects (people, position, wealth etc), and which wallows in the lowly activities of the world’; and stabilize it through reason, inside the hollow of the heart, namely the ‘central essence of existence’.

चिदादित्यो भवानेव सर्वत्र जगति स्थितः कः परास्ते क आत्मीयः परिस्खलसि किं मुधा। (29.45)

You are the ‘Chit-Sun itself’ who shines all over the world lighting up the perceived scenes.

Who is an enemy, who is a friend? Why do you slip from your peaceful state, through meaningless reactions to the shine of your own self?

त्वमनन्तो महाबाहो त्वमाद्यः पुरुषोत्तमः त्वं पदार्थशताकारैः परिस्फूर्जसि चिद्वपुः। (29.46)

Hey Mighty-armed! You are endless! You are the Ancient one!

You are the excellent Purusha, who is shining as the ‘essence of this inert world’. You alone (though undivided as the Knowledge-essence), with the nature of Chit (as the manifest knowledge), burst forth in the form of hundreds of objects with names and forms (your own knowledge-state divided as it were).

त्वयि सर्वमिदं प्रोतं जगत्स्थावरजङ्गमं बोधे नित्योदिते शुद्धे सूत्रे मणिगणा यथा। (29.47)

‘Hosts of moving and non-moving objects’ that form the ‘structure of the Jagat’, are sewn through ‘you, the unchanging principle of knowledge’, like hosts of beads in a single string!

न जायसे म्रियसे त्वमजः पुरुषो विराट् चिच्छुद्धा जन्ममरणभ्रान्तयो मा भवन्तु ते। (29.48)

You never are born; never do you die! You are unborn! You are the Supreme Being!

You are the Viraat (First One)! You are the pure knowledge-awareness state!

The delusions of births and deaths cannot happen to you!

समस्तजन्मरोगाणां प्रविचार्य बलाबलं तृष्णामुत्सृज्य भोगानां भोक्तैव भव केवलम्। (29.49)

Analyze well the strength and weakness of all the diseases of births and deaths (as to which particular Vaasanaas bring about this worldly-existence for you); discard the ‘Thirst for pleasures’ (that brings about the disease of Samsaara) and remain as the ‘Witness’ of the experiences only (through the increase of Vichaara-practice).

त्वयि स्थिते जगन्नाथे चिदादित्ये सदोदिते इदमाभासते सर्वं संसारस्वप्नमण्डनम्। (29.50)

If you, the Lord of the world, are there and if the Chit-Sun is always shining, then only all this grandeur of the world-dream shines forth.

मा विषादं कृथा व्यर्थं सुखदुःखैषणा न ते शुद्धचित्तोऽसि सर्वात्मा सर्ववस्त्ववभासकः। (29.51)

Do not feel depressed for no reason (that you are bound and stuck to this life)! You do not have to chase the pleasures and pains (since they are the mind-created reactions to the conceived appearances).

You are of a pure mind with the awakened knowledge. You are the essence of all, as the essence of the perceived state. You alone reveal all the objects as the Chit-essence.

(What is there to feel bad about the perceived-world, as if it is some evil power that can destroy you?)

पूर्वमिष्टमनिष्टं त्वमनिष्टं चेष्टमित्यपि परिकल्प्य तदभ्यासात्ततोऽपि परित्यज। (29.52)

इष्टानिष्टदृशोस्त्यागे समतोदेति शाश्वती तथा हृदयवर्तिन्या पुनर्जन्तुर्नजायते। (29.53)

First of all, make all the liked things (sense-pleasures) as disliked things (and understand that the objects really contain no pleasure-factor at all); and make the disliked things (the disciplines and studies meant for a seeker of liberation) as liked (since it will make the truth get revealed).

After reaching perfection in the practice (by understanding nothing is to be sought or discarded with effort), later renounce them also (all the liked and disliked things) fully.

When the likes and dislikes are renounced, equanimity rises up and remains forever.

When it (equanimity) remains established in the heart, the Jeeva-creature does not get born again.

येषु येषु प्रदेशेषु मनो मज्जति बालवत्तेभ्यस्तेभ्यः समाहृत्य तद्धि तत्त्वे नियोजयेत्। (29.54)

In whichever object the mind gets interested foolishly, divert it from there like guiding a child, again and again, and direct it towards the ‘reasoning process of analyzing the truth of the object for which it is getting attracted’.

एवमभ्यागताभ्यासं मनोमत्तमतङ्गजं निबध्य सर्वभावेन परं श्रेयोऽधिगम्यते। (29.55)

By habituating the mind to such a practice, and by controlling the intoxicated mind-elephant in all ways, the ‘Supreme state of Knowledge’ gets achieved.

मा शरीरयथार्थज्ञैर्मिथ्यादृष्टिहताशयैः धूर्तैः संकल्पविक्रीतैर्विमूढैः समतां व्रज। (22.56)

Do not ever go down to the level of those blockheads who believe in the reality of the body only, whose minds are wrecked by the belief in the reality of the world, who are wicked and selfish, and are fully lost in their own conceived realities of life-stories, like the dream-characters stuck inside a dream-world.

(The ignorant fool of the world is like a blind man who cannot see anything by himself and has to follow another blind man who is leading him with a stick. Both are facing always the danger of falling into deep holes, or dashing against the rocks.)

अकिञ्चनात्स्वनिर्णीतौ लम्बमानात्परोत्किषु न मौर्ख्यादधिको लोके कश्चिदस्तीह दुःखदः। (22.57)

There is no object in this world that gives more pain than the ‘foolishness’, where one is in such a wretched state, that he cannot possess dispassion and reasoning capacity to analyze the world he is in and find out the true essence of his existence; who has to hang on to the words of others only (the fake saints and Gurus who make false philosophical theories and religious cults).

त्वमेतदविवेकाब्धमुदितं हृदयाम्बरे विवेकपवनेनाशु दूरं नय महामते। (29.58)

Hey Wise one! You blow away this ‘cloud of ignorance’ rising in your heart, with the ‘stormy winds of discrimination (Viveka)’.

आत्मनैव प्रयत्नेन यावदात्मावलोकने न कृतोऽनुग्रहस्तावन्न विचारोदयो भवेत्। (29.59)

As long as one does not do the extreme effort in realizing the Self by oneself and grace oneself (by practising ‘Shravana’ listening to scriptural statements, ‘Manana’ analyzing the statements that are heard), till then the rational analysis (Vichara) will not arise.

वेदवेदान्तशास्त्रार्थतर्कदृष्टिभिरप्ययं नात्मा प्रकटतामेति यावन्न स्वमवेक्षितम्। (29.60)

As long as one does not engage in the ‘thorough analysis of the Self’, this Self does not get revealed even by the study of all the Vedas, Upanishads, Scriptures and logical treatises.

त्वमात्मन्यात्मना राम प्रसादे समवस्थितः प्राप्तोऽसि विततं बोधं मद्बचस्येव बुध्यसे। (29.61)

Rama! You are established in the blissful Self by the Self.

You have attained the complete knowledge. You will be enlightened just by listening to my words.

विकल्पांशविहीनस्य त्वयैषा चिद्विषयस्वतः गृहीता वितता व्यासिर्मदुक्त्या परमात्मनः। (29.62)

You are free of all doubts and apprehensions. By my words alone, you have received the expansive state of the Chit-Sun, the Supreme Self.

विलीनसर्वसंकल्पः शान्तसंदेहविभ्रमः क्षीणकौतुकनीहारो जातोऽसि विगतज्वरः। (29.63)

With all the conceptions dissolved; with all the confusing doubts subsided; with the mist of curiosity cleared off; you have become freed of the fever (of ignorance).

यदुपगच्छसि पासि निहंसि वा पिबसि विस्मयसे च विवर्धसे

तदपि तेन तदास्तु यदा मुने विगतबोधकलङ्कविशङ्कितः। (29.64)

Rama! You are of a contemplative disposition!

When you are rid of and thrown afar the taint (desires, attachments etc) enveloping the enlightenment, then you will understand the means of attaining it by approaching the Knowers;

you will protect it by developing dispassion and discrimination;

you will destroy all the obstacles;

you will drink the nectar of the Self-state;

you will be amazed by the discourse which is forthcoming;

you will ascend step by step and reach beyond the topmost state in 'Seven levels' of the 'Knowledge'.

Even then, let that be not there for you.

(Even the 'levels of knowledge' are just words invented for the ignorant alone.)

Just be the 'you', the Brahman!