

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY EIGHT

[THE POWER OF CHITTA (2)]

{AEINDAVOPAKYAANAM/STORY OF INDU'S SONS}

Sanskrit text, Translation and Explanation

by

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**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 FORTY EIGHT

## THE POWER OF CHITTA (2)

## AEINDAVOPAKYAANAM/STORY OF INDU'S SONS

## वसिष्ठोवाच

Vasishta spoke

पुरा मे ब्रह्मणा प्रोक्तं सर्वं तत्कथयानघ यदिदं तत्प्रवक्ष्यामि त्वयि पृच्छति राघव। (85.01)

Hey Anagha! Whatever Lord Brahmaa related to me in the past, I will explain it to you through a story, and answer your question, Raaghava (about how the mind alone exists as the Jagat).

पुरा मया हि भगवान्पृष्टः कमलसंभवः इमे कथमुपायान्ति ब्रह्मन्सर्गगणा इति। (85.02)

Once in the past, I questioned Lord Brahmaa, "Hey Brahman, how do these hosts of Creations come to be?"

तदुपाश्रुत्य भगवान्ब्रह्मा लोकपितामहः ऐन्दवाख्यानसहितं मामुवाच बृहद्वचः। (85.03)

Hearing my request, the 'Grandfather of the world, Lord Brahmaa' explained everything to me in detail with this 'story of Aeindavas'.

## ब्रह्मोवाच

Brahmaa spoke

[As mentioned previously, Vasishta will repeat the story of the Creation again and again modifying it more and more, till Brahmaa himself is understood as an imagined entity at the end. When 'Creation' itself is denied, there is no question of a Brahmaa also. Therefore, just read through the story as given, intent only on absorbing the subtle nature of the mind that is presented through this story.]

सर्वं हि मन एवेदमित्थं स्फुरति भूतिमत् जलं जलाशयस्फारैर्विचित्रैर्ध्रुवैरिव। (85.04)

Like the water itself making circular-patterns in the waters of the lake (overlapping one over the other without a break), the mind alone (Manas, the agitation-state as connected to the Praana-quiver) shines like this 'world of beings'. [Mind, in this context does not refer to the individual mind-factor, but to the 'entire sense created data' and its narratives, as the 'totality-appearance' of the perceived world.

Do not have the wrong idea, that your particular mind alone creates the world like a dream.

'You' as a 'mini-Jeeva' are a 'non-existent entity' imagined by some 'imagination principle' of Reality.

'You' do not count as anything but as a chain of Vaasanaa processes. 'You' are not a person at all actually.

'You' are just a imagined entity rolling through experiences without control.

'Mind', the 'Manas' that is mentioned here is the 'supreme imagination-power of the Reality-state'.]

दिनादौ संप्रबुद्धस्य संसारं स्रष्टुमिच्छतः पुराकल्पे हि कस्मिंश्चिच्छृणु किं वृत्तमङ्ग मे। (85.05)

Once at the beginning of my day, I woke up and wanted to start the work of Creation in the previous Kalpa. Listen to what happened then.

[This Brahmaa is the 'entity with a form' that stays in BrahmaLoka, and not the Aakaashaja-principle explained previously.

Aakaashaja is a state of realization experienced by a Knower, who sees the perceived, yet does not see the perceived.

Aakaashaja is the 'Brahman state' that exists both as the Nirvikalpa and Savikalpa at the same time.

This Brahmaa mentioned in this context, is a deity who believes that he creates and destroys the world as his ordained duty.

He is the one who produced Vasishta from his mind.]

कदाचिदखिलं सर्गं संहृत्य दिवसक्षये एक एवाहमेकाग्रः स्वस्थास्तामनयं निशाम्। (85.06)

Once, at the end of the day (Kalpa-span), having annihilated the entire Creation, I spent that night (of non-Creation) established in the Self, in 'single minded contemplation'.

निशान्ते संप्रबुद्धात्मा संध्यां कृत्वा यथाविधि प्रजाः स्रष्टुं दृशौ स्फारे व्योम्नि योजितवानहम्। (85.07)

At the end of the night, I woke up and having performed the religious rites fit for the dawn, surveyed with my eyes the far-extended sky, wanting to create new beings.

[Night and day do not exist for a Brahmaa who himself creates the suns and moons that make the day and night.

When he creates the world, then it is a day; and it ends when the destruction is done by the destruction-deity.

Brahmaa, later remains quiet in his Self-state of Reality; and again rises as the 'Creation-Vaasanaa'; and that is said to be the beginning of the day for him; like the rise of the wave in the ocean is the day and the fall of the wave is the night, for the wave.]

यावत्पश्यामि गगनं न तमोभिर्न तेजसा व्याप्तमत्यन्तविततं शून्यमन्तर्विवर्जितम्। (85.08)

I saw the sky (the 'canvas of expanse' 'to be filled with pictures of objects that are inert and conscious' 'bound by Kaala and Niyati') filled with neither light nor darkness, but as a complete void spreading out far and away,

yet meeting no ends.

[Brahmaa has to conceive the empty expanse at first, to hold the objects of the world.

Imagine yourself as a Brahmaa and imagine also, a process like this.

First thing that is to appear in the Creation-process, is the empty canvas as the space-expanse without anything; no sun, no light, no darkness, nothing at all; but sheer emptiness.

The fabric of space is conceived first, which itself solidifies as the world of objects living and inert.

You as the body-entity are just the 'empty space solidified as an object' by the power of mind.]

TEN NEW BRAHMAAS AND TEN NEW CREATIONS

*(And even before he started his conceiving process, he observed that the space contained many created-worlds already.)*

सर्गं संकल्पयामीति मतिं निश्चित्य तन्मया समवेक्षितुमारब्धं शुद्धं सूक्ष्मेण चेतसा। (85.09)

Then I decided to start the process of conceiving the Creation, and began to deliberate with the pure and subtle mind.

अथाहं दृष्ट्वांस्तत्र मनसा विततेऽम्बरे पृथक्स्थितान्महारंभान्सर्गान्स्थितिनिरर्गलान्। (85.10)

Then I observed in that sky extended through my mind, 'Creations of great undertakings' existing without any restraint (with all the deities and systems complete and without fault), as different from my own conception.

तेषु मत्प्रतिबिम्बाभाः पद्मकोशनिवासिनः राजहम्सान्समारूढाः संस्थिता दश पद्मजाः। (85.11)

In those Creations were seen, ten Lotus-borns, shining like my own reflections, residing in the hollow of the lotus and seated on the royal swans.

THE NEW CREATIONS WERE PERFECT IN ALL RESPECTS

पृथक्स्थितेषु सर्गेषु उद्यद्भूतपङ्क्तिषु जलजालेषु शुद्धेषु जगत्सु जलदायिषु -

प्रवहन्ति महानद्यः, प्रध्वनन्ति यथाब्धयः, प्रतपन्त्युष्णरुचयः, प्रस्फुरन्त्यम्बरेऽनिलाः,

दिवि क्रीडन्ति विबुधाः, भुवि क्रीडन्ति मानवाः, दानवा भोगिनश्चैव पातालेषु च संस्थिताः। (12, 13,14)

In those Creations that were filled with beings and existing separately, and filled with worlds with pure water and water-clouds - all the rivers flowed in their courses, the oceans resonated with their thundering waves, the sun's rays shot forth fierce and hot, the winds filled the sky, the heavenly residents sported in the heavens, the humans sported in the Earth, the Danu's sons and serpent clans with their hoods stayed in the nether-lands of Paataala.

कालचक्रपरिप्रोता यद्भावाः सकलर्तवः यथाकालं फलापूर्णा भूषयन्त्यभितो महीम्। (85.15)

Forced by the wheel of 'Kaala', the seasons flowed in the regular way; fruits filled the trees at regular times and decorated the Earth.

प्रौढ्यं शुभाशुभाचारस्मृतयः ककुभं प्रति नरकस्वर्गफलदाः सर्वत्र समुपागताः। (85.16)

'Smritis' that 'ordained the good conduct and prohibited the wicked conduct' which bestowed the results of heaven and hell, prevailed in all the directions.

भोगमोक्षफलार्थिन्यः समस्ता भूतजातयः स्वमीहितं यथाकालं प्रयतन्ते यथाक्रमम्। (85.17)

The very same longing for enjoyment and Moksha prevailed and people, and they struggled to fulfil them in the prescribed manner, in the prescribed time-span.

सप्तलोकास्तथा द्वीपाः समुद्रा गिरयस्तथा अप्येष्यमाणाः कल्पान्तं स्फुरन्त्युरुत्तरारवम्। (85.18)

The very same 'Seven worlds' and the very same islands and oceans and mountains were making great noise (with their ignorant lot), though the destruction-phase was inevitable at the end of the Kalpa.

क्वचिद्भासित्वमायातं, क्वचित्स्थिरतरं स्थितम्, स्थितं सर्वत्र कुञ्जेषु तमस्तेजोलवाद्दतम्। (85.19)

Sometimes the 'darkness' (Tamas) slightly appeared (in the covered areas) (where the Jeevas were Raajasic in nature); sometimes it stayed firmly (inside the caves and hollows) (like the Jeevas were Taamasic in nature); and (shaking now and then) it held on to the slight light-drops that were inside all the bowers (like the Jeevas who were slightly Saattvic and held on to some meritorious actions).

नभोनीलोत्पलस्यान्तर्भ्रमदभ्रमधुव्रतं प्रस्फुरत्तारकाजालकेसरापूर्णातां गतम्। (85.20)

Inside the 'Jagat-lake with the blue-lotus of the sky', the 'clouds' that floated like the 'honey bees', shone beautiful, getting filled with the 'pollen of the stars'.

कल्पान्तघननीहारो मेरुकुञ्जेषु संस्थितः शाल्मलेरमलं तूलमष्ठीलाकोटरेष्विव। (85.21)

The 'dense mist of dissolution' stayed inside the 'bowers (Kula Mountains)' of the 'huge Meru Mountain', like the 'cotton fluff of the Shalamali tree' stuck inside the 'tiny holes of the stones'.

लोकालोकाद्रिसनारणदर्णवधुंघुमा तमःखण्डेन्द्रनीलाभा निजरत्नविराजिता। (85.22)

The girdle of 'Lokaalokaa hill' (worn by the Earth-lady), made a sweet murmuring noise, when hit by the ocean-waves. The 'piece of darkness with its sapphire-shine' decorated her like a precious stone.

धानाधरसुधा भूतरवकाकलिधुंघुमा संस्थिता भुवनाभोगे स्वान्तःपुर इवाङ्गना। (85.23)

The Earth-lady shone beautiful like a 'lady inside her harem with all its comforts', with the 'grains tasting like nectar to the lips' abounding all over, and the people making soft pleasing talks like melodious songs (since they were all happy and prosperous).

गौराङ्गपङ्क्तिमध्यस्था रजनीराजिरञ्जिता पद्मोत्पलस्रज इव लक्ष्यते वत्सरश्रियः। (85.24)

The beautiful 'Vatsara-lady (years)', appears as if wearing a '*garland of lotuses*' (made of dark and white coloured lotuses as the days and nights) woven with the '*shining stars*' here and there like '*beads*', which adorns the centre of her 'white taintless body' that is covered by many lines (of minutes and seconds).

बहुगर्तविभागस्थभूता लोकाः पृथक्पृथक् जातारुणा विलोक्यन्ते दाडिमानीव कान्तिकाः। (85.25)

The Brahmaandas separated as the numerous worlds in countless hollows, appear reddish when getting born, like the attractive red seeds seen inside the pomegranate fruit.

त्रिप्रवाहा त्रिपथगा कृतोर्ध्वाधोगमागमा जगद्यज्ञोपवीताभा स्फुरतीन्दुकलामला। (85.26)

The 'moon-digit shining taintless' is like the 'sacred thread worn by the Jagat', and appears like the 'Gangaa who moves up and down with her three floods in the three paths'.

इतश्चेतश्च गच्छन्ति शीर्यन्ते प्रोद्धवन्ति च दिग्लतासु तडित्पुष्पा वातार्ता मेघपल्लवाः। (85.27)

Forced by the wind, the 'tender leaves of the clouds' with their 'lightning-flowers that bloom in the direction-creeper', move here and there, then dissolve off and again appear.

गन्धर्वनगरोद्यानलतावितानमालिनी समुद्रभूमिनभसां पदवी प्रविराजते। (85.28)

The 'entire Creation with its oceans, lands and skies' shines forth grandly (as an illusory appearance), being covered by the creepers of flowers blooming in the (illusory) garden of Gandharvas.

लोकान्तरेषु सङ्गेन देवासुरनररगाः उदुम्बरेषु मशका इव घुंघुमिताः स्थिताः। (85.29)

Devas, Asuras, Naras and Urugas (Serpent clan) are stuck inside the worlds, like the flies stuck to the Udumbara fruit, and are humming aloud.

युगकल्पक्षणलवकलाकाष्ठाकलङ्कितः कालो वहत्यकलितसर्वनाशप्रतीक्षकः। (85.30)

'Kaala' tainted by the 'hits' of the 'wooden sticks' as the Yuga, Kalpa, Kshana, and minuscule fractions of seconds, keeps moving non-stop, and waits for the inevitable destruction of everything.

[The Creations were not outside of Brahmaa in the empty expanse; but were within him only.]

[Brahmaa was ready to conceive new worlds with an empty mind, as usual; but he found that his mind already contained the ready-made conceptions of the ten worlds. There was nothing left for him to make.

It is like a teacher entering the class to write something on the black board; and he finds out that the board contained all the lessons already written neatly. It was as if he need not do any work anymore.]

एवमालोक्य शुद्धेन परेण स्वेन चेतसा भृशं विस्मयमापन्नः किमेतत्कथमित्यलम्,

कथं मांसमयेनाक्षणा यन्न पश्यामि किञ्चन तन्मायाजालमतुलं पश्यामि मनसाम्बरे। (85.31, 32)

Observing in this manner, through the supremely pure state of my mind, I was immensely surprised and thought - '*What they were and how they arose; and how is it that I do not see them with my eyes made of flesh (outside of my form); but I see the complete magical network of their existence in the space of my mind!*

अथालोक्य चिरं कालं मनसैवाहमंबरात् अर्कं तस्माज्जगज्जालादेकमानीय पृष्टवान्। (85.33)

Then, having observed that strange phenomenon in my mind itself for a long time, I called forth one of the Suns from that network of worlds, and questioned him like this.

[Brahmaa through his supreme power made the sun inside the mind to stand outside and converse with him.

What is 'the inside-sun and outside-sun' for a Brahmaa, but an idea that is solidified as if outside!]

आगच्छ देवदेवेश भो भास्कर महाद्युते स्वागतं तेऽस्त्विति प्रोक्तो मयासौ कथितोप्यथ।

कस्त्वं कथमिदं जातं जगदेव जगन्ति च, यदि जानासि भगवंस्तदेतत्कथयानघ। (85.34, 35)

*“Come. Hey Lord of lords! Hey the Light-Maker! Hey Thou of great shine! Welcome to you!”*

Thus I addressed him and said to him -

*“Who are you? How this world (of yours) and the other worlds were produced?*

*Hey Lord! If you know, then please explain, hey Taintless one!”*

इत्युक्तो मां समालोक्य संपरिज्ञातवानथ नमस्कृत्वाभ्युवाचेदमनिन्द्यपदया गिरा। (85.36)

Thus addressed by me, he looked at me for a while; and understanding who I was, he saluted me and uttered words coined with blameless words.

श्री भानुरुवाच

Bhaanu spoke

अस्य दृश्यप्रपञ्चस्य नित्यं कारणतामसि गतः तस्मान्न जानीषे किं मामीश्वर पृच्छसि। (85.37)

You are always the causal factor for this perceived world.

Therefore, hey Lord, I do not know why you are questioning me like this.

अथ मद्वाक्यसन्दर्भं लीला चेत्तव सर्वग अचिन्तितां मदुत्पत्तिं तच्छृणुष्व वदाम्यहम्। (85.38)

Or, if it is your sport to make me speak out, then hey All-pervading one, listen to the account of the created world to which I belong, which was not-conceived by you. I will explain.

[Bhaanu (sun) means the one who shines or one who is lustrous.

Sun is usually referred to in the Upanishads as the witness state, the unaffected essence of Reality in all; yet is the cause of the world-activities by his very presence.

Brahmaa is withdrawing into the witness state; and solving the puzzle of these newly found creations which he had no hand in. This is allegorically presented as himself conversing with the Bhaanu of an Aeindava Creation.]

#### POWER OF THE MIND

[Mind is something that is never stable or steady. The very restless nature of a man is known as the mind.

Like the moon, the mind also waxes and wanes; and oscillates between joys and sorrows.

‘Manas’ is something that is agitating always. It is never quiet.

Like the moon reflects the light of the sun, the mind also acts by the power of Brahman alone.

Mind is always referred to as moon by the Scriptures like the Upanishads.

Mind is the one that imagines; that conceives, that wants, that discards; that constructs an ego (idea about oneself), and tells the story of a life.

Mind is not an organ or a limb; but the very function of information-processing is referred to as the mind.]

#### STORY OF INDU’S SONS

[Here is mentioned the story of a Brahmin named ‘Indu’ – which means ‘moon’ actually.

This Indu has ten sons who create the worlds like ten Brahmaas.

Mind also has ten senses as its productions, or ten brushes that paint the picture of the world.

Each individual Jeeva lives inside a world that is painted by his particular mind-capacity.

Each Jeeva is a particular mind acting through the ten senses; is an Indu and his ten sons; and perceives a world of his own, based on his own brain-capacity, sense-capacity, beliefs, gene-structure, learning, etc.]

सदसदिति कलाभिराततं यत् सदसदबोधविमोहदायिनीभिः

अविरतरचनाभिरीश्वरात्मन् प्रविलसतीह मनो महन्महात्मन्। (85.39)

Mind (Manas) alone, which is the ‘Great Ruler’ of all  
and which is made of the essence of the Supreme Reality,  
sports like this,

spread out as the presence and absence of objects;

and plays around continuously

by producing perceptions which give the delusions about the real and unreal.

#### STORY OF AEINDAVAS

कल्पनाम्नि महादेव ह्यस्तने दिवसे तव तले कैलासशैलस्य जम्बूद्वीपैककोणके

सुवर्णजटनाम्ना यस्त्वत्पुत्रैर्जनितप्रजैः मण्डलं कल्पितं श्रीमदनल्पसुखसुन्दरम्। (86.01,02)

Hey MahaaDeva! At the end of your day named Kalpa, at the base of the Kailaasa Mountain, at the corner of Jamboodveepa, a prosperous territory endowed with extreme beauty and happiness, named ‘SuvarnaJata’ (Golden locks/matted locks belonging to ascetic families) was conceived by your sons (Mareechi and others) with their heirs.

*(Mareechi is one of the ten Prajaapatis, the mind-born sons of Brahmaa, and is the father of Kashyapa. Kashyapa married Diti and Aditi, the mothers of Daityas and Suras, and also the eleven daughters of Daksha. He created almost all the beings of the world by his penance-power.)*

तत्राभूदतिधर्मात्मा ब्राह्मणो ब्रह्मवित्तमः इन्दुनामातिशान्तात्मा कश्यपस्य कुलोद्भवः। (86.03)

There lived a Brahmin named Indu, who was highly righteous in character and the best among the 'Knowers of Brahman'. He was very peaceful in nature and was born in the family of Sage Kashyapa.

तस्मिंस्तदा निवसतो नित्यं स्वजनमण्डले तस्य प्राणसमा भार्या काचित्स्यां महात्मनः। (86.04)

न बभूवात्मजस्तस्य मरुभूमौ तृणं यथा। (05)

That noble man lived along with the group of Brahmins who were like him, and had a wife who was equal to his life. However, a son was not born to him, like the grass not sprouting in a desert-land.

न व्यराजत सा भार्या तस्य निष्फलपुष्पिता ऋज्वी गौरी सुशुद्धापि शून्या शरलता यथा। (05,06)

His fair-hued wife, though of a straight-forward character and extremely pure at heart, did not shine with offspring (not yielding an offspring), similar to the plain reed plant (which yields no flowers or fruits).

तौ ततो दम्पती खिन्नौ पुत्रार्थं तपसे गिरेः कैलासस्यांशमारूढौ रूढाविव नवद्रुमौ। (06,07)

Then that couple, feeling very sad, ascended the peak of the Kailaasa Mountain in order to perform penance to get a son; and stayed like a pair of trees newly arisen on the top of the mountain.

भूतैरनावृते शून्ये तस्मिन्कैलासकुञ्जके तेपतुस्तौ तपो घोरं जलाहारौ तरुस्थितौ। (07,08)

In that Kailaasa Mountain overgrown with plants and trees, and empty of any other living being, they performed fierce penance consuming only water as food, and standing like trees.

एकं पानीयचुलकं पीत्वा दिवसपर्यये निस्पन्दमुत्थितौ वाक्षीं वृत्तिमाश्रित्य संस्थितौ। (08,09)

Drinking just a handful of water at the end of the day, they took to the state of the trees and stood there without moving.

तस्थतुस्तौ तदा तत्र तावत्कालं तरुव्रतौ यावत्त्रेता द्वापरं च युगे द्वे एव ते गते। (09,10)

Two Yugas, Tretaa and Dvaapara passed, even as they both stayed like this, taking to the vow of 'living like two trees'.

ततस्तुष्टोऽभवद्देवस्तयोः शशिकलाधरः दिनातपातापितयोरिन्दुः कुमुदयोरिव। (10,11)

Then, 'Lord Shiva who wears the crescent moon on his head' was pleased with them, like the moon feels kind towards the pair of night-lilies scorched by the sun's rays (and blooms them).

*(Shiva is said to wear the digit of the moon on his head, to represent his perfect mind-control; and his mind-state also is slightly open just to be aware of the world he rules.)*

आजगामाथ तमुद्देशं यत्र तौ विप्रदंपती सलतापादपं देशं पुष्पाकर इवेश्वरः। (11,12)

He came to that place situated high where the Brahmin couple stood, like the 'deity of spring' visiting the ground, where a tree stood along with its creeper (the Brahmin and his wife).

दम्पती तौ वृषारूढं सोमं सोमार्धशेखरं फुल्लाननौ ददृशतुः कुमुदे शशिनं यथा। (12,13)

The couple with their blooming faces saw Lord Shiva with the crescent moon on his head, seated on the bull, like the pair of night-lotuses blooming at the sight of the moon.

तौ तं प्रणेमतुर्देवं तुषारामलमीश्वरं द्यावापृथिव्यावुदितं परिपूर्णमिवोडुपम्। (13,14)

They both saluted 'him who was as taintless as the snow, and had risen like the lord of stars (moon) with all his digits', to bless the Heaven and the Earth.

*(Shiva who always stays as the state of Brahman, shines like the full moon of the world-perception.)*

तर्जयन्पवनाधूतनववृक्षाननस्वरं मृदूद्वामस्मितस्पन्दि प्रोवाचाथ वचः शिवः। (14,15)

Shiva's lips moved slightly to reveal an excessively beautiful smile and he spoke with such a sweet voice that surpassed the 'tenderness of the sound of the birds and the bees on the new mango trees that slightly shook their leaves when the Malaya winds blew'.

ईश्वर उवाच

Shiva spoke

वरं विप्र गृहाणाशु तुष्टोऽस्मि तव वाञ्छितं मधुमासरसाक्रान्तवृक्षवन्मुदितो भव। (15,16)



“Hey Brahmin! I am pleased with you. Accept any boon you want.  
Be happy like the tree invaded by the sweetness of the spring.”

विप्र उवाच

The Brahmin spoke

भगवन्देवदेवेश दशपुत्रा महाधियः भव्या भवन्तु मे भूयः शोको येन बाधते। (16,17)

Hey Supreme one! Hey Lord of Lords!

Let me have highly intelligent ten sons, so I will never be afflicted with sadness again.

वसिष्ठोवाच

Vasishta spoke

अथैवमस्त्विति प्रोच्य जगामान्तर्धिमीश्वरः व्योम्निवारिनिधिर्हादं कृत्वेवोर्मिमहावपुः। (17,18)

“Let it be so” said the Lord, and vanished like a ‘huge body made of waters (cloud) with its limbs like huge waves’, vanishing in the sky after thundering aloud.

ततस्तौ दम्पती तुष्टौ शिवलब्धवरौ गृहं गतौ गीर्वाणसदृशौ खमिवोमामहेश्वरौ। (18,19)

Then that couple equalling the heavenly residents felt happy by getting the boon and went home, like Umaa and Maheshvara to their abode in the sky.

तत्रासौ ब्राह्मणी गेहे बभूवोदारगर्भिणी बभौ पूर्णोदरा श्यामा मेघलेखेव वारिणा। (19,20)

Then in their house, the Brahmin lady became pregnant; her belly became full; she turned dark in hue, like the cloud-line bearing water.

कालेऽथ सुषुवे पुत्रान्प्रतिपच्चन्द्रकोमलान्दशबालांस्ततो मुग्धान्वसुधेव नवाङ्कुरान्। (20,21)

In course of time she gave birth to ten male babies, tender like the moon of the first day of the fortnight and extremely taintless in hearts, like the land producing new sprouts.

कृतब्राह्मणसंस्काराः वृद्धिमियुर्महौजसः स्वल्पेनैव हि कालेन प्रावृषेव नवाम्बुदाः। (21,22)

The ten boys of great vigour went through all the Brahmin-related ceremonies at proper times, and became very intelligent in a very short time, like the fresh clouds by the monsoon.

ते सप्तवर्षवयसो बभूवुर्जातवाङ्मयाः विरेजुस्तेजसा तत्र नभसीवामला ग्रहाः। (22,23)

By the time they were seven years of age, they had mastered all scriptures that were there; and shone like ‘ten taintless planets’ in the sky.

अथ कालेन महता तेषां तौ पितरौ तदा संजग्मतुस्तनुं त्यक्त्वा स्वां गतिं गतिकोविदौ। (23,24)

After a long time, their parents who were well aware of the goal to be attained, discarded their bodies and attained their final beatitude.

मातापितृभ्यां रहिता दश ते ब्राह्मणास्ततः ययुः कैलासशिखरं गृहं संत्यज्य खेदिनः। (24,25)

Having lost their parents, those ten Brahmins grieved a lot; left their house and went to the peak of the Kailaasa Mountain.

तत्र संचिन्तयामासुरुद्विग्नास्ते विबान्धवाः किं स्यादिह परं श्रेय ऊचुश्चेदं परस्परम्। (25,26)

Having no other relatives, they zealously started thinking seriously as to what was the ‘supreme good’ that can be attained on this Earth. They discussed among themselves like this.

THE DISCUSSION GOES ON LIKE THIS!

“किमिह स्यात्समुचितं भ्रातरः, किमदुःखदं, किं महत्त्वं, किमैश्वर्यं, किं महाविभवं शुभम्। (26,27)

किं तदेतज्जनैश्वर्यं सामन्तो हि महेश्वरः, सामन्तसंपत्किं नाम, राजानो हि महेश्वराः। (27,28)

का नाम संपद्भूपानां, सम्राडिह महेश्वरः किं नाम तन्महेन्द्रत्वं यन्मुहूर्तं प्रजापतेः। (28,29)

विनश्यति न यत्कल्पे किं स्यात्तदिह शोभनम्”। (86.29)

“What is the perfect thing to be achieved here, brothers?

What never gives pain? What is highly valued?

What is the greatest wealth, what is the most auspicious rank?

However, what value is the wealth of a single person? The chieftain is the great lord!

What value is the wealth of the chieftain? The kings are the great lords!  
 What value is the wealth of the kings? The emperor is the great lord!  
 What value is the rank of even the king of Devas? His life-span is a mere second for Prajaapati!  
 What is the best position which does not get destroyed at the end of the Kalpa?"

भाषमाणेष्वथैतेषु ज्येष्ठो भ्राता महामतिः गम्भीरवाग्वाचेदं मृगयूथान्मृगो यथा। (86.30)

As they were discussing in this manner, the eldest brother who was highly intelligent addressed them all in a deep voice, like the leader of the herd addressing the rest of the deer.

"ऐश्वर्याणां हि सर्वेषामाकल्पं न विनाशि यद्रोचते भ्रातरस्तन्मे ब्रह्मत्वमिह नेतरत्"। (86.31)

"Brothers of mine! I am of the opinion that among all the prosperities here, that which does not get destroyed till the end of the Kalpa is the 'state of Brahmaa' and nothing else!"

एतदुक्तं तदखिला द्विजपुत्रास्त उत्तमाः वचोभिरैन्दवास्तत्र साधु साध्वित्यपूजयन्। (86.32)

When they heard this, all those good sons of the Brahmin Indu, the 'Aeindavas' praised him saying, "Well-said", "Well-said".

ऊचुश्चेदं,"कथं तात सर्वदुःखोपमार्जनं पद्मासनं जगत्पूज्यं विरिञ्चित्वमाप्नुमः"। (86.33)

They all asked, "How, hey revered one, can we attain the state of Brahmaa, which removes all types of suffering, which is a state revered by one and all, and which is a form seated on the lotus?"

भ्रात्रा तेन पुनः प्रोक्ता भ्रातरो भूरितेजसः "मदुक्तं सर्व एवमे भवन्तः पालयन्तु वै। (34)

पद्मासनगतो भास्वान्ब्रह्माहमिति तेजसा सृजामि संहरामीति ध्यानमस्तु चिराय वः"। (86.35)

Then the elder brother again addressed his brothers of abundant lustre, and said,

"All of you do exactly as I say. Let us all contemplate for a long time with the idea that

*'I am the ever-shining Brahmaa seated on the lotus. By my supreme power I create and destroy.'*"

[The ten Aeindavas had no Vaasanaa for any worldly enjoyment. They considered all the top positions that they can raise to, through their penance. Naaraayana and Shiva were individual characters appearing from the Brahman-state itself.

The Brahmin boys could not aspire for, or be 'them' through any penance whatsoever. The topmost position left back was that of Brahmaa, whom the Upanishads quote as the one who becomes the foremost in penance.]

अग्रजेनेति कथिता बाढं कृत्वा त उत्तमाः ध्यानाधीनधियस्तस्थुः सहैव ज्यायसा रसात्। (86.36)

When the eldest spoke like this, those noble ones agreed to his words and remained absorbed in contemplation, intent on reaching their goals along with the eldest brother.

[These young boys discarded the identity of their bodies as Aeindavas; and imagined fully that each one was a Brahmaa. They were now fully into the identity of Brahmaa and imagined a life as Brahmaa, creating and destroying worlds of their liking. They did all this very methodically, step by step, without faltering even for a second. They became what they conceived themselves to be; the ten Brahmaas who had the power to create.]

लिपिकर्मर्षिताकारा ध्यानासक्तधियश्च ते अन्तःस्थेनैव मनसा चिन्तयामासुरादृताः। (86.37)

Those (Aeindavas) were completely absorbed in meditation (of conceiving worlds), and appeared like pictures painted on a canvas. With full attentiveness, they started thinking in their minds (like this).

AEINDAVAS CONCEIVE CREATIONS FROM WITHIN THEMSELVES

अथ उत्फुल्लकमलकोशवक्त्रोन्नतासनः ब्रह्माहं जगतः स्रष्टा कर्ता भोक्ता महेश्वरः। (86.38)

'I am Brahmaa seated in the higher level of the central space of the fully bloomed lotus flower (of lakhs and lakhs of petals). I am the Creator, maker, enjoyer and the ruler of this Jagat-creation.

(I as Brahma, am creating all these with my conceptions.)

यज्ञक्रियाक्रमवतः साङ्गोपाङ्गा महर्षयः सरस्वत्याथ गायत्र्या युक्ता वेदा नरा इमे। (86.39)

I am the form of all Yajnas; and these are the great Rishis who are endowed with the learning of 'Anga and Upaanga' (all main texts of learning and also the sub-texts like Puraanas), and perform the Sacrificial rites in the methodical manner, and these are the Naras who are endowed with the Knowledge of the Vedas that contain the 'Saavithree Mantra' in the 'proper meters of Gaayathri' – who all raise from within me.

लोकपालपराक्रान्तः संचरत्सिद्धमण्डलः अयमुद्दामसौभाग्यः स्वर्गः स्वरविभूषितः। (86.40)

This is the group of Siddhas floating in the skies, displaying their powers to the Lokapaalas.

This is the Svarga which shines beautiful with all the excellent pleasures, adorned by the Devas.

पर्वतद्वीपजलधिकाननैः समलंकृतं इदं भूमण्डलं चैव त्रिलोकीकर्णकुण्डलम्। (86.41)

This is the 'sphere of the 'Bhoo'(Earth)' decorated by the forests, oceans, mountains and islands, that acts as the beautiful ear-ornament of the Tri-world damsel.

एतत्पातालकुहरं दैत्यदानवभोजितं अमृतस्त्रीगणाकीर्णं गृहं गगनकोटरम्। (86.42)

This is the Paataala where the Daityas and Daanavas reside.

This is the Heaven which is crowded with the divine immortal damsels (Apsaraas).

अयमिन्द्रो महाबाहुः प्रजालंकृतदोतमः त्रैलोक्यनगरीमेकः पाति पावनयज्ञभुक्। (86.43)

This is Indra with mighty arms, who is an excellent king for he enhances the beauty (well-being) of his people and makes them like an ornament that he wears with pride; he accepts the offering of all the sacred Yajnas, and he as the 'single ruler of all', protects the city of the Tri-world.

दीप्रजालवरत्राभिरवष्टभ्याथ दिग्गणं क्रमेण प्रपतन्त्येते भानवो भूरिभानवः। (86.44)

These 'twelve suns with sharp rays' slowly move in a methodical way (through the months), by tying up all the directions with the 'shining straps of lustre'.

लोकपाला इमे लोकं रक्षन्त्यक्षुब्धवृत्तयः मर्यादिभिरतुच्छाभिर्गोपाला गोगणं यथा। (86.45)

These are the Lokapaalas of blameless character, who care for the people, by keeping all within the boundaries of excellent conduct, like a cowherd controls his cows.

उन्मज्जन्ति निमज्जन्ति प्रस्फुरन्ति पतन्ति च तरङ्गा इव तोयानामिमाः प्रतिदिनं प्रजाः। (86.46)

People sink, drown, jump up and fall down like waves in the ocean every day (through their various desire-filled actions).

सृजामीममहं सर्गं संहरामि तथादृतः अयमात्मनि तिष्ठामि शाम्यामि भुवनेश्वरः। (86.47)

I create this world (at the beginning of Kalpa); I now destroy it fully (at the end of Kalpa); now I remain as my own self; I, the 'lord of all the worlds' remain with all my thoughts subdued.

अयं संवत्सरो यात इदं परिणतं युगं, सृष्टेरयमसौ कालः स्वयं संहरणस्य च। (86.48)

Here a year has passed; here a Yuga is complete.

This is now the time for creation; this is now the time to annihilate everything.

अयमेव गतः कल्पो ब्राह्मी रात्रिरियं तता, अयमात्मनि तिष्ठामि पूर्णात्मा परमेश्वरः। (86.49)

Again a Kalpa has passed; now this is the night of Brahmaa.

Now I remain in my own self as the lord of all, complete in myself."

AEINDAVAS REMAIN ABSORBED WITHIN THEMSELVES AS BRAHMAAS

इति भावितया बुद्ध्या ते द्विजा अथ ऐन्दवाः दशाद्रिवृत्तयस्तस्थुः समुत्कीर्णो इवोपलात्। (86.50)

Thinking in this manner, those Brahmins, the sons of Indu (Aeindavas), remained firmly seated like ten mountains, as if carved out of stone.

अधिगतकमलासनक्रमास्ते परिगलितेतरतुच्छवृत्तिजालाः

सततमतितरां कुशासनस्थाश्चिरमिति पङ्कजकल्पने विरेजुः। (86.51)

Conceiving themselves as seated on the lotus, though seated on the straw mats,  
having discarded all other lower tendencies,

they are shining as 'Lotus-borns' (Brahmas) in their own imagination, from quite a long time.

TEN IMPERISHABLE BRAHMAAS

पितामहक्रमे तस्मिंस्ततस्ते बहुभावनात् कर्मभिस्तैः समाक्रान्तमनस्कास्तस्थुरादृताः। (87.01)

Engaged in the duties of Brahmaa very seriously, they remained fully absorbed in their own conceived identities (of Brahmaas).

यावते देहकास्तेषां तापेन पवनैस्तथा कालेन शोषमभ्येत्य गलिताः शीर्णपर्णवत्। (02)

जक्षुस्तान्देहकास्तत्र क्रव्यादा वनवासिनः इतश्चेतश्च लुठितान्सुफलानीव मर्कटाः। (87.03)

In the course of time, when their bodies that had dried by the sun and the winds deteriorated like the dried-up leaves; the carnivorous birds and animals of the forest ate up those bodies, like the monkeys plucking fruits from here and there.

अथ ते शान्तबाह्यार्थाः ब्रह्मत्वे कृतभावनाः तस्थुश्चतुर्युगस्यान्ते यावत्कल्पः क्षयं गतः। (87.04)

Those sons of Indu, having lost all the thoughts about the outside world and their minds completely absorbed in the identity of Brahmaa, remained in the same manner all through the four Yugas, till the end of the Kalpa.

[Since the physical body is a conception of the Aativaahika body, when the Aativaahika was ascertained in the 'Brahmaa identity', the previous mortal body dried-up and disappeared off slowly.

However, the Aeindavas had no thought about the life or the death of he body, as it happened in the case of enlightened Leelaa. The ten Brahmin youth stayed as the 'Viraat forms of their creations' and never perished. No lower tendencies were there to drag them to any mortal existence. They were the Brahmaas inside a Brahmaa.]

क्षीयमाणे ततः कल्पे तपत्यादित्यसंचये पुष्करावर्तकेषूच्चैर्वर्षत्सु कठिनारवं

वहत्सु कल्पवातेषु स्थित एकमहार्णवे क्षीणेषु भूतवृन्देषु ते तथैव व्यवस्थिताः। (87.06)

When the original Kalpa (of the Creation in which they had lived) ended, when every single thing got annihilated by the collective heat of the twelve suns, when the 'dissolution clouds' poured waters with harsh sounds, when the 'dissolution storms' blew, when everything turned into one single stretch of waters, when all the beings had perished,

even then they remained like that only, absorbed in their penance, without getting disturbed.

ततो रात्रिक्रमपरे सर्वां संहृत्य तां स्थितिं, स्थिते त्वय्यात्मनि विभो ते तथैव व्यवस्थिताः। (87.07)

When you, the original Brahmaa dissolved everything and remained in your own Self state at the end of that (Kalpa) night, they remained in your own self in the very same manner.

[Aeindavas were not outside of Brahmaa's creation. They were inside the main creation only; and had created ten new worlds by the power of their minds. Their worlds appeared and dissolved in their own mind-span of Yugas and Kalpas.

When the main dissolution took place in the real Brahmaa's world, and the real Brahmaa stayed in his own essence of Nirvikalpa, they remained with the same mind-vibrations, without getting dissolved.

Their bodies were gone; but their thoughts had become fixed. They stayed as the Viraat-forms of their own Creations.]

अद्य प्रबुद्धे भवति स्रष्टुमिच्छति संसृतिं, सुखेनैव क्रमेणोच्चैस्ते तथैव व्यवस्थिताः। (87.08)

When you have got up now and are ready to create, they still remain in that lofty state, happily creating their own worlds.

तथैते भगवान्ब्रह्मन्ब्रह्मणो ब्राह्मणा दश त एते दश संसारा मनोव्योमनि संस्थिताः। (87.09)

This then, hey Lord Brahmaa, are the ten Brahmins who are the ten Brahmaas.

These 'ten created worlds' exist only in the 'emptiness of the mind-expanse'.

*(These worlds of Aeindavas exist in their Chittaakaasha, the expanse of the mind only, like any imagination that exists inside any Jeeva.)*

तेषामेकतमस्याहमयमाकाशमन्दिरे भानुर्भुवि विभो कालकलाकर्मणि योजितः। (87.10)

I am one of the Suns in the abode of sky, the Lord who makes the day and night; and mark the time.

एष ते कथितः सर्गो दिशानामब्जसंभव ब्रह्मणा संभवो व्योम्नि यथेच्छसि तथा कुरु। (87.11)

I have told you how those Brahmaas came to be there in your empty mind-expanse.

Do now as you like, hey Lotus-born!

विविधकल्पनया वलिताम्बरं यदिदमुत्तम जागतमुत्थितं

करणजालकमाहितमोहनं तदखिलं निजचेतसि विभ्रमः। (87.12)

Hey Excellent one!

This world-state that is enveloped by many types of imaginations and stays deluding as a network of actions outside and inside, is just the illusion that is within their minds and not real.

[How is the world created was the question presented by Vasishtha to his father. His father tells him the story of Aeindavas. What is the abstract sense hidden in this story?

Whether such a story really happened or not is not the question here; but the subtle concealed instruction has to be understood.

In fact, even our life stories are not real and not even Shiva's story is real in the real sense.

Each life is an Aeindava creation of every Jeeva, be it a Daanava or Deva. How?

Indu means moon, moon means the mind and ten sons are the ten senses.

Mind is the agitation which immediately becomes the action of the Indriyas, and the fruit of the action is enjoyed by the imagined entity named Ahamkaara.

You are also seeing an Aeindava-creation of your mind only, as the 'mind created reality'.

They might have conceived a world as studied in the scriptures; but you have a ready-made world created by your own Vaasanaa-collections.

Aeindavas had the Vaasanaa for becoming Brahmaa; and saw the perceived as Brahmaa's perceived.

Your Brahmaa unfortunately is a bundle of Vaasanaas which keep on diminishing and increasing as days pass by, and you the ego are born as a Vaasanaa, inside the Vaasanaa world, and die as a Vaasanaa only.

Your story of creation alone is explained in the Aeindava story.

You are the Viraat of your world. The entire physical world you see is your solid form that belongs to you only.

You are the HiranyaGarbha of your world. You exist and the world exists as your body.

You as the mind perish; your world also perishes instantly; and another creation appears with you again as another Brahmaa filled with Vaasanaas.

Each Jeeva's mind is also an Indu (mind) and his sons (senses) together creating a network of inside and outside imaginations, which is not real. Brahmaa who is the body of all these worlds of Jeevas also is not real.

In comparison to Aeindava world, your world is more unreal, since your mind is not fixed on any one single object, and is always jumping from one desire to another.

In comparison to Brahmaa, the worlds produced by Indu's sons are unreal; but real for them only.

In comparison to Brahman state of Truth, Brahmaa's world also is not real; but real for him only.

The only difference between a Brahmaa and a Jeeva is the knowledge level. He has full control over his creation; but the Jeevas are controlled by their own creations.

A Knower is never bound by the perceived scenes produced by his mind, like Brahmaa is not affected by the Aeindava worlds.]

### ब्रह्मोवाच

Brahmaa spoke (to Vasishtha)

ब्रह्माणो ब्राह्मणा भानुरित्युक्त्वा ब्रह्मणो मम ब्रह्मन्ब्रह्मविदां श्रेष्ठ तूष्णीमेव बभूव सः। (88.01)

Hey Brahman (Vasishtha), "Hey best among Knowers of Brahman, the Brahmaas are actually the Brahmins", having spoken like this to 'me, the real Brahmaa', Bhaanu', became silent.

तत उक्तं मया चिरं संचिन्त्य चेतसा "भानो भानो वदाशु त्वं किमन्यत्संसृजाम्यहम्।

एतानि दश विद्यन्ते किल यत्र जगन्ति वै, तत्रान्यो मम सर्गेण कोऽर्थः कथय भास्कर"। (88.03)

Then I deliberated for some time in my mind and told him (feeling helpless),

"Hey Bhaanu, hey Bhaanu! Tell me now; what other thing can I create?

These ten worlds already do exist. What meaning will my own Creation have now?"

इत्युक्तो अथ मया भानुः संचिन्त्य सुचिरं धिया इदमत्र वचो युक्तमुवाच स महामुने। (88.04)

Bhaanu heard my words; pondered deeply for a long time and spoke these suitable words, hey MahaaMuni.

(This Bhaanu is also a part of Brahmaa's mind only. It is as if Brahmaa is pondering within his own mind as if conversing with a sun of an Aeindava world.)

### भानुरुवाच

Bhaanu spoke

[Suppose you as the Jeeva had made the mind free of Vaasanaas and you were in the state of witness, what would you feel about the worlds of other ignorant Jeevas? How will you deal with the perceived? How should you act in the world after realizing the Knowledge of the Self?

Listen to Bhaanu's instructions and apply it to your own life, where you are still in the perceived world of your senses (Aeindavas), and have to do your regular duties also as before, without any doership idea.]

[When desires do not taint your mind as a Jeeva-state, and you do not have any wants also, what problem is there in living through a perceived world? Live as usual, as you were always, exhibiting the exact emotions needed on any occasion, doing all your allotted duties to perfection, but always silent within, as if asleep to the world.

Be the Brahman acting with a mind and remain amused only. Do not hate or love the world; just be silent and unbothered.

Any agitation even if it is a dislike towards the perceived is a sign of the live mind. A Mukta is a 'mindless mind-state of Brahman', like the sunlight that spreads out on the surface of the 'waters of the perceived' untouched and unaffected and without any purpose.]

निरीहस्य निरिच्छस्य कोऽर्थः सर्गेण ते प्रभो, विनोदमात्रमेवेदं सृष्टिस्तव जगत्पते। (88.05)

What purposeful meaning is there in your Creations since you are a person without a desire or want?

Hey Lord of the world! Your creation is just an entertainment.

(Hey Brahmaa! Creations are not made by you with any purpose as such. You are just channelizing the Vaasanaas into perception-states. You ordain the rules as to how these Vaasanaa-fields will appear.

Therefore, what matters if some 'Vaasanaa of creation' is experienced by some Jeevas in your Creation also?)

निष्कामादेव भवतः सर्गः संपद्यते प्रभो अर्कादिव जलादित्यप्रतिबिम्बमिवाधियः। (88.06)

Your Creation arises without any desire on your part, like the reflections of the sun on the water, without any purposeful thought.

शरीरसंनिवेशस्य त्यागे रागे च ते यदा निष्कामो भगवन्भावो नाभिवाञ्छति नोञ्झति। (88.07)

You are not affected by the gain or loss of your form.

*(You Know that your form is just an appearance and not real.)* You neither desire for it; nor do you dislike it.

सृजसीदं तथा देव विनोदायैव भूतप पुनः संहृत्य संहृत्य दिनं दिनपतिर्यथा। (88.08)

You create this Creation for your amusement only (like an artist enjoys drawing a picture on the canvas), hey 'Lord of beings', and you again and again destroy them like the sun ends the day.

तव नित्यमसंसक्तं विनोदायैव केवलं, इदं कर्तव्यमेवेति जगन्न त्व्यमेच्छया। (88.09)

You are always detached. This is just your sport.

You do not create worlds out of the Supreme, as if it is an unavoidable duty you have taken over.

सृष्टिं चेन्न करोषि त्वं महेच्छ परमात्मनः नित्यकर्मपरित्यागात्किमपूर्वमवाप्स्यसि। (88.10)

Lord of high intentions! If you do not engage in Creation-work, then what wondrous thing are you going to achieve by the complete renunciation of action?

*(What matters to you whether you do your duty or not; yet you have to do it since your appearance from Brahman is for that purpose only.)*

यथाप्राप्तं हि कर्तव्यमसक्तेन सदा सता मुकुरेणाकलङ्केन प्रतिबिम्बक्रिया यथा। (88.11)

A noble man has to perform his duties without attachment, like the reflection that is produced by a taintless mirror.

यथैव कर्मकरणे कामना नास्ति धीमतां तथैव कर्मसंत्यागे कामना नास्ति धीमताम्। (88.12)

The wise ones never have desire to do work (for they have nothing to achieve by doing any work), so also, the wise-ones do not desire 'renunciation of work' also (for they never have any 'doer-ship' when performing any action).

अतः सुषुप्तोपमया धिया निष्कामया तथा सुषुप्तबुद्धसमया कुरु कार्यं यथागतम्। (88.13)

Therefore, with a mind which is asleep to the reality of the world, with a mind freed of all wants, and like a mind awake in a dream during sleep, perform the actions that belong to you.

सर्गेरथेन्दुपुत्राणां तोषमेषि जगत्प्रभो तदेते तोषयिष्यन्ति तं त्वां सर्गात्सुरेश्वर। (88.14)

Hey Lord of the world! If you are pleased (like by seeing one's own children excelling in talent) by the 'Creations of Aeindavas' (as those Aeindavas also are your own conceptions), hey Lord of the Devas, then they will indeed increase your happiness by their Creations.

चित्तनेत्रैर्भवानेतान्सर्गानान्यस्य नो दृशा, अवश्यं चक्षुषा सर्गं सृष्टमित्येव वेत्ति कः। (88.15)

Their Creations are seen by you in your mind alone, not with your eyes (as separate outside creations).

Who will try to see his own mind-created world with his eyes?

[The entire world of any Jeeva is within the mind only, and seen as if outside.

He who has created the world will see it with his eyes only (outside of himself) (as per his conception).

A Jeeva who creates the world as his Vaasanaa-field sees the world outside through his physical eyes.]

*(Hey Brahmaa! Aeindavas are your own conceptions that have conceived the creations.*

*They are not outside of you as separate new Brahmaas.*

*They are your own conceptions, yet, you are seeing them as if outside.)*

येनैव मनसा सर्गो निर्मितः परमेश्वर स एव मांसनेत्रेण तं पश्यति हि नेतरः। (88.16)

He who has created the world in his mind can see it with his physical eyes also (as if outside); none else can see it.

[What a Jeeva sees as outside is his mind alone appearing as all.

What he thinks as real is firmly established as real. What the mind thinks as real is real for that Jeeva.

If like Brahmaa, a Jeeva understands that the world created by the mind, and senses is within oneself, then he is freed of all anxieties. After the dawn of understanding, like Brahmaa getting amused by Aeindava worlds (like a father appreciating his sons), a realized man is amused by the perceived that is presented by the mind.]

न चैतान्दश संसारान्दश नीरजसंभवान्कश्चिन्नाशयितुं शक्तश्चित्तदाढ्याच्चिरस्थितान्। (88.17)

Nobody can destroy the ten creations of the ten Brahmaas, because they are firmly established inside their own minds.

['Perceived' has no beginning or end or middle. At every moment the mind produces the picture of the world according to its Vaasanaa content. As long as the mind is present as an agitation, Jagat also exists as its expression. Mind is the agitation; agitation is the world. In this Brahmaa, the Aeindavas are the agitations produced by Indu. In a Jeeva, the mind produces the agitations of sense-perception.]

कर्मन्द्रियैर्यत्क्रियते तद्रोद्धुं किल युज्यते, न मनोनिश्चयकृतं कश्चिद्रोधयितुं क्षमः। (88.18)

You can stop something done by the physical organs; but how can anyone stop what is getting done by the mind? [As long as the mind exists, so long does the world exist as real.]

यो बद्धपदतां यातो जन्तोर्मनसि निश्चयः स तेनैव विना ब्रह्मन्नान्येन विनिवार्यते। (88.19)

Whatever anyone believes in his mind firmly can be removed only by him, not by another person.

[If you want the truth that shines transcending the disturbances produced by the senses (Aeindavas), then you only have to make effort; develop the virtues of a Mumukshu; do Vichaara endowed with Viveka, and remove the belief in the reality of the world.]

बहुकालं यदभ्यस्तं मनसा दृढनिश्चयं शापेनापि न तस्यास्ति क्षयो नष्टेऽपि देहके। (88.20)

What has been ascertained in the mind by the repetition of the ideas, cannot be destroyed by a curse (or boon) even, if the body dies.

[Even a curse cannot destroy the world nor can the death of the body get rid of the world.

The world is concealed inside every Jeeva like a seed. It will again and again sprout as the new Vaasanaa field, even after death. Death removes one body-idea and brings forth another body idea. As long as the Vaasanaa for the body is there, you can never escape the embodied state of a Jeeva.]

यद्बद्धपीठमभितो मनसि प्ररूढे तद्रूपमेव पुरुषो भवतीह नान्यत्

तद्बोधनादितरमत्र किलाभ्युपायं शैलौघसेकमिव निष्फलमेव मन्ये। (88.21)

Whatever has been stabilized as one's ideas, and established firmly in the mind, that alone is the man actually; and not anything else.

Like watering the crowd of rocks (expecting them to give rise to sprouts), it is fruitless to enlighten them also.

[Hey Brahmaa! If Indu's sons were bodily present, you can curse them; or stop their work of creation; but they do not exist as Indu's sons, now. They exist as Brahmaas and believe that they are Brahmaas.

Such established ideas cannot be removed.

What a man believes, that alone he is. It is difficult to change the ignorant who believe in the reality of the world. Their minds are rock-hard in their beliefs.

They have to come out of the ignorance by themselves. Maybe one day these Indu's sons also may realize their true essence and come out of it. Till then, they will be part of Brahmaa's creation always, like firmly placed memories.

An individual is made of his desires which stay within him as subtle seeds.

He is what his mind is like; or what it believes as real.

You cannot easily remove this belief in the Reality through instructions or boons or curses.

A mind has to cure itself through Vichaara. Till then there is no respite from the agitations called perceptions.]