

Prahlada Stuti

Connect to the Divine
with Swami Tejomayananda

Translation
in English

Prahlada Stuti, Talk 8

Swami Tejomayananda

Sandeepany Sadhanalaya, Powai

The Lord alone is the ultimate refuge and true protector of all beings (*jīvas*) and those who remain in the protection of the Lord, are always fearless and without any bondage. How did one land up in the vicious cycle of the world (*saṁsāra*)? This has been described in the next verse, which we had commenced and seen in brief yesterday.

*māyā manaḥ sṛjati karmamayam balīyaḥ
kālena coditaguṇānumatena puṁsaḥ,
chandomayaṁ yadajayārpitaṣoḍaśāraṁ
saṁsāracakramaja ko'titarettvadanyaḥ. (Śrīmad Bhāgavatam 7. 9.21)*

aḥ - "O beginning-less unborn Lord!"

māyā manaḥ sṛjati – This incomprehensible power of the Lord called *Māyā*, creates the mind. By the word mind here, we must understand that it represents the complete subtle body which includes the mind, intellect, memory and ego (*mana buddhi citta ahaṁkāra*).

How does *Māyā* create the same? Does it have an independent capacity and the will to do so?

No. *Māyā* doesn't have any independent power of its own (*nahīm nija bala tāke*).

puṁsaḥ ānumatena – In this line, the word *puṁsaḥ* means *puruṣa*, which is the Lord Himself and the controller of *Māyā*, in the current context. So, *Māyā* creates, only with the inspiration of the Lord.

guṇāḥ – *Māyā* is endowed with three qualities – *sattva, rajas and tamas*. The five sense organs and the fourfold inner equipment (mind, intellect, memory and ego) through which all perceptions and knowledge take place are the effects of *sattva guṇa*. The five organs of action and the five *prāṇas*, which are activity-oriented, are the effects of *rajoguṇa*. The quality of *tamoguṇa* expresses as inertia or inertness. Thus, this *Māyā*, along with its various attributes and as per the Lord's inspiration, initiates the act of creation.

When did creation start? This is a question that is often asked. One should be aware, that the gross perceptible creation was previously in a subtle state, and this subtle creation was in a total unmanifest state. For example, currently we are in the gross, manifest, waking state but in the deep sleep we all are in an unmanifest

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state. The question then is, what prompts one to wake up from sleep? It is the *kāla tattva* – the spirit of time, whose prompting forces one out of the deep sleep state and prevents us from remaining asleep.

kālena codita – With the permission of the Lord, *kāla* prompts *Māyā* to start manifesting from the total unmanifest. And then *Māyā* creates the mind (*manah*), followed by everything else.

karmamayam – This subtle body (*manah*) that *Māyā* creates, also called *jīva*, has been through many births and performed countless actions because of which, it has accumulated impressions (*vāsanā*) from all its births. These past impressions (*vāsanā*) have been denoted as karma here. So, the *jīva* manifests along with its accumulated impressions (*vāsanā*).

Therefore, you will notice, that, if eight or ten people are sleeping together, in the state of deep sleep nobody knows their identities. But as soon as they wake up, each one will start acting, prompted by their individual past impressions (*vāsanā*). By the Lord's inspiration and through the spirit of time (*kāla*), *Māyā* creates this subtle body endowed with past impressions (*vāsanā*), which in turn prompts all action.

balīyah – We are all well acquainted with the strength of our mind. Great men, too, are rendered helpless by this mind. Even after incessant efforts to control it, it does not come under one's control.

In the Bhagavad Gita also, Arjuna says to Lord Krishna that one might be able to control a cyclone but the mind, which is so fickle and powerful, is very difficult to control. We all know about the mind, and therefore it does not need further elaboration.

chandomayam – The word *chanda* has two interpretations. First is *svacchandamaya* – the mind acts in accordance with the desires, resolutions and longings that it entertains.

The word *chanda* also means *veda śāstra*; and if an individual has *sattvaguna* then he refers to the *veda śāstra* and performs actions as instructed therein. Now the scriptures also mention that heaven is attainable, and if an individual is attached to indulgence in sense enjoyments, then he will keenly perform the prescribed actions to attain heaven and the pleasures thereof.

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So, the individual acts, prompted by his past impressions, or as instructed by others, or as indicated by the scriptures. But the main intention of the Veda is not to make one attain heaven, but instead to take one to the supreme Brahman (*paramātmā*). Sadly, one intuitively acts as per one's desires alone.

yadajayā – This indomitable *Māyā*, which is under the command and control of the Lord, is also of the nature of ignorance.

ṣoḍaśāraṁ saṁsāracakram – It throws one into the world. Here, the world has been compared to a wheel with sixteen spokes (like the wheel of a chariot that has a hub in the centre and spokes around it).

The sixteen spokes of this wheel called 'world' that keep poking a *jīva* are:

- The five sense organs: the organs of hearing, touching, seeing, tasting and smelling.
- The five organs of action: the hands, legs, speech, genitals and excretory organs.
- Then mind, which is connected with all the organs of action and perception.
- The five properties of the five subtle elements (*tanmātrā*) – sound, touch, form, taste and smell, by which we experience the world through our conditionings.

We all know that as soon as our sense organs come in contact with the sense objects, we keep running around as per the whims and fancies of the mind.

Prahladaji says, "O beginning-less, unborn Lord! We are caught up in this wheel of the world which has these sixteen spokes that keep spinning continuously. How can one come out of this cycle?"

In reality, there is no other cycle but our mind alone which is constantly going around in circles, making us go here, there and everywhere!

ko'titarettvadanyaḥ – One interpretation of this is, other than the Lord, who can go beyond this cycle of the world? But we know that the Lord is already beyond it. Therefore, when one becomes like the Lord – realises his oneness with the Lord – only such a person can go beyond the cycle of the world.

The meaning of *tvadanyaḥ* is, one who is not like the Lord, does not have devotion towards the Lord and one who keeps away from the Lord.

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There are many categories of people who keep away from the Lord. Some do not believe in the existence of the Lord; some believe in Him but have no desire to know about Him or to attain Him. Even if someone tells them about the Lord, they are not interested. They are confident they can handle everything in their lives by themselves, with their own abilities.

How can such people cross over this cycle of the world? They are not aware that their blabbering is an indication that they are under the control of their minds. What hope do they have of conquering the mind?

So, to summarise, with the blessings of the Lord, inspired through *kāla*, *Māyā* with the three qualities, manifests to create the subtle body. This *Māyā* is suffused with the accumulated past impressions of various births (*vāsanā*), and with actions (*karma*) and is very difficult to conquer. *Māyā* is also like a wheel with sixteen spokes – the five sense organs, the five organs of action, the five properties of subtle elements and the mind. Amongst these sixteen, it is the mind that is the main cause for us being caught in this vicious cycle and we all know how difficult it is to win over the mind.

Therefore, how can one cross over the mind? This was explained earlier and is being further elaborated in the next verse.

*sa tvam hi nityavijitātmaguṇaḥ svadhāmnā
kālo vaśīkṛtavisṛjyavisargaśaktiḥ,
cakre viśṛṣṭamajayeśvara ṣoḍaśāre
niṣpādyamānamupakarṣa vibho prapannam. (Śrīmad Bhāgavatam 7.9.22)*

sa tvam kālaḥ – Prahladaji says, “O Lord, one has to seek Your refuge as You alone are expressing as that *kāla*.”

nityavijitātmaguṇaḥ – You have eternally (*nitya*) and effortlessly conquered (*vijita*) all the qualities (*ātmaguṇaḥ*). The *guṇas* here stand for the gross body, sense organs, mind, intellect etc. You have also conquered *Māyā*, the effects of *Māyā* and the three qualities. And you have conquered all of these without any struggle and strife.

svadhāmnā – You are ever established in Your own glory (*sve mahimni*), in Your absolute nature of Pure Consciousness. You are therefore untouched by *Māyā* and its effects, and You have already gained victory over them.

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vaśīkṛtavīsrjyavisargaśaktiḥ – So, the Lord alone in the form of *kāla*, controls and rules over everyone and everything (*vaśīkṛta*). So, what all has He controlled? He has controlled all the effects that can be attained (*visrjya*) and the means to attain these effects (*visarga*). All this is possible when one has some power (*śaktiḥ*) and that power is also under the Lord's control. Therefore, the Lord controls everything. He can do, not do, can do the impossible or can totally change a thing into something else (*kartum akartum anyathā kartum śaktaḥ*). Nothing is impossible for the Lord.

Further, **ṣoḍaśāre cakre** – Prahladaji says, “O Lord, we have been flung into this cycle which has sixteen spokes. I do not know if we have been put here by You or we have thrown ourselves into it. Whatever the case may be, we are here now.”

visrṣṭam – Prahladaji is saying that he is also caught up in this cycle of the world. One can imagine the state of the one who is caught up in this cycle. As Kabirdasaji says, “Between the two layers of a grinding stone, not a single grain is spared from being crushed.” (*do pāṭana ke bīca meṁ sābūta bacā na koī*).

niṣpīḍyamānam – Prahladaji says, “Being stuck in this cycle, I am being crushed from all sides and squeezed.” Just like when a sugarcane stalk is put through the machine for extracting the juice, every drop of juice is squeezed out of the sugarcane, leaving it in a totally crushed state. Or if one's hand goes into a high-speed table fan; one can imagine what will be the condition of the hand!

ajayēśvara – “Therefore O Lord of *Māyā* (*ajayā*).”

upakarṣa – “Please lift me from this vicious cycle.”

Lord Krishna says in the Bhagavad Gita that when a devotee, who is drowning in this ocean of transmigration, calls the Lord, He lifts the devotee up from this ocean (*teṣāmaham samuddhartā mṛtyusaṁsārasāgarāt*).

vibho – So Prahladaji is praying to the omnipresent Lord, who alone is expressing as the various forms in the world, to lift him from the cycle of *saṁsāra* in which he has fallen.

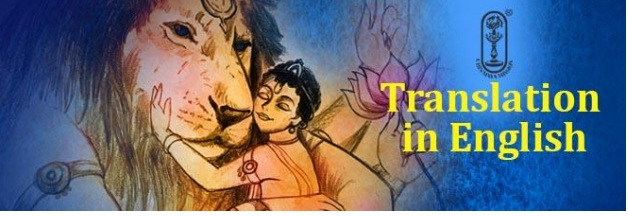
The Lord then asks, “Why should I lift you, Prahlada?”

prapannam – “I have come seeking refuge in You, O Lord. As You Yourself have said that You lift those who take refuge in You, and that is your job description! I am requesting You to only do that and nothing different; You have to lift me because it is Your job.” (*yehī tihāro kāja*)

The Lord replied to Prahladaji, “Ok, I will lift you from this cycle and give you the position of *Brahma* in the highest *loka*.” Prahladaji declined the same saying:

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*dr̥ṣṭā mayā divi vibho'khiladhiṣṇyapānāmāyuh
śriyo vibhava icchati yānjano'yam,
ye'smatpituḥ kupitahāsavijr̥mbhitabhrū-visphūrjitena
lulitāḥ sa tu te nirastaḥ. (Śrīmad Bhāgavatam 7.9.23)*

vibho dr̥ṣṭā mayā – “O omnipresent Lord, I have seen.”

divi akhila dhiṣṇyapānām – “Within the realms of heaven, numerous fields of experience (*loka lokāntara*) as well as those who guard the *lokas (lokapāla)* and those who inhibit these *loka (devatas)*, who enjoy the royal sense objects of the heaven.”

āyuh śriyaḥ vibhava – “There, I saw the longevity of the inhabitants, their riches and their Lordship.”

icchati yān janaḥ ayam – “Long life, wealth, lordship is what generally ignorant mortals (*janaḥ ayam*) deeply desire to possess at all times. I have seen people who possess them and those who keep desiring to possess them.”

asmatpituḥ kupitahāsa – “But when my father would laugh loudly out of anger...”

vijr̥mbhitabhrūvisphūrjitena – “...with raised eyebrows...”

lulitāḥ – “...listening to and seeing that, these devatas, irrespective of their longevity, would fall down and run helter-skelter!”

sa tu te nirastaḥ – Prahladaji says here that even though Hiranyakashipu was so strong and had great power and position, he was ultimately destroyed by the Lord, who is all-powerful. Having understood the impermanence of all this, he does not want this anymore.

In the Kathopanishad also we see that, when all the sense objects of enjoyment belonging to the mortal world as well as of the heavens were presented to Nachiketa, he said to the Lord of Death (*yamarāja - dharmarāja*), “Only when one is deluded by ignorance would one want to enjoy these sense objects, but when one has come to You and one knows that all these sense enjoyments are ephemeral, why would one then desire the same?”

Prahladaji is also saying the same in the next verse. He says that he neither desires the objects of the delusory world (*saṁsāra*) nor does he want to be tossed from one kind of world to another.

Tomorrow we will see what Prahladaji actually desires.

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Today we will see the expression of today's and tomorrow's Sanskrit verses in Hindi (verses 21 and 22 in Prahlada Stuti Bhāvānuvāda):

- *devatā ke bhoga sabhī hai atīva kṣudra hī
ḍara ke māre matpitā ke dekheṁ girate unako bhī.*
- *isaliye maim cāhatā nahīm hūm dhana saṁpadā
maim to dāsa banā rahūm āpakā hī sarvadā.*

OM Tat Sat