

# Prahlada Stuti

Connect to the Divine  
with Swami Tejomayananda

Translation  
in English

## Prahlada Stuti, Talk 14

Swami Tejomayananda

Sandeepany Sadhanalaya, Powai

Yesterday, we saw that Prahladaji, while singing the hymn in praise of the Lord, had described the Lord's essential and eternal nature as Brahman, His *Īśvara* form and His *saguṇa* form. Prahladaji said that the Lord takes various incarnations and therefore, one of the names of the Lord is *triyuga*. He also said that in *kaliyuga*, the Lord is present in an incognizant form.

Some might say, that there have been incarnations like Buddha in *kaliyuga* and *Kaliki* at the end of *kaliyuga*. Therefore, how can it be said that He remains incognito in *kaliyuga*?

I am not denying this fact, but for now I am only describing what has been said in this hymn. It is also possible that the quantum of and the manner in which the previous incarnations (*avatāra*) of the Lord took place, is not the same as in *kaliyuga*. But I had also mentioned that the *nitya avatāra* of the Lord continues to take place.

Now, after having mentioned all of the above, we will see the verses ahead. In these verses, the state of mind of various beings (*jīvāḥ*) has been described. But Prahladaji is expressing this as if it is about his own state of mind.

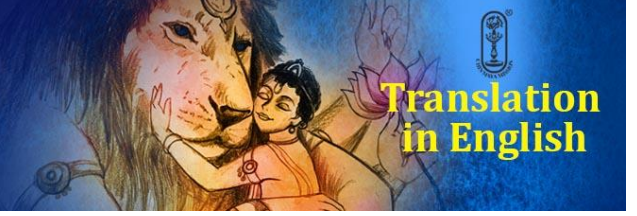
So, the next verse is:

*naitanmanastava kathāsu vikuṇṭhanātha  
samprīyate duritaduṣṭamasādhu tīvram,  
kāmatūram harṣaśokabhayaaiṣaṇārtam  
tasminkatham tava gatiṁ vimṛśāmi dīnaḥ. (Śrīmad Bhāgavatam 7.9.39)*

He says, "O Lord, You are so great in all ways, be it with respect to Your absolute nature of Brahman (*nirguṇa rūpa*), Your *saguṇa* form or Your various incarnations."

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**etanmanaḥ na sampriyate** – “But on the contrary, look at my mind which doesn’t develop any love for these forms and doesn’t revel in these forms.”

**tava kathāsu** – “There are such beautiful, sweet, interesting, joy-giving, enlightening and liberating stories of You. Your stories are like nectar (*tava kathāmrtaṁ taptajīvanam*) and yet, my mind doesn’t revel in them.”

**vikunṭhanātha** – the abode of the Lord is called *vikunṭha* – that which is totally untouched by the world. It is also called *vaikunṭha*. Sometimes the abode is called *vaikunṭha* and sometimes the Lord whose abode is *vikunṭha* is also called *vaikunṭha*.

**dūṣitaduṣṭam tīvram** – Prahladaji says, “My mind has become malicious and impure because of numerous flaws, sins and the misconduct that I have committed in various births and has become extremely contaminated.”

**asādhū** – “My mind is not saintly at all.” What are the characteristics of a saint (*sādhū*)? One who wants the welfare of all. For whom personal sorrow doesn’t hold any importance but on seeing or hearing about the pains of others, his heart melts very fast. Prahladaji says his mind does not show any such qualities and therefore, it is not a saintly mind.

**kāmāturaṁ** – It means that the mind is full of desires at all times and further, it seeks instant fulfillment of these desires. *āturaṁ* means I want it here and now; like the children these days who say, “I want it now!” And if we ask the child to wait for some time, the child exclaims with impatience and displeasure. Such a *kāmātura* feels no fear, nor does it have any shame or inhibition.

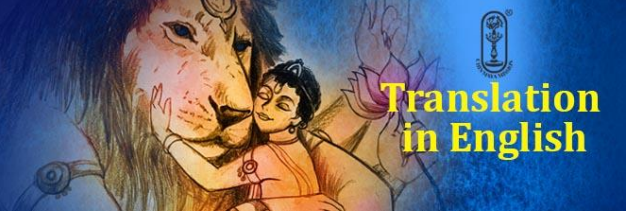
**harṣaśokabhayaaiṣaṇārtam** – *ārtam* means comprising of. So, the mind comprises of:

**harṣa** – At one moment it is very happy.

**śoka** – And the next moment, if something is lost, it becomes sad. The mind changes moment to moment! When a desire arises in the mind, and when the desire is

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fulfilled we are immediately elated. But when the object is lost we immediately feel sorrowful.

*bhaya* – And when a desire arises, there is a doubt whether it will be fulfilled or not. One is always worried and fearful that someone else may take away what I desire. Desires (*eṣaṇā*) are of various kinds, such as the desire to attain riches, to attain sense objects, to attain higher realms (*loka*) and for fame; the count is endless.

*tasmin* – “How can I meditate upon You with such a mind?”

*katham tava gatim vimṛśāmi* – “I fail to understand how I can meditate or contemplate on Your absolute nature (*svarūpa*) with such a mind.”

*dīnaḥ* – “Therefore, I have become absolutely helpless and fail to understand what to do. I really desire to practice meditation, austerity and other kinds of *sāadhanā*; I resolve various new things, but they all dissolve in no time.”

Here, a devotee like Prahladaji is describing his own mind. And if we look at the life stories of other saints, they have also said similar things about their minds. But this does not literally mean that their minds were so bad! Here let us understand something. When one starts becoming aware of the impurities and negativities of one’s mind, it is a sign of the purification of the mind. Because when the mind is totally impure, then one does not realize its negativity and impurity. The realisation that “my mind is not very pure” is an indicator of one’s purity of mind. Just like when someone is wearing clean clothes, especially, spotless white ones, then even a minuscule stain on them will be clearly visible. That is why the youngsters of today wear jeans most of the time, as you can never make out how dirty the jeans really are!

Thus, when the mind is pure, one is able to recognise impurities very easily.

The nature of a saint is such, that despite the condition of people, they portray themselves as examples of the same to convey the point. But seeing this we should not think that if Prahladaji’s mind is impure, then where do we stand a chance! Prahladaji’s purity of mind has already been depicted through the earlier verses. The purer the mind becomes, the more it feels it is not yet completely pure and needs further purification, till it becomes Brahman itself.

So, our situation is also similar, and it is up to us to decide how much we want to do. If one starts feeling the same about his or her mind, then one should infer that the mind is getting purified, one is becoming aware of its impurities and one is feeling sad about the impurities.

Now, in the next verse Prahladaji is further describing the state of his mind and how the mind, the organs of perception and action keep pulling him in different directions.

*jihvaikato'cyuta vikarṣati māvitṛptā  
śiśno'nyatastvagudaram śravaṇam kutaścit,  
ghrāṇo'nyataścapaladrk kva ca karmaśaktir-  
bahvyaḥ sapatnya iva gehapatiṁ lunanti. (Śrīmad Bhāgavatam 7.9.40)*

**acyuta** – “O Lord, You are the one who never falls (*acyuta*) because You are always established in Your essential nature (*svarūpa*) and these sense organs, organs of action, thoughts – none of them can pull you in their desired direction.”

**jihvā ekataḥ vikarṣati māvitṛptā** – Prahladaji says, “This organ of taste (*rasanendriya*) of mine, pulls (*vikarṣati*) me in one direction – I want to eat this, I want to eat that – and look at my mind which also follows suit.”

Now, because of this Corona virus people are upset that there is no scope for outings, eating out, as all restaurants are closed. One is totally frustrated sitting at home and eating the same home-cooked food, *dāl roṭī* every day. This tongue wants to eat this and that all the time. The weakness for food is tremendous!

So, this organ of taste keeps pulling us in the direction of food that is appealing to the taste buds, something tangy and spicy and yet, it never gets satiated. Sometimes it wants Italian, sometimes Mexican and sometimes other cuisines, yet it does not get satisfied. And this junk food is such a waste, one keeps eating and eating, but neither the stomach gets full nor the mind is fulfilled! We have discussed the organ of taste here. The next one is,

**śiśnaḥ anyataḥ** – This means genitals, organs of procreation. This is the second one that pulls one in another direction. The attraction between a man and a woman is



well known and because of this organ one keeps desiring passionate physical pleasure.

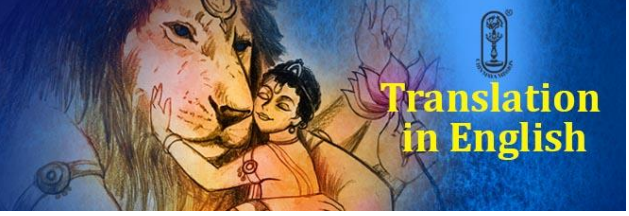
**tvak** – This means skin, the organ of touch (*tvagindriya*). One always wants one's skin to be soft and tender and we also want to touch only that which is soft, be it cushions, bedsheets, etc. Everything should be soft, soft, soft. Craving such touch, this sense organ is always restless and greedy.

Why have I been given such a hard bed? But actually a hard bed is good for you. What good? It may be good for the body but not for my mind. There is also something called a water-bed. So, these are the various kinds of touch that the *tvagindriya* desires.

**udaram** – Next one is the stomach. Every two hours it wants to eat something. Earlier, people would say that if one is a *brahmacārī* then one meal (*bhikṣā*) a day would suffice. Then it became twice a day, then three times a day and now even midnight snacks are consumed! People keep eating. Anytime, eating time. When one goes to someone's house and they ask us if we would like some ice-cream, even when the stomach is full, our reply is, "Oh, ice-cream? Most definitely! One must certainly have some ice-cream!" This stomach and tongue have a pact. The stomach might get full and satisfied for some time, but this tongue never gets satisfied.

**śravaṇam kutaścit** – Then, there is the organ of hearing which takes one in a different direction. It wants to listen to something. Wanting to listen to melodious music is one thing, but it intensely desires listening to one's own praise. And we human beings are such, that we are not satisfied by whatever anyone says in the form of praise. Suppose one is praised for singing well, the singer does not feel very content with only those words. But if one says, "I have heard other singers, but they were not as good as you," this makes the singer feel happier.

"I have heard many discourses but none as good as yours." We want people to keep saying such things. Our ears want to listen to more and more of such praises. Or else it wants to listen to the criticism of others; and we also like listening to gossip, even when we have no connection with the person being spoken about. I need not elaborate further as we all are well aware of this. So, this organ of hearing pulls one in all directions.



**ghrāṇaḥ anyataḥ** – Then there is the organ of smell, the nose. It wants to always smell something nice and fragrant. One will wear different types of perfume, oil-based perfume (*itra*), etc. Many varieties of perfumes are available these days. I don't know the different new varieties available now, like lavender, etc. There was a perfume named *saṁsāra* (world). I don't know whether it's still available or not. One will definitely be in *saṁsāra* (world)! And sometimes the fragrance of the people who wear perfume or *itra* is so strong, that the other people around them get dizzy with the overpowering fragrance. But the wearer loves his own fragrance. The nose wants to smell a variety of fragrances.

**capaladr̥k** – Then the organ of seeing, the eyes. They want to keep looking at things around them all the time. Nowadays, there is a new thing. With the inbuilt camera in our cellphone, people keep taking photos of everything around them. And if nothing else, they are busy taking selfies.

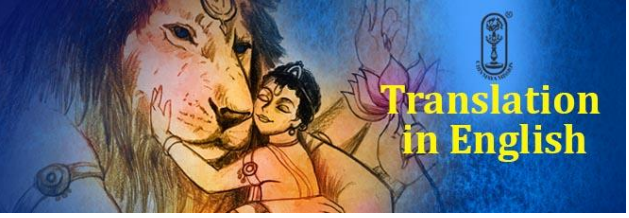
**karmaśaktiḥ vikarṣati** – Then, there are the organs of action. These hands and legs also can never be at rest. Then, the organ of speech, the tongue keeps saying something or the other. To get the sense object that one desires, a person keeps running here and there, doing this and doing that, and this is how the organs of action also keep pulling us in all directions.

“O Lord, do You know what my condition is, after all this?”

**bahvyaḥ sapatnya iva gehapatim lunanti** – Like the head of a household who has many wives. The pushes and pulls keep happening between these wives. Now, one doesn't know why he had so many marriages. Now each wife also keeps pulling the solitary husband here and there. One will pull in one direction, second one in another, the third one in yet another direction. That poor husband, one wonders what his condition will be like.

Because all the sense organs of all the beings (*jīvāḥ*) keep pulling us in all the different directions, this example of a husband being pulled in all directions by many wives has been given. The fact is, be it a man or a woman, a child, a youngster, or a servant, everyone has to live with numerous relatives and different kinds of relationships, and each relationship pulls us in a different direction. Each one of them has different demands and expectations.

For example, if a man lives with his wife and his mother, and if he pays attention to the wife, the mother will be upset and if he pays attention to the mother, then the



wife will say he is still childlike. Then, his children keep saying “papa, papa” and do not allow him to be at peace. When he goes to the office, there again it is no different.

We see that the condition of the lady of the house is also similar. She is called a *bahu* and therefore she has to work a lot (*bahut kāma*). She has to do so much to please the husband and the in-laws, too. Then her children keep calling out to her “mama, mama”. And if she is a working person, then there are additional work-related troubles.

I have seen that the condition of a servant in a rich household is also very bad as he has so many masters to cater to. Even the condition of the Head of a Mission or of a King is such that people are pulling him from all sides.

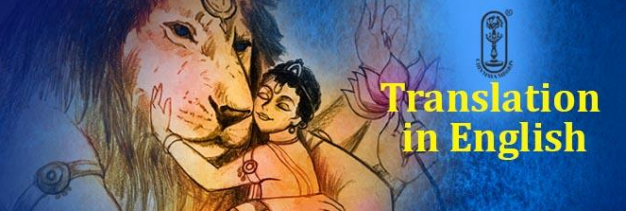
The other thing is, everyone around you, they want everything ‘now’ only. So, it is not only the husband with many wives who gets pulled in many directions. Even a servant with many masters is in an equally bad shape. Everyone is pulled in different directions and we are not able to understand what to do.

*evam svakarmapatitam bhavavaitaranyām-  
anyonyajanmamaraṇāśanabhītabhītam,  
paśyañjanaṁ svaparavigrahavairamaitram  
hanteti pāracara pīṇhi mūḍhamadya. (Śrīmad Bhāgavatam 7.9.41)*

Prahladaji after describing his own condition also states that the condition of people in general is:

***evam svakarmapatitam*** – In this way people have fallen through their own actions. We do not know the countless actions we have performed in our previous births. But in the current birth we perform numerous actions prompted by the pull of our sense organs, mind, etc. There is also a category of actions or habits which we want to be free of, yet we keep enjoying those bad habits and continue performing those actions. Therefore by our own actions, we have fallen.  
Where have we fallen?

***bhavavaitaranyām*** – It is said that in *yamaloka* there is a terrible river called *Vaitaraṇī*. Those who commit sins have to swim across that river. It is said to be such a horrifying experience, that its description itself is enough to terrify anyone.



Prahladaji says, that this *saṁsāra* is no less than the *Vaitaraṇī* river in hell, and it is due to one's actions that an individual has fallen into this *saṁsāra*.

***anyonyajanmamaraṇāśanabhītabhītam*** – We are born now, and we will eventually die, only to be born again. This is one thing that happens to all of us. Another thing is that we also keep experiencing sorrow with the birth and death of others. But why would we feel sorrow at someone's birth? Imagine, if in the house of a rich person, a boy is born. That boy assumes that all the riches and wealth will be his. Now when a second son is born, the first boy feels that the brother will take away half of the wealth. Previously, daughters did not demand a share in the wealth from their parents, but these days they too want their share. My point is not whether it is right or not, all I am saying is that there are so many claimants to the same wealth now.

In fact, even one's pet dog, demands our full attention. If a child is born in that household, people will naturally give attention to that child. This makes the pet dog angry and jealous towards the newborn.

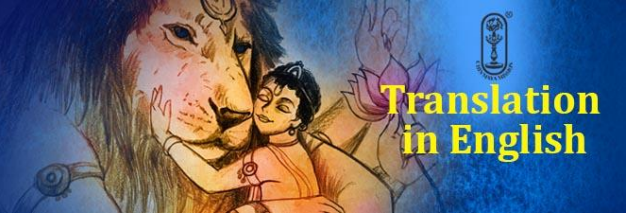
Thus, one's own birth and death is a cause for sorrow, and others' births and deaths also cause sorrow. When we lose people who are dear to us, that also causes sorrow. Similarly, eating, sensual enjoyments, etc. also cause sorrow. We feel that others are enjoying sense objects and we are not getting anything to enjoy.

Because of all of the above, a person is scared for one reason or another. I need not elaborate all of this much, but the irony is that people still remain unaware of all this.

Prahladaji first described the state of his own mind. Now he describes the state of other people after having observed them (***paśyañjanam***).

***svaparavigrahavairamaitram*** – Firstly, there is the feeling that 'this is me' and the rest are 'others'. Then comes the feeling that this is mine and that is not mine. This is one kind of thinking (*buddhi*). The next is being friendly with someone and having animosity with another. And these are also not permanent. Someone who is an enemy today, becomes a friend tomorrow; and someone who is a friend today, turns into an enemy tomorrow. Therefore in Bhaja Govindam, Bhagavan Shankaracharyaji says, *śatrau mitre putre bandhau mā kuru yatnam vighrahasandhau*. All our days and nights are getting spent in this – friends are turning into enemies, while we are busy converting enemies to friends.





Once I read a very interesting thing – do you want to convert your friend into an enemy? There is a way of doing this. All one needs to do is to give the friend some advice for his welfare without him asking for it. That person will immediately react and say, “Who are you to tell me what is good for me?” To convert your friend into an enemy, tell him what is good for him.

Innumerable days and nights are wasted in all this.

**hanta** – Alas, it’s really unfortunate.

**pāracara** – Prahladaji has given such a distinct name to the Lord here. *pāra* means the other shore like in the case of a river. *cara* means to roam around. So the Lord is the one who is walking on the other shore, opposite to the shore of *saṁsāra*. This means that “O Lord, You are already across *saṁsāra*. You can liberate others also and take them across to where You are.” This is the first time I have come across this adjective used for the Lord, and I haven’t seen it being used anywhere else.

**pīp̐rhi mūḍhamadya** – *adya* means today. Prahladaji says that these ignorant people do not know what is good for them, and when they are told the same, they get upset. Therefore, O Lord, please protect and nurture (*pīp̐rhi*) them, by taking them all to the other shore of this *saṁsāra*. That would be the best help you can provide. Only nurturing them by providing food and water in this world would not suffice, because that can never be satiated.

Here the words *pāracara* and *pīp̐rhi* are important and worth giving attention to. Prahladaji tells the Lord that He is already free from *saṁsāra*. And therefore, the best way the Lord can help the people who are drowning in *saṁsāra* is by taking them out of this ocean of *saṁsāra*. Most people are foolish, because they themselves are ignorant and do not want to gain this knowledge. And if anyone tells them about this knowledge, they get upset. They all want to be liberated from sorrows, and yet they keep holding on to the things that cause sorrow. We are all such foolish people. “Therefore, O Lord, please liberate them.”

The Lord said, “I don’t have so much time, nor do I have the strength to take so many people across. It’s a difficult task.” We will see in the next verse tomorrow what Prahladaji says in response to this.

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Now we will see the expression of today's Sanskrit verses in Hindi (verse 33 to 35 in Prahlada Stuti Bhāvānuvāda):

- *kāma harṣa śoka bhaya kintu yukta mama mana  
rameṁ nahīm kathā meṁ hari! kaise bhajūṁ maim hūṁ dīna.*
- *jībha khīmce eka ora śravaṇodara anya ora  
khīmca khīmca karmaśakti indriyām hai luṭata mora.*
- *anya loga isī prakāra śatrumitra dhara vikāra  
ḍūba raheṁ bhava apāra inheṁ bacāo karṇadhāra.*

OM Tat Sat